

ALABAMA BAPTIST

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PARAGRAPHS

The cover of the October Century is a beautiful and artistic piece of design of color printing.

The Alabama Baptist Association will hold its next session with Bradleyton church, Bradleyton, Crenshaw county, Alabama, on Friday before the second Sunday in October.—C. C. Lloyd, Clerk.

I am on my new field, Furman, Ackerville and Allenton, in Wilcox county. A hearty welcome has been extended us. We were in transit during the storm and arrived to find the damage great, but most of the people take it hopefully. Let the brethren, especially clerks of the associations, note the change in my postoffice. Send minutes to me at Furman, Ala.—M. M. Wood.

The form of the Home Field has been changed and hereafter it will be issued in a thirty-six page illustrated magazine form and the price will be 25 cents instead of the 10 cents charged for the eight-page paper. Having enlarged and improved the mechanical features of the paper, its editors are endeavoring to improve the quality of its contents. Pastors and missionary societies ought to help extend the circulation of the paper.

I have just returned from a visit to parts of our storm stricken district. At Semmes and Willmer our church buildings have been injured. At Grand Bay the new church building in course of construction was completely wrecked. The same is true, I have been told, of Union church, seven miles north of Grand Bay. The Bayou LaBatre church lost the steeple and several windows. The Point Clear new building, I learn, is also wrecked. The home at Barker-ville, a suburb of Mobile, is reported as damaged.

The members of these churches in many cases have lost heavily by the storm, and it will be hard for them to rebuild or repair their homes. Help is needed to restore our church buildings. Especially is this true of Grand Bay, where heroic efforts have been made by a small membership to build a home that would be a credit to our cause. Fraternally, J. M. Kallin.

On the night of the 26th of September, at their home in Adamsville, Mr. and Mrs. W. H. Brown gave their daughter, Miss Maude, in marriage to Hon. J. T. Johnson, of Hamilton, Ala. The home was beautifully decorated in green and white, and while a wedding march was being played the happy young couple appeared and were soon made husband and wife, the writer officiating.

Mr. Johnson is a leading lawyer of West Alabama, whose marvelous success in his law practice is due to the fact that he believes in truth and honesty. He is a member of the Baptist church and believes in "taking time to be holy."

The young lady, Miss Maude, whom he has won as a life partner, is a quiet, consecrated Christian and will be sadly missed in the Baptist church of Adamsville, of which she was an active member.

The young couple start out in life under a bright sky and may the blessings of God attend them is the prayer of their former pastor.

W. M. OLIVE.



HON. J. F. ELLIS, Selma.

LIBERTY (NORTH) BAPTIST ASSOCIATION.

Whereas, the Anti-Saloon League of Alabama, a confederated church movement, with our great commoner, Rev. W. B. Crumpton, as its president, is making such a righteous warfare upon the enemy of the church, the home and the state; therefore be it

Resolved, That we, as representatives from the various churches and of our Lord in association assembled, do most heartily commend the League for its bold stand and aggressive fight upon the manufacture and sale of all intoxicants, and that we will cheerfully give it our support in its efforts to restrict and suppress the sale of liquors in the most democratic way, by urging our senators and representatives to enact a law giving our people in every county the privilege of voting for local option.



PARAGRAPHS

We have a nice church that cost us about \$1,800. We are having a fine meeting. Brethren Foster and Railey are preaching for us.—P. A. Crawford, Hartsboro.

Rev. J. M. McCord has resigned New Prospect church and accepted Trussville for two Sundays. His work is now Trussville and Sycamore. New Prospect has called Brother Burns, of Brighton, and he has accepted, having recently resigned at Ashville.

The negro should be taught that it is wrong for him to protect a criminal, even when of his own color. I have cases before me frequently where negroes will not testify against each other lest they be boycotted by the other members of their race. They must be taught to regard the law as their friend and protection, and for the present at least that equality between the races is altogether out of the question.—Judge Feglin.

The Bessemer Association will meet with Pleasant Ridge church, Hueyton, on Wednesday morning the 24th instant. Representatives of the various enterprises and "ye editor" will be cordially welcomed. There will be conveyances at Huey Livery Co.'s stables, Bessemer, for all who will drop a card to H. N. Huey, Route 5, Bessemer. Come Wednesday or Thursday morning, the 24th or 25th.—A. E. Burns, Pastor.

The Coffee county Baptist Association will meet at Enterprise, Ala., on Wednesday before the third Sunday in October 17th, 1906, instead of the first Wednesday in October, the 3d, as advertised in the minutes. All brethren are requested to correct mistake in date and to attend the meeting of the Association. Homes for all will be provided. Everybody invited to attend. It will be to your interest to meet with us. Fraternally,
G. W. CARLISLE, Clerk.

Brother Burns was in to see us Saturday and pay us some money. He is happy over the gracious blessing received by his church at Pleasant Ridge, Hueyton. The Lord blessed the church in a series of meetings recently held and there were a number of conversions. Eleven happy souls were buried with Christ in baptism on the 30th ult. Church and pastor thank God and take courage and begin a new year with a purpose to go forward.

Brother Burns is engaged in a meeting at his home church, Brighton, this week. He is praying and working for an old-fashioned, Holy Ghost revival.

We have just closed a great meeting at Okalona church, three miles west of Tusculmba. Brother Wells, Sheffield's gifted and consecrated pastor, did the preaching. Twenty-six were added to the church, eighteen for baptism.

We are in our new house of worship. It is not finished, but the auditorium, which will seat 700, is fairly comfortable. We have put \$5,000 into this building this year and have increased our contributions to other purposes about 25 per cent. Tusculmba will soon be one of Alabama's strongest churches. The members are loyal and self-sacrificing. The Baptist cause in North Alabama is pressing to the front.—J. O. Colley.

"REMEMBER THE SABBATH DAY TO KEEP IT HOLY"

SABBATH BREAKING.

Remember the Sabbath, 'tis God's own command,
And should be obeyed all over the land;
There are six days for labor and one day for rest,
That God has made sacred and hallowed and blessed.

God's laws they were made for people's own good,
And all can obey them, I think if they would;
The laws of our land, they are all for the best,
If they'd only protect the Sabbath of rest.

Who made all the laws, the laws of our state?
They are made by men who call themselves great.
I think they protect all the birds in the trees,
The fish in the pond if not in the seas.

But one thing I think they forget to defend,
Is the breaking of Sabbath by women and men.
As we go to God's house we can see, if we please,
Gathering of berries and binding of sheaves.

—Mrs. H. Brown.

SUNDAY INDISPOSITION.

Morbus Sabbaticus, or Sunday sickness, a disease peculiar to church members. The attack comes on suddenly every Sunday. No symptoms are felt Saturday night; the patient sleeps well and wakes feeling well, eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better and is able to take a walk, talk about politics and read the Sunday papers; he eats a hearty supper, but about church time he has another attack and stays at home. He retires early, sleeps well and wakes up on Monday morning refreshed and able to go to work and does not have any symptoms of the disease until the following Sunday. The peculiar features are as follows:

1. It always attacks members of the church.
2. Never makes its appearance except on the Sabbath.
3. The symptoms vary, but it never interferes with sleep or appetite.
4. It never lasts more than twenty-four hours.
5. It generally attacks the head of the family.
6. No physician is ever called.
7. It always proves fatal in the end to the soul.
8. No remedy is known for it except prayer.
9. Religion is the only antidote.
10. It is becoming fearfully prevalent and is sweeping thousands every year prematurely to destruction.—Frederick (Md.) Examiner.

ENGLISH SUNDAY LEGISLATION.

Some time ago the English Parliament took up the question of Sunday rest, with the view of securing better legislation on the subject, and a joint committee of the House of Commons and the House of Lords was appointed to consider the matter. This committee went into the subject in a most thorough manner, considering its physical as well as its moral and religious aspects. Of course on the latter side there can be no two opinions. Religion demands with all possible emphasis the observance of the Sabbath. The Bible, the Magna Charta of the Christian religion, utters no un-

certain voice on the subject. Concerning this we need not, therefore, speak further than to say that this scriptural demand for Sabbath observance is based on man's nature and needs, physical as well as moral and spiritual. The law is a wise and necessary provision for man's well-being.

The British committee examined the physical phase of this question with great care. They called in counsel Sir Richard Douglas Powell, President of the Royal College of Physicians, who declared that the whole medical profession concurred in the opinion that one clear day's rest in seven was of the utmost necessity. As a result of its most mature deliberation, the committee was distinctly of the opinion that, apart altogether from moral and religious consideration, the demand for one day in seven as a day of rest has a physical basis, and that for purely physical reasons it is imperative."

HEFLIN TO BACK MEASURE.

"I have just been visited by a committee from the District," said Representative Heflin, of Alabama, known as "Handsome Heflin." "In regard to my bill preventing labor on Sunday. This committee asks me to reconsider my measure, seeing first if the difficulty could not be obviated by making it a matter of personal choice. They said: 'Let each man work on Sunday if he chooses, but if he does not choose to do so, let him be protected from those who would force him to it.'"

"This all sounds very plausible," continued Mr. Heflin, "but one of the chief evils of working on the Sabbath is the bad example, and this is the same whether the laborers are forced or not."

"Then they wanted me to introduce a bill which would provide that all labor contractors should give their men one day in the week for rest, letting each man select his own day. This I positively refused to do, both because it is impractical from the point of view of the contractor, since it would of necessity cause great irregularity in the working force, and because I firmly believe in the scriptural doctrine, 'Six days thou shalt labor and on the seventh rest.'"

"The Sabbath day has been authorized and sanctioned by the customs and religion of our fathers, and it has a vitiating influence on the national life to disregard it. My bill has met with much favor among the members of the House and I anticipate very little opposition to it when it comes up to be voted on."

"I don't propose to be browbeaten out of my present position by any committees, because I have introduced this bill not for the furtherance of political ends or because of any sociological predilections, but as a matter of individual conscience, and I intend to see it through. It comes before the committee in about ten days."—Washington Post.

A PAGAN SUNDAY.

Renewed attention has been directed to the disregard of Sunday observance by a letter which the Hon. Andrew D. White has lately sent to Bishop Ludden, of the Roman Catholic diocese of Syracuse.

Bishop Ludden, who had noticed, with grief and uneasiness, the growing disposition of some of the members of the church in his diocese to make Sunday wholly a day of recreation, had announced his intention to check it by a decisive course of action. He sent out notice that thenceforth "such of them as absented themselves from the Sunday morning services and lost their lives in questionable amusements or in places of doubtful respectability," would not receive

"the honors of Christian burial." Mr. White sent the bishop a letter, in which he heartily approved this course.

The bishop did not, as some supposed, threaten that the offenders should be denied Christian burial, but only the honors of such burial, that is, burial with the full ceremony in the cathedral or other church.

The Companion has no comment to make upon the advisability of this course. It mentions the matter merely because it seems significant that two such men as Bishop Ludden and Mr. White should see the growing danger with the same eyes. Mr. White certainly is not one whom training or experience, including many years in countries of the "continental Sunday," would mark as an excessive Sabatarian.

"The complete paganizing of American life, as regards the first day of the week," were Mr. White's words, and every fair-minded man, no matter how liberal he may be, must admit that there is truth in the description. The beaches and other pleasure resorts do their "biggest business" on Sundays, and the cheapest and least worthy places of amusement, when the law forbids Sunday shows, contrive to keep open by the flimsy pretense of giving a certain percentage of the proceeds to charity.

The Roman Catholic church, although its members are by no means the chief offenders, seems to be fully alive to this evil of Sunday desecration.—Youth's Companion.

SUNDAY LAWS IN OTHER COUNTRIES.

Some times it is thought by a few narrow minds that the desire of Christian people generally to have Sunday observed as a day of rest grows out of bilious religious bigotry and obtrusiveness. It does us good to read from Review of Reviews the following bit of recent interesting history. We are falling upon good days when the nations are willing to recognize the place of the Christian Sabbath. The day is not arbitrary; it is a physical and spiritual necessity. We quote:

Sunday has been made a day of obligatory rest by parliamentary enactment in Canada and France. In accordance with a measure passed by the late session of the Canadian parliament, with but very little opposition, Sunday will be a legalized day of rest throughout the Dominion beginning March next. The government realized the difficulties growing out of religious and industrial differences and therefore very wisely based the legislation on humanitarian grounds—the need of Sunday as a day of rest. Works of "necessity and mercy" will be permitted, but all trading, amusements for gain, the publication, sale and distribution of newspapers and all railroad operations are prohibited with heavy penalties for violation of the law. No telephone, telegraph or railroad employe or any other industry calling for Sunday work can be required to perform such work unless during the other six days he be allowed twenty-four consecutive hours without labor. In France Socialism has accomplished what neither Roman Catholicism nor Puritanism could bring about. The new Sunday law, passed with but one dissenting vote, was a government measure and its passage is significant in view of the clerical denunciations of the Republican as godless because it has declined to be ultramontane. The law makes compulsory cessation from Sunday labor, with certain definite exceptions. A special clause authorizes the ministers interested to suspend fifteen times a year a day of rest in establishments where work is going on in the interest of national defense. The bill also allows masters and employers in hotels, bakeries, newspaper offices and such places to so ar-

range their work that employees who work on Sunday shall rest on some other day of the week. The Belgian parliament has recently enacted similar legislation and, early in August, a joint committee of the British Lords and Commons issued a report on Sunday trading, in which a strong recommendation is made for further legislation to maintain Sunday as a day of rest, not only on religious and moral grounds, but "as necessary to the preservation of the health and the strength of the community."

A LAND WITHOUT A SABBATH.

I dreamed that I was in a land in which there was no Sabbath. The people were in slavery and under the yoke of labor and the rich and strong were tyrants. In the cities the wheels of traffic were never stayed. The hurrying crowd went surging tide-like through the streets on the seventh day as on the sixth. No churches were seen; no Sabbath bells were rung, but on the day once termed holy the factory chimneys blackened the heavens with their smoke and the clang of machinery was heard, mingled with sounds of violence and of cursing. The weary brute dragged his unequal load unharnessed, and often unfed, and often he fell under the lash or goad of the driver. Men were toiling like brutes, with faces dark with hate and gloom and all were joyless and heavy. I saw men scourged and driven forth because they had protested against the oppression and exactions of their lords and drivers; and their families were left without bread, I had never imagined any condition of mankind half so helpless and desolate.

I met a man in the street and I asked him why all the people had forgotten the Sabbath. "Sabbath!" he repeated, as if in surprise, "What is the Sabbath? We have no Sabbath." I replied: "The Sabbath is the day devoted by Christian peoples to the worship of God, to devotion and benevolent service. On that day all labor ceases and we go to the house of the Lord in company, and the faithful are in the Spirit on the Lord's day. For once he, who spoke as never man spake, declared, 'The Sabbath is made for man; and in the primal law it is recorded, 'Ye shall do no manner of work,' and in the prophets, 'My Sabbaths ye shall keep.' But here I see that in all this great city there is not one who keeps the day or regards it."

"No," he said slowly and sadly, "we have no such day. We have long years of wearing, saddening toil and of feverish pleasures. But the toll is for the serfs, and the lords of wealth take their pleasure. No one helps his neighbor. Thousands of children perish and the man who is not strong and who cannot provide for himself and protect himself—why, he dies! We have days of toil and drudgery, but no Sabbath. I mind me now, rather by tradition than experience, that once there was such a thing, but the people wearied of it. They obtained liberty and they wantonly changed it to license. The bands of the seventh day were broken; they changed it to a day of pleasure that degenerated into revelry. By excess they were degraded and impoverished. Then the lords of labor came and chained them to their tasks. They said, 'You gave up your Sabbath, ye proved yourself recreant and wanton, and now it is gone, and ye may go to your burdens. Ye shall work now and we will play.' So our fathers were false to God and the sons of Bellar rose and enslaved us. The sons of Abel and all who built altars are long ago dead, and now the sons of Cain alone are left, who go with God's curse of restlessness upon them." But just then I awoke to the ringing of the Sabbath bell, and I was glad to find that it was all a dream.—Onward.

A Few Short Stories of Psalm and Hymns

HOW A HYMN IMPRESSED A BOY.

Dr. Edward B. Hodge, when a very young boy, was in church and restless, as most boys are apt to be. While turning the leaves of the hymnbook he came to the following hymn, which so impressed him that he learned it, and decided to make his life as near like the hymn as possible.

Savior, while my heart is tender,
I would yield that heart to thee,
All its power to thee surrender,
Thine and only thine to be.
Take me now, Lord Jesus, take me,
Let my youthful heart be thine,
Thy devoted servant make me,
Fill my soul with joy divine.

Send me, Lord, where thou wilt send me,
Only do thou guard my way,
Let thy grace through life attend me—
Gladly then will I obey.
Let me do thy will and bear it—
I would know no will but thine,
Shouldst thou take my life or spare it,
I that life to thee resign.

May this solemn dedication
Never once forgotten be.
May it know no revocation,
Published and proclaimed on high.
Thine I am, O Lord, forever
To thy service set apart.
Suffer me to leave thee never—
Seal thine image on my heart.
—Presbyterian.

ROCK OF AGES.

More than one hundred years ago, in 1776, to be accurate, there appeared in the Gospel Magazine a hymn "Rock of Ages." It was composed by one Augustus Montague Toplady, a Calvinistic vicar of a small parish in Devonshire, England, who little dreamed that these four stanzas were destined to become the most popular hymn in the English tongue.

Toplady wrote many things to be read and forgotten, but "Rock of Ages" was to live in the hearts and minds of the nation; to live and to be loved; to inspire and uplift God's children.

Mr. Gladstone translated this favorite hymn into three languages, Latin, Greek and Italian. His own strong, grand and simple nature, facing the future with a child-like faith, took great comfort in the third stanza:

"Nothing in my hand I bring,
Simply to thy cross I cling;
Naked, come to thee for dress,
Helpless, come to thee for grace;
Foul, I to the fountain fly,
Wash me, Savior, or I die."

The author survived the publication of this wonderful prayer in verse only two years. Toplady was deeply opposed to the Arminianism of the Wesleys when he wrote "Rock of Ages" and dying at thirty-eight, he had no knowledge of the permanent service it was to confer on mankind, the real help it was to become to the Christian world.

When Albert, the Prince of Consort, was dying, he asked that the hymn be loved might be sung.

General J. E. B. Stuart, one of the bravest and truest heroes in the war of the sixties called for it with his blue eyes fast glazing in death.

"All for sin could not atone;
Thou must save, and thou alone."

were the words he seemed specially to rest his last earthly thoughts upon.

At Constantinople the butchered Armenians sang a translation of the appealing words with their own "feeble breath," their voices scarcely more than a whisper when they came to the lines:

"When I soar to worlds unknown,
See thee on thy judgment throne,

Rock of Ages, cleft for me,
Let me hide myself in thee."

In truth "Rock of Ages" has comforted many thousands of deathbeds, speeded many thousands of parting souls in many lands.

There is something in its touching pathos and simplicity that goes straight to the heart of child and man, saint and sinner, and makes the dying glad to hide—to be saved from the "guilt and power" of sin.

And I have sometimes wondered if Toplady himself, in his far-away home above this lower world, knows the good his simple lines have done for sin-cursed humanity—knows how many poor souls have come to Christ praying:

"Not the labor of my hands
Can fulfill thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and thou alone."

and been saved by his blood for all eternity!

THE OLD PIANO.

By Nancy Byrd Turner.

If silent things remember—and none can surely know
That only such as still can sing may claim their yesterday—
If silent things may cherish the gift of long ago,

Within the old piano's heart what memories must stay;
What flight of spirit fingers caress the yellow keys,
What spirit-fashioned music stir the rusty, ruined strings;
What company departed come thronging, willing-hearted,
Summoned across a noisy world that heeds no silent things!

Often, athwart its dreaming, into the silence drift
The notes of dear dead masters, all magic fraught and dim;
Sometimes are blended voices drawn near a while to lift
Carol and chant and chorus and age-familiar hymn;

Come clear the waltz's lilt and swing, the ballad's brave refrain,
Tremble low-crying serenades and lower lullabies;
Nocturnes of tears and fire, of prayer and deep desire,
And all the passion and pain that move in melodies.

Slow, with the slow enfolding dark, the presences return,
Gray ghost and glimmering shadow, To cadences that grieve,
Hurt of a hidden sorrow; to chords that break and yearn;
To joyous-airs that laugh and sway, they enter, linger, leave;
The happy feet that flitted to a sudden tinkling tune,
The spirit sick of clamor that sang its weakness strong,
The fretful heart and weary that found the day so dreary
And drifted into dreams upon the tide of some old song.

"Outworn," we say, "and worthless," and "Gathered long ago
Unto the all-forgetting and all-forgotten things."

So muse we in our blindness, too mortal, yet, to know
The touch of phantom fingers, the thrill of haunted strings,
With life so loud around us, the shadowed corner holds

No more than music's empty shell, a useless thing and dumb;
Yet, while we doubt, deceiving ourselves with unbelieving,
Slow twilight opens quiet doors and bids the memories come.

—Youths Companion.

THE MUSIC THAT CARRIES.

I've tolled with the men the world has blessed,
As I've tolled with the men who failed;
I've tolled with the men who strove with zest,
And I've tolled with the men who wailed.

And this is the tale my soul would tell
As it drifts o'er the harbor bar:
The sound of a sigh don't carry well,
But the lilt of a laugh rings far.

The men who were near the grumbler's side
Oh, they heard not a word he said;
The sound of a song rang far and wide
And they harkened to that instead.
Its tones were sweet as the tales they tell
Of the rise of the Christmas star—
The sound of a sigh don't carry well,
But the lilt of a laugh rings far.

If you would be heard at all, my lad,
Keep a laugh in your heart and throat;
For those who are deaf to accents sad
Are alert to the cheerful note.
Keep hold of the chord of laughter's bell,
Keep aloof from the moans that mar;
The sound of a sigh don't carry well,
But the lilt of a laugh rings far.
—Strickland W. Gillilan.

THE EVEN-SONG.

A woman who counts by the scores her friends among the world's workers, was telling the other day of a discovery she had made. She was spending a few days in a factory town, and as usual asked for permission to visit the factories. In one of them the superintendent hesitated.

"We do not usually allow visitors during the afternoon," he said, "but I am going to make an exception in your case and suggest that you come about half-past four. It will take about an hour to go over the building as you will want to. I think that you will enjoy being here at that time."

Puzzled but interested, the visitor presented herself at the office promptly at half-past four the next day. The superintendent himself took her through, but she saw nothing unusual until she reached the last room, a long one in which at one end two windows faced the west, where, across the winter hills, the winter sunset was already fading. As the superintendent opened the door she saw at first only those western windows; then she became conscious of something else, breathing through the clatter of the machinery. Music! The room was full of it! In a moment she caught the words:

"Softly now the light of day
Fades upon my sight away.
Free from care, from labor free,
Lord, I would commune with thee."

They stood silent till the whole of the beautiful song was sung; then she turned to her guide.

"What does it mean?" she asked eagerly.

"It means a Sunday school teacher that three or four of those girls have—the kind that isn't content until she finds beauty for every one. She had been teaching these girls a long time. They were slow at understanding, but one day one of them looked out of that window at sunset and saw, for the first time in her life. Almost unconsciously she began to sing. Others looked up, saw the sunset, and understood, too. And they joined in the song. Now it is a part of their day."

The visitor turned for a last look into the big room. "Has it made a dif-

ference?" she asked as the door closed behind them.

The superintendent smiled. "Most miracles need time," he said, "but there is seldom any quarreling or coarse joking now as the girls go out. That means something."

"I envy them their teacher," said the visitor.—Youths Companion.

FOR THE BISHOP.

Jehu Dewitt Miller once attended a reception given in honor of a pastor who had just been elected bishop. The master of ceremonies announced that they were about to sing an appropriate hymn. I wondered what the appropriate hymn for a bishop could be. The hymn that they sang was:

"From every stormy wind that blows,
There is a calm, a sure retreat."

Some further preliminary exercises followed and then they sang another appropriate hymn, "I've Reached the Land of Corn and Wine."

SONG AND DOXOLOGY.

The beginning of this world was a song; the ending will be a doxology. Between these two thanksgivings was a psalm of praise over Bethlehem's plain that sweetly coupled together the old and the new dispensations. The secret of all rational contentment is thanksgiving, and godliness with contentment is great gain. Rejoice today. There are clouds and tears, but there is also a bow. Be still, be thankful, cheerful, glad. His name shall endure forever; his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever, and let the whole earth be filled with his glory. Amen and amen. Thanksgiving? Surely! Garlands of gratitude and banners of blessing let us wave before him. Why? For everything give thanks. Praise ye the Lord.—The King's Messenger.

On September 30th we closed a delightful meeting of two weeks' duration, in which the pastor was ably assisted by Rev. R. S. Gavin. The preaching was of a high order, pure and unadulterated gospel. The visible results were thirty professions of faith in Christ, nineteen additions to the church and the church greatly strengthened. To God be the praise.—Joe W. Vesey.

DOCTOR'S WORDS

Talks About the Analysis of Postum Food Coffee.

To the Doubting Thomases, the endorsement of a physician as to the wholesomeness of Postum Food-Coffee may be comforting.

When coffee causes nervousness and dyspepsia, it's time to stop it. And there is where Postum is a true comforter. It is a warm, palatable and wholesome beverage and at the same time is a liquid food.

Coffee does harm, not because it's well or poorly made—not because it's high or low priced—but because of the alkaloid—drug—caffeine, it contains. The habitual use of coffee, therefore, forms a drug habit.

A Buffalo physician said recently, "I have used Postum Food Coffee in my family and find it to be all that is claimed for it—a most wholesome, delicious beverage. When made and served according to directions it is certainly delightful and refreshing."

"I have read carefully Dr. Davenport's analysis of Postum Food Coffee, as printed on the pkg., which I most heartily endorse. I have been prescribing it to my patients."

The Dr. is right, and there's a reason. Read the little book, "The Road to Wellville" in pkgs.

The Good a Saloon Does

THE SALOON PAVED THE STREETS OF OUR TOWN, AND IT PAVED THE WAY TO HELL FOR SOME MOTHER'S BOY.

THE SALOON FURNISHES THE ELECTRIC LIGHTS OF OUR TOWN; AND IT TOOK ALL THE LIGHTS AND JOY OUT OF MANY HOMES AND HEARTS.

THE SALOON FURNISHES THE WATER SUPPLY FOR OUR TOWN; AND IT PRODUCED A FOUNTAIN OF TEARS FROM THE BROKEN HEARTS OF MOTHERS, WIVES AND CHILDREN.

THE SALOON SUSTAINS THE SCHOOLS OF OUR TOWN; AND IT EDUCATED MOST OF OUR CRIMINALS AND THE VICIOUS CLASS.

THE SALOON GIVES FREE LUNCHES IN OUR TOWN; AND IT TAKES THE FOOD FROM HELPLESS CHILDREN AND DEPENDENT WIVES.

THE SALOON MAKES BUSINESS IN OUR TOWN; YES, BUSINESS FOR THE UNDERTAKER, THE POLICE, THE CHARITY ORGANIZATIONS AND THE BROTHELS.

THE SALOON BRINGS THE FARMERS TO OUR TOWN; YES, AND LIKE THE ROBBER THAT IT IS, IT FILCHES FROM THEM THEIR MONEY AND THEIR SOULS.

DON'T FORGET



WANTED--BOYS



WANTED

100 BOYS FOR NEW CUSTOMERS.
 MOST OF OUR OLD CUSTOMERS ARE RAPIDLY DROPPING OUT.
 10 COMMITTED SUICIDE LAST WEEK.
 20 ARE IN JAIL—3 ARE IN THE CHAINGANG.
 15 WERE SENT TO THE POOR HOUSE—ONE WAS HANGED.
 3 WERE SENT TO THE INSANE ASYLUM.
 MOST OF THE BALANCE AIN'T WORTH FOOLING WITH—THEY'VE GOT NO MONEY.
 WE ARE JUST OBLIGED TO HAVE NEW CUSTOMERS—FRESH YOUNG BLOOD.
 OR WE WILL HAVE TO SHUT UP SHOP.
 DON'T MAKE ANY DIFFERENCE WHOSE BOY YOU ARE—WE NEED YOU.
 YOU WILL BE WELCOME.
 IF YOU ONCE GET STARTED WITH US, WE GUARANTEE TO HOLD YOU.
 OUR GOODS ARE SURE.
 COME EARLY—STAY LATE.
 OPELIKA SALOONS, Proprietors.

(The above was used with telling effect by J. B. Green, Superintendent M. E. Sunday school at Opelika, on Sunday morning, September 30th, Temperance Sunday.—Ed.)

OUR BOYS

The following extract is from the speech of one of the officers of the Ohio State Liquor League:

"It will appear from these facts, gentlemen, that the success of our business is dependent largely upon the creation of an appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created, our counters will be empty, as will be our money drawers. Our children will go hungry, or we must change our business to something more remunerative. The open field for the creation of this appetite is among the boys. After men are grown and their habits are formed, they rarely change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to the boys now will return in dollars to your tills after the appetites have been formed. Above all things, create appetites."

Here is the full diabolism of the saloon set forth in plain, ungarlished terms that makes a man's blood course more quickly, and further, it makes it mighty hard for fatherhood to continue patient and temperate in thought and utterance on this temperance question.

No Boozers Need Apply

The best elements of his party and the state of Alabama will commend Governor Jelks for dismissing three watchmen at the capitol building in Montgomery for alleged intoxication. Governor Jelks has put himself in line with Governor Hanley, of Indiana, and Mickey, of Nebraska, in refusing to tolerate whisky drinking public officials. He says: "I have had enough of whisky among those who are trusted with the guarding of the funds of the state. If I learn that any watchman of the treasury takes one drink, on or off duty, I will insist upon his resignation. During the three months I am to hold this office I will tolerate the consumption of no whisky on the part of the guardians of the state treasury."

With great difficulty the drinking man finds employment in the commercial world. The political leaders and public officials are multiplying against the boozier. No one wants him but the saloon, and they won't have him without a job and an income. The premium on sober, industrious manhood increases every day.

Mayor William Rose, of Kansas City, has resigned his office because he was not permitted to allow the outlawed saloons in Kansas City, Kan., to trample upon the rights of the temperance elements of his city. Rose was elected last year and was ousted from office by the state supreme court because of his refusal to enforce the anti-liquor and anti-gambling law. He was re-elected mayor at a special election, but was declared in contempt by the state supreme court for taking office again.

The Next Legislature

The personnel of the next legislature is above the average, and Alabama may expect some valuable legislation. With the democratic party pledged by the state platform to hold the professional lobbyist in check and the high intellect and moral character of a majority of its members there is no reason why every measure coming before the legislature should not have fair consideration and a proper formation into statute law. The committees of both the house and senate are of almost paramount importance, and only men of tested knowledge of the matters to be considered by their committees and known reputation for fairness should be placed upon any committee. The importance of this suggestion is emphasized when we recall that during a session of the legislature a few years ago a pro-whisky speaker of the house appointed as chairman of the temperance committee one of the leading whisky men of the state. A majority of the committee were likewise dominated by saloon influence and knew as much about temperance matters as a piney woods hog does about hand-painted china. The result was that this committee was a saloon committee instead of a temperance committee. We are glad the present outlook is for absolute fairness in the appointing of committees.

PERSISTENCY WINS

It is a good thing that all men are not easily discouraged. This would be a mighty slow old world if "cant" were to rule after one failure. The greatest monument one can rear is that of success in an enterprise after repeated failures. Many of the great names in literature, science, statesmanship and commerce are synonyms of indomitable energy and untiring zeal, because of their labors to reach the goal of their ambitions. Many of them have been crushed almost to complete defeat, only to renew the attack upon the purpose before them with more determined will than ever to win. The Anti-Saloon League may be facing a big foe, but it will win; it may have multiplied obstacles placed in its way, but it will win; it may meet with many defeats, but it will win; some of its friends may grow luke-warm and fall by the way, but it will win. Why? Because it is greater than its foe and means to persevere. No obstacle can resist its persistent attempts to surmount them; no defeat is an overthrow, we mean to keep at it; for every weak friend it loses there are a score of strong ones ready to take their place, and the work will continue going forward. The great final reason we will win is, we have set no time in which this work must be done. If not today, then the next; if not this year, then the next. Each battle a step nearer the goal; always at it. Persistency wins.

The saloon is the mortal enemy of man, of his government, of his education, of his economic value, of his social environment, of his home, of his soul.

WHO WILL NOT



THE STORM AT MOBILE.

Thursday morning, September 27th, Mobile was visited by the severest and most destructive storm in its history. Old seamen have said that they had been in many storms, but the one referred to surpassed all they had ever witnessed. All night Wednesday night the wind blew with terrific force, but the storm reached its height Thursday morning between the hours of 6 and 8 o'clock. The water was blown from the gulf into Mobile bay and up the Mobile river, flooding for several feet the entire wholesale district of the city. The damage done to shipping and timber interests is very heavy. It is impossible to estimate with any degree of accuracy the loss sustained by Mobile alone. It has been variously estimated at from one to three millions of dollars. Only one house in the city was blown down, but there are few, if any, that were not damaged more or less. Fortunately, only one life was lost in the city, but on the coast about thirty miles below us, from fifty to seventy-five lives were lost. Many are without food and shelter.

Both the Palmetto street and the St. Francis street Baptist churches suffered loss, but our loss is not so heavy as at first reported through the newspapers. Palmetto street church lost their tower, but as they do not expect to rebuild it, their loss will not be heavy. The steeple of the St. Francis street church was blown down, but fortunately fell in such a way as not to do any injury to adjoining property. It fell diagonally across the street, the upper end falling at the intersection of Franklin street. I am quite sure our people will not replace the steeple. That sort of ornament is out of date. Our pipe organ was damaged by water, but to what extent it is impossible now to estimate. Our auditorium was flooded as well as a part of the Sunday school room. The roof of the ell part of the pastor's home was blown off and the roof of the main part of the building considerably damaged. To add to our discomfort, we have had three rains since the storm.

Only one house in the city was blown down, but nearly every other house in the city was more or less damaged. On Friday, after the water had receded, the river front was in a deplorable condition.

The people on the coast below us have, in many instances, lost all they had. Not a house was left on the beach at Coden, Bayou La Batre and other points. Many thrilling experiences of escapes from death by drowning have been related and some remarkable instances of heroism displayed.

Some of our church houses below Mobile have been wholly or partly destroyed and the people are not able to rebuild without generous help. Mobile will respond to their appeal for help, but with our own troubles, which are numerous, we cannot give all the help that may be needed. The Mobile people have forgotten their own losses and are giving largely of their time and money to furnish immediate relief to those who have suffered more than we have. In her readiness to help the needy Mobile cannot be surpassed by any city in the world.

Our city is rapidly recovering from the effects of the storm and in a week or so a stranger would not be able to discover that such a storm had ever visited the city.

In the midst of our troubles brought about by the storm, the city was thrown into a state of excitement yesterday afternoon by a dastardly deed committed by a black brute. Yesterday morning about 11:30 o'clock a little white girl twelve years of age was assaulted by a burly young negro man just outside the city limits. The brute was captured and taken to jail, but afterwards taken out of the city by the sheriff in a private conveyance and then to Birmingham by the Southern

railroad. Last night a mob attacked the jail. One thoughtless or drunken fool fired a load of buckshot into the jail yard and killed an excellent young man, Mr. Roy Hoyle, a special policeman. This is the second negro brute sent to Birmingham for protection from a Mobile mob during the past six weeks.

Of course we all agree that mob law is wrong, but how is it to be prevented when the lives of our women and children, even in our cities, are not safe from the assaults of negro brutes? The spirit of revenge exists more or less in every man, and when such diabolical crimes are committed in one's own community he often finds that his opposition to mob law is more or less theoretical. I have been optimistic on the question of the negro problem, but I am persuaded that unless some means can be devised by which our girls and women can be protected from the negro brute, what occurred in Atlanta will occur all over the south.

Our courts are entirely too slow in dealing with such cases. The negro who assaulted two white girls in Mobile in August is still in the Birmingham jail. His deed most was brutal and horrifying. I believe that a special term of court should be invariably called in such circumstances and the time allowed such a brute to live after he has been sentenced should be not more than ten days. Some changes in our laws must be made to meet such cases.

W. J. E. COX.

Mobile, Oct. 3.

ANOTHER DEACON GONE.

Dr. P. M. Bruner, Sr., after a lingering illness of months, on the 12th instant quickly crossed the river in the seventy-third year of his age. His father was one of my first deacons as pastor in Lowndes county, and a good one. The doctor was ready for every good word and work. None ever surpassed him in promptness, willingness and liberality. He was three different times a member and deacon of my churches. He never failed to be at his church meeting if possible to avoid it, and responded to every call for money. He was a state senator, trustee of the Orphanage and the Agricultural college at Evergreen and a member of the Evergreen Baptist "evil" of the world. By his ex-pastor, who loved him as a brother.

B. H. CRUMPTON.

LOOSE TEETH

Made Sound By Eating Grape-Nuts.

Proper food nourishes every part of the body, because Nature selects the different materials from the food we eat, to build bone, nerve, brain, muscle, teeth, etc.

All we need is to eat the right kind of food slowly, chewing it well—our digestive organs take it up into the blood and the blood carries it all through the body, to every little nook and corner.

If some one would ask you, "Is Grape-Nuts good for loose teeth?" you would probably say, "No, I don't see how it could be." But a woman in Ontario writes:

"For the past two years I have used Grape-Nuts Food with most excellent results. It seems to take the place of medicine in many ways, builds up the nerves and restores the health generally.

"A little Grape-Nuts taken before retiring soothes my nerves and gives sound sleep." (Because it relieves irritability of the stomach nerves, being a predigested food.)

"Before I used Grape-Nuts my teeth were loose in the gums. They were so bad I was afraid they would some day all fall out. Since I have used Grape-Nuts I have not been bothered any more with loose teeth.

"All desire for pastry has disappeared and I have gained in health, weight and happiness since I began to use Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. Get the famous little book, "The Road to Wellville," in pkgs. "There's a reason."

FROM PENSACOLA.

I wish to express my appreciation for the letters and telegrams from our friends in Alabama and elsewhere inquiring as to our welfare, following the great storm which swept over this section on September 27. I am glad to say that the havoc from the storm is not as great as some of the reports set forth. The greatest disaster was on the bay and along the bay shore. In some sections along the beach whole rows of houses were swept away. It was an interesting and awful sight to behold broken houses, all sorts of timbers and boats piled together along the bay shore. It is now estimated that about twenty-five or thirty people were drowned in this section, and the loss of property from three to four million dollars. The business section suffered very much by stores being unroofed and letting in a downpour of rain which followed the storm.

Our church building was slightly injured by being partially unroofed. Many beautiful shade trees throughout the city were laid low and many houses slightly damaged by chimneys being blown off, trees falling against houses and by the rain that beat in through every conceivable crack.

I went down early Thursday morning and beheld the tempest-tossed bay. The waves and wind and clouds seemed to be engaged in battle array with each other, and combining their forces, rushed on to the shore against the works of man's hands. And these works, the boast of man, were swept away as the playthings of a child.

Never have I been more impressed with Byron's Apostrophe: "Roll on, thou deep and dark blue ocean—roll!"

Ten thousand fleets sweep over thee in vain;

Man marks the earth with ruin—his control

Stops with the shore—upon the wafery plain

The wrecks are all thy deed, nor doth remain

A shadow of man's ravage, save his own,

When for a moment, like a drop of rain,

He sinks into thy depths with bubbling groan,

Without a groan, unknell'd, unconfined and unknown."

We rejoice that there is One who rules the raging of the sea, and to those who trust Him will come the reassuring messages amidst life's most fearful tempests: "Peace, be still!" and "It is I, be not afraid!"

With love and best wishes for all our dear Alabama friends, I am yours in His service.

THOS. M. CALLAWAY.

THE ENCAMPMENT.

L. O. Dawson.

Now that the schools are all open and our fall and winter campaign is on, let us think and talk a little about our proposed encampment.

I have been a little surprised to see the enthusiasm with which the brethren take to the idea. Especially are those who have observed the encampments in other states eager in their desire to have Alabama fall into line.

We have some things at our hands for the mere asking. The Sunday school board will furnish us an expert to lecture daily for ten days on up-to-date phases of Sunday school work. Along with that the board will furnish us an expert B. Y. P. U. man for daily lectures on young people's work. We can get a man from the seminary at no great cost to lecture us preachers daily on church doctrine, polity or Bible interpretation, homiletics or other needed things. Some great preacher to preach say every night the best popular lecturers to fill in, conferences of all sorts, and though some do not take to the idea, Dr. Frost among them, the B. Y. P. U. and state conventions, part or all of this could be put into the encamp-

ment and thousands of our people could annually be gathered together as the tribes once went up to Jerusalem.

The Railroads.

To make it go the co-operation of the railroads would be needed. Low rates from all parts of the state ought to put the encampment in reach of every neighborhood in our borders. I have been told, though I have no authentic information about it, that the railroads gave Texas Baptists eighteen acres of ground and \$5,000 in cash for their encampment, besides giving them yearly ten cents on each ticket sold for the occasion. We could hardly expect such treatment from our roads, though it would be good business for them here as well as for the roads in Texas. Certainly, however, very much depends on the transportation.

Where?

That is the main question. Preferably at some cool place where there are no counter attractions. Some spring or mountain, then. But there is no resort of any kind in Alabama that could care for one-fourth of the crowd the encampment idea contemplates. Some tents could be used and many would prefer them in good weather, but no one could stay in them in bad weather, and many would not like them at all. There must be hotels or cabins or something of the sort to care for the bulk of the crowd. The committee is forbidden to incur any financial obligation for the convention. To supply the needed accommodations at a spring or mountain resort, therefore, it would require perhaps a stock company with quite a little capital and a salaried executive officer to put these things in shape. I would love to see such a company take up the enterprise, but such a work is clearly beyond the power of the encampment committee.

What About This?

If, after trial, the resort idea has to be abandoned, how would a place like Marion do? It has no springs or mountains, but the spirit of her people would be as refreshing as a mountain breeze. If the Judson and M. M. I. could be used for lodgings, together with a lot of tents on campus and lawn, we could secure a tent large enough for night mass meetings and use the auditoriums of the two schools for smaller meetings during the day. There would be no counter attractions and here for ten days we could have a great time together.

This is written not so much to outline any plan as to get suggestions from the brethren. A brother said to me, "The people are expecting something great from the encampment and will be satisfied with nothing small." Well, the people are right, but we must all work together, else it will be a great failure.

Tuskaloosa.

A TALL BOY WITH A SHORT MEMORY.

"Good evening, sir," said a man to his neighbor one Sabbath afternoon. "Did you meet a tall boy on the road driving a cart with rakes and pitchforks in it?"

"I think I did," he answered; "a boy with a short memory, was he not?"

"What made you think he had a short memory, sir?" inquired the man, looking much surprised.

"I think he had," answered his neighbor, "and I think he must belong to a family that has short memories."

"What in the world makes you think so?" asked the man, greatly puzzled.

"Because," said the neighbor, "God has proclaimed from Mount Sinai, 'Remember the Sabbath day, to keep it holy,' and that boy has forgotten it."

—Current Anecdotes.

I would like to exchange associational minutes with all the clerks in Alabama.—O. E. Comstock, Sheffield, Ala.

A PAGE OF SPECIAL INTEREST FOR FATHERS

THE FATHERS OF GREAT MEN.

The father of Alexander Wilson, the ornithologist, was a day laborer.

Ramus, the divine, was a son of a laborer, and himself a servant.

Cervantes' father was a soldier, and he himself served in many wars.

Harvey, who discovered the circulation of the blood, was a farmer's boy.

Southey's father was a linen draper, and employed his son in the shop.

The father of Whewell, the mathematician and philosopher, was a joiner.

Defoe was the son of a butcher, and he himself a stocking maker by trade.

HE SPOKE HIS MIND.

Two Irish farmers who had not seen each other for a long time met at a fair. They had a lot of things to tell each other.

"Sure, it's married I am," said Murphy.

"You don't tell me so," said Moran. "Faix, yes," said Murphy, "an' I've got a fine healthy bhoys which the neighbors say is the very picture of me."

Moran looked for a moment at Murphy, who was not to say the least, remarkable for his good looks, and then said, "Och well, what's the harum so long as the child's healthy?"

Police Magistrate—With what instrument or article did your wife inflict these wounds on your face and head?

Michael—Wid a motty, Yer Anner.

"A what?"

"A motty—wan o' these frames wid 'Happy Be Our Home' in it."—Grit.

A REASONABLE REQUEST.

Willie—Papa, if I was twins would you buy the other boy a banana, too?

Papa—Certainly, my son.

Willie—Well, papa, you surely ain't going to cheat me out of another banana just 'cause I'm al. in one piece.—Judge.

PATERNAL PROVOCATION.

I. It is 10 p. m. They are seated in the parlor.

"No," she says, bowing her head, "Pa says I am too young to become engaged."

II.

It is just 1:30 a. m. They are still seated in the parlor.

Suddenly, from somewhere upstairs, a gruff voice shouts: "Henrietta, if that fellow waits a little longer you'll be old enough to accept his proposal."—Woman's Home Companion for October.

NOTHING SUITED HIM.

He sat at the dinner table there, With a discontented frown, The potatoes and steak were underdone,

And the bread was baked too brown. The pie too sour, the pudding too sweet,

And the meat was much too fat, The soup was greasy, too, and salt, 'Twas hardly fit for a cat.

"I wish you could taste the bread and pies

I have seen my mother make, They were something like, and 'twould do you good

Just to look at a slice of her cake." Said the smiling wife, "I'll improve with age,

Just now I'm but a beginner, But your mother called to see me to-day,

And I got her to cook the dinner." —Woman's Life.



THE APPRECIATIVE HUSBAND.

"I declare," complained Mrs. Duzzit, "I certainly shall have to punish the children."

"What have they been up to now?" asked Mr. Duzzit.

"They have simply upset my sewing room. Nothing is where it should be. Needles, spools of thread, scissors, darning balls and everything have been poked away in unexpected corners. I had to search all afternoon to find a card of buttons. It is perfectly exasperating."

"My dear, the children didn't do that. I did it."

"You? What possessed you?"

"I thought I was doing you a kindness. After you straightened up the papers and books in my desk so beautifully, I thought it was no more than right that I should return the compliment by putting your sewing room in similar shape."—Life.

PROTECTION.

"Don't talk to me about law being the poor man's protection," said my friend John, the carpenter. "People tell us that the poor man ought to respect the law. I am not an anarchist nor a socialist, but the laws were never intended to protect poor men."

I think a good deal of John, and I knew he would not talk that way if he had not some reason for feeling himself aggrieved, so I asked him what it was that had given him so unfavorable an opinion of the law and the courts.

"Well," he went on, "some years ago I had saved up \$2,500 and I invested that sum in a house. The place cost a little more than that, as the lot was worth \$1,100. I left the balance on mortgage. I put the title in my wife's name, so that she could feel it safe whatever befell me. Then a lawyer drew up her will and she left the place to me, as I had earned it."

"But after the birth of our baby, my wife died. I offered her will in probate in order to re-establish my title. 'Not much,' said the judge. 'Wasn't your little boy born after this will was made?' 'Certainly,' 'Then,' he went on, 'your child has rights in this property. You must have a guardian appointed for him and you must get the consent of the guardian before you can sell ...' And the upshot of the whole business was that at the end of three or four years I got out of the court with \$1,200 of my \$2,500 in hand. The mortgagee had \$1,100; \$1,300 went to lawyers and courts, the judge getting his 10 per cent, or \$360. It cost me \$1,300 to get \$1,200."

"I believe you, John," I said. "I have had some experience in the probate courts myself."—The Interior.

We heard recently of a misguided husband up in Maine who, objecting to certain chores about the house which fell to his share, quoted scripture to his wife as authority showing that the household duties should properly be assigned to the woman. The good wife replied by reading to her surprised husband 2 Kings, 21:13, "I will wipe out Jerusalem as a man wipeth a dish, whipping it and turning it upside down." That husband has wiped the dishes ever since.

THE TIMES HAVE CHANGED.

In Eden, once, a rib became

A woman, so they say;

But now its ribbons that become

The woman of today,

—Cincinnati Commercial-Tribune.

BOYS AND GUNS.

A boy is a boy, and as such possesses different characteristics from a girl. One cannot train a boy to love dolls and such things without grave danger of making that abomination, a sissy sort of a chap, of the little fellow. All thinking parents realize that there is no use trying to keep boys away from the water; they take to it as naturally as young ducks, but it is necessary to teach them to swim. Neither is it wise to try to keep firearms out of the hands of your sons, for as long as fathers and uncles go hunting and as long as soldiers parade the streets, boys will manage to carry firearms in imitation of their elders. The sane, safe and conservative way is to impress upon the boys the fact that firearms are deadly weapons made for the express purpose of killing. Teach the lads to fear and respect weapons of all kinds, and so to handle firearms that never under any circumstances shall the weapons, loaded or unloaded, be pointed at any object which they do not intend to shoot.

Teach the little fellows how to load, unload and fire pistols, revolvers and guns without endangering their own lives or those of any one else.—Dan Beard in Woman's Home Companion for October.

GEN. FRED GRANT AFRAID TO DRINK.

General Fred Grant, of the United States army, now in command of the Department of the East, with headquarters on Governor's Island, New York, gave an interview recently to a representative of the New York Defender, in which he states his reasons for being a total abstainer. General Grant is the son of the late President Grant.

"All right," said General Grant, "I will discuss that question, not as a general in the United States army, but as an individual. Have I a message to the young men of this country? Here it is:

"Tell the young men through your paper that General Grant does not drink a drop of liquor—has not for 18 years; because he is afraid to drink it."

"Now, you listen," continued the general. "When I was a boy, at school, and at West Point, I was made a pet because of the greatness of my father. I was given every opportunity to drink, and I did drink—some. Then when I was made minister to Austria, the customs of the country and my official position almost compelled me to drink. Always I tried to drink with extreme moderation, because I knew that alcohol is the worst poison a man could take into his system; but I found out it was an impossibility to drink moderately. I could not say, when drink was placed before me, 'No, I only drink in the morning,' or at certain hours. The fact that I indulged at all compelled me to drink on every occasion, or be absurd. For that reason, because moderate drinking is a practical impossibility, I became an

absolute teetotaler—a crank, if you please. I will not allow it even in my house. When a man can say, 'I never drink,' he never has to drink, is never urged to drink, never offends by not drinking. At least that is my experience."

Then the general supplemented what he said with a note: "Remember, I did not say 'moderate drinking' is harmful. Fact is, maybe, it isn't so harmful, but the fact is indisputable, that the hard drinker was once a moderate drinker, and the chances are all against a moderate drinker remaining such, and I—well, I, for one, don't propose to take such chances."

Then the general got thoughtful. He scraped the end of his chin with his pince nez.

"Yes, sir"—this in soliloquy. "Yes, I know a man—maybe two or three—who died moderate drinkers. Stuff didn't seem to hurt them much. But the poor men that I know, scores of them, intelligent men, talented and all that, who have been ruined, disgraced by the greatest curse of Christendom—drink! Ah, the picture is a sad one."

Then he straightened up, and in a louder voice continued: "In many respects a hard drinker is a safer man in the army—and elsewhere, too, than a moderate drinker. That is, one who gets drunk once a year or so. You see a hard drinker is known. No important commission is his to execute. But your moderate drinker, why, he's apparently capable. On the surface he's all right. Consequently he's given an important duty to perform. Then he drinks. He is sure to just at that critical time, to steady his nerves—infernal idiosyncrasy—and falls ignominiously to himself and his family, and disastrously to others. Have I made it clear?"

"You have called drink the greatest curse of Christendom, general—that is a strong"

"A strong term you were going to say," interrupted General Grant, bending over his desk and almost jabbing that pince nez of his into the interlocutor's face. "Strong, you say? You can't make it too strong! Listen: Drink is the greatest curse, because practically all crime and all disaster are the result of it. Nearly every great calamity in the country, barring accidents of nature, is due to drink. There's a railroad accident, say, twenty people are killed. Some man had a case of nerves, or went to sleep; and I wager that, if the truth were known, an empty flask could be found near the cause of the accident. Ninety-five per cent—I will make it no less—95 per cent of desertions and acts of lawlessness in the army is due to drink, but I'll speak of that later. Vice is simply drink in another form. Who ever heard of a saloon completely divorced from the 'white slave traffic,' or a house of infamy without a bar? When I see a man go down the street under the influence of liquor I know that man is not only a drunkard, but he is morally wrong—is incompetent, not dependable, irresponsible. Drink is alluring; is damnable; it is a monster of"—

Professor James H. Broadsted, the Egyptologist of the University of Chicago, recently announced in an article in the Biblical World that the "oldest fixed date in history" is 4241 B. C. In that year, he says, the calendar was established, the year beginning on what would now be July 19th. Consequently the calendar now in use was 6147 years old last month. The professor arrived at these conclusions during his long exploration trip in Nile valley, when he compared the astronomical dates in the old and middle kingdoms of Egypt. Professor Broadsted but recently returned from Egypt.

NEW COMPOUND IN ITALY.

By Mrs. N. A. Barrett.

Listen! Whence comes that melodious chiming of bells?

That is the famous St. Peter's Cathedral whose bells are proclaiming it is Sunday morning in Rome, the once recognized mistress of the world, and to whom much of her glory yet remains.

A traveller has reached his destined port and now enters this renowned city. Quite soon he will be heard to ask regarding special places of note. So come! You may enter, but as intelligent, observant travellers, what will interest you most? Will it be the bright skies and sunny clime of Italy? The gilded domes and minarets that keep their silent guard—witness thro' the century of the many beautiful architectural types—or the Vatican, that center of Romish power from which has emanated so much of evil, misery and superstition—or will it be St. Peter's Cathedral, one of the largest in the world, there being within her walls standing room for fifty thousand people, and notwithstanding the enormous expenditure of fifty million dollars and centuries of toil, it yet remains unfinished? Neither, you say (?), and yet if you possess the soul of an artist it must thrill with rapture at the works of genius, while sculptors' models of many ages seem to stand forth in their beauty, laurel-crowned, to proclaim the hand of masters.

Each of these will interest, but not most impress. More than all will you view the people of Rome—the people themselves divided into three distinct classes, the lowest, middle and highest. The lowest—down-trodden, kept purposely in ignorance and superstition. The middle class we view more hopefully, and to these our gospel and evangelical truths more readily appeal. And then the highest, there are many such—intelligent and wealthy—yet, amid pomp and show of catholicism, lavish expenditure of money, the people by the thousands are perishing for the Bread of Life, right here where Paul, though bound hand and foot, proclaimed so faithfully the Word of God in its purity. But if this same message is heard by the people of today, it must be because of the devotion and activity of God's children, for upon them must rest the responsibility to teach these poor, defiled ones what the Blood of Christ can do for them.

You ask: What of the Evangelical Occupation of Rome; and Whether our Baptist are Accomplishing Anything?

Yes, we have a church in Rome, one of the best evangelical churches in Italy, which has for its pastor an intellectual, educated, godly native, who is doing a great work for the Master. We also have a Theological School, which is educating and training young men, that they may more effectually bear the Word to their own people. Then, too, we have our monthly paper published here, and with such men of God as we have to conduct these enterprises, men of gigantic minds, consecrated lives and hearts so thoroughly devoted to the work they will prove a mighty Power for God.

What of Baptist Work Throughout Italy? In 1870 Victor Emmanuel was called to the throne of united Italy and in the goodness of God this land was opened as a foreign field. Prior to this time the pope not only ruled religiously, but his political reign was absolute as well, and papal intolerance and cruelty were such as to forbid all protestant operations. If one tried to introduce the "Word of God," his books were destroyed and his life forfeited. But in the wake of the triumphal procession which escorted Victor Emmanuel in September, 1870, thro' the gates of the Eternal City to his Throne, was a van laden with Bibles.

Our Foreign Board, ever on the alert, had recognized, the importance of this field and made Dr. Cote, a medical missionary, our representa-

He, during his first year, established in Rome a church of eighteen members, right in the very shadow of the Vatican.

Dr. Broadus; who was then present in Italy, assisted in the organization of this most historic church.

Quite soon Dr. Taylor was sent out as superintendent of Italian work and from that day until the present all his splendid powers have been given to take this land for God. For thirty years he was sowing and waiting in Judson-like faith, his heart belonging as truly to Italy as that of the noble Livingston to the dark continent. After Livingston's death, before undertaking the perilous journey of conveying his body to his native land, the faithful African followers cut out his heart and lovingly and reverently interred it beneath the Moola Tree of Africa, but when Dr. Taylor left his native land for Italy, by his side was his devoted wife, and for eleven years this consecrated pair worked hand in hand. When God took her it was a sore trial not only to Dr. Taylor, but to the poor natives, who had learned to look to her for help, and to love her devotedly. Tenderly, even now, their hands care for her grave in the English cemetery of Rome.

In 1880 that consecrated soldier of the Cross, Dr. J. H. Eager, and his noble wife, then a young bride, became their associates in the effort to redeem Italy, hoping, as Dr. Tupper tells us, to place a light in the gospel candlestick in every town of Italy from the Alps to the Gulf of Taranta.

Our present missionaries are Dr. and Mrs. Whittinghill, Dr. and Mrs. Everett Gill, together with Dr. Taylor. For the past three years Dr. Taylor has devoted himself exclusively to the Theological school, realizing how much, in our work, must depend upon native ministerial students, since they will eventually become pastors in many of the thirty-one Baptist churches and stations already established. Three university graduates were last year in his school—we need many such with strong faith and love, to teach their own people, for there is much intelligence and learning in Italy. "The representative Reviews of Europe being asked to name the ten greatest men of every profession, selected among the number four Italians." Many of the better classes are becoming dissatisfied with Romanism, and in turning from it, in the absence of anything else, are embracing atheism. Oh! how important it is for us to be able to give them the Living Word.

Many of the more destitute who have had some instruction show their anxiety for the truth by buying five cent testaments on installments, and in their poverty, paying one cent a week until they own them.

What are our most pressing needs at this time, and how can they be met? Our board, as well as our representatives in the field have prayed and thought and planned very earnestly, and their universal decision is "A Compound in Rome." What is a Compound? As planned, it will combine at one point, a church, a theo-

Woman's Work

CENTRAL COMMITTEE.

President—Mrs. L. F. Stratton, 1135 12th street, Birmingham.
Vice President—Mrs. H. L. Mellen, Livingston.
Vice President—Mrs. A. J. Dickinson 517 North 22d street, Birmingham.
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(All contributions to this page should be sent to Mrs. D. M. Malone.)

logical school, a literary school, a printing establishment and home for some of the missionaries. This will serve as a central and strategic point from which the leaven may extend to every part of Italy.

Rome is the religious center to which a large per cent of the population of the world turns; yes, two hundred million souls look to her for salvation from sin; and the black robes of forty-four thousand priests hang as a mighty pall over Italy, while they lure the people on to destruction by holding out to them the hope of cleansing by forms and ceremonies and priestly absolution.

By centralizing and strengthening our Baptist influence, as will be done by the erection of a commodious building in the central and more populous portion of the city, the powers of evil can be met and combated as in no other way.

In a recent letter from Dr. Everette Gill, one of our strong new Italian missionaries, he says "As to our need for a house in Rome, a house more adapted and more adequate to our needs, there can be no well grounded doubt. The change in the city in recent years has rendered our present small property inadequate. A new, wide street, made some years ago, near our property, has reduced our street to a secondary grade. It is not thronged as it formerly was, hence it is not strategic as an evangelizing point, while our Theological School must, if possible, have a home."

We have some educated and cultured native converts in the field already and their successes have demonstrated what great things we may hope for through them. But we need, oh! so many more such, and in the projected Compound, our converts can be educated and trained so that through them we can reach and influence all classes of the natives, as can not possibly be done in any other way. The printing establishment of the Compound can supply that great and pressing need for religious literature. We have some very gifted writers, whose splendid powers can be utilized through newspapers, tracts, etc., as never before. The pastor of the church in Rome, a native, wields a wonderfully facile pen, and "as a writer of facts he is especially gifted. His productions are issued by a non-sectarian printing house in Florence, which sells more of his tracts than of any other protestant writer of Italy.

Signor Robert Tenbal, one of the graduates of our Theological school, who is pastor of the church in Gravina, has recently married the daughter of a prominent deacon in his church, and now they are earnestly striving to make it self-supporting and thus be the first of any of our Italian missions to become so. May success be theirs.

Mrs. Whittinghill, daughter of Dr. Taylor and wife of our present capable superintendent, wrote regarding his last visit to the several mission stations: "Mr. Whittinghill is greatly encouraged by the progress, especially in the island of Sicily and in Tunis, in Africa. At the latter he baptized

eighteen." Dr. Whittinghill says: "Sooner or later, we must have a building, and we must labor under difficulties until we are fitted for our work." Regarding the school he says, "Surely the only Baptist Theological Seminary of all Southern Europe will need no word of mine to commend an institution which in the coming years must educate men to preach the Gospel of Christ to our various churches in Italy, as also in the confines of France, Austria and North Africa. My prayer to God is that something may be done, some generous friends raised up to put our institution upon a firm and lasting foundation.

This is a pressing need laid confidently upon our hearts by the foreign board. Then, too, shall we not respond promptly and liberally to the earnest appeals of our faithful missionaries?

"Wondrous love to earth Christ brought,
Tenderly each sinner sought;
Faith in Him will surely save
And His life to us He gave.

"Every kind and noble deed
Is a good and precious seed
In Italia's land in praise,
Will we not this "Compound"
raise?

THE GIRLS' DORMITORY AT SCOTTSBORO.

Dear Sisters: At a recent meeting of the Central Committee in Birmingham it was decided to bring before the Missionary and Aid Societies of our state the needs of the school at Scottsboro, Ala.

This is one of our Mountain schools and is under the auspices of the Home Mission Board. This school is finely located and has a broad field for usefulness. There is an attractive school building, and recently the Home Board has purchased a dormitory for girls. This dormitory contains seven bedrooms, a dining room and kitchen. These rooms must be furnished, so the Baptist women of Alabama are asked to make contributions for this purpose. The cost of furnishing a bedroom is \$40.00.

No doubt many societies have not sent a box to a frontier missionary this fall, as they have not been able to secure a letter, for the demand has been greater than the Central Committee could supply. Now, let me beg that you undertake to furnish a room or at least help in supplying the necessary furnishings for this girls' dormitory, for this, too, is home mission work. The call is urgent, so let the societies all over our state bestir themselves, and send a contribution as early as possible to help forward this mountain school.

MRS. H. L. MELLEN,
Livingston, Ala.

COST OF FURNISHINGS.

Kitchen \$50; dining room \$35; seven bedrooms, each, \$40; articles for each bedroom, two beds at \$5, \$10; two springs at \$1.85, \$3.79; two mattresses at \$2.50, \$5; one washstand, \$3.25; one dresser, \$10; four shades at 50 cents, \$2; one table, \$2.25; toilet set, \$2; four chairs, \$2. Send money for this as well as for all other purposes to the treasurer of Central Committee, Mrs. N. A. Barrett, East Lake.

IN TWELVE HOURS.

Quick returns for small investments. "Your Hughes' Tonic is doing much good in this country. It never fails to cure chills and fever. My little daughter had fever and Hughes' Tonic broke it up in twelve hours." Sold by Druggists—50c and \$1.00 bottles.

Prepared by ROBINSON-PETTET CO., (Inc.) Louisville.

FRANK WILLIS BARNETT
Editor and Proprietor.



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

AGAINST SABBATH DESECRATION.

For years we have been writing and talking against the growing evil of Sabbath desecration not only in the large cities with their great foreign population, but in our own towns, villages and country. Having lived abroad for a number of years, we are familiar with what is known as the "Continental Sabbath," where it is more of a holiday than a holy day set apart for religious worship. This idea of the Sabbath has taken deep root in our great cities, where beer gardens, theatres and all places of amusement are permitted and liberally patronized. Here in Alabama, where our population is largely pure with but little foreign mixture as yet, the chief cause of Sabbath desecration is to be laid at the doors of our great corporations. The Christian people of Alabama now have an opportunity to do some practical work in making that part of the recent platform adopted by the Democratic party in convention at Montgomery effective, for it says:

"That we demand legislation requiring railroad corporations to observe the Sabbath day by prohibiting them from operating freight trains in this state on the said day, except for the transportation of perishable freight."

That this was received with great joy by the railroad employes throughout the state is partially evidenced by the following letter which came to us from a station agent:

"Alabama Baptist, Birmingham, Ala.

"Gentlemen—I notice in Advertiser September 11, Comer's platform, and in reading it over I notice he has inserted a 'Sunday freight train' law; that is, no freight trains to run on Sunday except 'perishable freight trains.' Georgia, North Carolina, Virginia, Texas and other states have this law and get along just as well as Alabama and I see no reason why we can't have it.

"I have been in railroad service for sixteen years and Sunday has always been my 'hardest work day,' as it is known as 'cleaning up day,' and more freight trains are run on Sunday than any other day.

"I am not asking you to take any hand in 'politics at all,' but knowing that your paper has always stood for the right as against the wrong, the railroad boys are going to ask you, as well as other religious papers, to help us fight for this law. We have the best chance now that we ever had to get a Sunday law in Alabama.

"If we had a Sunday law thousands of homes would be made happy on Sunday, our churches would be better attended and railroad men would become better citizens.

"If I thought this law would hurt railroads I would not want it, for I make my living railroading, but a Sunday law will not hurt a railroad. We do not want to stop perishable freight at all, and we all know coal, lumber, pig iron, etc., will not spoil if held up twelve hours to allow a man to go to church and thank God for the blessings he has received during the week or to go to his home and see his loved ones a few short hours. I say a few hours, because we would have to look after the passenger trains even if we got rid of the freights.

"We know that your valuable paper goes into thousands of homes in Alabama and you could wield a mighty influence in behalf of this law, which we trust you will do and help us to make Sunday a day of rest instead of work."

A WORD ABOUT PATENT

MEDICINE ADVERTISEMENTS.

We have been urged by some of our closest friends to make a statement about our policy concerning patent medicine advertisements, but we have refrained, as we did not care to pose among our editorial brethren as "holier than thou." Ever since our attention was called to some advertisements which we were carrying by a member of the Jefferson County Medical Association we have quietly been letting them drop as the contracts expired, and from week to week we have turned down many that would have paid us handsomely. We are still carrying some which will not appear again in the columns of the paper as soon as the contracts expire. Unfortunately we took some of these advertisements on long time contracts, varying from one to three years. We are anxious to cancel them at once and would do so if the advertiser and the advertising agents who placed them would permit us to do so. We are in sympathy with the crusade started by Edward Bok in the Ladies-Home Journal and continued so fearlessly by Samuel Hopkins Adams in Collier's Weekly. We do not mean that we expect to exclude all patent medicine advertisements, for we hold that some are perfectly legitimate, but we do mean to try and keep out any and all that have been or will be ex-

posed as dangerous or fraudulent. We are hoping much for the pure food law which goes into effect on January first, whereby all patent medicines which contain alcohol and other dangerous compounds must be so labeled. We have endeavored to keep all such out of the paper and if any have appeared it was because we were misled. To adhere to our policy will mean a loss of several thousand dollars a year, which means much hard work and sacrifice on our part, but no amount of money will cause us to swerve from what we believe to be right. There has been no pressure brought to bear on us from any source that has caused us to fear a decrease in our subscription list. We believe that up to date only four people have written or spoken to us about the matter. We do it of our own motion, for we do not care to be a party to anything which is hurtful to the health of our readers. We believe that the "drug habit" is a vicious one and we counsel all who feel the need of being dosed to call in a reputable physician. This editorial would have been put off indefinitely but for the fact of a letter from Dr. Mitchell, which we publish elsewhere.

GIVE ALL TO—

It is said that Peter the Great was a man of autocratic will, but he died, however, without making want is technically called a will. Frantically calling for a slate, he wrote, "Give all to—" but the dying hand, paralyzed, never completed the sentence. And today there are men who have been blessed of God with great riches who are not rich toward Him, but who spend their wealth selfishly on themselves or families. If God has given you means, don't wait for the last hour to dispose of it, but now, while you are in the full sway of life and prosperity, give while it will bless both giver and receiver. May God turn the hearts of our rich Baptists toward Howard College is our prayer.

TWO WAYS OF LOOKING AT DEATH.

Louis XIV, looking out at St. Germain, saw a building in the distance and said, "What building is that?" "Sire, that is the church of St. Denis, where your royal ancestors are buried." He could not endure the sight of a mausoleum which reminded him of his own fault, and he built another palace with an entirely different outlook. But Paul, the true soldier, wrote to Timothy: "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness; which the Lord, the righteous Judge, shall give me at that day and not to me only, but to all them also that love His appearing."

DESTROY INDECENT PICTURES.

Harry Rensford, proprietor of the Stag saloon, at Third avenue and Twentieth street, Birmingham, and George Jenkins, bartender of the saloon, were fined \$100 and \$10, respectively, in the police court yesterday. They were charged with violating sections 1044-45 of the city code, which prescribes the circulation and publication of nude or coarse pictures and literature.

Since the trial of these men Chief Wier has had several inquiries from proprietors of other saloons relative to the pictures they have on exhibition. In each instance the chief has advised them to remove the pictures. The crusade against questionable pictures is to be stringently prosecuted, as other cases have been made by the police.

Napoleon took with him to Egypt a number of learned and brilliant servants, whose knowledge of Egyptian antiquities, hieroglyphics and the like was profound. They went for the purpose of study and curiosity. The soldiers ridiculed them. When the square was formed to resist the onslaught of the fanatical Mameluke cavalry, the order usually was, "Savants and asses in the center." The Savants rode donkeys like the tourists ride today. When there is real fighting against sin to be done, when the banner of the cross is threatened by the host of evil, critics and faultfinders to the rear!

Forty million dollars is added yearly to the wealth of our cotton industry by one item alone—the saving of the cake from which the cotton seed oil is pressed. This cake makes excellent food for cattle and is one of the best available fertilizers on account of its nitrogen.

AN UNREACHED CLASS.

We believe it to be true that those members in our churches who take no Christian newspaper are the very ones who most need such a paper. There are many thousands of this class, among them being a large number who occupy prominent positions in churches and Sabbath schools. It is also evident that many pastors take no denominational paper, and perhaps this is one reason why many of their parishioners do not take any. It is certain that the pastor who does not take some paper published by his denomination, and in his own state, if there be one, is badly blinded to his own best interests, if not to those of his own flock. Once a month at least a pastor should publicly call attention to the large value of a denominational paper to every family in his church and even urge those of his hearers who do not take such a paper to at once pay for one. No Christian parent can afford to have his children grow up without the educational influence of a sterling Christian newspaper. Many a young person has received from such a paper an influence which has been a mighty force in governing and shaping his present and future career. Thousands of young lives have been radically changed by this agency.

We are most anxious that the great class of members in our churches who have hitherto been unreached by our paper shall somehow become readers of it, not for our own sake, but especially for their own best welfare. It seems to us that if a Christian would grow in knowledge, in power and in usefulness, he would not be satisfied unless he did take and read a paper of his own peculiar faith. Deny yourself much, if need be, for the sake of such reading. It will be a great investment.

Thomas W. Lawson speaks as plainly as ever in his article on "The Burning Insurance Issue," in the October Everybody's. He says:

"The men in charge today of the New York Life and the Mutual Life are as much the creatures and the creation of H. H. Rogers, William Rockefeller, J. P. Morgan and other lights of the 'system' as ever were the unfortunate McCurdy and the ill-fated McCall. I am familiar as any one else with the reform talk put forth by the unco respectable Peabodys and Ors, but I assure you that it is no more than an adroit subterfuge to gain time and so avert suspicion as to induce policy-holders to entrust to the same hands the custody of their valuable savings. It is as though a gambling house which had become notorious for cheating should change the curtains at its windows and the name over its door and without sacrificing its cogged dice or its double-decked far-boxes should attempt to attract back the patronage of the gambling public with the cry that it had become virtuous. A few virtuous announcements and a fresh firm name are not convincing proofs of a change of heart. A new era of virtue and fair dealing can only be inaugurated by the extirpation, root and branch, of the old gang, and the substitution therefor of an new order pledged to a square deal."

It was announced by a special committee of the Pastors' Union of Birmingham, of which Dr. J. W. Stagg is chairman, that the theological course of lectures, opened last fall by a series from Dr. Shaller Mattaews on "The Gospel," will be continued this year. From Friday, November 9th, to the following Tuesday, November 13th, Dr. Frank Knight Sanders, Ph. D. D., dean of the Yale Theological seminary, will deliver a series of eight lectures on "The Growth of Religious Ideas in the Old Testament." The lectures will be given both morning and night, and on Sunday Dr. Sanders will preach at a prominent church at 11 a. m., and in the afternoon a special sermon will be addressed to the Sunday School union. Tickets for the whole course of lectures will be sold for \$2, and one ticket will admit two persons. This will be only 12 1-2 cents for each lecture.

When William Randolph Hearst received the nomination for Governor of New York tendered by the Independence League he said:

"I have said that my program is not socialism or radicalism or an extreme of any kind," he said. "It is simply Americanism. . . . We promise an honest enforcement of the laws; we promise to sweep from the public payroll servants of private interests; we promise nominations that are not bossed, elections that are not bought. We ask in return the honorable support of all honest men." The League is practically a division of the Democratic party in New York, although many Republicans have joined Mr. Hearst.

A Page of Interesting Editorial Paragraphs--By Frank Willis Barnett

Nations have fought and will fight.

Victory comes and then the settlements.

There is a time for sober thinking when our women long to be in the eyes of the public continually.

Lord Beaconsfield on his return from the Berlin Congress, said in England, I bring peace with honor.

When Andrew found Christ he longed to tell Peter, and Paul, said, "Woe is me if I preach not the gospel!"

No race has ever risen above the condition of its women, nor can it ever do so in the history of the world.

The marriage relation is profoundly solemn. "You tie a knot with your tongue that you cannot untie with your teeth!"

With the resurrection of Jesus Christ stands or falls His divinity. With the resurrection of Jesus Christ stands or falls his work of redemption.

Are you a friend of God? If not, give your heart into his keeping. Even if you are an "enemy" you can become reconciled to him through the death of his Son.

At the close of the trial of Jesus before Pilate, in mockery he presented Him to the Jews saying "Behold your King." But they cried, "We have no king but Caesar."

Is it not a striking fact that Jesus, who was born in a stranger's house and buried in a stranger's grave and who through life had no settled home yet Lord of all.

Sacred music cannot be praised too highly; it soothes the angry passions of our nature, excites a spirit of devotion and is the connecting link between earth and heaven.

Comparatively little whisky of any sort is consumed in Brazil, what there is consumed being used almost together by British and American residents in the country. The imports during 1905 were not even great enough to secure separate enumeration in the customs returns.

The latest figures for Indiana show that out of 1016 townships in the state 647 are now under the prohibitory law. One hundred and sixty-seven townships and 14 city wards containing in the neighborhood of 375,000 people have rid themselves of the saloon for at least two years to come.

At the next meeting of the Pastors' Union of Birmingham Dr. J. W. Stagg, pastor of the First Presbyterian church, will discuss "The Influence of Higher Criticism Upon Evangelism." No doubt this will give some of the brethren their chance to discuss a much discussed book. The discussion promises to be more than a perfunctory one.

Islam is not only strong in numbers, but is conquering. It is increasing numerically today in India, Burmah, the Malay Archipelago, and especially in West Africa, Aganda, the Congo Free State and Northern Abyssinia. In Burmah the census proves an increase of thirty-three per cent in the last decade. In the Philippines there are 250,000 Moslems.

The aggregate railway mileage under contract of construction or in immediate prospect in the United States and Canada is over 22,000 miles. The aggregate of cash to be used in this construction and in the great projects of the American trunk-line railways is over \$750,000,000. If the entire gold production of the world in the two greatest gold years of history were applied to this construction it would fall far short of meeting it.

We are glad to know that the young people of the First Baptist Church Birmingham have organized for some aggressive work during the fall and winter seasons.

The government Pure Food Commission are grappling with the problem of correct and true labeling of canned and bottled products. All patent medicines which contain alcohol must be labeled. Baked beans which have been labeled in the past "baked" must be correctly and truthfully stated. The label must be the true description of the contents of the package and not be misleading in any particular so that the purchaser cannot be deceived.

The first part of Premier Stolypin's program, that of distributing lands to the Russian peasants, having been published, the next step is expected to be officially announced in a few days. This is to give all churches equal rights with the established Greek church, the only restriction being that they engage in no criminal practices. This law is only an enlarging of the Czar's ukase of April, 1905, a ukase which has never been made fully effective.

A royal commission was sent to England to observe the sports of the boys in the English public schools and the plays of the people in the parks and playgrounds. This commission spent several weeks in visiting schools and playgrounds. On its return to Germany it published a report in which the English games and the English encouragement of games was spoken of in the highest terms, and a number were recommended for introduction into Germany. Through the assistance of the emperor and the minister of education, this report was officially circulated throughout the empire, and the play movement was launched on a high tide of official approval. Within four years after this, there is a record of more than four hundred playgrounds being established.

The new government of the Transvaal has prohibited the importation and sale of opium for all save medical purposes. The importation and sale for these purposes is under strict government supervision.

On night when everybody else was in bed a friend and I remained up for a talk. He was seventy years old and had one foot in the grave, but he had accumulated half a million. What do you think he wanted to talk about--about eternity, about the future or his soul? No. He leaned over that old white head of his and whispered, "Archie, do you know any place where I could invest a little money, where it would bring big interest?" (Laughter.) You laugh, but there is nothing laughable in it; it is appalling. Thousands of men in Philadelphia tonight are in the same grip of that awful curse, that love for gold. I would rather undertake to save twelve whisky fiends than one miser.—Dr. Torrey.

When Alfred Nobel, the Swedish inventor of dynamite, smokeless powder, etc., died in 1896 he left his fortune of \$9,200,000 to found a prize fund, the annual interest of which was to be distributed in five equal parts of about \$40,000 each to the persons who had distinguished themselves in five different fields of activity, namely physical science, chemistry, physiology or medicine, idealistic literature and the advancement of universal peace. Four annual awards have been made under this bequest, but none of the prizes so far have fallen to Americans. The committee in charge of the awards have their headquarters at Stockholm, Sweden.

Sanskrit literature, as Sir H. Arthur Blake has found, recognizes the transmission of malaria by mosquitoes. A passage from the Greek historian Herodotus is reproduced in a London medical journal as further evidence of the ancient interest in the insect: "In the parts of Egypt above the marshes the inhabitants pass the night upon lofty towers, which are of great service, as the gnats are unable to fly to any height on account of the winds. In the marsh country where there are no towers each man possesses a net instead. By day it serves him to catch fish, while at night he spreads it over his bed in which he is to rest, and creeping in, goes to sleep underneath."

A beautiful legend is related of Adam in the Talmud. When he came out of the cavern he looked about for his Creator to worship Him, but knew not where to find Him. At last he saw the sun shedding its beneficent rays around. He fell down in adoration, saying, "There is my God." But the evening came and the sun disappeared. Then he looked around again and saw the stars shining and thought they must be the objects of worship, but they went out one by one. At last he fixed on the moon and thought this lesser light must certainly be his Creator, but with the morning's dawn that, too, disappeared. Then he decided that, as all things he saw changed, God must be invisible.

The New York Times has taken possession of its new home in New York city. It is possibly the tallest building in the world, being thirty-one stories high. The building is 476 feet from base to top of flagpole. The building is next to the subway and the press rooms are many feet under the very ground over which the subway runs. It is equipped with the most modern of machinery and appliances. Not only the floors, but the desks, walls and ceilings are cleaned by compressed air; even the floors are scrubbed and dried in this manner. The barber's shop in the building is likewise equipped and its patrons instead of having the dust and dirt upon the floors thrown into the air by a whisk-broom, have their clothes cleaned by the suction of this compressed air in a more thorough manner than by the old way of the broom.

Carry Nation's method have been adopted in St. Petersburg to further the cause of abstinence. Heretofore, according to an observer in that city, all the efforts of temperance societies have proved as useless as a fight with a windmill, although the government, which has an alcohol monopoly, ostensibly aids them. It has long been an open secret that even in the "temperance" taverns strong drink can be obtained under the name of "white tea." Some weeks ago a number of women of the working class organized to make a personal onslaught. They demanded that taverns should be closed on Sundays. Those keepers who refused to obey this mandate had their windows smashed, and in some cases, the women, aided by men, forced an entrance and broke everything in sight. As a result, nearly all the taverns in the quarters of the laboring class were closed on the first day of the week during the month of August, and the Russian capital had a new experience of Sunday peace.—New York Evening Post.

NEXT SUNDAY HOME MISSION DAY IN THE SUNDAY SCHOOLS.

The second Sunday in October of each year has been set apart as Home Mission Day. Until three years ago it was known as Sunday school missionary day, and was arranged for by our Sunday school board at Nashville, the contributions being sent half and half to the Home Board and Foreign Board, respectively. At that time it was changed and a separate day was assigned each one of the three boards: A day in October to the Home Board, one in January to the Foreign Board and in June to the Sunday school board.

For two successive years our Home Board has observed the second Sunday in October and programs were prepared by the W. M. U. of Baltimore and sent to every Baptist Sunday school in the South. Gratifying results were realized. For various reasons we have been hindered from sending out a program to the superintendents to bring the church building of our Home Board work before their schools and secure from every class and as far as possible from every individual a gift for church building. With a united effort we ought to do something worthy of our great cause.

We offer some suggestions to the superintendents for the occasion:

1. Let the pastors help the superintendent. They can put in a strong word and do great good.
2. Let the teachers join heartily in the effort and see that their classes have a part in the work.
3. Let the general collection for that day, as well as the special gifts, go for the church building fund of the Home Mission Board.

4. In some cases it may be inconvenient or impossible to use the next Sunday. Then use the next best day as soon thereafter as possible.

We ought to have thousands of dollars to come from these various sources. Last year we received as much as \$50 from one school. There are many schools that can do as well, and thousands can send small amounts. Let us pray the Lord for liberality. In sending forward the money, let treasurers state that it comes from the school's Home Mission Day. And may the Lord bless the givers as well as the gifts.

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SOME PROBLEMS OF THE CITY PASTOR.

J. L. Rosser.

We have always had scant sympathy with that silly sentimentality which seeks to glorify the pastor as a martyr, and make him the recipient of a sympathy falsely based. Poor pastor, he has so much work to do; let us not ask him to do this or that; his health will fail, and all such maudlin gush. His work is his glory and his crown of rejoicing. And while all such feeling is weak in the giver and degrading to the receiver, a sensible appreciation of his work is due him, for his problems are real and manifold.

First, there comes the preparation for his pulpit work. This no conscientious man can slight, or in any sense relegate to a place of secondary importance. When all the points at which he may effectively touch life have been named, it is still true that his pulpit is his throne. "Preach the word" he must. And this he must do three times a week to the same congregation. Truths that are as old as time must be presented as fresh as the morning. To do this takes much time and hard work. No endowment of genius has ever exempted an effective man from this necessity. He must garner his thoughts and husband his observations with a frugal care, or the musty contents of the proverbial "barrel" must be subsidized—a thing likely to result in small inspiration to the preacher, and smaller edification to the congregation.

2. Again, there emerges the problem of his pastoral visitation. The unit of success in every enterprise is the man at the head of that enterprise. His efficiency will depend most largely upon, not what he does himself, but what he may be able to get others to do. The pastor is the leader by virtue of the position that he holds. The church called him for that purpose. If he is wisely to direct, he must personally know what he has to work with. There are some of the elect who do not, but many, many need coaching and coaxing ere they will do their duty. The leader must fill these with his own enthusiasm and inspire them with his own convictions of the transcendent importance of meeting all the demands of duty.

3. The sick and the poor make special demands upon his time. The poor shall not depart out of the land, and the sick are ever with us. And it is incumbent upon the pastor to be the spiritual physician unto one and the Good Samaritan unto the other. The church that has no sick does not exist, and the one that has no poor ought not to exist. And the minister of Christ must see that these classes are not passed by in his appointed ministrations.

4. Once more, the problem of the unsaved of the congregation and the city forges itself into the very forefront of his duties. The work here is primary and fundamental. The pastor is called to "feed the flock," and "for the edifying of the body of Christ" indeed, but his first work is following his Master "to seek and to save the lost." Save as he does this we will have nothing to feed and nothing to edify. This is not only his first duty in the world, but his greatest duty. We love not Christian culture less, but Christian evangelism more. And this is a duty that no pastor can leave to be done by the visiting brother at the next annual meeting. Prayer and personal work for the lost must constantly engage the attention of that pastor who would truly "fulfill his ministry."

5. Another element of labor here looms large on the pastor's horizon. There are many who live in his city but hold their membership elsewhere. These must be sought out and utilized if possible. The names of this class are legion. The amount of spiritual power wasted by the non-resident is appalling. As a rule, they will not make themselves known, hence the

problem is doubled in difficulty. And so often when found manifest no willingness to help the work lying close to their doors, and thus their influence for good is largely neutralized. Yet the pastor must be eternally vigilant in this large field of his appointed work.

6. And there are what may be termed extra pastoral relations. There are numerous calls outside of his church that he cannot ignore. People that have no legitimate claim upon his time or energy do not in many cases hesitate to call upon him for service, and he must go for his Master's sake and for the sake of them whom He died to save. Some one said that Phillips Brooks killed himself working for other people. It was replied that he should not have done it. "But he could not have been Phillips Brooks save as he answered every call of need made upon him," was the answer.

7. When the season for collections comes around the pastor must be specially active. Usually the current expenses are looked after by faithful brethren, but for the great denominational enterprises the pastor must lead the way. Facts as to needs, opportunities and possibilities must be gotten and presented. Many ought to be personally approached and solicited. The enthusiasm and interest of the congregation is not apt to rise higher here than the personality of the pastor. He should seek in some way to give personal notice to every contributor during the week preceding.

8. And then there are the meetings in which he must assist his fellow pastor. There is a growing disposition to allow but little home-leaving. But if he expects another to come and aid him at some time, he and his church must practice reciprocity. This writer has often found this labor to be most laborious. Some may become so accustomed to it that it is as a vacation, but that is an experience the past has not yet revealed to us. These notes might be largely extended, but surely enough has been said to justify what the poet truly wrote:

'Tis not a cause of small import
The pastor's care demands,
But what might fill an angel's heart;
It filled the Savior's hands.
They watch for souls for which the Lord
Did heavenly bliss forego,
For souls that must forever live
In rapture or in woe.
Selma, Ala.

Brother E. E. Bomar is to be added to the Baptist forces in North Carolina, having accepted the call of Dilworth church, Charlotte, succeeding pastor Adams. Dr. Bomar is well known to our readers. For years he was associated with Dr. Willingham, of our Foreign Mission Board, and in that relation he attended not a few meetings in this state. He is a vigorous man, and his coming means no little to Charlotte and Baptist interests throughout North Carolina. We are in fine condition again now in the Queen City.—Baptist Recorder.

Whereas, It has pleased God in His infinite wisdom to take from us in His prime and youth our beloved and useful brother, J. D. Stowe. He was so valuable to us in church and Sunday school, his example a worthy one to our entire town and our untimely loss can but be his eternal gain, be it therefore

Resolved, That we join our hearts and hearts to Him who doeth all things well and say, "not my will, but thine be done," extend to his bereaved loved ones our sincere sympathy, spread a copy of this obituary on our church record and furnish one to his wife and one to the Alabama Baptist. **J. M. COOK, Pastor.**
J. H. Loveady, C. C., Baptist Church, Helena.

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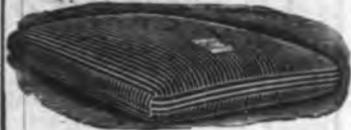
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**HOWARD
COLLEGE
AND
FOOTBALL**



Under the above caption an article appeared in the Baptist of September 29th by Brother Shackelford which he concluded with this sentence: "Unless modified and its rules greatly changed, it should not be allowed in our colleges."

The purpose of this article is not to take issue with Brother Shackelford, nor to defend the game, but simply to state the fact that the very thing has taken place since last season. The game has been "modified and the rules greatly changed." A careful reading of these changes will show that they are radical and that all the dangerous and objectionable features have been eliminated except "human nature." Many of the advocates of the old game believe it ruined, and are awaiting this season's contests with peculiar interest. The game has been "opened" by requiring ten yards instead of five yards gain in the "downs," rendering "mass plays" impracticable and throwing the burden of success on "head work" and "speed." The low tackle and the hurdle have been abolished, together with some other important and some minor dangers. A forward pass is allowed and the standard length of time for playing the game has been greatly reduced.

The game is not new at Harvard, having been played in a way for several years. The difference is they have a good coach this year with better chance for victory, hence the newspaper "takes notice." With the class requirements for remaining on the team; with the game not using more than from one-fifteenth to one-twentieth of the student body; with the season not lasting more than sixty days, and the playing not embracing more than one-sixth of that time; with the non-allowance on teams of boys whose parents forbid it; with the added fact that scarcely any southern college makes expenses out of gate receipts, nor has the game ever been so dangerous or corrupting in the south or in the north, and then adding to this that the morale of the Howard spirit is so high that if it ever became a question of choice between winning either in games or their games by foul means or losing by fair, the Howard boys will always take defeat. There seems no room to censure the college management (even if we were disposed to do so), which perhaps in all respects is the most efficient we have ever had, or lose sleep for fear any worthy tradition of the sport will be violated or that the ultimate aim of the college work will be caused to suffer by athletics as now engaged in at Howard.

T. V. NEAL

The North Liberty Association has just closed its annual session, the meetings were held with Charity church, about twenty miles from the railroad. For that reason we didn't have a large attendance. The most progressive churches in the association made good reports of increase along all lines.

God has blessed our churches and has added many souls unto them this year. Brother H. E. Rice was re-elected moderator. He makes us a good officer and is one of our best pastors. Dr. Montague was the only visitor present. He is in sympathy with all our denominational work and was a great help to us. He preached once and raised a good subscription for Howard. Our people fell very much in love with him. The association needs more preach-

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THE GREAT STORM.

On September 27th, I awoke at 4:30 a. m. to find that we were in the grip of a storm of more than ordinary violence. When I retired the previous night the wind was blowing a fierce gale and it was raining heavily, but I never dreamed of danger, as gulf gales are common at this season. By 6 o'clock, however, I was thoroughly aroused to the danger, as trees, fences and small buildings were going down constantly. The wind increased in violence by sharp gusts until at 6:26 o'clock, with low, rumbling thunder and hail and a cracking like the firing of hundreds of Gatling guns the wind charged upon us with awful fury and my house went down, as did many others in town. Those that did not fall were most of them wrecked, being wrenched from their pillars or roof blown off. Trees, shrubbery and fences were torn to fragments.

My family and I had barely escaped into the street when our house went down. My library and household goods are almost totally destroyed. The churches are pretty well all down or wrecked. The new Baptist church here in course of erection was blown to the ground. The Methodist church was also blown down. Union Baptist church, seven miles north of here and to which I have ministered for seven years, lies flat on the ground.

The fine pine timber all over Mobile county is torn to pieces. The many turpentine stills of the country are put out of business. The timber is so broken and piled about that sawmills will have great trouble in handling it.

Commercially this country is wrecked. The fences are down everywhere and crops are badly damaged; farmers' homes, barns and stock all in terribly bad shape. This country was prospering and the spirit of commercialism had overrun the country. Wick- edness was rife. Surely now there will be a turning to the Lord.

L. N. BROCK.

Grand Bay, Ala.

"HE LEADETH ME."

By E. E. Duley.

It was the mid-week prayer service. The thought of the pastor was upon the beauty and helpfulness of the Shepherd Psalm. The leader had completed his remarks and many of the worshipers had expressed their deep appreciation of the divine Shepherd's care and especially of his leadership. It was a meeting calculated to benefit the weary and weak ones. The hour for closing the service was fast approaching when there arose near the front of the room a middle-aged woman. Her clear, earnest words caught the attention of every one. There was none unfamiliar with the sad affliction of the speaker. Many could recall her days of physical pain, which resulted in a total loss of the sight of both eyes. Some few knew of the days of conflict, when she cried out against God in her bitterness, and then the final victory of trust when she came to say, "Thy will be done," and to believe that, "All things work together for good to them that love God."

We thought of these things and as we looked into that face and read the patience and resignation written there we saw a lesson for ourselves. It was a benediction to look upon that plain but happy face. But how our hearts were touched as she spoke of her trust and confidence in the Father and her fellowship with his Son Jesus, the Christ, of her treatment of her lost sight as "a light affliction." With what power came her comments on the third verse of that psalm, "He lea- deth me in paths of righteousness." She knew what it meant to have one to lead her about in this world and could appreciate, so deeply, the great

thought of the psalmist in the phrase referred to above. Through the fire of affliction she had learned the great lesson of the guidance of the unseen hand of the heavenly Father. "He guardeth me in the paths of righteousness."

Must it be necessary for God to try us so severely, that we may learn the truth here expressed, "He guardeth me?" How slow we are to grasp this great truth. It was the Father's compensation to this dear soul for a great loss. Was it sufficient? To those who see only as this world seeth, no; but to such as see through the eyes of the Spirit, yes.

"He lea- deth me. Oh, blessed thought. Oh words with heavenly comfort fraught.

Whatever I do, where'er I be,
Still 'tis God's hand that lea- deth me."

"He lea- deth me in the paths of righteousness for his ame's sake."

"Lead thou me on,
I do not ask to see.
One step enough for me;
Lead thou me on."

Edgar, Neb.

FROM BRO. SANDLIN.

I have been so busy since the storm that I had almost forgotten that our friends over the state might be uneasy about us. We praise the Lord for His wonderful care. All my family were graciously spared; also the entire church membership, although some of them had terrible experiences. One lady hung in the water by one hand to a limb of a tree, holding her child with the other hand by its chin for twelve hours. An aged brother hung in a tree with his limbs in the water until they were swollen more than twice their normal size. Words are inadequate to express all the horrors of the storm. And yet there were comparatively few lives lost, when we consider the great amount of property destroyed. It seems that the Lord rebuked us for not sharing our greatly increased wealth with Him. I trust that we will bring all the tithe into His house, and quit robbing Him.—J. W. Sandlin.

DR. LORIMER SAW THE JOKE.

An amusing incident occurred at Tremont temple a few years ago, during a Sabbath school convention. The musical talent was good and the appreciative audience applauded each number of the program until Dr. Lorimer, feeling that the demonstration was out of place, stepped to the front of the platform and said that he was glad those present were enjoying the concert, but he must request them not to clap their hands, considering that they were in the house of the Lord.

The next number following his comment was a vocal duet by Winthrop E. Ferguson (the boy soprano at the Church of the Advent) and Walter Boyd (son of Professor Boyd, director of music at Tremont temple.) They had not anticipated Dr. Lorimer's request, and the audience was somewhat startled when their clear voices rang out with "O clap your hands, all ye people." Even Dr. Lorimer joined in the smile which spontaneously spread over the entire audience.—Boston Herald.

John Stewart preached a strong, helpful and touching missionary sermon at the Yellow Creek Association.

There are many things I wanted to say about the speeches, the fellowship and the brethren, but I stop for lack of time and space, for I am off again on my associational rounds.

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The "visiting brethren" were never better treated than at the Sulphur Springs Association. They were given all the time they wanted and resolutions were unanimously passed thanking them for their presence and help.

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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.

The anti-bucket shop ordinance of Alderman Holloway was defeated in the city council of Montgomery and now it is up to the legislature.

IN MEMORY OF "MY OLD HOME ON THE HILL."

My childhood days are over,
But their memory lingers still;
How pleasantly I spent them
In the old home on the hill,
Where father and mother were with me,
Brothers and sisters dear,
But now we are widely scattered
In homes both far and near.

I remember the springs and branches,
The hills and valleys, too,
The flowers we children would gather,
For in lovely clusters they grew.
We would roam the pastures over,
And play under stately pines,
And never a serious thought
Passed through our little minds.

There we spent our happiest moments,
Of children there were seven,
Besides the one who passed away,
To live with God in heaven.
How we miss his little footsteps,
And his baby voice so sweet,
But some day we will see him,
When in glory we shall meet.

How I wish I were an artist;
I would paint this dear old place,
With its lovely vines and roses,
And each familiar face
That gathered round the fireside
At eve for "family prayer,"
All happy and light-hearted
With neither sorrow or care.

Some day I'll wander there again,
To where the old home stands,
To where sweet fancies remain,
Afair in other lands.

Its humble cot will shelter me
From every care and pain,
And life be sweet as sweet can be
When I see home again.
—MARY E. REEVES.
Tallassee, Ala.

Since writing of my meetings at Frankville and Leroy I have held meetings at St. Stephens and at Saltpa, both churches in my pastorate. At St. Stephens my son, Lilburn F., did the preaching. There were eight who came to the church by experience and baptism. I think the church was greatly strengthened. At Saltpa Brother Yates assisted, reaching us Monday morning and remaining till Friday night. Here on Saturday we baptized forty and one awaits baptism next Sunday. In all there have been seventy-six added to my church this year by baptism. God has greatly blessed us, for which we are grateful. The Antioch Association will meet at Leroy church, three miles from Carson Station, Washington county, Ala., Friday before the third Sunday in October, and the brethren representing our cause at large are invited. Brethren notifying Dr. R. D. Palmer or G. M. Little, Carson, Ala., will be met at Carson on Friday morning. Ye editor, we want you to come, and if you can't come, be sure to send. We want W. B. Crumpton to be here. Fraternally,
WM. A. PARKER,
Pastor.

Our Southern Baptist ministers are discovering that northern Baptist pulpits have some potent attractions, and not infrequently when the opportunity offers some vigorous young pastor follows in the wake of Dr. Henson and other men who began their ministry under southern skies, and comes to lead some northern church. The Tabernacle Church, Chicago, is rejoicing that its call has been accepted by Rev. L. B. Warren, of Beaumont, Tex., and soon he will be in the pulpit made vacant by the removal of Dr. W. H. Geistweit.—The Standard.

We are glad to know that Rev. W. W. Howard, who went to Texas last December, has returned to Alabama, his native state.

Good Deed

It was a good deed on the part of Dr. O. P. Walker, the well known physician of Motz, Ark., to write as he did, unsolicited, for the benefit of suffering women, the following letter, now published with his permission:—"I send you my unqualified endorsement of that great remedy

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An Appreciation of the President of the Board of Trustees of Howard College

JAMES BACHALOR ELLIS was born in the town of Orrville, in the western part of Dallas county, March 7, 1862. His father, Colonel Benjamin F. Ellis, was a prominent planter and merchant and the subject of this sketch grew up amid the typical southern surroundings such as characterize a small town in the midst of the Blackbelt. From his first recollections he was in the midst of the planting and caring for large crops of cotton and corn, the management of large plantations, the controlling of great numbers of negroes and the conduct of a large advancing and supply business. His father had strict ideas of business training for a boy and at an early age he was encouraged to begin to attend to his own business affairs. At about the age of twelve he pitched a crop and from that day to this he has been a planter. In addition to the practical experience received at home amid such scenes as we have mentioned, he was given the advantage of a good education in the best schools, having attended the Polytechnic Institute at Auburn and the Business College at Poughkeepsie, N. Y.

In the year 1888, when he arrived at his majority, he was taken into partnership by his father and the business at Orrville for many years was that of B. F. Ellis & Son. The young man threw himself into the conduct of the large business with great enthusiasm and energy and it soon began to grow at a rapid rate. Until the year 1904 his time and energy were given to his mercantile business, large planting interests, the purchase and improvement of large bodies of land. Great success attended all these efforts, and when he retired from business at Orrville in 1904 and removed to the city of Selma he left behind a flourishing business and closed one chapter of an unusually successful business career.

Removing to Selma he purchased a controlling interest in the Union Iron Works Company of that city and is now president thereof. He was also made president of the Dallas Compress Company and the Ellis Investment and Insurance Company. He is president of the Central Alabama Fair Association and takes an active part in all the efforts put forth by the city of Selma for its development and improvement.

In the midst of the many labors resting upon him in the business world, Mr. Ellis has found time for the cultivation of the social and fraternal relations of life. He has passed through the successive steps of a Pythian career until today he is the Supreme Representative of the Grand Lodge of Alabama and in October will attend the session of the Supreme Lodge of the order in New Orleans. His administration as Grand Chancellor of the order in Alabama during 1902-3 marks a new era in Pythian affairs. He has also been actively a

The first week of the Alabama Polytechnic Institute closed with the largest enrollment in the history of the institution, at this date the number being 545, as against 498 past year, which was the highwater mark at that time. In Alabama there are representative delegates from sixty-one counties, among the largest enrollments being Jefferson, 65; Lee, 53; Montgomery, 32; Calhoun, 18; Mobile, 17; Dallas, 13; Marengo, 15; Wilcox, 12; Tallapoosa, 11; Pike, 10; Greene, 10; Colbert, 9; Madison, 9; Walker, 9, etc. By denominations the numbers run: Methodist, 207; Baptist, 177; Presbyterian, 78; Episcopal, 45; Christian, 18; Hebrew, 13; Catholic, 12.

Mason for many years and is P. W. M. of Fulton Lodge No. 98, P. H. P. of Fulton Chapter No. 32 and is a member of Selma Commandery No. 5. He is a member of the Benevolent and Protective Order of Elks and is a trustee of Selma Lodge No. 167.

Beginning with his early youth Mr. Ellis, as many other men of his generation, has been actively identified with the political fortunes of Alabama. In the dark days which came to Alabama he took his place, while yet a youth, side by side with the strong men of Dallas county and has been active in party, council and action for years. Steadfastly refusing to become a candidate for any office, although often urged to run for both county and state offices, he has attended nearly every state convention since his majority and has been one of the working democrats of the Blackbelt. A few years ago he was prevailed upon to accept the Chairmanship of the Dallas County Democratic Executive Committee, which position he now holds. In this position he was compelled to meet the problems which arose right after the adopting of the new constitution and under his leadership his county fell easily and naturally into the new regime. His friends still hope that at a later day his reluctance to hold public office may be overcome and he may allow them to present his name to the people of the state for high office.

In the strength of a vigorous physical and mental manhood, energetic, courageous, charitable, patriotic and a loyal Christian, Mr. Ellis is a type of manhood which makes great a state and a smiling future of usefulness and splendid work stretches before him.

Mr. Ellis has for many years been identified with the Baptist denomination and in its work he has been as earnest and devoted, as progressive and as helpful as in the other affairs which have engaged his time and called forth his energy. Both at Orrville and Selma he has been a powerful friend of the churches, and his material aid and spiritual interest have been wonderfully felt for good.

At the may meeting of the board of trustees Mr. Ellis was unanimously elected president, and this to the delight not only of the trustees and college men, but also of the denomination at large.

Projecting great things, he will, God helping him, bring these things to pass. With large desires to build up our educational institutions and especially the college with which he is officially connected, he has the mental force, the courage and the righteous ambition to succeed with plans as large as his desires.

Genial, kindly, true, he is a friend worth having; strong, earnest, consecrated, he is at the same time worthy of the high trust given him and of the great hopes which the state is cherishing for the institution, whose official head he is.

When will men—even ministers—learn the sacredness of the good name of another? A single innuendo or covert hint, given where the victim has no means of explanation, may destroy a splendid influence, ruin a whole life, blight a choice family who suffer intense agony with a devoted husband or father. Think of the hideous train of bitter sorrows you may set in motion by a single hint and knowing shake of the head, and let it teach thee to hold thy peace. The crime of crimes is slander and many a man has been cruelly murdered by a single blow in the dark. Put this clipping in your Bible.—Baptist Commonwealth.

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Beautiful Version of the Lord's Prayer.

The following beautiful composition was captured during the war. It was printed on very heavy satin, July 4, 1823. This copy was taken from the original, and was picked up by A. P. Green, of Auburn, Ind., in Corinth, Miss., the morning the Confederate army evacuated it, May 30, 1862: Thou to the Mercy Seat our souls doth

gather,
 To do our duty unto TheeOUR FATHER,
 To whom all praise, all honor should
 be given,
 For Thou art the Great GodWHO ART IN HEAVEN,
 Thou, by Thy wisdom, rul'st the
 world's wide fame;
 Forever, thereforeHALLOWED BE THY NAME,
 Let nevermore delays divide us from
 Thy glorious grace, butTHY KINGDOM COME.
 But let Thy commands opposed be by
 none,
 But Thy good pleasure andTHY WILL BE DONE.
 And let our promptness to obey be
 even
 The very sameON EARTH, AS 'TIS IN HEAVEN.
 Then, for our souls, O Lord, we also
 pray,
 Thou wouldst be pleased toGIVE US THIS DAY
 The food of life, wherewith our souls
 are fed,
 Sufficient raiment andOUR DAILY BREAD,
 With every needful thing do Thou re-
 lieve us,
 And of Thy mercy, pityAND FORGIVE US
 All our misdeeds, for Him whom Thou
 dost please
 To make an offering forOUR TRESPASSES,
 And, forasmuch, O Lord, as we believe
 That Thou wilt pardon usAS WE FORGIVE
 Let that love teach, wherewith Thou
 acquaint us,
 To pardon allTHOSE WHO TRESPASS AGAINST
 US.
 And though, sometimes, Thou findest
 we have forgot
 This love for Thee, yet helpAND LEAD US NO:
 Through soul or body want, to des-
 peration,
 Nor let earth's gain drive usINTO TEMPTATION,
 Let not the soul of any true believer
 all in the time of trialBUT DELIVER
 Yea, save them from the malice of the
 devil,
 And, both in life and death, keepUS FROM EVIL.
 Thus pray we, Lord, for that of Thee,
 from whom
 This may be hadFOR THINE IS THE KINGDOM,
 This world is of thy work, its won-
 d'rous story
 To Thee belongsTHE POWER, AND THE GLORY,
 And all Thy wond'rous works have
 ended never,
 But will remain forever andFOREVER,
 Thus, we poor creatures would con-
 fess again,
 And thus would say eternallyAMEN.

Subscribe Now for the Alabama Baptist

MINUTES OF A PRIMITIVE BAPTIST ASSOCIATION.

Recently a copy of the minutes of the sixty-sixth annual session of the Wills' Creek Primitive Baptist Association, held with Pine Grove church Oct. 3, 4 and 5, 1902, came into our possession. We publish the following, taken from the fly leaf:

THE CAUSE OF THE REORGANIZATION OF THE WILLS' CREEK PRIMITIVE BAPTIST CHURCH.

Which was constituted in 1836, and declared to be a Primitive Baptist Association in 1840. Her resolutions were as follows:
 Article 26. That this Association will not fellowship any church or churches, nor hold them in union, who are engaged in supporting any Mis-

sionary, Bible, Tract or Sunday School Union Societies or advocate State Conventions or Theological Schools, or Secret Institutions or any other society that has been, or may hereafter be founded, under the pretense of circulating the gospel of Jesus Christ; nor correspond with any Association engaged or supporting any of the above named institutions, they being without a "thus saith the Lord" for them.
 In 1843 there was a query brought into the Association by one of the churches, as follows: How shall we receive those who have gone off with the Missionary Baptists? Answer—By Recantation. Secondly—how shall we receive those who have been received by Missionaries since our separation from them? Answer—In the good old way, by experience and baptism.
 From which resolutions and practice there has been a departure, the

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churches receiving members from other Baptists on what they call confession of faith without baptizing them, and some of the churches being unwilling to renounce the practice and to return to former principles, caused a division of the Association. Therefore we, a portion of the churches of the said Association, being unwilling to conform to the practice in which she has fallen, believing it to be unscriptural and not according to primitive practice. Therefore, deeming it necessary to reorganize the Wills Creek Association upon former faith and practice, met with the church at Macedonia, Jackson county, Friday before the fourth Sunday in July, 1880, at which time and place the Association was organized by the election of Elder J. B. Franklin, moderator; T. M. K. Galloway, clerk, and after transacting the business necessary to come before the

body, adjourned to meet with the church at Black Oak, Friday before the first Sunday in October, 1880.

At the First Baptist church in Phenix City last night the church went into conference for the purpose of calling a pastor to serve the church for the ensuing year. The church unanimously agreed upon Rev. H. M. Long, of Newton, Ala., and a committee was appointed to notify him of the call, which will be done this week. Mr. Long was in the city a short time ago and preached at the church and he made a most favorable impression on his congregation. He is a very able minister and it is to be hoped that he will accept the call.—Correspondence Columbus, Ga., daily paper.
 We are glad Brother Long is to remain in Alabama.