

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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PARAGRAPHS

In your issue of September 12, the committee on cooperation does Cherokee County Association an injustice, inasmuch as they only give us credit for \$48.50 for aid benevolence the last associational year. The Cherokee County Association paid last year \$286, not as much as we should pay, but would be glad for you to make the correction as some are inclined to use it against us.—G. G. Lawrence.

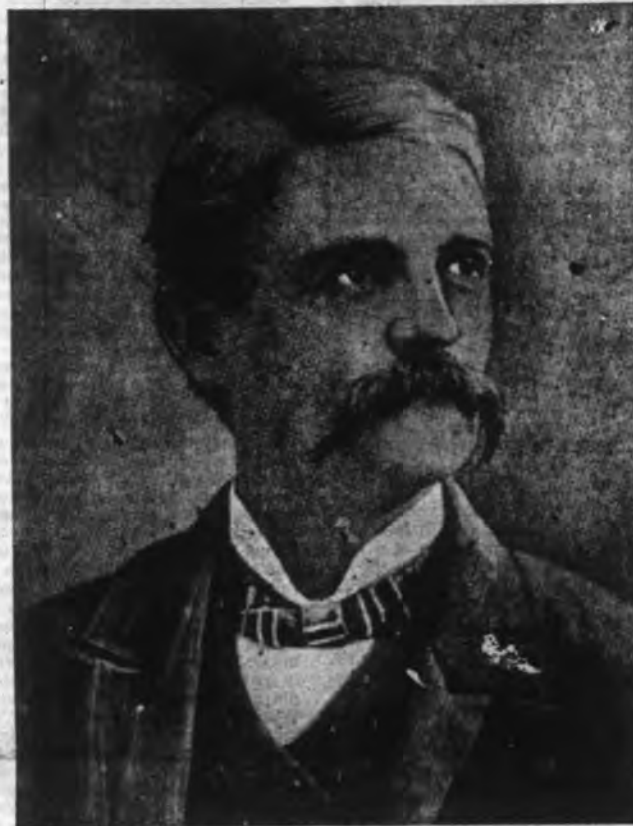
Dear Brother Editor: Please allow me space in your valuable and much loved paper to thank my friends and brethren of this and adjoining communities for the liberal way in which they have given me aid since losing my home and contents by fire recently. May God in his great mercy and love abundantly reward every one who has remembered me even in the simplest way, and may His rich blessings always attend them, is the prayer of your unworthy brother, Q. Sewell, Mt. Creek, Ala., Route No. 1.

After three very pleasant years with the First Baptist church, Phenix City, I resigned the church first of September. I earnestly hope and fervently pray that my successor there may be an earnest preacher and successful pastor, for there is not a more deserving church and appreciative people in the state. You will send paper to Abbeville. My correspondents will note change. Will do evangelistic work next summer and autumn.—J. W. Malone, Jr.

Croyer seminary opens with fifty new students. The new professor, Mr. Pollard is making a fine impression. Our two associations have just met with good reports. One church had 356 baptisms. It is just 150 years ago that our first Baptist school was established at Hopewell, N. J., and out of it came Brown university. Next year our Philadelphia association will be 200 years old. One of our churches gave out 500 pennies as a talent fund and got back over one thousand dollars. No pastor has been secured for memorial, as Rev. H. L. Jones, of Tennessee, declined the call.—Omega.

The Lord is blessing the efforts of His children in these ends of His vineyard. He has through our efforts blessed our camp with a church that we much needed. The writer has been called as his under shepherd and we herewith ask the brethren to pray God that He may continually send refreshing showers of grace in this part where sin and immorality have so long held sway, and that we may be able during this associational year through His guidance bring many unto His fold. God bless our Alabama Baptist and its editor.—F. W. Franklin, Morris, Ala.

A number of our missionaries tell of the success of the new missionaries in passing examinations on the language of the countries to which they have gone. We are glad to hear of this. It is very important that the new missionary get a good working use of the language as soon as possible. Indifference and sloth in this respect is unpardonable. From the accounts which have come, some of our missionaries have passed very fine examinations. To acquire the language is one of the difficulties in going to the foreign field, but it is a difficulty which can and should be met with earnestness and determination.—Foreign Missionary Journal.



SAM JONES, THE NOTED GEORGIA EVANGELIST, WHOSE SUDDEN DEATH BROUGHT SORROW THROUGHOUT THE COUNTRY.

The subscribers to the endowment fund will do the college a signal favor if they will between this date and December 31, as their votes may be due, make to Mr. William A. Davis, drawer 266, Anniston, Ala., payment of the first installment.—A. P. Montague. October 16, 1906.

The Crenshaw County Baptist Association will convene at the town of Dozier on the Central of Georgia railroad, between Troy and Andalusia, at the Baptist church building Wednesday, the 7th of November, 1906. I. F. Helms, moderator. The editor of the Alabama Baptist and Dr. Crumpton are expected to be there as well as Dr. Montague.—W. L. Davis, delegate from Glenwood Baptist church.

As moderator of the Chilton County Association I want to thank you for the splendid service you gave us. Come again next year or send your best man. I have closed a fine year's work with my churches. They contributed for all purposes about \$1500. We had good revivals under the preaching of Dr. Malcolm MacGregor. I held one revival with Brother T. J. Deason at Pilgrim's Rest, Chilton county; one with Brother J. A. McCrary at Perryville, and one with Brother J. W. Mitchell at Pinetucky. There were a number of additions by letter and baptisms to these churches. These churches are all prosperous and in splendid condition. Of course, all collections are now marked "storm cotton." At Abercrombie our people lost nearly all their crops, especially corn. It will take them a long time to catch up again financially.—P. G. Maness.

The churches composing the Harris Association will please take notice that the association will meet Tuesday after the fourth Sunday in Phenix City instead of the third, as heretofore, October 30, the executive committee having changed the time of meeting from Tuesday after the third to Tuesday after the fourth.

And now it is from Howard College, Alabama, that good tidings come. Dr. A. P. Montague reports that that institution opened with fifty more students than on the same day last year. Our congratulations are extended to Dr. Montague and his fellow workers.—Christian Index.

The paper at Phenix City says: Mr. Long is one of the leading ministers of his denomination in east Alabama, and the Baptists of Phenix City feel that they have been very fortunate in securing him for their pastor. He will move his family from Newton to this city during the week. It is expected that he will arrive here about next Thursday. They will receive a cordial welcome from the good people of the city.

The Foreign Mission Journal says: We announced some time ago the marriage of Rev. A. W. Napier and Miss Lois Davie, but we had not heard at the time the date of their marriage. We have since learned that it was on April 8th at Nagasaki, Japan. After their marriage they proceeded to Chenchow, China. Miss Davie went out with Brother McCollum and his family as they returned to Japan.

PARAGRAPHS

We have just closed a good meeting in Lincoln and leave in the morning to begin a meeting at Gurley. If any of my brethren can use me I will be ready to come to them after the meeting at Gurley. Yours in Him, W. J. Ray.

Please find inclosed \$1 for my subscription to the Alabama Baptist. I wish every reader of the dear old paper would try to make you feel good on the 23d by letting you carry your money in your purse. My wife says we just can't do without the Alabama Baptist, so we must continue taking it and pay for it. May God's richest blessings be upon you and yours is our prayer. Yours in Christ, R. E. Smith.

I was at the Calhoun county Association Wednesday and Thursday and had a good time. Brother D. C. Cooper made a noble speech for Howard college. What a splendid man he is. The brethren there made excellent speeches, timely, thoughtful and strong.—A. P. Montague.

I thank you for the excellent service your paper has rendered this school. It may be of interest to you to know that we have the largest attendance in the history of the institution. With best wishes—C. W. Daugette, president State Normal College, Jacksonville, Ala.

We acknowledge with pleasure the receipt of the following invitation: Mr. and Mrs. James M. Cox request the honor of your presence at the marriage of their daughter, Ada Mae Wilson, to Mr. Jesse Lee Jackson, on the afternoon of Tuesday, the 30th of October, at 5 o'clock, at the Baptist church, Russellville, Ala.

Brother Robert Ell Smith was ordained to the office of elder by the Church of Christ at Bangor on Sunday, October 14, 1906. Presbytery, Pastor A. J. Creel and Elder J. E. Creel. Brother Smith has been called to the care of Mt. High church, in Sulphur Springs Association.—J. E. Creel, Bangor, Ala.

The fourth annual session of the Butler County Baptist Association will be held at Mt. Olive church (west) beginning Wednesday after the fourth Sabbath in October. Parties desiring to attend this session will please write Brother J. G. Grace at Grace, Ala. The nearest railroad station is Garland. Telephone connection from Grace to Garland.—G. H. Bryan, clerk.

The approach of winter finds Huntsville Baptists with a large bulk of work on hand and the leaders of church work are vying with each other to see just how much they can accomplish for the Lord during the winter months. The Young Peoples' Union of the First church has been revived and will prosecute their work along enthusiastic lines from now until the Montgomery meeting of the state convention next April. Dallas Avenue church, of which Rev. H. E. Rice is pastor, is fairly booming. The Sunday school and all branches of the work at this church is under fine headway. Twenty-eight members of the First church met and called Rev. Charles H. Nash, of Hopkinsville, Ky., to be pastor of this church. He has been requested to begin his work here not later than November 1st.—J. E. Pierce.

UGHT ALL CHRISTIANS TO TAKE THE LORD'S SUPPER TOGETHER.

By Charles C. Taylor.

First Baptist Church, Corsicana, Tex. (Brother Barnett: Please give the following a place in your paper, as it fully answers a question often asked and seldom answered so plainly and scripturally.)

J. R. McLendon, Grady, Ala. I copy from the Baptist Standard, Dallas, Tex., September 21, 1905.

"I suppose every one feels that all of God's children ought to sit down together at their Father's table. It must be the sentiment of every heart that there should not be any divisions at the Lord's table among His people, and indeed there should not be.

"But it is also just as true there should not be any divisions among the Lord's people when they get to His table. Every reason that can be given for unity at the Lord's table is a reason, first, for unity before we get to the supper. It is just as plain that all Christians ought to be baptized alike and belong to the same kind of churches, as it is that they ought to all take the Lord's supper together. They all have precisely the same command to be baptized and Jesus didn't establish but one kind of church. Evidently if He had wanted His people to be baptized in more than one way He would have said something about it, and if He had wanted us to join more than one kind of church He would have established more than one kind. So, then, the correct statement is this: All Christians ought to take the Lord's supper together, because all Christians ought to agree in doctrine and practice.

"But ought not all Christians to take the Lord's supper together as matters now stand? Most assuredly they should not for two reasons:

"1. Because some Christians have not the scriptural qualifications for taking the Lord's supper. No one ought to take the Lord's supper unless he is scripturally qualified to take it. And whatever is necessary for one person to do in order to have the right to take it is necessary for every one to do in order to have the right to take it. Now, what must every one do before he has the scriptural right to take the Lord's supper?

"1. He must be saved.
"2. He must be scripturally baptized.
"3. He must belong to a scriptural church.

All denominations, except the Free-Will Baptist and the Quakers agree that the above named duties are prerequisites to the Lord's supper. It is clear that if being saved were the only qualification for taking the Lord's supper, then all Christians, under all circumstances, ought to take it. But since scriptural baptism and scriptural church membership are conceded to be prerequisites, it follows that whoever lacks these ought not to take the Lord's supper. Have all Christians been scripturally baptized? Some have not had any sort of baptism. The rest are divided into three classes: the sprinkled, the poured upon and the immersed. But two of these classes must be ruled out, for there can be only one kind of baptism. "One Lord, one faith, one baptism." Eph. 4-5. Only that one baptism is scriptural, whatever it be, hence only those who have received that one kind have a scriptural right to the supper. If sprinkling be that 'one baptism,' then pouring and immersion are ruled out. If pouring be what Jesus commanded, then nothing but pouring will do. And if immersion be the 'one baptism,' the other two are unscriptural; hence those receiving those kinds of baptisms ought not take the Lord's supper, since no kind of baptism gives the right but scriptural baptism.

"Do all Christians belong to a scriptural church? Some do not belong to any kind. As to the number of churches among which the rest are divided their name is legion. But only one kind can be scriptural, for Jesus established only one kind. All who

are members of any other kind of church then the one kind Jesus built ought not to take the Lord's supper, because membership in an unscriptural church does not confer the right to take it.

"2. All Christians ought not to take the Lord's supper if there be divisions among those taking it. This fact Paul distinctly affirms in I Cor. 11:18-20. "For, first of all, when ye come together in the church I hear that divisions exist among you. . . . When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper. Why did Paul say it is not possible for the church at Corinth to eat the Lord's supper? Because there were 'divisions among them.' If divisions among them who were all members of the same congregation made it impossible for them to eat the Lord's supper, how much more do the broad chasms that separate the various denominations make it impossible for them to eat the Lord's supper together. It makes no difference who is right or who is wrong in their faith and practice, the thing that makes it impossible to eat the Lord's supper is that 'divisions exist among those who would take it together.' And it is a fact that among the various denominations there are divisions as wide as are the poles apart."

THE ESSENCE OF CHRISTIANITY.

J. B. Searcy.

Malvern, Ark.

What is the essence of Christianity? Dr. A. J. Dickinson answers: "It is the new life in Christ which is the essential in the Christian religion. Given God in Christ operating in the world of men in the spirit and all else is secondary. So our religion essentially consists in personality divine, being in converse, with personality human, by faith and love, and all else is derivative, hence it ought to be studied as a sacred biology or sociology: the processes of life unfolding itself with life." Alabama Baptist for September 19th.

The above definition of the essence of Christianity looks nice on its face, but is it correct? Possibly if the author would explain what he means by "personality divine, living in converse with personality human," the difficulty might vanish. Does Dr. D. mean that Christianity is the "converse or association of two persons, the divine and the human, so living together as to constitute the 'essence of Christianity'?" Does he mean that Christianity is a "development"? This word is defined to be "the gradual unfolding of a plan or method, the unraveling of a plot, gradual advancement of growth through a series of progressive changes." Does our brother hold and teach that there is an element in human personality which, when brought into association with Divine personality at once begins to unfold and passes through a series of progressive changes? Does our brother hold and teach that there is an element in human personality which, when brought into association with Divine personality at once begins to unfold and passes through a series of progressive changes until it ends in Christianity? Pray, how long does this developing process continue, and through how many changes does it pass before it brings out Christianity pure and simple? Suppose we should undertake to study Christianity as "sacred biology or sociology," where could we get a standard textbook for this study? No human author knows how the Divine works in the formation of a blade of grass, much less in the making of a Christian. Was there any true Christianity in the world before biology and sociology was taught? I thought Paul was a very fine specimen of Christianity. I have read a number of his letters and discourses and do not recall a sentence he ever wrote or spoke on the subject of "sociology."

Since sociology is that branch of philosophy which treats of society, we might conceive of that companionship

or association between God and Abel and God and Enoch as a sort of sacred sociology, but we could find no text book covering this period of sociology but the Bible. Why then obscure the plain phrase "Bible study" by the high sounding term "sociology." I think our Lord expressed the essence of Christianity when he said to Nicodemus "Ye must be born again," or from above. I do not think that there is any germ or seed in the natural man or human personality which may be associated with divine personality, which may be developed into a new creature or Christian. The regeneration of a soul is a miracle, the work of God from above. This work of God in the believer is not a development, a progressive work slowly passing through a series of changes, but an instantaneous work. In unbelief, the wrath of God abides on us, but the instant we believe we have everlasting life. In the former state we are dead; in the latter state we have eternal life, so that the essence of Christianity is eternal life through Jesus Christ, our Lord. Given this, we are Christians, without it we have neither part nor lot in this matter. I like Dr. Dickinson's distinction between the "essence" and the "accidents" of Christianity. The "essence" of Christianity is the same in all the ages. It is the work of God and never changes, while the "accidents" have been and will be, continually changing. One of the "accidents" in the early days of Christianity was that they had no public houses of worship, but held their services from house to house in private homes. They had no trains to carry them from city to city, but had to walk. They had no printing presses upon which they could get out tracts, books and religious newspapers. They had no pipe organs with which to fill large halls with splendid music. They had no Sunday schools in which little tots, young and old people met every Sunday to study God's Word. They had no B. Y. P. U. meetings to train young people in Christian history and religious devotion. At the start, they had no mission boards and secretaries, but under persecution they were scattered abroad and went everywhere preaching the gospel. These "accidents" have fallen out onto the furtherance of the gospel. Our splendid churches, our fine organs, our well organized Sunday schools, our interesting B. Y. P. U. meetings, our state and general conventions, our excellent boards with their eminent secretaries, our trains, street cars and even bicycles and autos are brought into requisition in spreading the news of salvation. We ought to praise God for these "accidents" of Christianity as well as for the "essence."

The Christian religion as such is what is termed in Scripture "the common salvation." The Apostle Jude said "Beloved, while I was giving all diligence to writing to you of our common salvation, I was constrained to write to you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints." Now does this common salvation, of faith once for all delivered to the saints belong to the essence and permanent branch of Christianity or to the accidental and changeable branch? I am a firm believer in the former view. I think that Christianity as such including its essential system of doctrine is like its author, Jesus Christ, the same yesterday, today and forever. I understand Dr. D. to take the latter view, that he holds that Christianity as such is constantly changing, so that we have to wait and see what its finality will be. Hence the caption under which he writes "The Finality of the Christian Religion."

A brief answer to these questions might dispel all my difficulty in understanding him, and we might in the end be agreed.

RELIGIOUS LITERATURE.

The power of the press is realized by every enterprise, the printed page can be kept till we have time to take

it alone and analyze it and consider it in all its relations to the subject in hand. This was first recognized by our all-wise Creator, hence the masterpiece of all literature, the word of God, the book of life.

Literature bears somewhat the same relation to the mind that bread does to the body, and as a man's strength is not governed by the quantity he eats, but rather by the quality and his power to assimilate. So it is with literature, and especially "religious literature." It has been truly said that to the making of books there is no end. There is much so-called "religious literature" afloat in the land diverting the mind of the people from the real principles and doctrines taught in the word of God, hence the increased importance of our Baptist publications.

As the religious world becomes more informed as to our peculiar doctrines, the more it recognizes our relative nearness to the true doctrines of the Bible. Some one has truly said that "the whole world seems to be coming our way." This is due largely to the high type of our current literature. Our own Alabama Baptist, than which there is no better state paper to be found, with its strong-minded, fearless and consecrated editor, is a power for the breaking down of sin and heresy and establishing the true Baptist doctrines in the minds of our people and in helping the pastors to establish a mighty and healthy missionary sentiment in our great state and educating our people to regard their true relation to God and the evangelization of the whole world.

The Foreign Mission Journal, Our Home Field and the publications of the Southern Baptist Sunday school board are of the highest type and are helpful in our denominational work, and we believe that where these are carefully and prayerfully read in connection with the Bible heresy can not thrive, and the people will be thoroughly builded up into every good work. Therefore we recommend them to our people believing that they should find their way into every Baptist home in the state. Respectfully submitted, W. A. Davis, chairman committee.

A FOOD CONVERT.

Good Food the True Road to Health.

The pernicious habit some persons still have of relying on nauseous drugs to relieve dyspepsia, keeps up the patent medicine business and helps keep up the army of dyspeptics.

Indigestion—dyspepsia—is caused by what is put into the stomach in the way of improper food, the kind that so taxes the strength of the digestive organs they are actually crippled.

When this state is reached, to resort to stimulants is like whipping a tired horse with a big load. Every additional effort he makes under the lash increases his loss of power to move the load.

Try helping the stomach by leaving off heavy, greasy, indigestible food and take on Grape-Nuts—light, easily digested, full of strength for nerves and brain, in every grain of it. There's no waste of time nor energy when Grape-Nuts is the food.

"I am an enthusiastic user of Grape-Nuts and consider it an ideal food," writes a Maine man.

"I had nervous dyspepsia and was all run down and my food seemed to do me but little good. From reading an adv. I tried Grape-Nuts food, and after a few weeks' steady use of it, felt greatly improved.

"Am much stronger, not nervous now, and can do more work without feeling so tired, and am better every way.

"I relish Grape-Nuts best with cream and use four heaping teaspoonfuls at a meal. I am sure there are thousands of persons with stomach trouble who would be benefited by using Grape-Nuts. Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

NO ENGLISH BIBLE.

Please permit me to say a few words to your readers about the "English Bible" or rather about "Translation."

A large majority of us are dependent for our knowledge of the Bible, upon translations, and we should lay aside all prejudice and try to secure the best. In the year 1356 John Wycliffe began the work of translating the Apocalypse, and in 1380, he had translated out of the Latin Vulgate, the whole of the New Testament.

The Old Testament was added to the New in 1384.

This version was revised by John Purvey and Nicholas de Hereford and issued in 1388.

Our next English translation was made by William Tyndal, and printed by P. Schaffer at Worms about the year 1525. Five years later Tyndal turned his attention to the Old Testament, but his work was cut short by Sectarian hate when he had only translated Genesis, and the book of Jonah.

He fell into the hands of his enemies, who imprisoned him sixteen months and then brought from his cell where he had spent many cold where he was strangled, and his dead body afterwards burned on the spot.

At that very time, Friday Oct. 6, 1536, the first volume of Holy Scriptures printed in England, an edition of his own revised New Testament was passing through the press.

About one year before Tyndale was martyred Miles Coverdale, had printed the first complete Bible in the English language.

His translation was made from the German, and the Latin Vulgate. Coverdale was imprisoned, and only escaped martyrdom by the special intervention of the king of Denmark.

The next trace we have of him is in Geneva, and it was during this period of forced absence from England that Coverdale, together with William Whittingham prepared the version of the Bible which held the hearts of the English people for the next half-century. The Geneva New Testament appeared in 1557 with an introductory Epistle by Calvin.

We next have what is commonly known as The Bishops' Bible published in 1568. Its title declared that it was authorized by the ecclesiastical authorities, and the printers loudly boasted that it had the sanction of the sovereign. It was then "The Authorized Version." "Nothing, however, could check the popularity of the Geneva Bible with the people. For three-quarters of a century it held its place as the household Bible of the English speaking nations." (Westcott.) The Bishops' Bible, it appears, failed to gain the hearts of the people and at the close of Elizabeth's reign there were several rival versions. In addition to the Genevian version and the Bishops' Bible there was the Rheims New Testament which reached England in 1582. This was prepared by Roman Catholics in response to a challenge to suspend criticisms of existing conditions. (hrd) shrdl pu puj ing translations and produce a better one themselves.

The Old Testament, under the same auspices, was published at Douay in 1609. In addition to the Rheims New Testament, a translation from Baza's Latin version of the book had been made by Lawrence Tomson. Thus matters stood when Elizabeth died. The Douay translation is still used by the Roman Catholic church.

James I was crowned king of England in 1603, and by mid-summer of 1604, a committee of 54 scholars had been chosen and appointed by him for the purpose of translating the Bible, and before the end of the year all the preliminaries had been arranged. Two whole years, however, had passed before the work was formally begun. For some reason seven of the scholars failed to serve and the work was left to forty-seven who were divided into six parties. Ten met at Westminster to translate from Genesis through II Kings. Eight met at Cambridge, whose

duty it was to translate from I Chron. through Eccles. Seven met at Oxford to translate from Isaiah through Malachi. To another seven was assigned the Apocrypha. They met at Cambridge. Eight others met at Cambridge for the purpose of translating the four Gospels, Acts and Apocalypsa, and seven at Westminster to translate from Rom. through Jude. The work was finished and carefully revised and sent forth in 1611. Richard Barker was the printer. I would be pleased to tell of faithful efforts put forth by these translators, and the rules by which they were governed, but space will not permit. I should like, however, to give a quotation from a letter sent by the translators to King James, which needs no comment or explanation.

"And now at last by the mercy of God and the continuance of our labors, it being brought unto such a conclusion as that we have great hopes that the Church of England shall reap good fruit thereby; we hold it our duty to offer it to your majesty, not only as to our king and sovereign, but as to the principal mover and author of the work."

Let it be remembered that King James was a high churchman, and that the translation was so made that the Church of England might reap good fruit. While this was no doubt in many respects the best translation ever made up to that time, there were many severe criticisms passed upon it. The art of printing had not reached its present high standard and more than four hundred variations from the edition of 1614 appeared in the edition of only three years later. In 1683 Dr. Scattergood carefully corrected the text, and a still more complete revision was made in 1769 by Du Blaney.

The Revised Version.

On the 10th of February, 1870, the upper house of the convocation of Canterbury adopted the following resolution that a committee of both houses be appointed to report upon the desirableness of a revision of the Authorized Version of the Old and New Testaments. The resolution was moved by Dr. Wilberforce, bishop of Winchester, and seconded by Dr. Ellicott, bishop of Gloucester and Bristol. The Church of England is the mother of the authorized version, and therefore had an undoubted right to take the lead in any movement looking toward the improvement of the same. A committee of fifty-two was appointed, of which thirty-six were Episcopallans. A bishop presided over both the Old and New Testament companies. In 1884 the work of the committee had been completed and the Revised Bible given to the world. I will next tell of the American revision of the New Testament.

A. J. PRESTON.

FROM SISTER DEWITT.

I wish to thank our dear friends for their kindness and prayers, for the effectual, fervent prayer avaleth much. Mr. DeWitt is much in need of help to raise our three little children. He is mending slowly and is anxious to be able to labor in our Master's vineyard and make a living. We know the Lord will provide. I have never seen the righteous forsaken nor his seed begging bread. We have another precious promise in the Psalms: Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed. Oh, the good we all may do while the days are going by. Whatever our lot we ought to say it is well with my soul. Godliness with contentment is great gain. Afflictions are there that seem severe, but often in mercy sent, like God's angels, will move away when they have done their errand. The deepest meanings in life's experience is how to be brave yet humble; weak, yet strong; how to endure trial, yet keep sweet. We ought to love God more and more, and think no uncharitable thoughts and say no uncharitable things of our brethren. Kindest regards and best wishes for a"

A NEW MOUNTAIN SCHOOL.

After a somewhat thorough study of the situation I am fully convinced that there is a demand for a Baptist school in that part of the Alabama mountain region which may be termed northwest Alabama. After canvassing the situation personally and consulting with the leading brethren who are acquainted with this section I am convinced that Eldridge offers the best opportunity for a mission school.

There is an educational sentiment among the people of Eldridge which will foster the enterprise when it is set on foot. They will contribute liberally of their means for buildings and equipment.

There is already erected a large stone building which becomes the property of the denomination. Eldridge is easily accessible to a large territory composed of several counties, in which there is no school such as we propose.

The home board has agreed to adopt into its system of mountain schools this school, and to contribute to its maintenance provided boarding facilities are provided. I have just visited Eldridge and planned for the erection of a dormitory at once. Rev. A. N. Reeves has been appointed to raise funds for this dormitory. Brother Reeves is a native who, after taking a course at the Southern Baptist Theological Seminary, has returned to his own people and will give himself to this movement as the best means by which he can assist them to a higher plane.

It will require two thousand dollars to erect the proposed new building and its erection will so reduce the expense of the student as to bring the school within reach of a large number of poor young men who otherwise cannot secure an education. After this building is completed and paid for we propose to begin the erection of another for girls.

This enterprise commands itself to us as a wise safe and only way to cultivate our Baptist forces in this part of the great mountain region of the great state of Alabama. I say without hesitation that here is an opportunity and a need unsurpassed in the whole mountain region of the south.

The need is urgent. This building must be provided at once. Brother Reeves will not travel outside the territory of the school to solicit funds and we hope that every encouragement will be given him by those who are interested in the development of our mountain population.

SOME THINGS.

Your editorial on patent medicines is worth two years' subscription to the paper. The people do read advertisements, and they (a great many) will buy what they see advertised in the Alabama Baptist. I know people who refuse to take or read the paper because of this one thing. Let patent medicines go. Sometimes I do not agree with Brother Crumpton (he knows more than I do), but I believe he is much, very much, nearer the right than those who opposed him on the tobacco question. Can I smoke a cigar and consistently refuse my boy the pleasure of a cigarette? or my wife the joy of her snuff? I rather suspect some of these men who enjoy their cigar so much would quit their wives if they were to find them dipping snuff. The one is just as consistent as the other. Some of us call Dr. Shackelford "old fogey," but I believe he is very wise in what he says about the college games. I am not the only one who believes a Baptist college should confine games to its own campus among its own boys. Sincerely, A. G. Spinks.

INTERESTING CONTEST

Heavy Cost of Unpaid Postage.

One of the most curious contests ever before the public was conducted by many thousand persons under the offer of the Postum Cereal Co., Ltd., of Battle Creek, Mich., for prizes of 31 boxes of gold and 300 greenbacks to those making the most words out of the letters Y-I-O Grape-Nuts.

The contest was started in February, 1906, and it was arranged to have the prizes awarded on April 30, 1906.

When the public announcement appeared many persons began to form the words from these letters, sometimes the whole family being occupied evenings, a combination of amusement and education.

After a while the lists began to come in to the Postum Office and before long the volume grew until it required wagons to carry the mail. Many of the contestants were thoughtless enough to send their lists with insufficient postage, and for a period it cost the company from twenty-five to fifty-eight and sixty dollars a day to pay the unpaid postage.

Young ladies, generally those who had graduated from the high school, were employed to examine these lists and count the correct words. Webster's Dictionary was the standard and each list was very carefully corrected except those which fell below 8000, for it soon became clear that nothing below that could win. Some of the lists required the work of a young lady for a solid week on each individual list. The work was done very carefully and accurately, but the Company had no idea, at the time the offer was made, that the people would respond so generally and they were compelled to fill every available space in the offices with these young lady examiners, and notwithstanding they worked steadily, it was impossible to complete the examination until Sept. 29, over six months after the prizes should have been awarded.

This delay caused a great many inquiries and naturally created some dissatisfaction. It has been thought best to make this report in practically all of the newspapers in the United States and many of the magazines in order to make clear to the people the conditions of the contest.

Many lists contained enormous numbers of words which, under the rules, had to be eliminated. "Pegger" would count "Peggars" would not. Some lists contained over 50,000 words, the great majority of which were cut out. The largest lists were checked over two and in some cases three times to insure accuracy.

The \$100.00 gold prize was won by L. D. Reese, 1227-15th St., Denver, Col., with 9,941 correct words. The highest \$10 gold prize went to S. K. Fraser, Lincoln, Pa., with 9,921 correct words.

A complete list of the 331 winners with their home addresses will be sent to any contestant enquiring on a postal card.

Be sure and give name and address clearly.

This contest has cost the Co. many thousand dollars, and probably has not been a profitable advertisement, nevertheless perhaps some who had never before tried Grape-Nuts food have been interested in the contest, and from trial of the food have been shown its wonderful rebuilding powers.

It teaches in a practical manner that scientifically gathered food elements can be selected from the field grains, which nature will use for rebuilding the nerve centers and brain in a way that is unmistakable to users of Grape-Nuts.

"There's a reason." Postum Cereal Co. (Ltd.), Battle Creek, Mich.

Speak a Kind Word as You Go Through Life

WHICH RULE?

By Robertus Love.

I say, shall we rule by the Golden Rule,
Or the Rule of God that sways
So mightily human interests now
In the keen commercial days?
Shall a man be a man in the sense
God meant
When he made in His image fine,
Out of the drifting dust of the earth,
The human form divine?
Or shall he be as a broken clod,
For growing of other men's grain?
I say, shall we rule by the Law of God,
Or the Law of Might and Main?

Shall we grind men's bones in the
money mills,
In the gourmand hopper of greed,
Unheeding the cry of the crushed-out
lives,
And the blood of the hearts that
bleed?
Shall a man be clay in the hands of
his kind
And bound to the potter's wheel,
Or an agent free to aspire and attain
To the goal of the spirit's zeal?
Shall we make him as ore in the ingot
stamp,
As a cog in the conquering mills?
I say shall we sway by the Gold of
Love,
Or the Love of Gold that kills?

Shall we bind men's souls to the bar-
ren rock
For the vulturous beaks to flay,
For the buzzards of lustful loot to
pick
Till the soul shall wither away?
Shall a man be booty for men more
strong,
Be prize for the pirate's sack,
Or a craft to sail safe seas of hope
On his own unhampered track?
Shall we make him an admiral on the
bridge
Or a slave in the galley's hold?
I say, shall we rule by the Golden
Rule,
Or ruin by the Rule of Gold?
—Ex.

FORGET YOURSELF.

Forget yourself. You will never do anything great until you do. Self-consciousness is a disease with many. No matter what they do, they can never get away from themselves. They become warped upon the subject of self-analysis, wondering how they look, how they appear, what others will think of them, how they can enhance their own interests. In other words, every thought and every effort seems to focus upon self; nothing radiates from them.

No one can grow while his thoughts are self-centered. The sympathies of the man who thinks only of himself are soon dried up. Self-consciousness acts as a paralysis to all expansion, strangles enlargement, kills aspiration, cripples executive ability. The mind which accomplishes things looks out, not in; it is focused upon its object, not upon itself.

The immortal acts have been unconsciously performed. The greatest prayers have been the silent longings, the secret yearnings of the heart, not those which have been delivered facing a critical audience. The daily desire is the perpetual prayer, the prayer that is heard and answered.—O. S. Marden, in Success.

NURSING GRIEVANCES.

"I'm honest, you know, and so I never pick up things that don't belong to me—not even slights," so said a bright little woman, when some one apologized to her for a seeming discourtesy. "I don't like slights anyway, and I have to be quite certain that one is

intended for my use before I appropriate it." How many people spend wearisome days and nights in nursing grievances that they have only picked up and in brooding over slights which were never designed for them.

A FRIENDLY WORD.

If you could see the workings of a kind word or an unkind word, see its influence filtering through a life, see its bracing or blighting human energies, what romances, what tragedies you would then be able to read! A word of cheer, of encouragement, of sympathy, how it will enter into a life, to brighten and to straighten it! Its path no eye can discern; but it slips in at the ear, finds its way up that mysterious staircase that leads to the viewless mind, lodges itself in the chamber of memory, and at each moment of falling courage or of slackening nerve sends a magic spark thrilling through the soul which liberates fresh stores of energy for the hard and lifelong task. Many and many a time the echo of that kindly voice, the thought that such a one thought well of him, believed in him, trusted him to be brave and true; has re-equipped the warrior whose broken armor seemed slipping from his shoulders. "Eye hath not seen," but the word you spoke yesterday, last year, ten years ago, may even now be building up character and achievement out of some moral material which but for those brief syllables would have lain strewn and scattered on the ground.—R. A. Armstrong.

KIND WORDS.

Drop a pebble in the water, just a splash and it is gone,
But there's half a hundred ripples circling on and on and on,
Spreading, spreading from the center,
Flowing on out to the sea,
And there ain't no way of telling
where the end is going to be.

Drop a pebble in the water, in a minute you forget,
But there's little waves a-flowing and there's ripples circling yet,
And those little waves a-flowing to a great big wave have grown,
And you've disturbed a mighty river just by dropping in a stone.

Drop an unkind word or careless, in a minute it is gone,
But there's half a hundred ripples circling on and on and on,
They keep spreading, spreading, spreading from the center as they go,
And there ain't no way to stop them once you've started them to flow.

Drop an unkind word or careless, in a minute you forget,
But there's little waves a-flowing and there's ripples circling yet,
And perhaps in some sad heart a mighty wave of tears you've stirred,
And disturbed a life that's happy when you dropped that unkind word.

Drop a word of cheer and kindness, just a flash and it is gone,
But there's half a hundred ripples circling on and on and on,
Bearing hope and joy and comfort on each splashing, dashing wave,
Till you wouldn't believe the volume of the one kind word you gave.
Drop a word of cheer and kindness, in a minute you forget,
But there's gladness still a-swelling and there's joy a-circling yet,
And you've rolled a wave of comfort whose sweet music can be heard
Over miles and miles of water by just dropping a kind word.
—Selected.

SAY SO.

Are you proud of your home?
Say so!
Do you think your wife, even in her kitchen apron, is queen among women?
Tell her!
Is your son a comfort to you?
Say so!
Do you appreciate all the home folks do for your well being?
Say so!

Alas, we keep our compliments for those whom we see once or twice a year. A pretty picture card at Christmas draws from us profuse thanks, while for the home folks who nurse us through sickness, bear household drudgery for us, exhibit the priceless patience needed in rearing children, we have seldom a word of thanks. We feel gloomy of an evening and we don't mind saying it, nor do we mind how contagious it might be to those we call the dearest on earth, but let a stranger call—a stranger with whose interests we are not connected a bit—and how quickly smiles and politeness succeed gloomy uncompanionableness.

Why is this? And who among us has not been guilty?

If you have a good thought of any one, speak it out. You will lighten life, replenish your own stock of sunshine—for the more we give the more we have—and forestall bitter regrets when opportunities to speak are passed.

Say it!
Say it now!—Selected.

DO NOT WAIT.

If you have a friend worth loving,
Love him—yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a weeping brother's eyes,
Share them. Yes, and by the sharing,
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a silvery laugh is rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying,
"For both grief and joy a place."
There is goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly
Ere the darkness veils the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go;
Leave them. Trust the Harvest Giver,
He will make each seed to grow.
So until its happy end
You shall never lack a friend.

OUR NEIGHBORS.

Somebody near you is struggling alone
Over life's desert sand;
Faith, hope and courage together are gone:
Reach him a helping hand.
Turn on his darkness a beam of your light;
Kindle, to guide him, a beacon fire bright;
Cheer his discouragement, sooth his affright,
Lovingly help him to stand.

Somebody near you is hungry and cold—
Send him some aid today;
Somebody near you is feeble and old,
Left without human stay.
Under his burden put hands kind and strong;
Speak to him tenderly, sing him a song;
Hasten to do something to help him along
Over his weary way.

Dear ones, be busy, for time fleeth fast,
Soon it will all be gone.
Soon will our season of service be past;
Soon will our day be done.
Somebody near you needs now a kind word,
Some one needs such help as you can afford;
Haste to assist in the name of the Lord;
There may be a soul to be won.
—Unidentified.

HUSBAND DECEIVED

But Thanked His Wife Afterwards.
A man ought not to complain if his wife puts up a little job on him, when he finds out later that it was all on account of her love for him. Mighty few men would.

Sometimes a fellow gets so set in his habits that some sort of a ruse must be employed to get him to change, and if the habit, like excessive coffee drinking, is harmful, the end justifies the means—if not too severe. An ill. woman says:

"My husband used coffee for 25 years, and almost every day.

"He had a sour stomach (dyspepsia) and a terrible pain across his kidneys a good deal of the time. This would often be so severe he could not straighten up. His complexion was a yellowish-brown color; the doctors said he had liver trouble.

"An awful headache would follow if he did not have his coffee at every meal, because he missed the drug.

"I tried to coax him to quit coffee, but he thought he could not do without it. Our little girl 3 years old sat by him at table and used to reach over and drink coffee from papa's cup. She got like her father—her kidneys began to trouble her.

"On account of the baby, I coaxed my husband to get a package of Postum. After the first time he drank it he had a headache and wanted his coffee. We had some coffee in the house, but I hid it and made Postum as strong as I could, and he thought he was having his coffee and had no headaches.

"In one week after using Postum his color began to improve, his stomach got right, and the little girl's kidney trouble was soon all gone. My husband works hard, eats hearty and has no stomach or kidney trouble any more. After he had used Postum a month, without knowing it, I brought out the coffee. He told me to throw it away." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Don't Forget to Give to The Home Missions

THE STORM AT CODEN.

Her gentle winds were like the spicy breeze that blows soft o'er Ceylon's isle. Her waves rippled on the safest beach on all the region of the sea. Placid in the early sunlit morning, at eve white-capped and rollesome, reflecting in purple and gold and glittering tints Italian sunset skies.

Hers were the kindest people in all the world. And her breeze and her waves "lived for nothing else, but to love and be loved by them."

O why had it changed them so, this fearful equinox? The gentle rippling wavelets and the joyous, laughing breeze!

They were mad! Frightfully mad, as they shrieked and howled together. They were mercilessly mad when they rushed upon their people, crushed their dwellings, drowned their loved ones.

O the ghastly equinox. O the mystery of its spurring the wild horses of the sea—the fury of its rushing and its hurling on the gale—blue and steely, sharp and cutting in its foaming and its surging and its crashing o'er Coden!

Then back they swung themselves, the frantic wind and wave, pleading with the fury for their helpless human friends: "Spare the aged and the infants—wait a moment in God's name!"

But in maniacal fury they were hurried on again—poured the sea upon the helpless!

How they lashed themselves, foaming in despair! How they shrieked as they saw the desolation they had wrought! And they wailed o'er the dead they had slain. Oh! they moaned and they wailed and moaned!

Gone now, is the frenzy of the frightful equinox. Hushed be the wind and the wave. Dreary and leaden is that desolate shore. For gone is Coden!

THE NEW HOME FIELD.

Dear Mrs. Malone:

You will observe that we have changed Our Home Field to a 36-page illustrated magazine. I hope you will be pleased with the change. It is our purpose to make the paper worthy of the great cause for which it stands. The change from the old to the new form has cost us heavily, and we are making an effort to bridge over the transition with as little cost as possible. I write to ask if you will not, as state vice president for the Woman's Missionary Union, use your influence with the women of your state for the increase of the paper's circulation. We are anxious to get as many of our women interested in club subscriptions as possible. Anything you may do through personal influence or by words of commendation through the papers will be greatly appreciated.

Thanking you in advance for your help in this as in the future generally, I am, yours very sincerely,

J. T. LOVE,
Asst. Cor. Secretary.

Our Home Field Announcement.

Being a Mission Organ of the Southern Baptist Convention it has been deemed essential that Our Home Field be published in a more substantial form. Beginning, therefore, with the October issue the form has been changed to an Attractive 36 page Illustrated Mission Magazine. It will be carefully edited and neatly printed with superior mechanical makeup. In character and appearance it will compare favorably with the best magazines of its class published anywhere.

The magazine will be in convenient form for filing and a complete file of it will, in the years to come, form a mission library of great value.

The subscription price is advanced to 25 cents per year.

This is a phenomenally low price for such a periodical. Now the point is this: We must have as many new subscriptions and renewals as possible without delay to help cover the heavy expense incurred in making the change. Will you help us? If so, help now.

Address Our Home Field, 723 Austell Bldg., Atlanta, Ga.

Woman's Work

CENTRAL COMMITTEE.

- President—Mrs. L. F. Stratton, 1135 12th street, Birmingham.
 - Vice President—Mrs. H. L. Mellen, Livingston.
 - Vice President—Mrs. A. J. Dickinson 517 North 22d street, Birmingham.
 - State Organizer and Sunbeam Superintendent—M-s. T. A. Hamilton, 1127 S. 12th St., Birmingham.
 - Leader Young Woman's Work—Mrs. J. W. Vesey, 4804 10th avenue, Birmingham.
 - Secretary—Mrs. D. M. Malone, 736 S. 29th street, Birmingham.
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- (All contributions to this page should be sent to Mrs. D. M. Malone.)

ITALY. FOR OCTOBER.

Rome and Paul.

"From the very soil of ancient Rome You shall grow wise; and walking, live again
The lives of buried peoples, and become
A child by right of that eternal home,
Cradle and grave of empires on whose walls
The sun himself subdued to reverence falls."

Rome was founded 753 B. C. and Rome and Italy have always been interchangeable. The greatness of her power, vast possessions and wealth at one time won for her the well deserved title "Mistress of the World." As the "Eternal City" she is still known, and once in that most interesting and charming country, La Bella Italia, the traveler soon finds himself in Rome. Rich as Rome is from the historical, archaeological and artistic standpoint, its principal charm for the Christian is its early association with Christianity, especially with the greatest of all ambassadors who ever traveled the celebrated "Applan Way"—Paul—the apostle to the Gentiles. Long had Paul cherished the desire "to proclaim the gospel to them that are in Rome also," long had the Italian Christians looked forward to his visit, but there was no thought that he would arrive a prisoner in chains. Many, if not all, the converts mentioned in Romans 16:3-15 were doubtless among those who came out from Rome to meet him! Here in Rome, then the center of human glory and human power, Paul in bonds "received all that came unto him, preaching the kingdom of God." The word was with power, and the gospel won its way even into the palace of the emperor and counted among its trophies members of the imperial household. As one walks the streets of Rome and gazes on its magnificent ancient ruins written in large letters everywhere is the lesson that all human glory and power is of short duration. Nero lived in a palace and wore the purple. Paul lived in a hired house, chained to a soldier; yet he would not have exchanged places with the emperor. Nero's memory is execrated, while the message proclaimed, the letters written by the inspired prisoner still live and are still "the power of God unto salvation."

Florence and Savonarola.

The gem of Italy next to Rome is Florence, "the City of Flowers," well called the flower of cities. It lies on both sides of the Arno, is crossed by six bridges and framed in hills. It is the city of literature and fine arts, but there is much added attraction because of its association with Savonarola, Michael Angelo, Dante and other great men. In 325 A. D. the Emperor Constantine held out his hand to the Christian church which had been planted by Paul and the apostles and which had now grown to such an extent that it could not be ignored. He issued a decree protecting Christians and ordering all the heathen temples to be destroyed. It was not

long before the church of Rome had great temporal power and immense wealth, but the simple gospel was lost amid the rubbish of tradition and superstition and corruption everywhere abounded. Savonarola, though born elsewhere, came to Florence. Disgusted and grieved with the corruptions of his age, he became forever identified with this city as a preacher, reformer, statesman and martyr. "Although he died a Roman Catholic, his strenuous protests against papal corruption, his reliance on the Bible as his surest guide, and his intense moral earnestness connect him with the movement that heralded the reformation." Savonarola was par excellence a reformer of morals. Like a few others, he stayed in the Romish communion and tried to reform it from within, but was burned for daring to attempt such a thing. Lorenzo de Medici sent leading men to Florence to urge him to moderate his tone and show more respect to the head of the State. "Tell your master," he replied, "that albeit I am a humble stranger, he the lord of Florence, yet I shall remain and he depart." In 1494 the city gained its freedom, the citizens turned to the patriot monk, he became its lawgiver, and for some time Florence was outwardly a Christian republic with only Christ at its head. The pope (Alexander VI) resolved, of course, to silence the daring preacher. Bribery was tried and a cardinal's hat offered him. He replied that no hat would he have but that of a martyr reddened with his own blood. Summoned to Rome, he refused to go, and was excommunicated. Powerful enemies were at work, and Savonarola was long imprisoned, most cruelly tortured and finally brought to the stake. To the Romis bishop's formula, "I separate thee from the church militant and the church triumphant," he replied in firm tones, "Not from the church triumphant: that is beyond thy power." The martyr's remains were thrown into the Arno.

Garibaldi.

Among the great statesmen, soldiers and heroes in the struggle to overthrow the temporal power of the pope and for a united Italy, Garibaldi is considered greatest of all. He was a man of great heart and childlike simplicity. The only thing he ever seemed to hate was oppression, and seeing that the papacy was Italy's chief incubus, he hated it with all his heart, while he clearly recognized and was always ready to avow that the word of God was the surest arm to combat and destroy it. In 1859 the pope was urged by Napoleon III to "yield to the logic of facts" and surrender all claims to temporal power. "Non possumus"—we can not—was the reply to every attempt at compromise, until in 1866 the whole land answered a public proclamation, Garibaldi took the lead, insurrections broke out within Rome itself and the dawn of national unity, political and religious liberty was at hand. The struggle culminated September 20, 1870, when the Italian army entered Rome, the "Eternal City," through a breach in the wall. The unification of Italy is one

of the most important events of modern times, and seems to have been God's way of opening Rome and the whole of Italy to the preaching of the gospel.

A Glimpse of S. B. C. Work.

Conditions make it extremely difficult. In southern Italy the greatest obstacles are filth, poverty, ignorance, superstition and persecution; while in the north our greatest foes are atheistic socialism and religious indifference. But, under God, advance is being made. During the past year two new churches were added to our number and we now have 31 with a membership of over 700.

GIFTS TO HOWARD COLLEGE LIBRARY FROM MAY 1 TO AUGUST 1.

Mrs. L. Q. C. Kelly	1.00
East Birmingham L. A. S.	2.50
Avondale L. A. S.	3.00
Eleventh Street W. M. U.	2.00
First Church W. M. U.	2.00
Prattville L. A. S.	1.00
Southside Ladies' Circle	2.00
New Bethel M. S. Warrior	2.00
Wylam L. A. S.	1.00
Ensley	2.50
West End L. A. S.	.50
Woodlawn L. A. S.	2.50
Collection for flowers	2.00
East Lake L. A. S.	3.00
Bessemer	1.00
Trussville W. M. S.	1.00
Shiloh W. M. S., Selma Asso.	1.00
New Prospect So., Bigbee Asso.	1.00
Pleasant Hill W. W.	1.00
Altoona L. A. and M. S.	1.00
Scottsboro L. A. S.	1.00
Huntsville L. A. S.	1.00
Opelika W. M. U.	1.00
Pollard L. A. S.	1.00
Lowndesboro L. A. S.	1.00
Livingston L. M. S.	1.00
New Decatur L. M. and A. S.	1.00
Town Creek L. A. S.	1.00
W. C. First Ch., Montgomery	1.00
Somerville	1.00
Union Springs W. M. S.	1.00
Working Circle of Midway	1.00
LaFayette L. M. S.	1.00
Linden L. M. S.	1.00
Brewton L. M. S.	1.00
East Thomas L. M. A.	2.00
Park Ave. Ch. L. A. S.	1.00
Mrs. W. E. Oldham	1.00
Mrs. Watson	1.00
Rummage sale conducted by Mrs. A. J. Dickinson	15.50
Steele L. A. S.	1.00
Avondale L. A. S.	6.00
Mrs. Barganier	3.00
Mrs. S. C. Johnson	1.00
Handed over by former treasurer	44.00
Rummage sale, Mrs. A. J. Dickinson	22.50
First Ch., Montgomery, W. M. S.	1.00
Livingston Y. L. Aux.	3.25
Mrs. H. L. Mellen	5.00
Mrs. A. M. Tartt	25.00
Mrs. E. C. Jenkins	2.00
Mrs. J. W. Sparks	2.00
Mrs. James Crook	2.00
Miss Schlosser	1.00
West End	1.50
Mrs. Nuckles	2.00
Brundidge L. M. S.	1.00
Newberne L. A. and M. S.	1.00
Holt L. A. and M. S.	1.00
Mrs. Lydia Nuckolls	3.50
First Ch., Gadsden L. M. S.	1.00
Oxford L. A. S.	1.00
Gordon L. A. and M.	1.00
Blue Ltn. Sunbeams, Anniston	2.00
Bay Minette A. S.	1.00

MRS. W. E. OLDHAM, Treas.
Woodlawn, Ala.

The October Arena is marked by great variety in its table of contents, and many of the papers are exceptionally strong and thought-provoking. All friends of peace will be deeply interested in the masterly discussion on "The Costliness of War," by William Restelle. It is one of the best short essays on war that has appeared in any journal.

NEWS FROM GULF COAST.

J. F. Sellers.

I have just returned from the district of the recent terrible hurricane on the Gulf Coast. My wife and children were at Grand Bay, near Mobile, and when I heard of the storm, I hastened to them. To my gratification, no member of my family was injured, but several acquaintances were either injured or killed.

The papers having given an account of the awful havoc wrought by the storm, I will not repeat the story. My object in writing is to call the attention of our people in the state to the present condition of the villages and country churches in Mobile county. My observation was necessarily limited, due to my short visit after the storm; but I am led to suspect that practically all of the small churches in the county are embarrassed quite as much as those which I mention.

Partly on foot and partly by hand-car, I went from Theodore to Grand Bay. All of the Baptist church houses in Theodore, St. Elmore, Grand Bay Union, and Bayou La Batre were destroyed. These were weak churches, but were self-reliant and were making a brave struggle for existence. When I first visited the Coast fifteen years ago, practically all of these churches were mission stations, almost overwhelmed by preponderant Roman Catholic influence. At that time the writer petitioned the secretary of the state mission board of one of the Gulf States to help these struggling churches. He declined, giving the doubtful reason that it was a hopeless field. But despite many difficulties and discouragements, these small churches continued to exist, and of late years began to grow. All of them supported excellent Sunday schools, and some of them had preaching two Sundays a month. All of them, excepting Grand Bay, were provided with substantial houses of worship. The Grand Bay brethren for several years have had the exclusive use of a public hall, but at the time of the storm had under construction a handsome little building to cost \$1000.00. The building was about two-thirds completed at the time of the disaster two weeks ago, when it too was wrecked.

Though the church houses are destroyed and the people are impoverished by reason of the loss of their private houses as well as the wrecked turpentine and lumber industries, most of the people will continue to live in their respective communities and will need churches and preachers probably more than when they were more prosperous. While at Grand Bay I heard of none of the members of the little church who contemplated moving away. This was a good omen, and I am led to predict that all of the churches in the storm district will continue their organizations and endeavor to reclaim their lost estate.

Though the loss of the turpentine and timber industries comes as a great shock to the people, this does not mean that the country is permanently ruined. The delightful climate, both in winter and summer, of the Coast country will continue to attract people to that locality. The abundance of water, too, combined with the semi-tropical climate will make it, more and more, the market garden and early fruit section of the Nation. So the loss of the pine-tree industries only temporarily embarrasses the Gulf Coast. Its greatest assets, its climate and water, continue. The already respectable vegetable and fruit industries will develop more rapidly, and in a few years the great storm will be forgotten.

Now these people are not objects of charity, and have not asked for private financial assistance. They have been too busy repairing their houses and fences to think of asking for aid in any manner; nor am I authorized to ask for anything for them. But I am gratuitously venturing the suggestion

to our more fortunate brethren in Alabama that the country churches along the Coast need aid both in rebuilding their church houses and in temporarily supplying their pulpits.

THE MUSCLE SHOALS BAPTIST ASSOCIATION.

The Muscle Shoals Baptist Association met at Austinville last Thursday, Friday and Saturday.

This organization is 87 years old, embracing the Baptist churches of Morgan and Lawrence counties. It has no power to make or enforce laws for the churches or otherwise rule the local churches.

All the churches (41 in all) were represented at this meeting by delegates or letter, except three.

There were reported 199 baptisms last year, some advance was made in gifts to missions, and some good mission work was done in the Association by the missionaries employed.

Revs. W. B. Crumpton, J. W. Stewart and F. W. Barnett, representing, respectively, missions, the orphanage and the Alabama Baptist, were present and presented their work. Also Rev. W. B. Crumpton preached the introductory sermon, and a good one it was.

Dr. A. P. Montague, president of Howard college, was also present two days in the interest of the endowment of that institution.

J. A. Thomason was re-elected moderator, and Rev. Jos. Shackelford was re-elected clerk. These brethren have served in these capacities for several years successively. The various reports were read and discussed with considerable interest.

The attendance was quite good, considering the very disagreeable weather. The Baptists of Austinville have made splendid progress the past year. They have a good house of worship and a good membership. The

Get Well Acquainted With The Mutual Life

It has been in existence sixty-three years. Public confidence and patronage have made it and kept it the largest and staunchest Life Insurance company in the world. It is owned by its policyholders. It protects thousands, but there are many others who should have the same protection. How about you? People who are so thoughtful and kind as to wish to provide as they can to-day for what will happen some other day, when they are taken from those they love and support, should get acquainted with

The Mutual Life Insurance Company

Let them read its history; analyze its statements; examine its investments; consult its agents. They will find a reason for its strength and stability and a reason for their confidence and patronage.

The new management of the Mutual Life has been in control for nine months. Its report for the first six months will be mailed to anyone on request, or may be had of its agents. It tells what has been accomplished in conformity with the new Insurance Laws; shows the vast reductions, and indicates the unusual advantages yet to reach its policyholders. Its plain figures, given in a plain way, will convince any fair-minded person that The Mutual Life to-day justifies the good opinion of Bishop Chas. C. McCabe, of the Methodist Episcopal Church, who recently said:—

"After long and careful consideration, I am thoroughly satisfied that the present administrations of both companies (the New York Life and the Mutual Life) are now effecting great economies and reforms, and that these institutions, purged as by fire, are now in a position to afford the protection of life insurance in better form, and on better terms, than any known in the past."

It justifies also the good opinion of Mr. James C. Colgate and his associates, who, having policies to the amount of \$5,000,000 in the Mutual Life, recently "resolved that the present executive officers and trustees are, in the opinion of the Policyholders' Protective Association of the Mutual Life, faithful to its interests, and that their administration of its affairs has been and is efficient, economical and beneficial to the policyholders."

If you would like to know for yourself the latest phases of Life Insurance, or wish information concerning any form of policy, consult our nearest agent or write direct to

The Mutual Life Insurance Company,
New York, N. Y.

next association meets with Shoal Creek church Friday before the first Sunday in October, 1907.—Morgan County Times.

East Florence Baptist Church, Florence, Ala., Oct. 7, 1906.

Resolved, That in the untimely death of our dear brother, Robert Edward Paulk, who died September 22, 1906, at the hospital in Tuscaloosa, we acknowledge the wisdom of God in taking from us this, our dearly beloved brother; and that our church has lost one of its most devoted and efficient members, who was ever ready and willing to do service for his God and fellow man. We tender his family, relatives and friends our deepest sympathy in this sad hour of bereavement.

Resolved, That a copy of these resolutions be forwarded to his wife and also published in our county papers and reprinted in the Alabama Baptist and Baptist and Reflector. A copy be placed on our church records.

W. N. Conwell, Miss Lillian Kerby, Committee.

OUR MOUNTAIN SCHOOL.

Dear Mrs. Malone:

Brother Crumpton suggests that I write you about our girls' dormitory.

We have furnished it with good, substantial furniture, iron bedsteads, hair and cotton mattresses, washstands and dressers, chairs, etc. We put four girls in the room, have eleven rooms. It was bought in June; my summer's canvass was on, hence I had no time to raise funds for the furnishings, so I bought everything on time to be paid by January 1st. It took \$40 per room. We need money. Our work certainly should appeal to the Baptist women of Alabama. We believe they will pay the bill. If you will try to help us I will try to get

your home mission subscription credited with the amount. Let me hear at once how many rooms the societies will furnish. We have some noble girls, nearly as many as we can accommodate. Sincerely,

W. L. YARBROUGH, Pres.

Dr. Gray has already written us that what the societies give toward the Scottsboro school will be counted as home missions. Let all the societies give something to our Mountain school. One dollar from every society would pay the cost of furnishing the whole dormitory. But as every society will not respond, let the faithful ones, those who so generously give whenever there is an urgent call, from \$2 to \$5 apiece and send the amounts to Mrs. N. A. Barrett, East Lake, by December 1st. Or if you like, choose some article of furniture and send the price of same. How much more interest we will take in this school if we put some money in it. Professor Yarbrough is doing a great work; let's help him.

COST OF FURNISHINGS.

Kitchen \$50; dining room \$35; 11 bedrooms, each, \$40; articles for each bedroom, two beds at \$5, \$10; two springs at \$1.85, \$3.70; 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.



The Causes of and the Remedy for Mob Law by W. J. E. Cox, D. D.

Prov. xxix; 2. "When the righteous are in authority the people rejoice; but when the wicked beareth rule the people mourn."

The fair name of our city has recently been disgraced by the lawless deeds of a senseless mob. While earnestly endeavoring to recover from the dreadful effects of the great storm that devastated our community recently, destroying millions of dollars worth of property and many human lives; while busily engaged in furnishing food and clothing to the hungry and the naked, our citizens were horrified to learn that a little girl eleven years of age, while returning home from school, was assaulted by a negro brute, shamefully outraged and cruelly beaten. When it is remembered that a similar crime, even more heinous was committed upon two other young girls by another negro about six weeks ago, it is not surprising that the community was thrown into a fever of excitement and that the spirit of revenge took possession of the minds of many thoughtless and reckless persons. The majesty of the law was trampled under foot, as a mob was formed, headed by drunken noodlums; the jail, which did not contain the individual who committed the diabolical deed, was attacked and one of our most valuable citizens and bravest officers lost his life. The man who fired the gun that took the life of Officer Hoyle is guilty before God and man of unmitigated, cold-blooded murder, and those associated with him are particeps criminis. If I were a member of a jury to try the man that fired that gun I would hang him as speedily as I would the negro rapist.

During the past week the spirit of mob law, of lawlessness, has been rampant in our community. It culminated, as you know, yesterday morning in the lynching of the two negro rapists, Thompson and Robinson. The dignity of the commonwealth and the majesty of the law were again outraged and the inefficiency of the executive branch of our government published to the world. The bodies of the two criminals hung for hours by the roadside to be gazed at by the morbidly curious. One man shot at the lifeless bodies several hours after the mob had completed their work, and many others, I have been informed, cut pieces from the garments of the dead men as souvenirs. I am persuaded that such scenes and conduct can only result in the cultivation of a brutal nature.

There are times and circumstances, when, perhaps, the best of us feel, to some degree at least, that summary punishment should be inflicted upon criminals of a certain class, and yet in our calmer moments we are forced to confess that such a feeling is the spirit of anarchy. Disrespect for law is the germ of anarchy, and in this fair land of ours, where the people can, by their demands, make, modify or repeal laws, there is no reason for the existence of anarchy.

Revolution is sometimes justifiable, but mob law—never. One is justified in taking the life of another who seeks to take his life or the life of a member of his family, or who seeks to violate the person of a female member of his own family, or any other family. If caught at the time of the diabolical deed, immediate death is too good for such a brute, but to take the life of even so vile a wretch after he has been apprehended by the officers of the law cannot be justified by any right-thinking citizen.

It is often the case that the innocent suffer and the guilty escape the violence of the mob. We had a striking and painful illustration of this last Tuesday night in this city.

A mob is usually led by irresponsible and reckless persons who have no regard for law and order. Persons composing a mob are the enemies of good government and of the commercial and moral welfare of the community. A mob should be suppressed at any cost. The welfare of the com-

munity demands it. Neither life nor property are safe where the mob spirit prevails.

The spirit of a mob is the spirit of cruelty. Atlanta has recently given us a striking illustration of what the mob spirit will lead to. Innocent and harmless men, women and children were ruthlessly slain by a cruel and cowardly mob. The same spirit was manifested in this city last Tuesday night. As the mob passed my home some of them were demanding that an innocent negro who was riding on the rear end of a street car should be taken from the car. It is impossible to tell what horrible deeds might have been committed by that mob if they had met or overtaken innocent negro citizens. Even the lives of officers of the law, whose sworn duty it was to protect their prisoner, were threatened because they did protect him.

During the Spanish Inquisition a Jew was about to be burned at Madrid because he would not forsake his religion. He was offered his life if he would recant. The mob that had gathered to witness the burning, afraid of losing the spectacle, kept calling: "Keep firm, Moses." The brave Jew, however, did not falter—he would not abandon the faith of his fathers—and perished. The spirit that actuated the mob at Madrid is found, more or less, in the mob of today.

Every man is entitled to a fair trial by a jury of his peers and he is guaranteed this by the constitution of the land.

If what I have said of mob law be true, and I am sure every fair-minded citizen will agree with me, it becomes us to inquire into the cause of mob law. What are the causes and who are responsible for its existence? I believe that there are several things that contribute to mob law.

Beyond all other causes, of course, is the commission of the unmentionable crime by the negro brute. Such devilish deeds will always fire the passions of men, and will sometimes lead them to unjustifiable deeds of violence.

Another cause of mob law, I think, is the slow process of the courts in dealing with such criminals. I have heard it stated that a judge of a criminal court in this state cannot call a special grand jury without giving thirty days' notice. If such is the law, then let us use our utmost influence to have the law changed. A judge should have the authority to call a special grand jury without giving thirty minutes' notice.

When I lived at Staunton, Va., a negro man outraged a young white woman and then murdered her. The crime was committed on Saturday night. The man was arrested on Sunday. The judge of the criminal court called a special grand jury on Monday morning and on Wednesday the brute was sentenced to be hung. I heard the trial from start to finish and it was perfectly fair, though the prisoner was protected by the militia.

The longer the trial of such a criminal is delayed the greater is the cause given for the existence of mob law when another similar crime is committed. The people naturally feel that there is too much uncertainty about the punishment of the criminal. If the negro Thompson had been promptly tried and hung the crime of Robinson perhaps would not have been committed. There would, at least, have been no excuse whatever for the mob of last week.

Another thing that contributes to conditions that produce mob law is the existence in our community of negro dives kept by morally filthy white men who are no better than the negroes that frequent their places. In these dirty dens negroes and white people, males and females—the scum of the lowest grade of human society—mingle together. Respectable colored men say that in some of these cess pools of iniquity vulgar pictures of white women are displayed on the walls. The Saturnalia of Rome was

not comparable to some of the performances in some of these pitfalls of hell.

A prominent railroad official who was here in his private car for several days last week said that he was not surprised at the condition of things in Mobile after hearing and seeing what he did about the depot. He commented severely upon the dens of vice that exist in the neighborhood of our depot, and of the vile language used by the men and women who frequent them. Even the travelers passing through our city at night complain of the disgusting profanity they are compelled to listen to.

We permit such things in a respectable community and then curse the negro because he is not what we think he ought to be. Atlanta has closed up such places. Let us follow her example before we are required to face the state of things that existed there.

White men with negro wives is another thing that helps to bring about the state of things that produces mob law. And there are such cases in our city, conspicuous ones. Sometimes such men are honored with positions of trust. One white man in this city who is the reputed head of a negro family holds a political position, and, it is said that he had the audacity to state to the gentlemen who elected him to office that his salary was not sufficient to support his family. Those who elected him know that he is the head of a negro family, and still he retains his position. What is the negro to think but that he is socially the white man's equal when such things exist and are continually staring him in the face? Don't curse and damn the negro while you permit such men, who are the enemies of both races, to live in your midst except behind prison bars.

Another thing, I think, which contributes to mob law is the non-enforcement of laws by the officers who have taken a solemn oath to enforce them. A prominent citizen was right when he said at the public meeting last Thursday night: "It is the relaxation of the execution of the laws by the officers which causes the trouble. As is well known to citizens and officers there are open saloons on Sunday both in the city and county to help debauch the morals of the community." Everybody knows, and none better than our city authorities, that this statement is true. The majority of saloonists have no respect for laws made to regulate their business, and they are supported in their violations of law by those who are high up in authority. The public was informed some months ago with a great flourish of trumpets that a policeman who permitted a saloon to do business on Sunday would be dismissed from the force. There has been an impression in the community for some time that a policeman who interfered with a saloonist for running his business on Sunday would have his head chanced, and if he persisted in keeping his oath by closing the saloons on Sunday he would lose his position.

The statements from the mayor and chief of police which appeared in the newspapers this morning furnish abundant proof that the saloons of the city have been violating the Sunday law, and that it is within the power of those in authority to close them. I stated to a gentleman on Friday that all the saloons in the city would be closed today. How long will they remain closed? As long as the better element of the community demand that they shall be closed. Without the protection of the police the saloons would not dare to violate the Sunday law. Conviction for the second offense deprives them of their license, and they will not run the risk without police protection.

It is as true today as it was in the days of Solomon that when the righteous are in authority the people rejoice; but when the wicked beareth rule the people mourn. If we elect to office men who are interested in

the liquor business we cannot expect them to enforce the laws against a business that puts dollars into their coffers, and as long as our laws are not enforced we must expect to mourn.

There has been an effort made recently to organize a law and order club in Mobile, the object of which is to suppress lawlessness. I was once a member of an organization in this city, the purpose of which was to assist in the enforcement of law. It was composed of conservative men, and yet many were afraid of it, and some so-called prominent citizens organized a counter movement. We went on with our work and closed up the gambling dens of the city, when the chief of police confessed his inability to do so; and if we had been given the support of the better class of citizens many other evils would have been corrected. I have had experience enough to know that violators of law are unmitigated cowards.

Gambling places, I am informed, have been run in our city for some time, practically open and above board, and it is said that they are frequented by boys who gamble and use the vilest of oaths. These places could be closed by the authorities if they wanted to close them. We are permitting our boys and young men to be debauched by these and similar dens of iniquity and are making no protest. Is it any wonder that we mourn when our city is being run by men who have little or no regard for their oaths of office?

You perhaps ask: What has all this to do with mob law? It has this much to do with it. When it is a well-known fact that those who are sworn to enforce all laws, do not hesitate to disregard the violation of some laws, it is easy to see how others will not hesitate to disregard other laws. How can we expect the people in general, especially the younger element, to respect the law against violence of a mob when our officers have no respect for laws against other evils?

"God give us men. A time like this demands
Strong minds, great hearts, true faith
and ready hands;
Men whom the lust of office does not
kill;
Men whom the spoils of office cannot
buy;
Men who possess opinions and a will;
Men who have honor—men who will
not lie;
Men who can stand before a demagogue
And scorn his treacherous flatteries
without winking;
Tall men, sun-crowned, who live above
the fog
In public duty and in private think-
ing."

Another cause of mob law is idleness. The old proverb that "an idle brain is the devil's workshop," is as true as the gospel. An idle man is of no value to society, and as a rule he is a curse to a community. The idler is apt to be found in a mob.

When we have discovered the cause of an evil it is not difficult to find a remedy for it. Remove the cause and you have disposed of the evil.

Mob law may be remedied, in the first place by preventing as far as possible the crime that produces it. This may be done, in part at least, by a better understanding between the better classes of the two races. It is unfair, unchristian to condemn all negroes because of the wicked conduct of some of the race. The better class of negroes condemn in the strongest possible terms the conduct of the criminal class among them. They are ready to co-operate with the law-abiding white people in every possible way. They do not believe in harboring the criminal and idle classes.

Last Thursday at noon a large number of the most prominent negro citizens in Mobile held a meeting at the Franklin Street Baptist church for the

Continued on Page Thirteen.

FRANK WILLIS BARNETT
Editor and Proprietor.



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

LET'S TALK IT OVER.

We propose to take our subscribers into our confidence and from time to time have heart talks with them about the paper, for we believe that thousands of our readers really are interested in what we are trying to do, and will help us when they understand our needs and difficulties. Many have asked us why we don't add four more pages. We could give a number of reasons, but one is sufficient—we can't afford it. Why, you say it wouldn't cost much! Well that is according to what you consider much. We have figured on it for several months and we can't get the cost down under \$200 per month, and to justify this expenditure we would have to add at least four thousand new subscribers. But you say four thousand new subscribers would mean eight thousand dollars per year. Yes, if all would pay, but we have kept strict account since we bought the Alabama Baptist, and our subscriptions do not net us exceeding \$1 each. This makes it necessary for us to fill the paper with advertisements and postpone many improvements which we hope some day to make. If you keep putting year by year more into an enterprise than you pull out, it means that the enterprise is not on a sound financial basis, and while we are willing to spend on the paper what it makes, we have made up our minds to no longer put more into it than it makes. Now, dear readers, if you want a better paper help us by paying up and by getting others to subscribe. Our ambition is to make the Alabama Baptist the pride of the Baptists of Alabama and for this we are willing to spend and be spent, but we are unwilling to waste our nerve force and lose our money unless we feel that we are getting the support of the brotherhood. We are not blue or pessimistic, but merely looking the matter squarely in the face, determined to do our dead level best, for we have much to encourage us as each day's mail brings words of appreciation and cheer from many friends scattered up and down the state. Pray for us that we may yet make the Alabama Baptist a mighty power for good in Alabama.

Yours for service,
FRANK WILLIS BARNETT.

PERSISTENT WAITING.

Many Christians need a great deal more patience in their waiting for God to perform the promises which He has made in their behalf. They too often set their own time for God to fulfill his promises, and then complain because the fulfillment has not come. All of us would do well to often think of Abraham's long waiting for the fulfillment of God's promise to him concerning the gift of a son. We should not suppose that he was so advanced in moral perfection that he never become impatient while waiting for the coming of the son. It is probable that many a time he was sorely discouraged. At one time he so far gave up the hope of having a son by Sara, his own wife, that he determined to have one by Hagar, his servant, and he did obtain one, but not according to God's promise. He had to wait for years longer to receive the real promise in actual possession. It would seem that he became afraid that God would never fulfill his precise promise; but God chose his own time and way of fulfilling it. Notwithstanding his discouragements and temporary doubts, Abraham persisted in waiting, and his example has the highest commendation in the Bible. If he had entirely given up his waiting, at the end of five years, he would never have been called the "father of the faithful." It is a striking fact that all of the illustrious Bible characters become such by their persistent waiting upon God and for God. Through much darkness and temporary defeat they pursued their course of trustful waiting and at length they received an abundant reward. To those of our readers who may be despondent because the promises of God seem to fail them, we say, persist in waiting for God's time to answer. Your way may now be hedged up and nothing but darkness may be before you, but resolve to not wholly despair. Do your full duty, pray and wait, and deliverance will yet gladden you!

PASTORS AND FOREIGN MISSIONS.

Do you really believe in foreign missions? This is a question of vital importance if we are to take the world for Christ. It means that our pastors must have a holy zeal for the lost ones of the earth and give and preach missions in such a way as to convince their people of their absolute sincerity in the matter. We confess that for a long time during our ministry foreign missions failed to grip us in a manner sufficiently strong to make us willing to make sacrifices for it, and put the necessary enthusiasm into our sermons and collections to cause our people

to believe that we were genuinely in earnest about the matter. We followed the schedules, gave moderately and preached indifferently about it. Do you wonder that little happened and that people who heard us talk or preach on the subject cared much about the matter. But a time came when God put foreign missions on our heart and we faced the subject prayerfully and saw the need and felt our responsibility and people who heard us knew that we were no longer conscripts, but volunteers fighting under the banner of the cross of Christ. God pity the pastor whose heart is not in foreign missions and have mercy on a people who have to complain that their leader is "weak" on the question of foreign missions.

MINISTERS AND REFORMS.

We have had considerable experience in attending ministers' conferences not only in the South, but throughout the whole country. Some years back we visited a number of the larger cities, studying everything being done by Christians outside of their regular church work, and of course watched closely the matters of a general nature coming before ministers' unions. It is certainly interesting to attend year in and year out the ministers' conferences of one's own denomination. It is more interesting to attend the ministers' union once a month when all come together for recreation, instruction, counsel and to map out work. It is hard to stir one's own people on any civic reform, and the man who has something on his heart to right may expect to have many disappointments before he gets the sanction of his own brethren to go ahead and call on them. It is sometimes a heart-breaking task to unite the general body because of the various opinions, methods or prejudices. To be sure it must be a righteous and just cause or the clergy will not budge.

"District Attorney Jerome was right," says Leslie's Weekly (New York) "in declaring, as he did recently at a meeting of New York clergymen, that the churches were largely responsible for the failure of the Sunday laws in the city and elsewhere in the state. . . . This is true as to the solution of the saloon problem, and the same has been true for years past, whatever may have been the complexion of the party in power. . . . The churches complain that their wishes and demands find so little apparent consideration at the hands of politicians, legislators and executive officials. Why? One reason is because they so rarely agree among themselves on any specific and definite demands, and another reason is that they do not go about their reform work in a way to command the attention and cooperation of practical men. No party in city or state could or would resist them if they acted together with earnestness, sincerity and true unity of purpose."

"TIME TO BURN."

Here is a left over from the Southern Baptist convention: It seems that one of the secular papers furnished a freakish individual to report the proceedings and that he came in collision with that brilliant paragrapher of the Baptist press, Victor I. Masters, who referred to the incident in the following characteristic way: There was a long-haired person at the reporters' table. We have no intelligent malice against him, for we do not know him. But he has the far-away look in his eye and he is rantankerous. Several gentlemen ran against the cockle-burs the man has sticking out on him, but we thought we should escape. Not so. Moving about we touched his chair, whereupon, "If you will quit shaking me, I'll give you a chromo," said the rantankerous one of long hair. We had strength to say: "My friend, I'll do it cheaper than that. I beg your pardon."

We cut it out to run in our convention issue, but mislaid it. It turned up this week. To it we had pinned the following story from an exchange, meaning to forward it to Masters so that he might inclose it to his touchy newspaper acquaintance at Chattanooga:

A long-haired man walking along the streets met a little boy, who asked him the time:

"Ten minutes to nine," said the man.

"Well," said the boy, "at nine o'clock get your hair cut," and he took to his heels and ran, the aggrieved one after him.

Turning the corner the man ran into a policeman, nearly knocking him over.

"What's up?" asked the policeman.

The man, very much out of breath, said: "You see that young urchin running along there? He asked me the time and I told him—ten minutes to nine—and he said 'At nine o'clock get your hair cut.'"

"Well," said the policeman, "what are you running for? You've got eight minutes yet."

A CHRISTIAN POET.

An editor's life is full of surprises. Imagine our feelings on receiving the following:

"Dear Brother Barnett: If you have not already sent that little poem I sent you to the press, I wish you would not print it. Sometimes when I succeed in writing a better poem, and on a different theme, I may venture to have it published. For the present, however, I do not care to nauseate the public with such poetry as I can write."

If all poets were as sensible and reasonable as the conscience smitten one above, an editor's life would be a realm of bliss. We are glad, however, to say that the brother underrated his poem, which we printed with pleasure. Since sitting in the editor's easy chair we returned a poem to one of our good friends, who immediately sent it to an editor in a sister state, who forthwith featured it by publishing it on his front page, which gave our poetical brother a good chance to even up with us, which he did by writing that as soon as a "judge of poetry read his poem he recognized its beauty and gladly published it." We have always had a grievance against our brother editor for discovering merit where we failed to recognize it.

SOME HOME MISSION SUGGESTIONS.

Montgomery, October 19, 1906.

The work of the Home Mission Board is so important as to demand our best thinking, planning, praying and effort. Some suggestions:

1. Don't let October go by without seeing to it that an offering is made for the Home Mission work.

2. The Sunday schools should either use the suggested program for Sunday school day or give next Sunday's offering for Home Missions. Our school, the Clayton street, gives one Sunday in every month to missions and raises over \$50 each year.

3. The vice presidents of the board for the associations can do some effective work by either telephoning the pastor or clerk or dropping them a postal asking that they bear in mind the Home Mission month. The writer has just done that for the Montgomery Association and has had a number of responses.

4. The B. Y. P. U. in its mission program the last of this month can raise a neat sum for Home Missions and thus help the cause. Won't yours do it?

5. The boys and girls can soon run around and see all in the community and get subscriptions to the Home Field. It will help Home Missions and you.

6. Pastors should preach on some phase of Home Missions next Sunday if they have not already done so.

7. You ought to pray daily for not only home missions, but for all missions and God's work and servants.

I trust Dr. Gray will be made happy before the month is gone and be kept happy all the time, because money will be coming in continuously.—J. W. O'Hara.

"The state of Ohio was the first in point of time and is now the first in point of importance," says Eugene Wood, who describes, "A School for Boys," in Everybody's, "to see that it is fiendish folly to try to make a good boy out of a bad boy by shutting him up in a stinking jail, on low diet, in utter idleness, and in the company of the most dissolute ruffians to be found on earth. Of all the crazy and cruel notions that the devil himself has succeeded in lodging firmly in men's minds that is positively the limit. There would be some sense in taking a bad boy out in the back yard and chopping his head off, because that would reform him permanently; but to expect to make him anything else than an Apache by putting him into jail is nothing but insanity, as you can readily see. Nevertheless, that is, or was, the standard and approved method.

EDITORIAL

Pray definitely for some one. Take some friend to the throne of grace.

The hardest thing to bring home to men and women is the fact "That in the midst of life we are in death."

The number of women preachers in this country is rapidly increasing, having more than trebled in ten years and being now about 4,000.

We are continually asking "Who is my neighbor?" Instead of asking ourselves "Whose neighbor am I?" Who can I help? Let's be better neighbors.

Many church members who are members of secret societies do not fail to give the preference to their lodge duties. This is wrong—decidedly so.

Let the Bible speak for itself, and where it is clear will be for our profit, out where it is silent it will be best for us not to theorize.

We need some one to remind us daily, like the slave who stood behind the triumphal chariot of the conqueror, to remind him that he was mortal.

Earth's leaders and conquerors may be formed in other schools, but God's leaders are formed in the school of prayer. No man does great things for God who is not mighty in prayer.

The Son of Man declares: "A man's life consisteth not in the abundance of the things which he possesseth." Man does not live by bread alone, he also says, but by every word of God doth man live.

"Christ loved me and gave himself for me." Luther says the life of Christianity consists of personal pronouns. It is the one thing to say Christ is a Savior, and it is quite another to say "He is my Savior."

He has promised to love her for all eternity—and still she was not satisfied. When he promised to love her till the Panama canal was finished, and on this evidence of the permanency of his devotion she accepted him forthwith.

The death of Christ was death to Satan's power, and since His death Satan is a usurper whose ultimate dethronement is secured. John tells us the Prince of this world shall be cast out.

The brewers of Texas have assessed themselves 30 cents per barrel, amounting to \$99,350, to push the campaign against local prohibition in that state. Texas is now three-fourths prohibition, and the other quarter is rapidly on the way.

There are many today who call themselves Christians who have not permitted the blood of God to cleanse their conscience from "dead works." They are constantly under the burden of doing something to atone for sin and to commend them to God.

These tardy churchgoers, who are always behind time, deserve many a reproof. The preacher can never catch them by setting up the time, the disease is chronic, it is deadly, too, it kills by the inches. Religion and the soul are lost by being behind time.

The national Swedish characteristics are industry, frugality, truthfulness and honesty. With strong hands and clear heads, loyal in their sentiment toward their adopted country, they have planted schools, churches and hospitals on the hills and in the valleys.

Family worship ought to be performed in a reverent and deliberate way. All the household present, God's word read distinctly, a hymn of praise sung, and a prayer, straight from the heart, surcharged with fatherly benediction, and solicitudes offered.

"Personal liberty" has gotten a stab in the vitals by the managers of the London tube railways. The Central Railway Company of that city has issued a circular to its employees insisting on strict total abstinence while on duty. The circular says: "Employees are reminded that it is strictly against the company's rules to obtain or take intoxicating drinks or enter any public house while on duty; neither should they, when off duty and in uniform, loiter about the station or frequent places where intoxicants are sold." It is beginning to dawn upon the British mind that the traveling public have some rights of "personal liberty" as well as a tipsy trainman.

Most of the heartaches and much of the misery in this world would be saved, if mothers would begin with babies and teach them to be truthful—to suffer rather than tell a lie.

"The government of France reserves the right to prohibit the manufacture, circulation and sale of any spirit recognized and declared as dangerous by the Academy of Medicine. The fines for violation of any of the regulations vary from \$96.50 to \$665, independent of the confiscation of the apparatus and beverages that might be seized and of the repayment of the defrauded taxes. In case of repetition the fines are doubled. The same penalties are applicable to all persons convicted of having knowingly aided the fraud.

The church is to teach men to vote as they pray, in the fear of God; to go to the polls or the legislative halls as they go to the sacrament, in the fear of God. She is to speak as fearlessly from her pulpits against the evils of commercial dishonesty and political corruption as she does now against the evils of divorce or drunkenness, let it cost her what it may in patronage, in gifts or in social prestige. And until she does, she will not commend her religion as valid or virile to this age and generation. —McClure's Magazine.

Recently the city council of Atlanta, Ga., passed an ordinance prohibiting policemen from drinking in a saloon while wearing his uniform, under penalty of dismissal. The same ordinance provided for fining any saloon keeper who furnished a policeman with liquor while on duty, to the extent of \$100, with the additional penalty of thirty days in the stockade, and the revocation of his license; but Mayor Woodward vetoed the ordinance.

Cares trouble many good people nearly as much as sin. Care impoverishes strength by dividing and distracting, it destroys unity and directness. Care worries, weakens and discourages. The apostle gives the divine cure-all for care: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Try it.

The demon Speculation has ruined thousands of homes and sent men out, tortured, into the long, long night. Speculation, a puffed, distorted thing, breathing out fevers, sits on a mountain of gold, from which gleam the whitening skulls of men, women and children. It has possessed the people with a deadly frenzy, and many victims will go to the sacrifice. There are heaps of moneys in Wall street! That is the lure. A wise observer says: "The accumulation of wealth has excited the public to such a degree that thousands of speculators are bringing their hard earned money into Wall street, hoping to double or triple it by some lucky accident. The bulls and bears are prepared to take care of the lambs."

Ship canals have always been the most delectable things in the whole field of engineering. Herodotus tells that one of the Pharaohs started a canal across the isthmus of Suez as early as 600 B. C. and the Greeks tried to cut across the narrow isthmus of Corinth at almost the same period. Yet it was 2500 years before either canal became a completed actuality.

"From the statistics in France it would seem that there was a decline in drunkenness, and probably the active work done by the temperance societies in France may partly account for this. The minister of justice himself, however, when commenting upon the statistics for 1900, said: 'It is to be feared that this apparent decrease is due to a relaxation of watchfulness and severity on the part of the officials charged with the execution of this law, for it is certain that for twenty years the consumption of alcohol has increased 20 per cent and the number of hectoliters of absinthe, liqueurs and other spirits has increased two-thirds.'

Mayor Tom L. Johnson, of Cleveland, is proposing a new scheme as to the treatment of drunkards—new, so far as this country is concerned, but a plan that has been in successful operation in England for some years. Instead of sentencing drunks to jail, he proposes to sentence them to a period in a sanitarium where they will receive scientific treatment, including beautiful out-of-door work. Before leaving the institution, they will be required to sign a total abstinence pledge.

PARAGRAPHS

In Froode's sketch of Julius Caesar there is a description of the state of the decaying religion of Rome before the Christian era.

"Religion, once the foundation of the laws and rule of personal conduct, had subsided into opinion. The educated, in their hearts, disbelieved it. Temples were still built with increasing splendor; the established forms were scrupulously observed. Public men spoke conventionally of Providence, that they might throw on their opponents the odium of impiety; but of genuine belief that life had any serious meaning, there was none remaining beyond the circle of the silent, patient, ignorant multitude. The whole spiritual atmosphere was saturated with cant—cant moral, cant political, cant religious; an affectation of high principle which had ceased to touch the conduct, and flowed on in an increasing volume of insincere and unreal speech.

H. R. Elliot, editor of the Church Economist, has raised the question whether, if it is wrong for churches to take "tainted" money, it is not equally wrong for church buildings to be built by profane and immoral workmen. He has asked a number of architects whether it would not be feasible to employ only "men of a godly or at least moral life" for such work. The answers received are not very satisfactory. One authority says that churches today could have their building done by religious workmen if they were willing to pay the cost, but that cheapness is now the supreme test always, and that sentiment can not be indulged where that is so. The great cathedrals of the old world were largely built by the aid of workers who were themselves to worship in them; thus there was a kind of devotionism in the work of these men and a conscientiousness of effort which it is impossible to secure where churches are put up simply as commercial propositions by the lowest bidder.

During the fiscal year 1902, 303 passengers were killed and 6,089 injured; during 1903, 321 killed and 6,973 injured; during 1904, 420 killed and 17,864 injured.

For the fiscal year 1904, there were 6,436 collisions, resulting in death to 630 persons, injury to 7,083 and in a property loss of over five millions of dollars, while for the nine months ending March 31, of the fiscal year 1905, there were 4,986 collisions, 500 deaths, 5,911 injuries to persons and a property loss of almost four millions. Great Britain and Ireland, transporting over a billion passengers, outside of suburban service, to our 750,000,000, killed 25 persons in 1904, to our 4,000, and injured 769 to our 50,000. Railroads in Great Britain are not so free as they are with us to conduct their own business as they deem best.

Congressman John J. Esch, author of the bill for the compulsory installation of the block system on railroads says: The essence of the block system is to secure and maintain between trains a space interval of sufficient length to prevent collisions. The present method of operation on most of our roads aims to secure at stations only, a time interval. You can not eliminate the human factor, which enters so largely into all railroad accidents, but you can minimize it by the block system. You can minimize it to the last point by automatic block signals. When trains are run by time tables and dispatchers' orders, the dispatcher himself may issue a wrong order or the trainmen may misread or forget the order, or some one may sleep at his post. The manual block system where the signals are operated as directed by telegraph is, it is true, still subject, though in much less degree, to the chain of human error, but the automatic system can fall only when trainmen ignore the signals or the mechanism fails, and when it fails, most systems put the signals to "danger" and delay, not disaster, is the usual result. In the words of a signal expert, "The automatic block system is a mechanism that has neither the ability to go to sleep, get drunk, become insane nor to lie; it sneaks for itself."

There are a score of undisputed ways in which the excessive danger accompanying American railway travel could be diminished. The only obstacle is the expense to the roads, which find it cheaper to pay what they must for the lives destroyed, after fighting in the courts and compromising with relatives, who have not time, money or evidence enough for successful legal controversy.

The block system of signaling, which is in full force in Great Britain and several countries on the Continent, is almost universally held to be far safer than any merely human agency, and one of the principal causes of safety abroad.

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AS CROSS AS A BEAR.

"You're as cross as a bear," said Bess to Billy.

Uncle Jim whistled. "Bears are not cross to members of their own family," he said. "Now I knew a bear once"

Bess and Billy both ran to him and climbed up into his lap.

"Did you really know a bear?" cried Billy, with wide-open eyes.

"Well, not intimately," said Uncle Jim; "but I used to go hunting them when I was up in Canada, and one day I was out with a hunting party, and we saw right straight in front of us—what do you suppose?"

"A real bear?" gasped the children in concert.

"Yes; a real mother bear and her little son. The dogs started after them, and the mother bear began to run; but the little baby son could not run as fast as she did, and the dogs were gaining on him, so what do you suppose the mother bear did? Leave her little son behind? No sir-ee. She picked the baby bear up on her stout nose and tossed him away ahead, then she ran fast and caught up to him, and gave him another boost which sent him flying through the air. She kept this up for a mile and a half. Then she was too tired to go any farther, and the dogs surrounded her. Then she sat up on her haunches, took her baby in her hind paws and fought the dogs off with her forepaws. And how she did roar!"

Bess shuddered.

"You could hear her miles away. She never forgot her baby; kept guarding him all the time. When the mother was shot, the baby cub jumped on her dead body and tried to lift up her paws. That's the way the bears stand by each other. Sometimes I think they love each other better than brothers and sisters. Hey, Bess, what are you crying about? I guess I won't tell you any more bear stories if that is the way it makes you feel."

"Billy," sobbed Bess, "you're as good as good as a bear!"

Then they all laughed together and forgot what they had been cross about.



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THE DREAMLAND RAILROAD.

It seems so very queer to me
 That when I am in bed,
 I travel over all the lands
 About which I have read.

I see great cities full of men,
 And strange and lovely things,
 Tall animals with stripes and spots,
 And birds with painted wings.

And oh! so fast I travel, too!
 I can't tell how I go;
 In foreign countries far apart—
 I'm there before I know.

Yet in the morning when I wake,
 I have not moved; my head,
 But on my pillow lie as snug
 As when I went to bed.

MY UNCLE KNOWS .

I always used, when I went to bed,
 Right under the clothes to hide my head.
 But my Uncle Joe came back one day—
 I was only three when he went away—
 And he told me what I didn't know
 In all my life, did my Uncle Joe.

"There are no bogies," he said;
 "Just birds and flowers that have gone
 to bed,
 And crickets and such things scattered
 'round,
 Tucked up in the dark all safe and
 sound;
 And dreams out of Wonderland, too,"
 said he,
 On the lookout for sleepy-heads like
 me.

So I'm not afraid of the dark one bit;
 But I lie awake, just watching it,
 And wait for the dreams to take my
 hand
 And lead me away to the Wonderland.
 Sometimes I think if it wasn't true,
 But just pretending, what should I do!
 But since he says it, it must be so,
 For my uncle knows, does my Uncle
 Joe.

—Blanche Trennor Heath.

BOY WISDOM.

Bad habits grow without cultivation.
 A good purpose leads to a good position in life.

Live each hour as though there were only thirty minutes in it.

The word "can't" sounds all right when it refers to telling a lie.

The fellow who does nothing always gets tired the quickest.

The cock crows early in the morning because he goes to roost early.

Every boy should post himself—but not against a street corner.

Practice makes perfect, except the practice of sin, which makes imperfect.

A boy is never too young to begin to think of what he will do when a man.

The telling of one lie is all that is necessary to make you a liar. Liek-wise the stealing of one apple will make you a thief.

Her father—"But, sir, you are not the sort of man I should like for a son-in-law."

Young Man—Oh, that's all right. You are not the sort of man I should like for a father-in-law, but I'm not going to make your daughter miserable for life by refusing to marry her on that account."

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Continued from Page Seven.

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purpose of expressing their condemnation of the brutal crimes recently committed in our city by two members of their race. It was my privilege to be present at that meeting and I was deeply impressed at the spirit manifested. The audience was composed of intelligent and earnest men who are the leaders of their race in Mobile. They felt that all of their race were in danger of suffering from the lawless spirit manifested by the hoodlum element of both races. Let us cultivate a better acquaintance with the intelligent, law-abiding negro and accept of the co-operation he readily offers for the suppression of crime in our community. He can and will render us valuable assistance.

It is universally conceded that speedy trials of those who assault our girls and women would be an effectual remedy for mob law, and yet our legislators have given us no relief in this respect. The time has come for the people to demand in no uncertain terms a change in some of our laws. Let the judge of a criminal court be given authority to call a special grand jury at any time. Make the penalty of an attempted assault on a female the same as that of a successful assault, and reduce the time allowed such criminals after they are sentenced to death from thirty days to not more than ten days. Let them be speedily executed. The sooner they are executed after they are sentenced the better for the welfare of the community.

If such changes are made in our laws much will be done to remedy mob law. I have no sympathy for the demand of some that the execution of criminals be made public. I cannot understand such morbid curiosity. It displays a brutal nature. I was once offered a ticket to witness the execution of a criminal. The sheriff meant the offer as a compliment, but it was repulsive to me.

Another thing that will help us to remedy the mob law is the strict enforcement of all our laws for seven days in every week and fifty-two weeks in every year. Let no quarters be given to the criminal class, white or black. That the violation of some of our laws has been winked at by our city and county officials there is no doubt in the minds of our people. Consult the proceedings of the recorder's court for Monday's as compared with other days of the week, and you will get some information about the observance of the law requiring saloons to close on Sunday. Everybody knows that our officers can enforce these laws if they will. The organization of a law and order club or league is a confession that our city authorities are inefficient. I believe that they are responsible in no small measure for the present condition of affairs in our community. I have been told of several instances of appeals to policemen to enforce the Sunday law in certain communities, and they confessed that they were powerless. I heard of one good woman who appealed to a policeman to prevent rowdyism in a barroom near her home on Sunday, and she was told that if she did not like the neighborhood to move elsewhere. In the name of all that is good and holy, in the name of the best interests of the community, let us demand a better enforcement of all our laws. We are remaining inactive while the vampire of lawlessness is tearing out our vitals.

What efforts were made by our city and county authorities to suppress the mob that assembled last week? None, so far as I know. The mob passed through the streets undisgusted, firing pistols as they went, and were undisturbed. If our city and county officers are afraid to do their sworn duty at such a time, then let them resign that their places may be filled by braver men. The best interests of the city demand that the mob spirit be suppressed at any cost. Any man who becomes a part of a mob is a law-breaker, an enemy to his community,

and he should be treated as a criminal.

May the Lord deliver us from cowardly and unrighteous rulers!

"Wanted—men

Not systems fit and wise,
Nor faiths with rigid eyes,
Not wealth in mountain piles,
Not power with gracious smiles,
Not even the potent pen,
Wanted—men!"

WORDS OF WISDOM.

The Advertiser makes no apology for publishing the sermon delivered by Rev. Mr. Cox at his church in Mobile last Sunday. It was a timely and brave utterance and we hope that all of our subscribers will carefully read it. Indeed, it would be a blessing if every man in Alabama would read and carefully consider it.

There must be more good negroes than bad negroes in Alabama. In view of their numbers it would be a lamentable condition if this should not be so. Since the disturbances at Atlanta and Mobile, prudent and thoughtful negroes have met at their own motion and adopted patriotic and sensible resolutions. They did this in Atlanta and Mobile. They did so at Huntsville and Selma, and surely no man could ask for better expressions than there uttered by representative negro men at a meeting they held in this city last Sunday.

Fortunately here in Montgomery, and indeed in all middle Alabama, there has been no manifestation of serious ill-will between the races. We have no disturbances that amount to more than individual differences, and it should be the earnest endeavor of all good men to aid in the continuance of such a condition. The leading negro men can do much to bring it about and we are hopeful enough to believe that they will do their utmost.

In the meantime, we commend again the utterances of Rev. Mr. Cox, and especially wish to emphasize the harm that is being done by the class of white men who fail to live up to the idea of purity of the white race.

I'LL HELP YOU MAKE MONEY.

I want immediately an honest, energetic man or woman in every town in the South to go to work for me as soon as possible. Experience unnecessary. Permanent employment and one of the most liberal propositions ever made to make big money if you mean business. If you would be satisfied to make from \$3.00 to \$5.00 a day, I want to hear from you at once. Don't put it off; write now for full particulars and extensive samples free. T. M. Savman, 2130 Franklin Avenue, St. Louis, Mo.

"KEEP TEXTS."

These "keep texts" are all in the Bible. Find them and learn them and so make them yours:

"Keep thy heart with all diligence, for out of it are the issues of life."

"Keep thy tongue from evil and thy lips from speaking guile."

"Keep thee far from a false matter." "He that keepeth his mouth keepeth his life."

"Take heed to thyself and keep thy soul diligently."

"Little children, keep yourselves from idols."

"My son, keep thy father's commandments."

"My son, keep sound wisdom and discretion."—Exchange.

WHAT PRAYER CAN BRING.

1. A true knowledge of ourselves, and our needs. Psalm 139:23-24.

2. Cleansing from sin. Ps. 51:2.

3. Victory over temptation. Matt. 26:41.

4. Control of our tongues. Ps. 141:3

5. Wisdom. Jas. 1:5-7.

6. Opening of our eyes to behold the beauty of God's Word. Ps. 119:18.

7. The Holy Spirit, with all His bounty, into our lives. Luke 11:13, Acts 4:31.

—R. A. Torrey.

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and
It Costs Nothing To Try—Send
For It and See.

Those who suffer from it well know the miseries of catarrh. There is no need of it. Why not get it cured? It can be done. The remedy that does this is the invention of Dr. J. W. Blosser, an eminent Southern doctor and minister, who has for over thirty-two years been identified with the cure of catarrh in all its worst forms.

He will send you, entirely free, enough to satisfy you that it is a real, genuine, "home cure" for catarrh, scratchy throat, stopped up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, asthma, etc.

His discovery is unlike anything you ever had before. It is not a spray, douche, atomizer, salve, cream or any such thing, but a genuine, tried-and-true cure, that clears out the head, nose, throat and lungs, so that you can again breathe the free air and sleep without that choking, spitting feeling that all catarrh sufferers have. It saves the wear-and-tear of internal medicines which ruin the stomach. It will heal up the diseased membranes and thus prevent colds, so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery, and want to make a trial of it without cost, send your address to Dr. J. W. Blosser, 352 Walton St., Atlanta, Ga., and a good, free trial treatment and also a beautiful illustrated booklet, "How I Cure Catarrh," will be sent you at once, free, showing you how you can cure yourself privately at home.

Write him immediately.

FARM LANDS

I am making up a large list of Alabama farm lands that are for sale, which I shall place before buyers through an extensive scheme of advertising. I shall not list any property that is not placed with me exclusively for a reasonable time, say six months. My commission for furnishing a buyer will be 5 per cent. Further particulars furnished on request.

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308 21st St. Birmingham, Ala.



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(LIQUID)

has CURED all
aches and pains,
colds and indigestion
for many years, and has
given satisfaction wherever used.

IT WILL CURE YOU
Get a 10c Trial Bottle Today
Regular Sizes, 25c and 50c
ALL DRUGGISTS SELL IT

RUNNING SORES COVERED LIMBS

Little Girl's Obstinate Case of Eczema—Instantaneous Relief By Cuticura—Little Boy's Hands and Arms Also Were a Mass of Torturing Sores—Grateful Mother Says:

"CUTICURA REMEDIES A HOUSEHOLD STANDBY"

"In reply to your letter I write you my experience, and you are privileged to use it as you see fit. Last year, after having my little girl treated by a very prominent physician for an obstinate case of eczema, I resorted to the Cuticura Remedies, and was so well pleased with the almost instantaneous relief afforded that we discarded the physician's prescription and relied entirely on the Cuticura Soap, Cuticura Ointment, and Cuticura Pills. When we commenced with the Cuticura Remedies her feet and limbs were covered with running sores. In about six weeks we had her completely well, and there has been no recurrence of the trouble.

"In July of this year a little boy in our family poisoned his hands and arms with poison oak, and in twenty-four hours his hands and arms were a mass of torturing sores. We used only the Cuticura Remedies, washing his hands and arms with the Cuticura Soap, and anointed them with the Cuticura Ointment, and then gave him the Cuticura Resolvent. In about three weeks his hands and arms healed up; so we have lots of cause for feeling grateful for the Cuticura Remedies. We find that the Cuticura Remedies are a valuable household standby, living as we do twelve miles from a doctor, and where it costs from twenty to twenty-five dollars to come up on the mountain. Respectfully, Mrs. Lizzie Vincent Thomas, Fairmount, Walden's Ridge, Tenn., Oct. 13, 1935."

Complete External and Internal Treatment for Every Humor, from Pimples to Scrofula, from Indiscreet to Leprosy, consisting of Cuticura Soap, 50c. Ointment, 50c. Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 50), may be had of all druggists. A single set often cures the most distressing cases when all else fails. Potter Drug & Chem. Corp., Sole Preps., Boston, Mass. *See Mailed Free: "How to Cure Torturing, Dying, Dying Humors," and "The Great Skin Book."*

GOUT & RHEUMATISM
The Great English Remedy
BLAIR'S PILLS
Safe, Sure, Effective 50c. & \$1.
DRUGGISTS, or 23 Henry St., Brooklyn, N. Y.

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We earnestly request all young persons, no matter how limited their means or education, who wish to obtain a thorough business training and a good position, to write by first mail for our great Half Rate Offer.

Success, independence and probable Fortune are guaranteed. Don't delay. Write today. The Ga.-Ala. Business College.

The South is the paradise of Baptists. They thrive here as they do nowhere else on the earth. It is said that more than three-fifths of the Baptists of the world live in the South. They number more than 1,750,000 whites and 1,800,000 Negroes, a total in membership reaching near the 4,000,000 mark. These figures are massive. They put the Baptists of the South in point of numbers distinctly ahead of all denominations.—Home Field.

COZY HOMES.

The discovery of a new wick principle—so effective and yet so simple that it's a wonder no one thought of it before—has so revolutionized the manufacture of oil heaters and lamps that explosions, smoke and smell, caused by imperfect wick arrangement, may safely be regarded as things of the past.

This new wick attachment is to be found on the Perfection Oil Heater. Interesting tests show that, although the heater gives intense heat, the wick can not be turned too high or too low—absolute safety thus being assured. One other feature which is worthy of mention is the smokeless device which prevents all smoke and odor. The portability of the heater, also commends it for general household use. Heater is very light and can be easily carried about. Its simple operation, usefulness in heating water and warming cold rooms make it a most handy and useful article in any home. This heater is so far superior to other oil heaters and is of such fair price that its universal adoption is but a matter of time.

The Rayo Lamp, which is made by the manufacturers of the Perfection Oil Heater, is without doubt the best lamp for all-round household use. It is equipped with the latest improved burner, and gives a bright, steady light at small cost. Suitable for any room, whether library, dining room, parlor or bedroom.

The Perfection Oil Heater and the Rayo Lamp form a combination that for real home comfort can not be equaled. When consideration is taken of the simple operation of both heater and lamp, their absolute safety, the intense heat generated by the one, and the bright and steady light given by the other—all without smoke or smell—their value in any home, large or small, can be somewhat appreciated. Sold by all good dealers.

A writer in the current Harper's Weekly laments absence of literary quality in the productions of members of the faculties of American colleges. "It seems," he says, "to be a waste of valuable time to make books that no one but pundits can read, and it is certainly wrong to carry, as some of our college professors do, their scorn of style to such an extreme that even their elementary books, whether for schools and colleges or for general reading, are unbeautiful and occasionally even ugly in their dry and juiceless deformity."

REV. G. L. YATES GOES TO NEW DECATUR.

The papers announce that Rev. G. L. Yates has resigned the work at Thomasville, Ala., to take up the very important work of the Central church, New Decatur. While I regret to see Brother Yates and his good wife leave Thomasville, yet I am delighted because they go to New Decatur. I was with Dr. Curry once in a meeting with the Central church, and later I was with Brother Yates and his Thomasville people. If I am a competent judge, this union is an exceedingly fortunate one. Yates is a splendid man and an excellent preacher. In fact he is gifted to a marked degree. And in writing this statement I am recording no vain compliment. And the New Decatur field is boundless in its possibilities. If Yates can succeed in making things happen there as he has done at Thomasville, and in a measure throughout all Clarke county, then we may all get ready to see the Central grow. If I had all the field at my command, I do not think I could find a more suitable man for dear Dr. Curry's successor than the young preacher who succeeds him. May the union last a long time.—R. S. Gavin, Bessemer, Ala.

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is the Cotton and Corn Planter's greatest labor-saving invention since the Cotton Gin—used from bedding the land to laying by the crop—compact—strong—best cast steel—steel or wood beam. Extra point free. My free booklet gives convincing testimonials from practical users all over the South—straight-from-the-shoulder words on economy for you, telling why. Price moderate. Write for free booklet.
Box 28, HENRY F. BLOUNT, Evansville, Ind.

15 NEW Solos, Duets and Quartetts. 15c
ROUND AND SHAPED NOTES.
(One Ladies Quartett)
CHARLIE D. TILLMAN
Atlanta, Ga. Cincinnati, Ohio.
Kansas City, Mo. Greenville, Texas.

The State of Alabama, Jefferson County. Probate Court, Sept. 28, 1906.

This day came Susan O. Ellard and Eugene Ellard, administrators of estate of James Ellard, deceased, and filed their application in writing and under oath, praying for the sale of certain lands therein described, the property of said decedent, for the purpose of paying the debts due by said estate.

And whereas the 14th day of November, 1906, has been set as a day for hearing said application and the testimony to be submitted in support of same.

Notice is hereby given to all parties to be and appear before the probate court of this county on said above named day, and contest said application if they think proper so to do.
S. E. GREENE,
Judge of Probate.

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Terms, \$2.50 a month and up. \$8 quarterly, or annually if you prefer. You can not afford to buy an organ until you get our Money Saving Plan. We're Southern distributors for the largest factory in the world and sell DIRECT FROM FACTORY TO YOU, saving you all commission agents' profits, hotel bills, railroad fares and other traveling expenses. It amounts to this:

A \$75 Organ for\$45
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If you care for an organ you had better get our free Catalogue and plan of distributing. Write today. Address

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ESTEY ORGAN & 50 SONG BOOKS

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Atlanta, Georgia.

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The **UNEQUALED BEAUTIFIER**, endorsed by thousands, guaranteed to remove freckles, pimples, all facial discolorations and restore the beauty of youth.

The worst cases in twenty days. 50c. and \$1.00 at all leading drug stores, or by mail.

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

MRS. WINSLOW'S SOOTHING SYRUP

has been used by millions of Mothers for their children while teething for over fifty years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.

SEVENTY-FIVE CENTS A BOTTLE.

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The Louisville and Nashville railroad will sell special low round trip tickets to many points in the North, South, West and East.

Summer tourist tickets on sale daily until September 30th, limited October 31st, to all summer resorts.

The L. and N. offers the finest sleeping car and dining car service in the South. All meals served on through trains. Service a la carte.

For rates, reservations, etc., call on or write to P. Sid Jones, D. P. A., or R. G. Peirce, T. P. A., both phones 825, Birmingham, Ala.

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WELL DRILLING & PROSPECTING—DEEP WELL PUMPING, CENTRIFUGAL PUMPS, IRRIGATING PUMPS, AIR COMPRESSORS.

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CHURCH OTHER DEALS SWAPPER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

PASTOR REV. J. L. GREGORY.

(Our Beloved Jack.)

Jack has gone to heaven, I know; We grope in darkness here below. For him 'tis joy and heavenly light, With us 'tis gloom and dark as night.

The way he went from earth below, The Master Himself did choose to go. Now Jack has simply followed on, We'll go at last the way he's gone.

But while we yet on earth remain From tasks assigned we'll not refrain. The work he left for us to do Devolves on me as well as you.

Let us prove our faith and patience, too, In doing the things we're left to do Let us do them well and murmur not, Thus prove his teachings are not got.

Let us labor hard the prize to win, If not the devil will soon begin To lead astray from out the fold Lambs more prized than precious gold.

Let us work in faith unto the end, When Christ Himself will us commend Unto the Father whose face is light, Who dwells in heaven, where there is no night.

To be with Him and all the rest Who've gone before and now are blest, Is greater by far than all things here; Things are deceitful that we count dear.

Then let us pray that Heavenly joy May come to every girl and boy; May come to every woman and man Who dwells in all this Christian land.

For Jack did strive your lives to win To save your souls from hell and sin. Let us labor and his work complete, That all be brought to Jesus' feet.

And the Master will say we've done it well, When all are saved from death and hell, We pray that none may go astray, We pray that all, from day to day, May journey on the way he trod, The way that leads to Heaven and God.

L. M. JARRELL.

NEVER FAILS.

Convincing facts. "For the past several years I have been using Hughes' Tonic in my family for chills and fever, and have found it to be the best remedy I have ever used. It has not failed in a single instance." Sold by Druggists—50c and \$1.00 bottles. Prepared by Robinson-Pettet Co. (Inc.), Louisville.

ORDER OF PUBLICATION.

The State of Alabama, Jefferson County. In Chancery. At Birmingham, Alabama, Fifth District, Northwestern Chancery Division of Alabama. John M. Nash vs. Fronie Nash.

In this cause it being made to appear to the register by affidavit of B. M. Allen, attorney and agent of complainant, that the defendant, Fronie Nash, is a non-resident of Alabama and resides in Knoxville, Tennessee, and further that in the belief of said affiant the defendant is of the age of twenty-one years, it is therefore ordered by the register that publication be made in the Alabama Baptist, a newspaper published in the city of Birmingham, Alabama, once a week for four consecutive weeks, requiring her, the said Fronie Nash, to answer or demur to the bill of complaint in this cause within thirty days after the 24th day of November, 1906, or a decree pro confesso may be taken against the said Fronie Nash.

Done at office this 12th day of October, 1906.

J. W. ALTMAN, Register.

Would you save half of your fuel bills? Would you save half the labor and trouble of your cooking? You can do this and more with the

COSBY PATENT AIR-TIGHT BAKER and HEATER



The Cosby Air Tight Baker and Heater is a stove designed for practical work. It is guaranteed to heat any room thoroughly, and cooks better than most ranges. It can be used satisfactorily for any purpose that a cooking range is intended to serve.

Examine at your dealer's. If he hasn't it, be sure to write at once for illustrated booklet, giving full information and prices.

Union Stove Company, Inc., Box 274-B, Richmond, Va.

WINNIE DAVIS \$3.50 SHOE

Made only in Turns and Welts—The very top notch of shoe making. You can get no more style for \$5.00;

no more comfort for \$10.00. Sold by leading merchants everywhere.



Look for this Seal in Red on the box

Fat. Blucher
No. 390



COMPLETE ONLY \$15.00

JUST SEND ME ONE DOLLAR

and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 17-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x24 in. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

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Direct from factory, at less prices than ordinary gues-fit, ready-made. We are the largest manufacturers south of the Ohio, employ the highest priced style creators, ensuring you the widest variety in selections, in newest patterns and styles that rule in the highest circles of New York and Paris.

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If length of service is an important consideration this stylish, easy fitting shoe is unexcelled. Various Leathers and Patterns 2.50 to 3.00

GRIP-IT

does not make you sick or otherwise inconvenience you; cures the worst cold

QUICK!

GRIP-IT cures ordinary colds in 8 hours; the worst colds in from 10 to 15 hours. GRIP-IT grips the gripper. Contains neither opiates nor narcotics. It simply cures. Sold on guarantee. Try it.

Don't let the Grip Devil grasp you, with GRIP-IT at only 25 cts. a box, in each box enough to cure three colds. If, however, you have neglected your

colds until catarrh has attacked you, you have a malady worse than a cancer; and you need **PORTER'S CA-TARRH-O.**

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

A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, Hay Fever, and colds in the head. Contains no opiates or narcotics; it is simply antiseptic and curative. Price 50 cts.; send stamps if not kept by your dealer. **PORTER MEDICINE CO., Paris, Tenn.**

NAMES AND AGENTS WANTED.

We will send our \$1.00 Home Companion six months free to persons sending us immediately twenty names and addresses of mothers with children from four to fourteen years old. Put X by names of parties suitable. In your judgment, for agency work. Companion Company, Richmond, Va.

WHY STRESS HOME MISSIONS?

The work of the Home Mission Board is one of growing importance and increasing significance. It carries with it momentous questions and monumental tasks. Let us consider some reasons arguing its importance.

1. Its Growth: It has been only a few years since the report of the board for money, baptisms and work was only about half what is now. The fact that there has been a phenomenal increase at a time when some said there was no place for the board, argues strongly that it has a field. The board now has more schools, more missionaries, helps more causes, records more baptisms and receives more money than ever before in its history.

2. Its Possibility: It is not easy to forecast the vast possibility for beneficence on the part of the Home Mission Board. It is in many places the strong arm of cooperative state work and at the same time the seed-bed and inspiration of the foreign work. It has saved many city, village and frontier churches from death and decay and made them, by timely help, not only self-sustaining, but large gift churches. As our land flourishes and prospers such places are calling for help by hundreds, where formerly tens clamored. The same results will be marked in proportion today as yesterday, if we rise up and help the board in its monumental task.

3. The menace to our land: I am not seeking to be a terrorist at all and yet I think that social and economic conditions demand greater diligence on our part. The evils of the east, which have been affecting our northern and eastern states are moving south rapidly, as rapidly as our factories and mines bring in the foreign population. These are Sabbath desecration, anarchism, socialism, materialism, Catholicism and paganism, with attendant low ideals, customs and evil. We are confronted with the race problem, too, which will require the coming of Solomons of wisdom and Daniels to judgment to solve. Besides all this the material prosperity of the South will of itself sweep many away into worldliness unless we meet it with the gospel of the son of God. The pastors can not stem the tide alone. There is need for an army of workers, both men and women, to help them and the Home Board has the task in its hands. It is thousands of times better to deal in Bibles rather than bullets, likewise it is better to send servants of the cross than soldiers of the state. I believe in the civilizing, conquering and transforming power of the gospel, hence urge that we enable our board to meet the enemies of our land with an army of soldiers of the cross.

4. The field white unto harvest: All we need to do is to go in and possess the land. Our schools are full, missionaries are sending glorious reports, churches are waking up and Zion is slowly rising. Oh, that the poor and the rich might feel the crying needs of the hour and bring rich gifts to the Master. Some can give tens and some thousands; some may possibly be able to give only a mite, yet may the Lord hasten the day when others can and will give millions, and all give in the name of the Lord, who died for us.

Brethren, let us help Dr. Gray and the board. This is our work, not theirs alone. They can and will do only what we enable them to do. It behooves us all to do our best in giving. In preaching, in talking and in working for Home Missions.

J. W. O'HARA.

Montgomery, Ala., Oct. 6, 1906.



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

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You GET PERFECT CUTS AND GET THEM QUICKLY.

NEWS ENGRAVING
BIRMINGHAM, ALABAMA

Interesting Bible Study for Christian Workers

"I DON'T SEE ANY HARM IN IT."

Twelve Tests to Try It.

1. If not, why not? Let us look into your eyes. (Matt. 13:16.)
2. Is the dust of worldliness in them, so that you can not see clearly? (Isa. 6:9.)
3. Is the squint of insincerity in them, that you can not see singly? (Matt. 6:22-23.)
4. Are you willing to see any harm in it? (John 7:17.)
5. Or are you the blind that won't see? (John 9:39-44.)
6. Will you see any harm in it on a dying bed? (I Kings 22:25.)
7. Would you like Christ to catch you in the very act? (Luke 12:37.)
8. Do the best Christians you know see any harm in it? (Heb. 5:14.)
9. Is it consistent with your profession, that by the cross of Christ "the world is crucified unto me, and I unto the world?" (Phil. 1:27, Gal. 6:14.)
10. Can you commune with God as freely after it as before it? (I John 1:7.)
11. Can you look up to God for a blessing in the midst of it? (Rom. 14:23.)
12. If it is lawful, is it becoming, is it profitable? (I Cor. 10:30-33.)—The Observer.

DANIEL IN BABYLON.

"Daniel purposed in his heart."—Dan. 1:8.

No fault is recorded in the Bible concerning some men and women—Enoch, Joseph, Samuel, Mary, Elizabeth, Daniel. Of Daniel the Bible teaches us:

- I. That he was a total abstainer. He was
 1. A purposed abstainer. "He purposed," etc.
 2. A resolute abstainer. "Would not."
 3. A polite abstainer. "He requested," etc.
 4. A healthy and good-looking abstainer. (see v. 15).
- II. That he was a man of prayer.
 1. He prayed regularly three times a day (Dan. vi. 10).
 2. He prayed specially for special blessings (Dan. ii. 23).
 3. He fasted and prayed with humility and earnestness. (Dan. ix. 3).
- III. That he put principle before policy (Dan. vi. 10).
 1. He did not shut the window.
 2. He did not choose another place.
 3. He did not choose new times for prayer.
 4. He did not pray without kneeling down.
- IV. He took a deep interest in the Messiah and His reign.
 1. He calls Messiah "the Prince" (Dan. ix. 25).
 2. He tells us that Christ would die for others (Dan. ix. 26).
 3. He understood about the Resurrection (Dan. xii. 2).
 4. He knew the rewards of soul-winning (Dan. xii. 3).
 5. He knew that Christ would reign forever (Dan. ii. 45).

THE GOOD SHEPHERD.—John x. 11.

Christ frequently taught by parables, figures and stories, as they are so simple and easily understood.

- I. We are all, more or less, like sheep.
1. We are ignorant and silly in many ways.
 2. We follow one another readily for evil or good.
 3. We have a natural tendency to go astray and get lost.
 4. We are easily made afraid, even when there is no danger.
 5. We are not very grateful for our mercies. (Isa. i. 2).

II. Jesus Christ is the Good Shepherd.

1. He is good in Himself, for He is without sin.
2. He is kind, tender and thoughtful toward us all.
3. He leads us to the greenest of pastures (Psa. xxiii. 2).
4. He is never absent from His flock (Matt. xxviii. 20).

5. He cares for the heathen who are far away (John x. 16).

III. Christ has proved his great love for his sheep.

1. He spent his life on earth in doing them good.
2. He laid down His life for us (I. John iii. 16).
3. He lives for us even in heaven (Heb. vii. 25).

THE PILGRIM'S PROGRESS.

1 Pet. 2:11, "I beseech you as sojourners and pilgrims."

The writer of the Pilgrim's Progress was Simon Peter and not John Bunyan. Pilgrim is a traveler in another country, sojourner is one who remains for a night, and a stranger is one who travels in a foreign country and has no friends.

I. The beginning of the Pilgrim journey. Redeemed by blood. 1 Pet. 1:18, 19.

II. The clothing of the Pilgrim. 1 Pet. 1:13.

III. The light of the Pilgrim. 2 Pet. 1:19.

The worship of the Pilgrim. 1 Pet. 2:5.

V. The warfare of the Pilgrim. 1 Pet. 2:12.

VI. The leader of the Pilgrim. 1 Pet. 2:21.

VII. The entrance of the Pilgrim. 2 Pet. 1:10, 11.

VIII. The inheritance of the Pilgrim. 1 Pet. 1:4, 5; 2 Pet. 3:13.—John T. Christian in Advance.

The Privileges of Believers.

Baptism and the Lord's Supper: Acts 2:41; Acts 10:47; Gal. 3:27; 1 Cor. 11:23-29.

The Joy of Forgiveness: Luke 10:20; John 15:11; Acts 8:39; Rom. 5:11; Phil. 4:7.

Fellowship with the Saints: Matt. 22:50; John 13:35; Heb. 10:24, 25; 1 Pet. 2:9, 10; 1 John 3:14.

The Abiding Presence of the Spirit of Christ:

Matt. 18:20; Matt. 28:20; John 10:27; John 14:16, 17.

The Assurance of God's Love: John 14:6, 21, 23; John 16:27; John 17:23, 26; Eph. 2:4, 5; 1 John 4:16.

The Promise of Grace and Power: John 6:39, Rom. 8:3, 4; II Cor. 12:9; Phil. 1:6; 1 Pet. 1:4, 5.

The Privilege of Sonship: John 1:12, 13; Rom. 8:14-17; Gal. 3:26; Gal. 4:5-7; 1 John 3:1.

Service with Christ for Humanity: Matt. 20:27, 28; Luke 12:42-44; John 17:18-20; II Cor. 5:30; 1 Peter 4:10.

The Hope of Eternal Life: Col. 3:4; I Thess. 3:13; II Tim. 4:8; 1 Pet. 4:13.

—Exchange.

THE LEANING PILGRIM.

Song 8:5: "Who is this that cometh up from the wilderness, leaning upon her beloved?"

The church coming up out of the wilderness leaning on Christ.

I. Who is this? The people had been so greatly changed that the world did not know them. Such were some of you. The mighty change that Jesus makes in men.

II. The company she keeps. "Her beloved." Despised by others and rejected but beloved by her. She was both sister and wife. ch. 5:6. She was related to him by birth and marriage.

III. The place of fellowship. "The wilderness." It was not the surroundings, not the allurements, but the bridegroom that had pleased her. Hos. 2:14. But the wilderness was not the permanent home.

IV. The position she occupies. "Leaning on her beloved." This is the attitude of.

1. Conscious weakness. We are strong in him.
2. A felt need of guidance.
3. Great personal confidence.
4. Blessed familiarity.

IV. Where she is going. "Up from the wilderness." Going up home after the honeymoon to the mansion.—Advance.

WOMAN THIS SIDE OF THE CROSS.

By Robert Geary.

1. Luke 1:36-50. A woman's love ministers comfort to Jesus.

2. Matt. 28:5-10. Woman's service. (no men present).

3. Mark 12:42-44. A willing and whole hearted giver.

4. Mark 14:3-9. Did what she could.

5. Matt 15:22-28. Woman's prayer.

6. Mark 15:40, 41, 47. Last at the cross.

7. Matt. 28:1-7. First at the tomb.

8. Luke 2:37-38. First preacher to the Jews.

9. John 4:39-42, 28-30. First preacher to the nations.

10. Acts 1:14. In the first church prayer meeting.

11. Acts 16:13-14. First to welcome Paul in Europe.

12. Acts 9:36-39. Prominent for good works.

13. Acts 18:24-26. A theological instructor.

14. Romans 16:1-4. A deaconess highly commended.

15. Gal. 4:26. A type of the church.

16. 1 Cor. 11:5. She prayed and prophesied.

17. Mark 16:1-10. Woman first to discover empty tomb.

18. Matt. 28:1-10. Women are the first preachers of a new gospel of the risen Savior.

19. Gal. 4:4. God's Son made of a woman.

20. Matt. 1:21. Woman the mother of Jesus.

GOD'S PLAN OF SALVATION.

Prepared by Rev. J. T. Judd.

Originated in His love for man:

John 3:16; Rom. 5:8; I Cor. 2:9; I John 4:9, 10.

Is in harmony with justice:

Rom. 3:26; I John 1:9; Isa. 45:21; Jer. 9:24.

Was foreshadowed in Old Testament:

John 3:14; John 1:29; 1 Cor. 10:4; Heb. 10:10.

Was completed by Christ on the cross:

Isa. 53:4, 5; John 12:27; Acts 2:23; Gal. 3:13.

Includes—

Absolute forgiveness: Acts 13:38; Eph. 4:32; Heb. 10:17; I John 2:12.

Atonement by incarnation: Rom. 5:8-11; Rom. 8:32; 2 Cor. 5:19-21; Eph. 1:6.

Justification by sacrifice: Rom. 3:24, 25; 1 Pet. 2:24; John 10:11; Heb. 9:26.

Sonship by Holy Spirit: Rom. 8:14-17; I John 3:2; Gal. 4:6; John 14:17.

Eternal glory by the resurrection:

Eph. 1:13, 14; Rom. 8:18-23; 1 Cor. 15:53, 54; John 6:40.

Is offered freely to all men:

Matt. 24:14; Mark 16:15; 1 Tim. 2:4-6; Rev. 22:17.

BANK NOTE.

Phil. 4:19.

Dr. A. T. Pierson sent me one when he was supplying for Spurgeon, and I had it in my mind from the commencement of this mission, and had cashed it frequently.

"God" is the banker.

"My" indicates my relationship to the banker.

"Shall supply" equivalent to, I promise to pay.

"All you need," temporal and spiritual.

"According to his riches," not out of his riches, but according to.

"In glory," locality of the bank, needing no locks or bolts against burglars, for there are none in the whole country of glory.

"By Jesus Christ," the name of the cashier, in whose name all checks are honored.

Let us not do business at any other bank.—Rev. John Wilkinson, Midway Mission, London.

HOUSEHOLD.

Useful Hints.

A little milk added to water in which potatoes are boiled will make them whiter and taste better.

The best way to clean bamboo furniture is to wash it in warm water containing a gill of salt to each quart. This will preserve the color.

To clean a fishy frying pan, fill with cold water and place on the fire to boil. When boiling put a red-hot cinder in and then wash in the usual way.

A teaspoonful of vinegar put into a paraffin lamp or stove that smells or smokes will cause it to burn with a clear light and prevent it from smoking.

Salt is an old-fashioned disinfectant, popular in our grandfathers' day. It has the advantage of being nonodorous. It is capital for sprinkling about drains.

To remove the smell of paint, try hay, sprinkled with a little chloride of lime. Left for an hour in a closed room, it will remove the unpleasant smell of new paint.

Never lay fish one on top of the other, but wring a cloth out of clean salted water, wrap them separately in this and lay on a dish. Keep in the coolest place possible.

Shabby dark leather will look like new if rubbed over with linseed oil or the well-beaten white of an egg mixed with a little black ink. Polish with soft dusters until quite dry and glossy.

To polish mirrors, sponge with tepid water, to which a little spirits of wine has been added to remove dirt. Then polish with a soft cloth charged with powdered whiting. Finish with a silk handkerchief.

Cheese that is in danger of becoming too dry may be kept soft by wrapping it in a cloth wrung out in vinegar. It should be kept in a cool place. Many persons think the flavor of cheese is improved by the treatment.

If earthenware vessels have been burnt brown in cooking fruit or milk, or enamel pans or pie dishes are stained, or if silver spoons are stained with eggs, or cups with tea, damp and rub them with a little common salt. By this simple method all stains will disappear.

Alcohol will clean soiled silk embroidery. Dip a camel's-hair brush in it and brush the trimming till all the dirt is removed. Jet passementerie can be cleaned by rubbing it with a cloth dipped in equal parts of alcohol and water. Dry it afterward with a clean cloth.—Ex.

Too little attention is generally given to the hanging of pictures. They should be hung as nearly vertical flat against the wall as possible, and not tipped forward at various angles with the wall. The best effect is given by using two hooks, so that two vertical lines of wire appear instead of the triangular piece resulting when but one hook is used. The effect is more restful in a room where the pictures are hung vertically.

The Georgia Baptist state convention convenes with the First Baptist church, Cartersville, Ga., November 20, 1906, 7:30 p. m. Would be delighted to see you and other brethren from Alabama. If any of the brethren are coming, please notify the pastor. We will give you a hearty welcome. Recently I held a meeting of fifteen days with the Broadway church, Knoxville, Tenn. This is the largest white Baptist church in this state and has the best and largest church auditorium of any denomination in Knoxville. Results of the meeting: Eighty-five conversions, pastor's salary raised \$300 and a debt of \$7,500 liquidated. Good work was accomplished in many lines. To God be all the glory.—John E. Barnard.