

ALABAMA BAPTIST

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PARAGRAPHS

I have accepted the work of associational evangelist of the Columbia association to begin at once. My address will be Cowart's, Ala. Please change my paper accordingly. Yours in Him, J. H. Riffe.

Rev. I. G. Murray, of Lafayette, Ala., has accepted the call of the Yorkville church and expects to begin his pastorate there Dec. 1. Brother Murray will receive a cordial welcome to the state. He will give his entire time to the Yorkville church.—Baptist Courier.

Dr. T. T. Eaton, pastor of Walnut Street Baptist church, Louisville, Ky., and editor of the Western Recorder for ten days helped Rev. Austin Crouch in a meeting at Woodlawn. His sermons were strong and helpful and his visit to the Birmingham district will long be remembered by those who had the pleasure of listening to his series of sermons. He delighted us with a call.

I hope you had a great home-coming. I am in the very heart of the biggest undertaking of my life, and I could not leave. I would be exceedingly glad to have you attend the North Carolina convention which meets with my church next December. I think I can show you the most beautiful and convenient church building in the state, and one of the greatest in all the south. I confidently expect to entertain the Southern Baptist Convention at no distant date. Henry W. Battye, Greensboro, N. C.

May God bless you in your noble calling. I feel proud that we have such a staunch man that can speak out on all subjects as editor of our paper. I am highly pleased with the rapid progress you are making with the paper to place it at the top of the ladder.

I have had fine success in meetings this summer. One man 87 1-2 years old, joined with God's forces. God's grace and mercy is wonderful. With very best wishes, fraternally, J. S. Wood, Greensboro.

At the Orphanage.—We had eleven children to come to us in ten days. This runs our number to 129, quite the largest family we have ever had. This in the face of the fact that our collections in September were only about 40 per cent of what they were in the same month last year, and October not more than 60 per cent of corresponding month last year causes us to wonder where our support is coming from. If the friends will only remember they will surely not allow these little ones to lack.

JOHN W. STEWART.

I leave here Nov. 1 for Bellevue, Ky., to be married to Miss Aimee T. Cunningham, of that city, on Nov. 6th. We will leave that night for Nashville, Tenn., to attend the Torrey-Alexander revivals. Will return to Birmingham about the 15th of November. Miss Cunningham was organist of the church of which I was pastor before coming here (First Baptist church of Bellevue, Ky.) I've been here just three and a half months and have had 30 additions and eight weddings. Yours, T. H. Johnson.



REV. JOSEPHUS SHACKLEFORD, D.D.

Who, as author, teacher and preacher, has helped to mold Baptist opinion in North Alabama.

I send my hearts love to you. My church had the greatest year in its history last year. Last Sunday night I preached on the "South and the Negro" and from five to six hundred were turned away. I gave them a true picture of the conditions existing in the south. I didn't fail to stand by my native land. I have been asked to repeat it in the theater.—James W. Kramer, Quincy, Ill.

The National Magazine for November has a distinctively harvest festival Thanksgiving spirit. Its editor, Joe Mitchell Chapple, has taken a trip back to his old home in North Dakota, riding through the great wheat fields and rich country of that remarkable state, and he draws a vivid picture of the wealth and grandeur which he found (most of the time looking from the windows of a Pullman) and this he compares with the conditions more than twenty years ago when he went with his father's household goods, and farm machinery and stock into the great wheat state.

From Linden: Bro. L. O. Dawson came over and preached for us a week. During the series of sermons fifteen souls were added to the church. Every Christian in town who heard the plain simple gospel sermons was refreshed in his soul. Every heart was won by Bro. Dawson, and I fear that he may want my church, but I am not ready to leave the saints here and the Tuscaloosa brethren must help him. Since coming to the Linden church in July thirty souls have come into the kingdom, and the Lord has been with us in many other ways.

We hope that it may not be long before we may report that dirt has been broken for that new church house we want to build here.

We are needing some good strong preachers in this association. If the brethren know of any available please let us hear from you. The Lord bless the editor and paper. Fraternally, Chas. M. Brewer.

ANNUAL MEETING OF STATE BOARD OF MISSIONS Thursday, November 27th.

At this meeting most of the appropriations are made for the year. It is necessary that blank applications be properly filled out and presented.

G. G. MILES,

W. B. CRUMPTON, Cor. Sec.

This body held its twenty-first annual session with the First Baptist church at Phenix City beginning Oct. 30th and closing Nov. 1. The former moderator, Rev. W. T. Foster, asked to be excused from serving again, and Rev. B. S. Railing was elected to that office; Bro. S. R. Boykin, clerk, and Bro. J. T. Nuckols, treasurer.

There are fifteen churches in the association, and all were represented by letter and messengers. In the absence of the opposition, Bro. Burton, of Lafayette, preached the opening sermon. Dr. A. P. Montague, Rev. G. S. Anderson, Rev. J. W. Hamner, Rev. J. W. Stewart and other visitors made us glad by their presence and helpful talks. On Wednesday night, Dr. Montague gave us an able, stirring address on the toils, struggles and successes of the Baptists. Besides, we had some good sermons by Brethren J. W. Stewart, J. P. Hunter and W. T. Foster.

The usual routine of business claimed the attention of the body and some of the reports elicited quite a spirited and stimulating discussion, particularly those on missions, education, Sunday schools and temperance.

Bro. Hamner put in some effective work for the Alabama Baptist, and Bro. Stewart lifted a collection for the orphanage. We regretted very much that personal illness prevented the attendance of Secretary Crumpton, but Rev. J. V. Dickinson was present a short while and made a brief talk for the board.

The proceedings throughout were characterized by the spirit of unity, harmony and good fellowship. Bro. Ralley makes a good presiding officer, dispatching business with ease and promptness.

H. M. LONG.

PARAGRAPHS

We had no regular agent at the DeKalb Association, but G. H. Carr, of Valley Head, volunteered and sent us in a check for \$25.75 for renewals and new subscribers. This shows what a pastor can do for his paper if he will take a little trouble.

The ladies of the Uniontown Baptist church will have a bazaar the first week in December. The proceeds will be used for a "Pastorium." Our membership is small and any help will be greatly appreciated. Ladies' Aid Societies and Sunbeams, please take notice. All contributions can be sent to (Miss) Ott Coleman, Uniontown, Ala.

We acknowledge with pleasure the following invitation:

Mrs. Alwilda Murfy Turner requests the honor of your presence at the marriage of her daughter, Frank Tipton, to Mr. James Davis Ray, on the afternoon of Wednesday, the 21st of November, at 4 o'clock, Second Baptist church, Selma, Alabama.

Bro. M. M. Wood, secretary of the state committee, writes: "Please remind the brethren, especially the clerks of the associations, that I am at Furman, Ala. No copies of minutes have reached me yet." (The clerks will please send them on to him as fast as they are printed.—Editor.)

Rev. J. C. Hiden, D. D., of Birmingham, helped Bro. Shelburne in a series of meetings at Ruhoma church during the past ten days, and those who heard him said that he preached with great power and fervor. We had the pleasure when quite a young man to listen to this distinguished and scholarly preacher during his pastorate at Eufaula and have always treasured his informing sermons and counted him as one of our greatest thinkers.

Brother Crumpton says: "The association will be over in ten days and I can then give some time in the office answering correspondents. I am sorry to say, the chances are good for an increased debt on the State Mission Board on 27th, when the annual meeting occurs.

I want to beg church and associational Sunday school and society missions to send in their monies promptly so that I may make as good showing then as possible."

The church at Glen Addie, gave Brother Woods a unanimous call to become pastor of this church for full time. Bro. A. D. Glass, field editor of the Alabama Baptist, has been our pastor for the last two years and his work has been greatly blessed. "We went to the association out of debt. This church is weak, as we have only about 50 active members. Still we gave \$32 for missions and \$33 to the orphans' home. We gave for all purposes \$657. We had sixteen candidates for baptism at our meeting in May. The members of the church are becoming more interested in the work of the master and with a pastor for full time we expect to attempt greater things for the Lord. We have only 20 members taking the paper. I think every Baptist in the state ought to read the Alabama Baptist.

JNO. F. BRAY.

HOWARD COLLEGE AND FOOTBALL

Some weeks ago an article written by me appeared in the Alabama Baptist in which I expressed my regret that the trustees of Howard college permitted the game of football to be played by the students, and especially permitted the students to leave the college grounds and go to other places to play match games with teams of other colleges or schools. I gave my reasons for this regret. In your issue of October 10th Brother T. V. Neal, in an article with the above heading makes a comment on the following concluding sentence in my article, "Unless modified and its rules greatly changed it (football) should not be allowed in our colleges," and then states, "the purpose of this article is not to take issue with Brother Shackelford, nor to defend the game, but simply to state the facts that this thing has taken place since last season." I am glad to know that there has been a change in its rules so far as its brutality is concerned, but I am of the opinion that this change has not amounted to much in the saving of life, as I notice in the daily papers which I read an account of three deaths occurring this early in the season in football match games. In one case a youth broke his neck while engaged in play. This resulted in the authorities of the school for bidding the play altogether. This was a wise action and should, in my opinion, be followed by all other institutions of learning. I objected to the game for three reasons:

1. It's brutality.
2. It's interference with the object for which parents send their sons to college.
3. Because it cultivates the gambling habit.

I explained these reasons in my article. Brother Neal thinks that the dangerous and objectionable features have been eliminated, "except human nature." He then tells us what things have been changed, which a football player may understand, but I do not, but I am disposed to think that all of its roughness and brutality have not been eliminated, evidenced by the fact stated above of the three lives lost in playing match games. How many have been maimed or otherwise seriously injured I don't know. Three deaths may have been caused by the "human nature" which our brother says was one of the features of the game not eliminated. Would it not be wise, in view of what the reformed game has caused this early in the season, to eliminate the game from our colleges altogether, seeing that we are unable to eliminate "human nature?"

Brother Neal, while he disclaims the idea of being a defender of the game, yet to my mind his article seems to be written in defense of it. He minimizes the number belonging to the teams in Howard college only from 1-15 to 1-20 of the student body is used; sixty days made up the season and playing not more than one-tenth of the time, and the non-allowance on teams of boys whose parents forbid it. If I understand the matter, these sixty days occur in the early part of the session of the school—the very time when every student ought to be busy with his studies. Those who belong to the teams will necessarily have to spend much of their time in taking lessons from the man who coaches them. This will certainly prevent them from giving proper attention to their books. Then come the trips off to play match games, which costs money and time, and sometimes causes them to travel on the Sabbath and unfits them for their duties on the Sabbath and sometimes unfits them for their student work on Monday.

The expense connected with the preparation for a match game and the railroad fare would be an extra cost to their parents, bringing in no value

but returns either in money, education or morals, for Brother Neal says "scarcely any of the southern colleges make expenses by the gate fees," and I cannot see that a football game, however artistically it may be played, will better enable the student to understand a problem in mathematics or teach a moral lesson.

Another objection I had to football being allowed in Howard college was that it cultivated a spirit of gaming. It is a fact that there is much betting on match games of football as well as baseball. The players bet and the spectators bet. These games as played now in the United States are placed in the same class as rowing matches, horse racing, pugilistic matches. The newspapers give a large space to the results and much money exchanges hands when they come off. They are advertised largely that they may draw a crowd and thus make a big sum as gate fees. It would be "human nature" indeed for the young men and boys engaged in these games to take great interest in preparing, so much so that books and lessons will be neglected. And it will be "human nature" for them to decide to make as much money as they can, and when the temptation is placed before them of making a few dollars by betting, it is "human nature" for them to fall into it. The habit of gaming is cultivated. Who is to blame? The young student? Who gives him the authority to take a part in these match games? The institution of which he is a member, placed there by his parents under the care of the faculty. His morals, his education, his health are under the supervision of the college authorities, and when he is permitted to go off to one of these match games he places himself beyond the personal observation of those whose duty it is to look after his welfare. Suppose any student of Howard college should unfortunately be seriously injured in playing a football game or should be killed, whom would the parent blame, presuming that he had given no instructions whatever as to his joining a football team in college? I should say that he would have good reason to blame the college authorities, for they ought to know that there is danger to life and limb in playing the game. I love Howard college. I want it to stand where its founders desired it to stand—the school of the prophets and a school where Bible morals would be taught and where all the guards possible would be placed around the young men and boys sent there to be educated in those things that go to make up useful and righteous lives. Parents send their children to school to be trained to be good men and good women, not to be gladiators, wrestlers or pugilists or butterflys of fashion. As a matter of course they want them to take exercise to insure health. This exercise they have plenty of time to take on the college grounds and in the vicinity without resorting to such a strenuous game as football.

Now, in conclusion, let me say that the statement of "the facts" by my dear Brother Neal does not meet my contention. The rules as I understand them, have been modified some, but not enough to prevent the players from being killed or maimed. They do not stop the match games played for money, nor do they prevent gambling.

JOS. SHACKLEFORD.

Flint, Ala., Oct. 22, 1906.

THE STORM IN THE GULF.

By Dr. Lida B. Robertson.

When God's mighty power sends force against human littleness how insignificant all of man's strength is! And was it not in answer to prayer that our little church; no not church, for it is only an old residence in which we of the Dauphin Way Baptists worship, was unhurt save a few bricks blown off of the tops of two east chimneys and a leak through a broken window pane. We are too weak in numbers yet to build us a church,

but we keep step with all "mission" objects and our denominational plans and have just shipped a "box" to the frontier worth \$140. We are not able to pay a preacher to come and conduct a "protracted meeting" for our young pastor, Rev. W. M. Hartin, so one of the deacons enjoined that we conduct a "protracted prayer meeting among ourselves to pray for the unconverted in our city and pray that the people be turned toward thoughts of the Lord, believing that God will hear the fervent petitions of His people; that Jesus really meant what He said, "where two or three are gathered together in His name that He was in the midst of them." So the first week every night was devoted to the subjects and prayers, "Why we should pray; why our prayers are not heard," etc. The second week was devoted to special topics and prayer. If Jonah alone could turn a great city to repentance by his preaching, why can't the Christians in Mobile turn sinners from their wickedness? The meetings were deeply earnest and spiritual, being led entirely by the laymen. The third week, the storm week, the weather bureau hoisted its forewarning of danger to mariners of a storm in the gulf coming from Yucatan. For three days the flag signalled the danger, but the fitful showers and capricious gusts of wind were a mild premonition of danger and made folks feel that it had headed for another course than our direction. The wind settled into a steady blow Tuesday and the clouds into no rifts of sunshine. All of Wednesday the wind increased, growing stronger toward eventide, blustering the tree tops, swirling the limbs and nipping off twigs, and the rain became a fine, spinning, almost parallel spray. The night hid the tossing trees, but the sounds thereof were ominous and foreboding. The prudent hurried homeward and remained indoors. The protracted prayer meeting had not been suspended on account of the storm signals, so when the hour of meeting arrived two members discussed the wisdom of venturing out and hesitated! One said earnestly: "The storm is coming, and if ever we needed a prayer meeting it is tonight," so the two braved the elements, tramping through the mud of the water-soaked ground under foot and facing the rain-spray from overhead, because the wind allowed the hoisting of no umbrellas. Two blocks from their home the deacon exclaimed, "I haven't the church key; I left it in my other coat pocket." His companion interposed, "Don't turn back or we might back down from coming again," so they pushed onward along the deserted street, for everybody was indoors! The little church house was unopened and unlighted. The two tried the front door; it was locked. They tried the side door, feeling for the latch in the darkness, and to their delight the knob turned and the door opened. It had been accidentally left unlocked. They entered and lit the church and waited, but no one else came. The deacon read the Savior's prayer for His followers, John 17, and prayed a long and fervent prayer for the pastor, the church members, the Sunday school and for the city. The two arose and extinguished the lights and shut the door behind them and trudged back through the dark and the wind and rain home. The wind blew stronger and the afraid and fearful remained undressed and awake all night, hoping for the gale to abate, but it blew more furiously at the dawn, unroofing buildings, blowing in and shivering windows, lashing the tree leaves into such shreds and dashing them against posts and weather boarding as to look like green pebble dash. The spray driven in such force against shingles, slate and windows crept under every roof and trickled into leaks in every house in the city. The massive oaks swayed, bent and tossed, many of them succumbing to the strength of the wind against them, blew down, or

parted with great limbs wrested from their trunks. The magnolias stood like defiant soldiers, yielding up only their twigs and small limbs, which were showered down in a thick green carpet upon the ground. Trees fell upon electric wires and felled poles and wires in a tangled mass in the streets, stopping all trolleys and phones and snapping poles or prostrating them helter skelter, hither and thither everywhere until the streets of the city looked like a massive brush-heap all over. Flowers were broken off and roses stripped of buds and leaves. The tide of the gulf rolled in leaps before the storm-wind into the bay, and lashing the bay waters drove them over beach lines onward in surging billows, mowing down houses and wrecking vessels, and banking up the flowing waters of the swift Mobile river, forced them to break out of the river bed into the lower streets of the city, deluging stores and merchandise and produce, and the wind, heading onward, prostrated the pine forests for miles inland until they resembled a ten score pen over the earth, ruining saw mills and turpentine orchards and closing down turpentine stills.

The colored ward of the City Hospital was unroofed and rain poured in upon the sick. The sisters urged every one able to walk to hurry out into the main building, and those unable to see were carried.

Down at Coden and Bayou la Batre the waters arose about eleven feet in an hour, battering down houses and imperilling every inhabitant and casting them into the swirling billows to swim or clutch to debris or floating logs or cling to tree tops to save their lives. My friends were legion who were saved, but every possession were swept away in the tides, leaving them houseless, homeless and clothesless. Two pretty girls, one of them a singer, forsook their house and swam expertly, saving themselves until the waters abated. Their mother had kindly cared for an elderly gentleman for some time and he declared that it should not be wasted. He was drowned and his trunk battered open and all of its contents dumped out. When the waters subsided and the homeless and houseless hunted along the beach for their lost things a paper was found blown open against a tree and when it was picked up it was the old gentleman's will leaving the family his life insurance policy of \$5,000, and so "bread cast upon the waters shall come back," even in storm and disaster.

When the wind grew still and people hurried out from their houses, seeking to know the safety or damage of things throughout the city no one was morose; to the contrary, every face was aglow with cheer, for every heart seemed to be engrossed with the one thought—thankfulness that our lives were spared.

The deacon hastened to the little church, and there it stood intact; had weathered the storm. He entered and its undisturbed quiet within, as though no storm had been nigh, seemed like the peace which passeth understanding God's overshadowing hand had tempered the wind against it, and since the storm it has been remarkable how the thoughts of men not Christians who have said it seemed to be sent to sweep away money and property to remind people that there is something else in life to live for in place of money! money! money!

The storm in the gulf brought its disasters, but with it it brought many deep lessons to turn men's thoughts to God. And human nature will not heed His words without reverse lessons unto every one of us.



THE BIBLE TRANSLATIONS.

The Revised Version.

We closed our last article with a brief account of the "Authorized Version." Who authorized the version of 1611 or the King James version? Westcott says that no evidence has yet been produced to show that the version has ever been publicly sanctioned by convocation, or by parliament, or by privy council, or by the king. If the version was ever authorized it was by the church of England, in whose interest it was made. The King James translators were instructed to follow the bishop's Bible with as little alteration as the truth of the original would admit. Old ecclesiastical terms were to be kept and the Greek words transferred into the bishop's Bible were to be also transferred into the new version. To translate some of these words would be detrimental to the church of England, hence they were retained.

The following resolution was adopted by the Upper House of the Convocation of Canterbury in 1870:

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, whether by marginal notes or otherwise, in those passages where plain and clear errors, whether in Hebrew or Greek text originally adopted by the translators, or in the translation made from the same shall on due investigation be found to exist."

The fundamental resolutions adopted by the Convocation of Canterbury on the third and fifth days of May, 1870, were as follows:

1. That it is desirable that a revision of the Authorized Version of the Holy Scriptures be undertaken.
2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorized Version.
3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language except where, in the judgment of the most competent scholars such change is necessary.
4. That in such necessary changes the style of the language employed in the existing version be closely followed.
5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.

Here are two of the rules agreed upon by the committee of Convocation.

1. To introduce as few alterations as possible into the text of the Authorized Version consistently with fairness.
2. To make or retain no change in the text on the second final revision by each company, except two-thirds of those present approved the same, but on the first revision to decide by a simple majority. The church of England is the mother of the Authorized Version and has an undoubted right to take the lead in any movement for an improvement of the same. If the Baptist churches should ever see fit to make a translation of the Bible and then publish to the world that the work had been so done that they had great hopes that the Baptist churches would reap good fruit thereby, no one would dispute their rights to make a revision of the same should they ever see fit to do so.

As was naturally expected the Episcopalians had the majority on the revision committee and a bishop presided over both the Old and New Testament companies.

The committee had not been long at work before the claims of America for a share in this enterprise were recognized. In 1880 the number of revisers amounted to fifty-two and of these thirty-six were Episcopalians. There were on the American committee three Episcopalians, three Congre-

gationalists, three Presbyterians, one Methodist, one Quaker, one Unitarian and one Baptist. This committee spent about ten years in the work and the revised New Testament appeared in 1881 and in July 1884 the revised version of the Bible was published.

The American revision company having in many cases yielded their preference for certain readings and renderings of the English company, and being desirous that their preference should be made known, at least to the American public, continued their work and in 1900 brought out what is known as the American Standard Edition of the Revised Version. This version is generally admitted by scholars to be the best English translation of the Bible ever made. Every family should possess the American Revision of the New Translation and study it carefully.

Some of the most ignorant members of other denominations say that this is a Baptist translation and for that reason denounce it. Suppose it was a Baptist translation (which of course it is not), would it not be as worthy of consideration as a translation made by the Episcopal church? If you will carefully study the history of the English translations from 1525 until the present you will find that the church of England did not want the Bible translated. They imprisoned and put to death those who translated the Bible. Finally, when they found that the people would have a translation, they made a partial translation i. e. they transferred a number of Greek words into what was called the Bishop's Bible. The people, however, held to the Geneva Bible, hence the church of England made the Bishop's Bible the basis of a new translation, which we now call the Authorized Version, but which was never authorized, so far as we can learn.

A. J. PRESTON.



DR. LEN BROUGHTON IS WELCOMED HOME.

With a fervency and sincerity that bespoke his great popularity, Dr. Len G. Broughton was welcomed home Monday night by a crowd of over 3,000 people which gathered at the Baptist Tabernacle. In addition to his own congregation, the representative religious workers of the entire city were present, and the greetings given him were such as are only accorded to a man who has won for himself a high place in the hearts and affections of the people.

When the services in honor of his home-coming from across the seas were begun the large tabernacle was packed to its full capacity, and the unstinted praise he received from the speakers, who in succession held the platform, brought forth spontaneous applause, which at times resulted in the whole audience rising to its feet and cheering him to the echo.

The speeches of Hon. John Temple Graves, Dr. W. W. Landrum and Dr. Charles O. Jones were the most pointed and forceful of the evening and were responded to most enthusiastically by the large audience.

"Since Rev. Sam P. Jones' death, Dr. Broughton is America's greatest living preacher," said Col. Graves at the climax of his address, and the applause which greeted this exclamation

was evidence sufficient that it was concurred in heartily by his audience.

Colonel Graves spoke to some extent on what effect the auditorium the city is to build will have upon the new tabernacle that is to be erected by Dr. Broughton and his congregation. He declared that these two will not conflict at all. That one will be devoted to political purposes and the other to religious.

Dr. W. W. Landrum spoke as the representative of the Baptist Ministers' Association of Atlanta, and he conveyed the hearty greetings of that body to Dr. Broughton.

"Dr. Broughton is the greatest minister in Atlanta," he began, "and joy at his home-coming is common to the entire city." This introduction was illustrative of his entire address. Throughout it was filled with praise of Dr. Broughton and the good he has accomplished here.

Dr. Jones succeeded Dr. Landrum and in a strong address welcomed Dr. Broughton home on behalf of all the denominations of Atlanta.

After replying to the kind greetings that had been extended him through the addresses of the speakers and the applause of the audience, Dr. Broughton announced that he has secured Russell H. Conwell, of Philadelphia, and Robert Burdett, of Los Angeles, to assist him in the endeavor he is making to construct a large tabernacle and auditorium here.—Atlanta Journal.

FROM MEXICO.

National Baptist Convention.

We have just held at San Luis Potosi the fourth annual session of our National Baptist convention. Pastor S. S. Huse, Jr., and his good wife and their people did the handsome thing in receiving and entertaining the delegates. Rev. Fernando Uriegas, of Pueblo, preached the introductory sermon and Dr. Hooker that on missions, Rev. Teofilo Barocio, the native pastor of the First Baptist church of Mexico City, was elected president of the convention. Some of the delegates came 500 miles. Because of sickness the long, expensive trip and for other reasons, the attendance this year was not so large as last. The program was published weeks in advance, subjects being assigned to different brethren. Most of the papers presented were of high order, showing the most careful preparation. The following are some of the subjects treated: Education—Sunday Schools, Day Schools, Higher Education, the Holy Spirit, (1) His Personality and (2) His Works, Causes of and Remedies for the Secularization of our Preachers, Repentance, Baptism, the Lord's Supper, election, assurance, peculiarities of the Baptists, temperance. The Mexican Baptist Publication Society, Baptist Young People's Unions, the Sublime Ideal of the character and duties of a gospel minister. The high ideal of what it means to be a Christian, and finally was presented and discussed the very important subject of a religious awakening in all the world. Since most of our Mexican preachers are young and of limited education, the discussion of practical subjects is very helpful to them.

In Mexico, as in other parts of the world, it is difficult to secure complete statistics. Our statistical secretary has been very faithful during the past year, and furnishes us with the following, which is approximately accurate: In Mexico, including the work of both boards, there are sixty churches with 2162 members, 1716 in the Sunday schools, 249 have been baptized during the last year; there are 73 missions regularly attended; aside from the regular church or running expenses, \$2419.31 has been raised toward pastors' salaries. Baptist church houses in Mexico are valued at \$272,850 and school and college buildings at \$82,250.

We expect great and lasting good to come of this, the fourth annual meeting of our convention. One of the practical results was the decision

on the part of the convention to open work among the full blood Italians. Statistics show these to number about five millions, one-half of whom speak almost exclusively the original languages, with little or no Spanish. Strange to say, no evangelical denomination has ever labored among these native tribes, so far as we can learn, hence they are in Egyptian darkness so far as the gospel is concerned. The president and two vice presidents were appointed a standing committee or board of the convention, with instructions to select at an early day a suitable native missionary and also a field among one of these tribes apart from the work of any other Baptists now laboring in Mexico. To sustain this work, \$610 was taken in good pledges, with the understanding that we would try to run this up to \$1,000 during the year. We earnestly pray the Lord's richest blessings on this new department of our work, which we consider His work.

During the past year very decided advances have been made along many lines, and certainly the work was never so well organized and so prosperous as it is today. Many stubborn difficulties which confronted us twelve or fifteen years ago have entirely disappeared, and the white harvest fields await the coming of the reapers. For forty years the messengers of the cross have faithfully declared the plan of salvation in Mexico, and now in these latter days it seems that the harvest time has fully come. My heart grows heavy and my eyes dim with tears as I think of the broad fields now white unto the harvest; yet there are so few men and women who are willing to say "Here am I, send me." Dear reader, will you not pray the Lord of the harvest to send more laborers to Mexico? May be you can help Him to answer your prayer. A more blessed work than this was never committed to men or angels. May our dear heavenly Father help us all to be faithful to the sacred trust committed to us.

JAMES GARVIN CHASTAIN,
Guadalajara, Mexico, October 20,
1906.

HARD TO SEE.

Even When the Facts About Coffee Are Plain.

It is curious how people will refuse to believe what one can clearly see.

Tell the average man or woman that the slow but cumulative poisonous effect of caffeine—the alkaloid in tea and coffee—tends to weaken the heart, upset the nervous system and cause indigestion, and they may laugh at you if they don't know the facts.

Prove it by science or by practical demonstration in the recovery of coffee drinkers from the above conditions, and a large per cent of the human family will shrug their shoulders, take some drugs and—keep on drinking coffee or tea.

"Coffee never agreed with me nor with several members of our household," writes a lady. "It enervates, depresses and creates a feeling of languor and heaviness. It was, only by leaving off coffee and using Postum that we discovered the cause and cure of these ills."

"The only reason, I am sure, why Postum is not used altogether to the exclusion of ordinary coffee is, many persons do not know and do not seem willing to learn the facts and how to prepare this nutritious beverage. There's only one way—according to directions—boil it fully 15 minutes. Then it is delicious." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

WORK IS THE WORLD'S LAW; ITS SURE REWARD IS POWER.

By Edwin Markham.
 "The building swallow and the skillful bee
 Taught ancient men their gifts of masonry.
 Insects fashioned waxen cells
 And stony crypts and citadels.
 How should he work in whom the Maker dwells?"

"Thou shalt work!" This is the word that thunders out of the universe. It is no foolish exclamation from the mouth of Enigma. It is the mandate of the power that made the world and "swings Arcturus on the north." And all must obey, from the coral insects that build in the sea up to the seven spirits that burn before the throne.

So man is the conscript of an endless adventure. Childish and foolish are we if we look forward to some final pay day, to some grand discharge from duty, to some eternal festival of the universe. "What did you do at school today?" asked a father of his little boy. "I waited for it to be out!" What if we, comrades, at the end of our day, shall have no better answer to make to the Father of Life!

Let us make haste to learn that the reward of work is not idleness, but power—power to do more work. Blessed is the moment when a man has found his place in the toil of the world. For the first time he begins to keep step with the music of the stars. Work is more than a blind necessity—more than a brute means for getting food and shelter. It also is a discipline, a revelation, a sacrament.

Opportunity to Make a Life.
 We are called into earth to build character, to search out and serve the great purpose. We are here to learn to know life, but nothing is known that is not experienced. We can know life deeply, only as we taste it through art and craft. These are doors to knowledge and portals to the enduring satisfactions. Work is not only an opportunity to make a living, but is also the opportunity to make a life.

But, while man is acting on the world through work, work perpetually is reacting on man. A boy learning to saw a straight line, also is learning to tell the truth. While discovering the beauties and equities of a symmetrical leaf, he is uncovering in his soul the principles of justice. While a stone mason is shaping a block of granite with conscientious care he at the same moment is shaping the inward and mystic stone of character. A man who puts his soul into his work also puts his work into his soul.

Verily, so close is work to men that we are told in a sacred scripture that "their works do follow them," even into eternity. Let us beware, comrades, how we do our work, for work carries fate.

Their Works Follow Them.
 Memorable are the words of Jesus where He tells us of the coming of the Son of Man to judge the world: "There shall be two men in the field; one shall be taken and the other left. Two women shall be grinding at the mill; one shall be taken and the other left." Significant words! I see these two men; they are building a wall. One is doing his work in a shiftless, half-hearted fashion. He is a mere eye servant, working simply for his wage. He puts no mind into his muscle, no heart into his handiwork. He is concerned only that the wall shall stand until after pay day. There is no character in the work, for there is no character in the worker.

But the other man is putting conscience into his work and saying to his soul: "I will build this wall solidly and honestly for the human use it is to serve. Besides, it will stand for me, forever; it will answer to my name. It will be my autograph; it will be my confession; it will be myself."
 Let no man dare, let no man dare
 To mark on Time's great way,
 "No Thoroughfare!"

Labor is a Confessional.

These words ring true. This man has reality in him. This man who builds a solid wall has something solid in his nature. So when the Master comes, this man shall be taken and the other left. Momentous to a man is the work of his hands, for the man is in his work. To labor is to map out one's soul, to dramatize one's character. Work is the soul flung forth in form and color to be seen of all eyes. Do we conceal our deeper selves? No, every one confesses; his work is confession. It is a testimonial of character written in the open, in large, legible strokes. So what wonder that Carlyle left a tower of praise beside his father's honest masonry. Proud are his ringing words: "A portion of this planet bears beneficent traces of my father's strong hand and strong head. Nothing that he undertook but he did it faithfully and like a true man. I shall look on the houses that he built with a certain proud interest. They stand firm and sound to the heart all over his little district. No one that comes after him will ever say, 'Here was the finger of a hollow eye servant.'"

Man Who Cheated Himself.

But there is flying through the world the story of another builder, a foolish eye servant, a poor rogue. He and his little ones were wretched and roofless, whereupon a certain good Samaritan said, in his heart, "I will surprise this man with the gift of a comfortable home." So, without telling his purpose, he hired the builder at fair wages to build a house on a sunny hill, and then he went on business to a far city.

The builder was left at work with no watchman but his own honor. "Ha!" said he to his heart, "I can cheat this man. I can skip the material and scamp the work." So he went on, spinning out the time, putting in poor service, poor nails, poor timbers.

When the Samaritan returned the builder said: "That is a fine house I built you on the hill." "Good," was the reply. "Go, move your folks into it at once, for the house is yours. Here is the deed!"

The man was thunderstruck. He saw that instead of cheating his friend for a year he had been industriously cheating himself. "If I had only known it was my house I was building!" he kept muttering to himself.

But in a deep sense we always are building our own houses. Each one dwells in the heaven or hell of his own making.

Industry Writes History.

I care not what his temples or his creeds,
 One thing holds sure and fast—
 That into his fateful heap of days and deeds
 The soul of a man is cast.

The man is in his work. All is unstable that is done by a dishonest builder, but an honest mason puts his soul into every stone he lays and mixes character with his mortar. If Manhattan Island, on which is built the great city of New York, suddenly were depopulated by pestilence and all her piers and thoroughfares left silent and empty, still would the character of her perished people remain written upon the stilled wheels of her factories, in the splendor of her mansions. The shell proclaims the shape and proportions of the thing that once filled its convolutions. So true is this that we are able to trace the spirit and aspiration of dead peoples in the rude ruins of their cities, in the broken monuments of their genius. The Sphinx and the Pyramid reveal the sense of eternity that was in Egypt; the ruins of the Alhambra disclose the delicacy and daring of the Moorish mind; the broken pillars of the Parthenon declare the repose and restraint of the men of Hellas.—Baptist Commonwealth.

INWARD STRENGTH.

In Paul's epistle to the Colossians we read, "Strengthened with all might according to his glorious power, unto all patience and long suffering with joyfulness."

This is part of a prayer for the Colossians that they might be empowered with all power. It was not to be physical force as seen in the attack of an army. A strong arm is one thing, but a powerful mind is another. Strengthened with all might in the inner man is the desire of Paul, so that this power could be used in particular, even peculiar ways. "Unto all patience and long suffering with joyfulness." The power was not to be used in active service, as a certain writer puts it. "Not primarily a rush of energies or torrent of witness, a blaze of miracles, a life which is to make history in the world's sense of the words. It is to be in all patience with long suffering."

Knowledge was to be sought after, for walk and work, but power was to be used in patience and long suffering. The one for active service, the other for quiet bearing. Power was to create patience which is a moral quality of the mind, and it means not only patient endurance of the inevitable and the bearing of burdens without murmuring, but heroic contention and perseverance—a manly courage which ever presses on to God. As for instance with a man on a journey; suppose the night is dark and stormy, with the sleet driving in his face, he is tempted to give up and take shelter in the nearest cottage, but bracing himself up once more, on he goes defying the elements. Paul means here a man with plenty of pluck, who will not lose heart when the sleet drives hard, but will keep on even if it should skin his face, clearly indicating that true patience is no sentimental, sickly thing.

The acquisition of power was to do a little more, it was to be used in long suffering. The one differs a little from the other. A person may be patient but not long suffering. As in the case of Job, he was patient but not by any means long suffering. He rebelled and cursed his circumstances and God, although he finally conquered. Long suffering is the practice of self-restraint, particularly in relation to irritating experiences, and refers to the subduing and holding back of bad temper. You can quite see how this was necessary, because the Colossian believers would be sneered at in the street and perhaps ridiculed in their homes, so Paul was putting them on their guard, in his prayerful desire on their behalf, that they might have the power to prevent themselves flying into a passion even when the conditions would allow for such a state of mind.

But to avoid gloom or dullness—for long suffering and patience sometimes makes a man sullen and bitter—it is good therefore to let the flavor of "joyfulness" run through these graces. If the perfume of joy breathes through our patience and long suffering, it will give them a fragrant and attractive charm. In the midst of all life's difficulties we commend our Christianity to the world when we have a perpetual song in the heart, the music of which filters through every sorrow and sweetens every part of our character.—W. K. Bryce.

"Short Talks on Music," by D. E. Dorch, Columbia, Tenn., sold at 25c, is a hand book filled with practical hints to those desiring to study music. It is well worth the price.

"Keywords in the Teaching of Jesus," by A. T. Robertson, D.D., and published at 75c by the American Baptist Publishing Society, Philadelphia, is inserted "To the memory of my mother, who taught me to love Jesus." The seven chapters in the little book were delivered as lectures to the Jackson Springs Summer Assembly under the auspices of the Baptist State Convention of North Carolina and published at the request of the assembly.

MISS ANNIE BAKER.

The summons was announced and the spirit of dear Annie was ushered into the presence of its and our God. Why she should be taken from us at such an inopportune time, when she had proved to be such a valuable and consistent worker for the cause of Christ, God above, who controls the universe in all His wisdom, only knows.

As the summons comes from One who is greater than all the world, we humbly bow in submission that the will of our Heavenly Father be done, not ours. We have known Annie these many years and have learned to love her sweet, pleasant disposition. She had always taken an active part in church work in the Greensprings Baptist church, of which she was a devout member.

She had been a constant worker in the Sabbath school of which she had been a teacher for nine years of a class of little girls who have developed into young womanhood and are yet members of her class. The church is going to miss in her one of its most devoted members, the Sabbath school one of its never tiring workers and the children of the community one of their very best friends.

The community will be deprived of the pleasant salutations when meeting her in her visitations throughout the neighborhood.

Charity has lost a priceless jewel in the person of Annie, and she, though her body has been committed to earth and her spirit gone to the far away home of the soul, will live in the hearts and remembrance of neighbors and friends and relatives many, many years to come.

FROM BROTHER SCHRAMM.

Dear Baptist: I have been so busy since I have gotten on my new field that this is the first time that I have had the opportunity of writing you a line. We arrived at Forest Home on Friday, September 23, and received a hearty welcome. The ladies had planned a great reception for us and were going to do great things for us, but the storm and rain prevented them from carrying out their program. But while they failed in carrying out their formal program, they did not fall when we began housekeeping to supply our pantry with many good things and two loads of wood; also nice lot of chickens; and they are still remembering us, so we are delighted with Forest Home and the surrounding communities where other churches are. A pastor is surely fortunate to live in such a community and preach to such people. We left Deatsville because we believed that this was a wider field for usefulness, and we had been on the field nearly five years. The people at Deatsville are a fine people to live among and we left many friends there and they regretted to see us leave. The church at Independence called me for the third year and insisted on my remaining with them, and if there could have been any possible chance for me to have continued with them. I should have done so, for whoever becomes the pastor of that church can consider himself a happy pastor. I believe that the B. Y. P. U. is the best in the state. They have a hundred members, meet every Sunday rain or shine, and have fine programs and have raised in two years nearly \$200, and it is a treat to be present at one of their meetings. I will miss them and their meetings. God bless them and the church and give them such a pastor as they need.—H. R. Schramm.

Belle Mina, Ala., Oct. 22, 1906.
 Tennessee Valley Fertilizer Co., Florence, Ala.

Dear Sirs: I most sincerely recommend your goods to be the best I ever used, and I have been using the most popular brands on the market for the last six years. My customers say they want King Cotton Grower next year. Wishing you much success, I remain, yours very truly,

MOUNTAIN WILD FLOWERS.

Ginn & Co. announce the early publication through their trade department at Boston of a unique contribution to the literature on outdoor life. It is called "Mountain Wild Flowers," and is written by Mrs. Julia W. Henshaw, who has in this book gathered together the result of many years' study of these fascinating flowers that bloom above the clouds. The illustrations, of which there are one hundred and one, are full page reproductions of the original photographs taken by Mrs. Henshaw, and are pronounced by experts to be singularly successful. They are not chance photographs, but were carefully planned for artistic and scientific effect.

Inasmuch as the book is intended for the general public, each of the three hundred flowers described in the text is classified according to its color, and the descriptions are expressed in popular English.

Professor John Macoun, the eminent naturalist, in a letter to Mrs. Henshaw, says, "That the work should have been done as you have done it is more than I could have hoped. The beauty of the photographs, the absolute correctness of the grouping of the flowers, the concise and yet complete descriptions make it easy for even the visitor of a day to identify all the plants he is likely to see." This is a book to take with one on his travels.

THE CYNIC'S DICTIONARY.

By Harry Thompson.

"Repertee," says Mr. Harry Thompson, "is the retort you think of on the way home." By the same token, epigram is the bright thing which you recognize as your own just as soon as anybody else says it first. The cynic turns naturally to epigram—and that is why he is popular. Other philosophers expound their theories in a dozen solemn volumes, and are forgotten; but the cynic packs his thought into debonair sentences, and is quoted and remembered. Thus Bishop Berkeley consumed four long chapters to make plain his idea of conscience, whereas Mr. Thompson merely declares: "Conscience is the internal whisper that says, 'Don't do it; you might get caught.'"

Mr. Thompson's book, "The Cynic's Dictionary" (Henry Altemus Company, Philadelphia, decorated boards, fifty cents), is one long rapid fire of sparkling epigrams, quick as Gatling guns in action, and as sure of hitting the mark. It is a hundred pages of those bright definitions that you want to remember in general conversation and that you need every time you have to make a speech or drink a health.

Every phase of life comes in for a shot from Mr. Thompson's Gatling. He has a sure eye for the weaknesses in society's armor and he never misses fire. There's friendship, for instance: "An acquaintance," says Mr. Thompson, "is the friend who borrowed money from you."

THE WATERMEAD AFFAIR.

A Love Story by Robt. Barr.

A hero and a heroine ingeniously and spontaneously English, a pervading atmosphere of good breeding and good clothes, a delicious adventure in a motor-car, and love triumphing in the end: what more is needed in a modern, enthralling love story? "Are you going to let them pass?" asked Kate in a thrilling whisper. "What! with you beside me? Not likely! We've had enough of this fooling; now we'll show them why our number is fastened to the tail of the tonneau."

One can fairly hear the purring of the great machine as the hedges and fields fly past.

12 Mo. Decorated 50 cents. Henry Altemus Co., Philadelphia.



THE GOOD NEWS IN STORY AND SONG.

A unique book recently published by the American Tract Society, 150 Nassau St., N. Y. City. This volume contains the New Testament, one hundred and forty of the choicest hymns and tunes, selected for responsive reading, and some useful forms for church services. The entire expense of the compiling and production of this volume has been borne by Dr. H. B. Silliman. His purpose was to provide an inexpensive book which would meet the needs of mission churches and fields and also be of interest and profit in any family. All proceeds from the sale of this book (single copies 25c postpaid, special terms in quantities) will be devoted to its further circulation.

The City That Lieth Four Square or Things Above.

By Alfred Kummer.

DEDICATION—To my brothers in the ministry, whose chief function it is by personal example, and by the preaching of the word, to lift the thoughts and lives of men to "the things which are above;" and to all followers of "the King Immortal Invisible;" but especially to those who, if they look up at all, must look through clouds of tears, this book is prayerfully and affectionately dedicated.

This book would be helpful to you: 1. Because it travels unique lines and fills a niche in devotional literature. 2. Because it will furnish a comforting gift-book in homes where the death angel has been a visitor. 3. Because it is a book you can recommend as helpful and suggestive for the devotional life of all Christians.

FOREWORD.

The century upon which we have just entered promises to be quite as materialistic as the one just gone, and still more given to scientific and material development than any of its predecessors. The age is eminently practical and utilitarian. It is everywhere affirmed that no one knows anything about heaven or "the things which are above;" that John's vision is only a dream full of inexplicable mysteries; that to write about these things is simply to speculate and to produce nothing either worthy or helpful; that it is the nature of presumption to lift the veil and to peer into that which is mysterious and apocalyptic; that people should be instructed in the affairs of this world and that heaven and dying and "the things above" will take care of themselves as a natural sequence of right living.

But, on the contrary, there are millions of people who, while in this world, are not of it; they claim citizenship in the world of which I have written; they are daily "searching the Scriptures to see whether these things be so;" they daily address a Being who is supposed to have His chief residence in "The City That Lieth Four Square." He has gone to "prepare a place" for these, His peculiar people. It is for these I have chiefly written. The first twenty chapters treat of such matters, revealed and speculative, in which the saints have always been deeply interested; into the twenty-first chapter I have gathered some of the poetic gems that have adorned our literature, and will help and comfort and inspire all who will read them. It is the hope of the author that his book will be helpful to all who read it, but especially those who are called upon to walk in the deep valleys from which the sunlight, for the time being, may be excluded.

As It is in Heaven.

This book was written by the wife of a Christian minister. To all who have loved ones who have passed into the other life this book will especially appeal, bearing as it does a peculiar comfort and promise. Every mother who has lost a child, every child who has lost father or mother, every husband or wife who grieves for a companion, every friend who sorrows for a friend should read this volume.

The hopeless and grieving will find it full of brightness and comfort. It points away from present affliction to further joy, from present separation to the final reunion in the life that waits just beyond death. Even to those whose loved ones are still with them, the most fascinating subject in the world is what comes after this. What is the future life like? Do we carry our liking, our special abilities, into the hereafter, cherishing the love and friendships of this life and carrying them further. Published by P. W. Ziegler Co., 215 Locust St., Philadelphia, Pa., at \$1.00.

White Blood, a Story of the South

By Rev. Henry M. Wharton, D. D., author of "War Songs and Poems of the Confederacy," "On Horse Back in the Holy Land," etc., and published by the Neale Publishing Co., New York and Washington, is respectfully dedicated to white blood.

The author says many of the characters in this story really lived and played the parts assigned to them. His purpose in writing this novel is to demonstrate that "white blood" must rule and by incontrovertible facts to prove the assertion. Dr. Wharton says, "The real negro at the south is a very different person from the negro of the north, for the black man as conceived by the northerner dwells only in the imagination of the well-meaning but poorly informed philanthropist."

THE HERO OF THE HAYSTACK.

In many missionary gatherings during the year of 1906 the name of Samuel J. Mills will be mentioned as the foremost of the group that gathered under the Williamstown haystack a hundred years ago. It was Mills, as the accounts of the meeting agree, who proposed to his companions the idea of sending the gospel to the benighted portions of the earth. The story of that meeting has already been told in these columns and is in process of retelling in many missionary gatherings. But it may not be remembered by all who know the story that the man who suggested the sending of the gospel to the heathen was not permitted to share in the enterprise which he helped to establish.

Samuel J. Mills was born in Torrington, Connecticut, April 21, 1783. He was a son of a minister and of a mother who said of him in his infancy, "I have consecrated this child to the service of God as a missionary."

He was graduated from Williams college in 1809. The memorable haystack meeting occurred in his first year in college, and bore immediate fruit in a society "To effect in the persons of its members a mission to the heathen."

In 1810 he entered Andover Seminary, with Hall, Newell, Judson and Nott, with whom he united in the memorial which led to the organization of the American Board. But he did not become a foreign missionary. The reasons, which were entirely honorable, need not here be enumerated. But his real work in the ministry was as a home missionary.

On July 2, 1812, he set forth from

his home on horseback, on a mission to the southwest, and arrived in Nashville as Andrew Jackson and his fifteen hundred Tennesseans were making ready to go down the river to fight against England. Among the sick and wounded of these same men he ministered later, after the battle of New Orleans, as well as among the British prisoners.

The Kentucky troops had not a single chaplain and those from Tennessee were in great need of guidance. "Old Hickory" welcomed the young preacher and offered him free transportation with the army. The officers were courteous and contributed to the Tennessee Bible Society, for which Mills made a plea. To New Orleans, then by no means a pious place, Mills went and organized the Louisiana Bible Society and inaugurated many good influences.

He rode home through Mississippi and Georgia and along the Atlantic coast, and between 1812 and 1815 visited nearly every state and territory in the union as it then was; forded streams, forced his way through cane brakes, slept in the open air or on the decks of flatboats, and every where preached, comforted, inspired. His reports in the Connecticut Evangelical Magazine did more than all other influences combined; as some affirmed, to quicken the conscience of the east toward the need of the new southwest and to turn the thoughts of promising young men toward the ministry.

Through these reports he was led into a work of more than national dimensions. In his hope for emancipation he visited Africa, to find a place where the colored people might be colonized, but died on shipboard and was buried at sea, off the west coast of Africa, June 16, 1818, at the age of thirty-five.

It was a short life, and the later work of the young missionary has probably been forgotten by a majority of those who honor him for his part in the haystack meeting. But it will be well to remember, when the name of Mills is honored in scores of assemblies in this centenary of his historic meeting, that he whose faith gave the first organic expression to foreign missions in America wrought also a memorable work for his own land, and all within the compass of a few short years.—Youth's Companion.

BRO. W. W. HOWARD RETURNS.

After having been to the great state of Texas, and, as Dr. Crumpton says, "repented," I have returned to Alabama, not to rest, but to take up the work in the state I love so much, and in which I have so many dear friends. We came to take up the work at 66th Street church, East Lake, on last Tuesday, and found the good sisters had a sumptuous dinner prepared for us; after a hearty meal went to our home, accompanied by one of the ladies, who rendered valuable assistance in getting everything in order. Two young ladies prepared a good supper for us, and they and their brother made the evening very pleasant for us. A great storm struck us that night, when forty or fifty men, women and children came in on us heavily laden with good things that the dining table would scarcely hold them, and when the handsome lamp they brought was lighted, we found that it was not an ill wind that had blown so many good things our way. The children added much to the pleasure of the evening by singing "We Are Little Missionaries." This is a great people, generous and kind, and they have endeared themselves to us by their cordial greeting, and we find no words to express our appreciation. This church has made great progress and there is a bright future for 66th Street Baptist church. There are no better people nor larger field in this district. You may expect to hear from us. Fraternally,

W. W. HOWARD.

East Lake.

THE TICHENOR MEMORIAL FUND.

The sending of boxes to the frontier missionaries has long held a warm place in the hearts of our women. This work has grown from year to year. No longer do we make appeals; it is a delight to minister to the comfort and needs of these faithful missionaries. This year the calls for frontier letters have been greater than the supply, and we have not been able to furnish letters to all desiring them.

Along this line of work is another object which greatly appeals to our hearts. "The building of houses for homeless churches." The Central Committee at its last meeting decided to call upon the societies in our state, especially those not sending boxes, to make a generous offering for this work, in order to complete the Tichenor Memorial. The Woman's Missionary Union proposed to raise \$20,000 for this fund; more than half of this sum remains to be raised. We call upon the women of our state to observe Thanksgiving day and bring in gifts worthy of this cause, remembering that long after the giver has passed away "the benediction will still be working but its glorious purpose."

It has been suggested that those societies not sending boxes send money amounting to one-third of the value of box. For instance, if your box last year amounted to \$60, send \$20 in cash to the Tichenor Memorial fund.

The Tichenor Memorial is a part of the Church Building Loan fund. By means of this fund many weak churches on the frontier or in crowded cities are enabled to build houses. Money thus invested would return from one field and seek out other struggling churches, ever going on in its blessed mission. "Upon his death bed the homeless churches of his people burdened the mind" of dear Dr. Tichenor. Let us have a share in completing this fund and honor the memory of so great a man.

MRS. L. F. STRATTON,
President Central Committee.

MISSIONS ON THE FRONTIER.

I Love the West.

I love the west, the new, new west;
Her veins new blood is flushing;
New homes, new towns, new cities
rise;
From every land beneath the skies,
New life to her is rushing.

I love the west, the Christless west;
My heart goes out in sorrow,
To miners' loggers, ranchers' camp,
To thousands hearts without God's
lamp—
Oh! dark must be their morrow.

I love the west, the Christian west;
God bless the sons and daughters
Who hasten there, God's word to take,
Who spend their lives for His dear
sake,
Who sow beside all waters.

I love the west, the coming west,
When all our land adorning,
The sun of righteousness shall rise,
And luminate the western skies;
Oh, usher in the morning."

The Frontier a Source of Wealth.

From these frontier settlements rivulets of wealth find their sources. These gather into great streams and flow on to the eastern cities and towns, keeping the wheels of the factories moving and making it possible for eastern men to grow rich and to gather about them all the luxuries and comforts known to modern civilization. Stop for a single year the stream of cattle, hides, wool, lumber, wheat, gold and silver that comes largely, if not wholly, from our western frontier, and the business of our country would be ruined. But more important still, these people are American citizens, and these distant communities will, ere long, have a great, if not a controlling, influence in shaping the destiny of our whole country. What our

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—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.
Leader Young Woman's Work—Mrs. J. W. Vesey, 4804 10th avenue, Birmingham.
Secretary—Mrs. D. M. Malone, 736 S. 29th street, Birmingham.
Treasurer—Mrs. N. A. Barrett, 7900 Underwood avenue, East Lake.
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Recording Secretary—Mrs. T. W. Hannon, 431 S. McDonough street, Montgomery.
Advisory Board—Mrs. Charles A. Stakely, Montgomery; Mrs. S. A. Smith, Prattville; Mrs. George M. Morrow, Birmingham; Mrs. D. H. Montgomery, Woodlawn; Miss Birdie Ethridge, Avondale.
(All contributions to this page should be sent to Mrs. D. M. Malone.)

country needs is good citizens in the best sense of that term. A citizen, to be good and safe needs at least two qualities in his make-up; he must have an enlightened common sense and a conscience.

The Opening of "The Beautiful Land"—Oklahoma.

It would have been hard to have devised a worse way to open a new country. Thousands of people—strong, weak, the poor settler, the speculator, the gambler—were all here, man and wife and splinter on her on responsibility. All waited for weeks on the border land. At last the time came and the gun was fired and in confusion wild as a Comanche raid, the great rush was made. Many sections being claimed by two and three parties, the occasion had its comic side and more that was tragic. Thousands went in on cattle cars and as many more filled common coaches inside and out and clung to the cow-catcher of the engine. In places wire fences were on either side of the railway, and men in trying to get through them in a hurry, often reached their land minus part of their clothing.

In one case a portly woman, taking the tortoise plan of slow and steady, reached the best section, while the men still hung in the fence like victims of a butcher-bird. It is said that one young woman, who made the run on horseback, that reaching a town site, her horse stumbled and she was thrown violently to the ground and stunned. A passing man jumped off his horse and sprinkled her face with water from his canteen, and as she revived the first thing she said was, "This is my lot." "No, you don't," said the man. But to settle it they went to law and the court decided in favor of the woman, as she struck ground first.

Among much that was brutal and barbarous some cases of chivalry were noticed. In one case a young woman was caught in a wire fence and two young men went back, helped her out and allowed her to take her choice of a section.

Minute Man on the Frontier.

Early Homes in Oklahoma.

When the territory was first opened to settlement most of the people lived in dugouts. A missionary says:

"You ask what a dugout is like. Well, dig a cellar or cave in the side of a bank, with an entrance at lower end for door; have a ridge log lengthways of cave; lay rails or poles crossways from ridge to the ground; put on some hay, then cover with earth and you have a dugout. It also makes a cyclone house, as it is in reality only a kind of cave and safe from storms, as it is only a little higher than the rest of the ground. Then there were some who had cabins. In the older part they are now getting better houses, but still on the frontier there are plenty of dugouts, sod houses and cabins, but the people are kind, hospitable and most of them welcome the missionary and will share what they have with him. Many a time have I lain wrapped in a blanket

on the ground in a dugout and slept sweetly. Have held some choice meetings in some and realized that God was with us, for sinners were converted and brought to Christ."

Messages from Indian Territory.

Varied Labors—Our district, for my wife works with me, comprises an area of about 3,000 square miles and includes the great McAlester mining district and also some of the finest agricultural lands in the west. The undeveloped wealth of this district is immense beyond calculation and its development is now but just commenced. In this coal district, which is about twenty miles long by ten wide, there are some 50,000 people, and they are from almost every part of the world. We are doing both Home and Foreign mission work here all the time. In addition to the work among the mining people, however, we have a great stretch of territory that is sparsely settled, the people very poor and opportunity to hear the gospel of Christ is by no means what it ought to be. My work is to visit the stronger churches in my district, lay the work before them and urge contributions to the work, go among the weaker churches and assist them to get pastors, build houses, hold meetings for them and do and perform all other acts and things that will do them good and advance the cause, and last but by no means least, to go into the settlements where there are no churches, and sometimes where but few want any church, and there hold meetings and build up churches.

In the outlying districts here the houses are very poor and accommodations very scant. Traveling for weeks at a time through these parts we suffer many privations, but when we have a great outpouring of the Holy Spirit in the salvation of souls our hearts leap for joy and we forget all our sufferings."

Among Indians.—My field embraces about 100 square miles. In it there are a great many Indians. There are four different tribes represented in my field—Osages, Delawares, Cherokees and Creeks. I preach to some of all of them. They are a splendid people to preach to. I have been among the Indian people for nearly seventeen years. I have baptized 300 of them and 1,500 of the whites. I have received 200 into the church since the 26th of last November, 35 Indians. This is a great and needy field. The country rapidly changes. Thousands of people are coming here every month and the demands for faithful service are more urgent than ever before. We are trying hard to supply the demands. We need help in everything that will make the work go.

Changed Conditions.—I have been living in this country since 1875, having come here when I was but a small boy. Thirty-one years ago the Indian Territory was a wild, desolate place, but the good Lord didn't forget us even here, but sent His servant to tell His love for us. I was converted and

joined the Baptist church at the age of sixteen; was ordained to the full work of the gospel ministry in 1899. God has blessed my labors and I am able to do better work each year, for which I thank Him. I am pastoring one town church for half time and two country churches; have just closed a meeting with twenty-one additions to the church. There has been a great change in this country since I came, thirty years ago; then not a white school or church in the territory west of the Santa Fe railroad from Texas to Kansas. Churches and schools now dot the entire country, but how great is the need of enlarged plans for God's cause!

"Faithful Unto Death."—I have a nice little church in Indian Territory of about half a hundred members, in a railroad crossing of about 1,600 inhabitants. They are poor, of course, and only pay me a small amount. Everything here is high. For instance, we pay \$13.50 rent per month and only have a house with four little rooms. The climate is hard on people coming here from healthy places in the states as we did, but since burying our little children here, this is the dearest place on earth to us. We mean to spend our days with the people of Indian Territory. We have shared for fourteen years their trials and we expect to share the triumphs of the new state, and when the blessed Christ whom we serve says it is enough, we want to be buried beneath its peaceful soil with our sainted dead. I have preached here on a salary of \$110 per year and the clothing aid. I have done that when the children were alive and the family larger than now. I preached in the country and could wear most anything then and live most any way. But now it is different. In these towns they are very starchy and if the preacher does not "dike" up and look pretty well, they put him down as an old mossback and will not notice him. With statehood a brighter day is coming and we rejoice and take courage.

"JUST A LITTLE."

Grape-Nuts Worked Wonders For An Unfortunate Woman.

"At last I was obliged to sit all day at a sewing machine in a factory," said an English lady who was once well and happy, but whose circumstances changed so that she was compelled to earn her living.

"I soon suffered dreadfully with indigestion, some days thought I would die from acute pain in front of the waist line. I took about everything for indigestion without any permanent relief; tried starvation, but suffered just as much whether I ate anything or not.

"Curiosity caused me to try a package of Grape-Nuts food for a change. Then I got a second package and began to use it regularly. What was my surprise—bowels became regular, no more headaches, piles troubled me less frequently and best of all the stomach trouble was gone entirely. I wanted Grape-Nuts for luncheon as well as breakfast—seemed as if my system craved what was good for it.

"Every one in the family has taken to eating Grape-Nuts. They said I ate it with so much relish they thought it must be very good—and so it is.

"My little girl has gained five pounds since she started eating Grape-Nuts—in about three months. I think every one, sick or well, should eat Grape-Nuts at least twice every day." Name given by Postum Co., Battle Creek, Mich.

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

BEAUTIFUL

The following is an extract from the sermon of Rev. J. W. Kramer, of the Vermont Street Baptist church, delivered on the morning of Sunday, October 7th. The pen picture and the words we considered so beautiful that we prevailed upon Rev. Kramer to allow us to publish it, also his picture: THE GRANDEST SIGHT I EVER SAW.

I have seen an orator with a tongue of fire make men think his thoughts, obey his commands and follow his ideals; I have seen his hearers hold to their seats to keep from fighting, going or doing. I have seen the warrior with his face scarred and disfigured with shot and shell, garments frescoed with the blood of the slain, receiving the huzzas of applauding admirers. I have been in crowded cities where the masses seem to be in a wild race for a few handfuls of golden dust and worthless bits of tinsel, and I have stood where the voice of man never penetrated, in a cave where the darkness could almost be heard, seen and cut with a knife. I have seen almost an entire city become prey to laughing, sarcastic flames. I have seen the flames crack the very stone, melt the iron and go with their roar of victory to peaceful homes where men, women and unconscious babes slumbered on the lap of night. I have seen the dauntless firemen mount the quivering walls, and while the hissing forked tongues of hell beat him back time and again, from the jaws of the monster, scorched and bruised, he brings a loved form.

I have seen the earth hushed to sleep by the voiceless choir of the night, and I have seen it tossed, rocked and kicked about as if it were a babe's toy; I have seen it stagger as a drunkard and tremble as Mount Sinai, and like ten thousand volcanoes turned loose, I have seen it go on its march of destruction. May I never see it thus again. I have seen the on-com-

A Pen Picture by Rev. J. W. Kramer



ing storm; I have heard it shout de-mountain with its roots wrapped about floor of the house of many mansions, and saw it flash out the gleamings of flame to the rocky mountains and the unfathomable ocean; I have seen its lightnings fight each other and dance with intoxicated glee over the sobbing heavens, writing with its fiery finger the power of God on the midnight darkness. I have heard the eter-

nal growl of its thunder, as though its wrath could not be pacified; I have seen the wings of the wind encircle all living things, and the waves of the ocean lift up their hands in vengeance. I have looked at the blue dome of the heavens and the under-immortality; I have looked upon the earth's center; I have seen its snow-capped head receiving the caresses of the sun and standing there as a

stepping stone for the feet of the Almighty. I have heard the birds of the tree make divinest music. I have seen the quiet lily in the valley and the green-blade of grass whose colors God's hand did paint; the fields gilded with the tints of autumn, the distant star come out of its indistinctiveness, the ocean rocked in its hollow bed, and from the Atlantic to the Pacific, from the lakes to where Penobscot's murmurs lose themselves in ocean's roar, in a land where the mocking bird sings and the magnolia blooms, I have heard all seen and unseen things declare the glory of God. I have seen the sun as it peeped from behind the peaks at Asheville, bowing to the far way landscapes and throwing kisses of love to the clear sky, opening the treasuring vaults of the day, until wild vine and roadside, voiceless valley and screaming eagle, crystal lake and dancing stream, thornless flower and shimmering light, man and beast, were as happy as Jacob's descending and ascending angels as they flashed back the sunlight. And then I have seen Aid Sol look westward, but leave a trail of light behind to guide weary pilgrims home, and cause all of God's hidden stars and lingering lights to go on dress parade, led by the soft rays of the moon and followed by the twinkles of the Milky Way.

But the grandest sight I ever saw was a blue-eyed darling nestling in a mother's bosom listening to a story its childish mind could understand. Then I have seen her eyes of love weep tears of joy as she kissed the innocent lips, then kneeling on his little bed with quivering lips breathed out his first lesson in theology:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

That was the grandest sight I ever saw. I doubt not but what the angels hushed their harps, the songsters of the sky lost their chords and floral hill and highland of glory caught up the refrain, while God and heaven smiled.—Quincy Press.



BEER MAKES DRUNK.

The Montgomery Journal of September 18th, in the form of a news item, spread the following headlines, "Beer is Not an Alcoholic Drink."

To satisfy myself in my opinion that this statement was absolutely false, I first went to people who knew by actual test, or by getting themselves repeatedly on the outside of this diabolical tap-room product, and in each case even their answer came without hesitancy, "The statement is a lie."

Now the editor of this widely-circulated paper, "the official organ of the city of Montgomery," must have been imbued with the so-called "non-alcoholic" "unintoxicant" or else hid his conscience behind the "almighty dollar" to have permitted such a misleading statement, even in an advertisement, to come under the eye of Christian Alabama through the columns of the Journal.

I am glad the author of this statement was not in the civilized country of America. It is the production of our Dr. E. Struve, of Berlin, who asserts, "The specific characteristic of beer is not in its alcoholic property." I say extract the alcohol from it and the breweries would be eliminated by the score from natural consequences. Let us hope that our big daily papers will sweep their skirts of such misleading advertisements.

A JOURNAL READER.



CHILTON COUNTY ASSOCIATION.

The Chilton County Association met in its annual session with Pilgrim's Rest church on Wednesday, October 17, 1906. The devotional service was conducted by Rev. P. G. Maness. The soul-stirring hymns and the earnest prayers which ascended from our hearts made it a sweet hour of preparation for the work of the association proper. On account of disagreeable weather all the churches were not represented. Rev. P. G. Maness was re-elected moderator and Brother W. H. Shaw was re-elected clerk. Brother Maness has served in this capacity two years. He presides with ease and dignity. Reports on the various subjects were all ready to be submitted to the association. They were read and thoroughly discussed and adopted. Many interesting and profitable speeches were made during the association. Our beloved editor of the Alabama Baptist was among our visitors. He was earnestly representing the great paper for which he has done so much. We appreciate his sincere work and pray for the advancement of this great cause. Rev. J. W. O'Hara, of Montgomery, was also a pleasant visitor, representing the mission work for Brother Crumpton. The next session of Chilton County Association will meet with Shiloh church.

JEROME WILLIAMS.

FRANK WILLIS BARNETT
Editor and Proprietor.



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Corresponding Editor
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MISSION SCHOOLS IN FOREIGN LANDS.

Rev. C. E. Wilson, B. A., secretary-elect of the Baptist Missionary Society, in discussing "Higher Education in Missionary Colleges" at the Nashville Student Volunteer Convention, said he meant by the term "Missionary College" an institution maintained as a missionary agency, either (1) to bring the benefits of Christian culture to non-Christian youths, with the hope of influencing them and their community in favor of Christianity; or (2) to develop the powers of converts and the children of converts, with a view to their increased usefulness as leaders of society, and especially as Christian workers.

A great deal of controversy had waged round these institutions for higher education on the mission field. He hoped the controversy had worn itself out now. It was about time that they all recognized that there was room for every kind of method which godly and consecrated men and women had employed for witnessing to Christ and saving souls. Given the right men, the right methods would follow in due course. It was equally certain that, however perfect the organization might be, if their men were not filled with the Spirit of Christ no good result would follow.

Passing to the advantages and disadvantages of these missionary colleges, he said we gladly recognize the joyful fact that such work as Dr. Duff's has been blessed of God to the true conversion of students who, in their college classes, have come under the influence of Christian men, and through them under the sway of the Gospel truth. At the same time we have to sorrowfully admit that the number of conversions that can be directly traced to educational work is very small indeed. On the other hand, Mr. Wilson said, there can be no doubt that a sure and quiet leavening of the Indian mind is going on today, and to the missionary colleges that was to a large extent due. Perhaps one of the most important functions performed by these institutions was to keep Christianity from being thrust out of the universities.

Concerning religious work amongst the students, Mr. Wilson said nothing in India was more impressive than the accessibility of young men of the university class to Christian missionaries, and it ought to be one of the first endeavors of the Christian church to place evangelical, whole-hearted, earnest, scholarly missionaries in all the student centers of such lands as India, China and Japan.

Mr. Wilson said if you can not yourself give much time to itineration in villages or preaching in cities, you can multiply yourself by the number of your students, and do better work through their native minds and lips than you could directly by your own. You touch the solution of most of our great missionary problems there. The students of today will be the leaders of the church in twenty-five years' time. Who can say what changes will take place in India or China in twenty-five years, or how much will depend on the behavior of the native Christian leaders then?

Carey, of Serampore, Duff of Calcutta, Wilson of Bombay, Miller of Madras, are all well known names that at once suggest the educational method of modern missions. Institutions are maintained by the Christian missions with missionary principals and missionaries as their leading professors, offering the inducements of higher western education to Indian students, as a reasonably low fee or by scholarship, without any requirement in the way of religious profession; it being understood that all students attended the religious exercises of the college and the classes for Bible study.

The Baptist religion is not based on the unreasonable acceptance of priestly direction, but on intelligent faith in the Word of God, and Baptists can not expect to build up anywhere a strong Christian church without Bible knowledge. It is impossible to secure this to any extent without giving the power to read. Our missionary schools provide the best opportunity of laying hold of the young and making an indelible impression for good upon them.

PRACTICAL EVIDENCE.

It is a great deal easier for some people to say that they love the Lord than it is for them to so love the principles of honesty that they will pay in full all that they owe to a creditor. We have heretofore said in these columns that the people of the world care but very little what a professed Christian says in favor of Christianity, but that they do judge such a one by his general practices. There is scarcely anything which so utterly disgusts an unconverted person as to be defrauded, even in a small way, by one who claims to be a Christian, and we say that if one be a genuine Christian he will pay his debts. The following note recently appeared in print: "The collector of port today received \$15

from a man outside the United States, which the sender said was the balance of duties once wrongfully withheld by him. A year ago he had sent \$85, but further consideration had satisfied him that he owed \$15 more. He wrote: "This will settle the matter to my best knowledge. When it happened I was not a Christian, but now I try to live up to the teachings of the Bible and walk on the road to the 'Land of the Hereafter.'" That was certainly a practical evidence of the man's having undergone a change of heart and hence a change of life. It requires a large degree of brazenness in any one to profess before men that he is a Christian and yet practice dishonesty. He may make all of the plausible excuses that he is capable of concocting; he may say that he has had bad luck; he may declare that he would pay his creditors if he could collect from others what is due to him; but if he makes no effort to pay even a part of what he owes he gives proof that he is dishonest. A real Christian will not ask others to sell him goods without payment at the time, unless he can not possibly pay at once, or is sure that he will be able to pay very soon. Nor will a Christian make a promise to do a certain thing when he has no real intention to fulfill his promise. A strictly truthful person is exceedingly particular about the promises that he makes. He knows that a good promise is necessarily based upon pure truth. A promise which is founded upon a falsehood is hypocritical. There are far too many theoretical Christians in our churches. They are sound in doctrine, but are unsound in practice. In the day of final judgment the decisions will not be made on the basis of orthodox beliefs, but upon those practical issues which prove that the heart of the individual was either alive with Christ or still dead in sin.

THE CONFESSIONS OF OSCAR WILDE.

An extraordinary book has just been issued from the press. Its title is "De Profundis," and it was written by Oscar Wilde. It was composed, says Robert Ross, the author of the preface, during the last months of the writer's imprisonment, and was the only work he wrote while in prison and the last prose work he ever wrote. The famous "Ballad of Reading Gaol," says Mr. Ross, was not composed or even planned until Oscar Wilde had regained his liberty. With regard to the present work, the author wrote: "I do not defend my conduct. I explain it." That explanation is contained in brief in the following paragraph:

"The gods had given me almost everything. But I let myself be lured into long spells of senseless and sensual ease. I amused myself with being a flaneur, a dandy, a man of fashion. I surrounded myself with the smaller natures and the meaner minds. I became the spendthrift of my own genius, and to waste an eternal youth gave me a curious joy. Tired of being on the heights, I deliberately went to the depths in the search for new sensation. What the paradox was to me in the sphere of thought, perversity became to me in the sphere of passion. Desire at the end was a malady or madness, or both. I grew careless of the lives of others. I took pleasure where it pleased me and passed on. I forgot that every little action of the common day makes or unmakes character, and that therefore what one has done in the secret chamber one has some day to cry aloud on the housetop. I ceased to be lord over myself. I was no longer the captain of my soul, and did not know it. I allowed pleasure to dominate me. I ended in horrible disgrace. There is only one thing for me now, absolute humility."

The theory of old age pensions received a very substantial indorsement when Mr. Andrew Carnegie announced that he had established a fund of \$10,000,000 to provide "retiring pensions for the teachers of universities, colleges and technical schools in our country, Canada, and Newfoundland." Mr. Carnegie remarks that the consequences of failure to provide for superannuated or otherwise partially disabled teachers in most of our colleges, are grievous. "Able men," he says, "hesitate to adopt teaching as a career, and many old professors whose places should be occupied by younger men can not be retired." The fund is to be for the benefit of all institutions, "without regard to race, sex, creed or color," excepting those entirely or mainly supported by State or colonial governments, and "such as are under control of a sect or require trustees (or a majority thereof), officers, faculty, or students, to belong to any specified sect, or which impose any theological test."

A CURIOUS PERFORMANCE.

Admiral Togo recently made an address at Tokyo cemetery to the departed spirits of the sailors and soldiers who lost their life in the war. This address reveals in an impressive way the light in which the Japanese who serves his country regards sacrifice and death. The admiral said in part: "Looking back, we recall how, bearing the bitter cold and enduring the fierce heat, you fought again and again with our strong foe, and while the issue of the contest was still uncertain you went before us to the grave, leaving us to envy the glory you had won by your loyal deaths. We longed to imitate you in paying the debt to sovereign and country. Your valiant and vehement fighting always achieved success. This success had its origin in the infinite virtues of the emperor, but it could not have been achieved had not you, forgetting yourselves, sacrificed your lives in the public service. The triumph of today has been purchased by your glorious deaths, and your loyalty and valor will inspire our navy, guarding the imperial land for all time. We here perform this rite of worship to your spirits, and speaking something of our sad thought, pray you to come and receive the offerings we make."

Bishop Luther B. Wilson, in a great address before the Northern Minnesota Conference at Minneapolis, October 6, declared:

"When you issue a license you dicker with the powers of hell. It looks like putting the morality of the period on the bargain counter. It is like selling the honor of your boy and the virtue of your girls to the highest bidder. For \$500 or \$1,000 you sell to an enemy the right to batter down all the prosperity built up by the tariff, and all the advancement made through the public school. I was glad when they told me. The lid is on here every Sunday. We have a man who put it there and has kept it there. I am glad that all the forces which stand for righteousness have stood by him in the primaries which are past and will stand by him in the election which is to come. This means a step toward the great end. But there is more to follow. If you can put the lid on Sunday, you can put it on Monday. Go ahead and capture the next entrenchment, and the next and the next. The saloon is not the harmless thing it looks to be, but a blazing battery, firing constantly at every constructive institution. What we need is more iron in our blood to press on the fight until every stronghold is taken and the flag of victory floats triumphant over the citadel itself."

Archimedes, during the attack on Syracuse by the Romans, was, in reality, the prime mover in the defensive works that were being constructed. Many inventions were credited to him in his endeavors to save the city—among others the use of huge burning-glasses, by which the besieged set fire to the Roman ships whenever they came too close to the battlements. He it was who also invented the grappling hooks which were thrown on the ships from the forts above, and by levers raised the ships sufficiently to put them out of action. It is recorded, however, that during all these stirring scenes he did not neglect his mathematical studies, and when one of the mercenaries, a Gaul, came upon him after the capture of the city, he discovered him busy with his problems and killed him, in spite of the special orders which had been issued to spare his life on account of his great learning.

A FOREIGN MISSIONARY OPTIMIST.

It is said that in his early life that when Dr. Cleland McAfee chided Dr. Van Dyck, of Beirut, for not reporting more conversions and striking events in his work, the magnificent missionary and man straightened himself up and said: "Well, sir, if the church at home is always to be kept to its task by news of success and can not realize that we are out here on a long campaign which is not nearing its end, it had better call us back home." Later in life Dr. McAfee gave the following reasons for being a foreign missionary optimist:

1. Because he always wins who sides with God.
2. Because the church, really awakening, now at length is bound to fall in love with the will of its master once it understands it.
3. Because of the number of people who are now praying for the worldwide work.
4. Because of the quality of the men the foreign mission cause is commending.
5. Because of the fitness of the gospel to supply the greatest need of the world.
6. Because of the quality of the men the gospel is finding and making in heathendom.

"There are plenty of reasons for optimism. I like the first one best. It is God's business; he can not let it fall; it is our business, he can not let us fall."

It is better for us not to know who is the worse man in the church—it is fearful enough to know that judgment will begin in the house of the Lord.

The trouble with the churches today is too many people are using them simply as conveniences to further their social aspirations.

The church of God today lacks praying members. We have paying members, but we need more praying members, for a praying member soon becomes a paying member.

A majority of the Jews in the time of Christ differed from the Greeks and the Romans, because they believed in a re-urrection of the dead, that is a going up, while the Greeks, and the Romans believed in a going down.

In the United States there are about 18,000,000 milch cows, and very little of our dairy products are shipped abroad because the increase in population is greater in proportion than the increase in dairy products.

Dr. J. Wilbur Chapman announced at the General Assembly at Winona that more people had been converted during the last two years than had been converted during any other two years in the history of the world.

The greatest men, in moments of supreme experience, rose into the sphere of the invisible and eternal, and saw with open eye the great realities of the celestial world of which man is a citizen, and which a veil only hides from mortal sight.

The geologist who accompanied the British mission to Tibet reports that the country is strikingly poor in valuable minerals. The largest yield of gold was .28 grain a ton of gravel, and there was no trace of coal or indigenous gems.

In the sermon on the mount, in what is known as the "Lord's Prayer," which is not His prayer, but only the one that He taught His followers to use, not as a formula, but as a pattern, after this manner pray ye: "Our Father" and not "My Father," for brotherhood follows sonship.

The work of missions demands haste, but it can not be hurried. It calls for promptness, but it calls just as clearly for patience and permanence. We can not put the evangelization of the world into a time-table. God's "due time" is never known beforehand. His plans may rush like a falling meteor; or they may come without observation like the motion of the polar star.

The history of Jerusalem abounds with the story of sieges. In the 1,500 years which elapsed from the time when the children of Judah smote it with the edge of the sword to the time in which Christ foretold its destruction it was besieged 17 times. Twice it was razed to the ground and twice its walls were leveled. It holds the record for sieges.

Vice Consul General A. E. Ingram, of Paris, describes the French regulations concerning the sale of alcoholic drinks. It seems that the French people, who were formerly large consumers of light wines, are turning to stronger beverages, including absinthe, and the number of suicides caused by alcoholism is increasing in corresponding ratio.

The revised edition of Encyclopedia of Missions shows: Missionary societies have in all, 20,458 educational institutions of all kinds, with 1,051,466 scholars, compared with the immense population of the fields, these figures appear very small, but they bear a fair proportion to the number of Christian communities. Moreover, the propaganda of education is a rapidly expanding propaganda.

The latest estimate of the population of the world is 1,503,290,000. Of this billion and a half of souls, Asia has more than half, 819,556,000; Europe, 392,264,000; Africa, 140,700,000; North America, 105,714,000; South America, 38,482,000; Australia with Polynesia, 6,483,000; and the polar lands, 91,000. Europe has 104 persons to the square mile; North America, 13; Australia and Polynesia, 2. A very thinly settled world as yet.

The dead line in the ministry, as in any other calling, is the line of laziness. The lawyer can not use last year's briefs. The physician can not depend on last week's diagnosis. The merchant can not assume that a customer of ten years' standing will not be enticed elsewhere. And the preacher must be a live, wide-awake, growing man. Let him dye his brains, not his hair. Let his thought be fresh, and his speech be glowing. Sermons, it has well been said, are like bread, which is delicious when it is fresh, but which, when a month old, is hard to eat, harder to eat and hardest of all to digest.—Dr. A. J. F. Behrends.

THE BANKRUPTCY OF HIGHER CRITICISM.

"The complete wrong-headedness of the whole method of higher criticism," says Emil Reich, a Hungarian writer, "can not fail to be manifest to anybody who bases his judgments upon the true essence of the matter in dispute, and not upon mere externals." These words are used during the course of a trenchant article arraigning the whole school of higher critics, and more especially those of Germany, on the ground that their methods are antiquated, narrowly "philological," and lacking in historical perspective. The writer says further, in *The Contemporary Review*, February:

"Some of the latest samples of philological jugglery with which the public has been duped are too amusing to be omitted. If only read from the humorous standpoint, it is doubtful whether any book could afford a merrier half-hour than one of the latest achievements of Professor Hugo Winckler—two volumes in which he finally dissolves into myth the small portion of Jewish history which had been mercifully left to us. Listen a while and you shall hear how Jewish tradition is a mere flimsy plagiarism of Babylonian myths. Among the general massacre of Biblical personalities we can only mention a few of the victims. What person has hitherto been more historical than Joseph? But to Professor Winckler he is an obvious astral myth, for in the forty-third chapter of Genesis, verse 5, does he not come at noon? And is not this clear enough proof that he is a mere personification of the sun? Besides, if we are disposed to doubt, we must recollect that Joseph dreamed that the sun, moon and eleven stars bowed down to him; and who should they bow to save the sun? Joshua, too, is the sun. For he is the son of Nun, and does not Nun, being interpreted, mean fish? And does not the sun at the spring equinox issue from the constellation of Pisces? What could be more conclusive? Besides, does it not amply explain why Joshua's companion is Caleb? Now Caleb is Kaleb, and Kaleb is Kelb, and Kelb is a dog. So of course Caleb is clearly put for the dog star Sirius."

This example of "philology run mad" leads to a statement of the "utter misconception" of the higher critics in regard to the fundamental issues at stake.

The above is not taken from a religious paper, but is an extract from the *Literary Digest*. We publish it simply to show some of the foolishness which in these days is parading itself as the higher learning.

"CACOETHES SCRIBENDI."

Oliver Wendell Holmes must have written the following after listening to an editor's woes or fresh from the reading of some poem submitted to the gifted author for correction and revision:

"If all the trees in all the woods were men;
And each and every blade of grass a pen;
If every leaf on every shrub and tree
Turned to a sheet of foolscap; every sea
Were changed to ink, and all earth's living tribes
Had nothing else to do but act as scribes,
And for ten thousand ages, day and night,
The human race should write, and write, and write,
Till all the pens and paper were used up,
And the huge inkstand was an empty cup,
Still would the scribblers clustered round its brink
Call for more pens, more paper and more ink."

In spite of which we want the brethren to send in news items and occasional short articles.

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

The close personal friendships of the pastor are his best hold on his people. He has power in the pulpit, to be sure, and his "announcements" and "circulars" have their influence. But he inspires most those whom he loves most, knows best, and sees oftenest. This is the power of the pastorate. To know individuals, to love them, to seek their highest good in the private ways of friendship—this is to inspire other lives. The pastor who is a "friend" of the true type holds power.

A noteworthy instance of practical philanthropy is the plan of Mr. Henry Phipps to invest a million dollars in model tenements which are to be built in the crowded districts of New York City. The scheme not only proposes to furnish clean and attractive homes, with pleasing surroundings—so far as these can be controlled—but provides that all the net revenue shall go into a fund to be used in the erection of additional tenements which shall be similarly managed.

Apis, the Bull of Memphis, worshiped by the ancient Egyptians, was supposed to be the image of the soul of Osiris, the creator, the principle of good and the foe of evil. There were many signs necessary for an Apis, as, for instance, spots in the shape of a triangle on the forehead and a half moon on the breast. If such an Apis was discovered, it was led with rejoicing into Memphis, where it was carefully tended, and after its death buried with great pomp and costliness. He was zealously worshiped and was supposed to utter oracles, as he was looked on as the second life, or the son of Pthah, the soul or image of Osiris, born of a virgin cow. After his death he became Osiris-Apis, or Serapis.

The only progress that is worth anything in Sunday school is in conviction of truth, loathing of sin, surrender to righteousness, and the application of Sunday school study to week-day life in kitchen, shop, day school, parlor, street and playground. The true pastor impresses his people more and more with these realities of life. The Sunday school room may be small, poorly equipped, and without decoration. But the pastor's earnestness may transform that room into an ante-chamber of heaven. The pastor who knows this and illustrates it "inspires to progress in Sunday school work," and the upward glance may almost any day reveal the open gate and a "cloud of whiteness." No, this is not "impracticable." It is the only "reality!"

In a notable statement touching his campaign plans issued October 16th and addressed "To the members of the Prohibition, of the Independence League and of the Democratic party and to the officials thereof," Attorney Moran, who seeks the high office of Governor of Massachusetts, dismisses his campaign managers, committees, etc., and says that he has no further use for press agents and then confounds politicians with this fearless declaration:

"I may from time to time speak when invited at your rallies with the express understanding that I am free from all connection therewith as above outlined. No campaign funds should be accepted from grafters, from corporations, their agents or attorneys, from stock brokers, from horse racers or pool sellers, from breweries, liquor distillers or liquor dealers, or from any person or combination of persons liable to have a personal interest in legislation."

"America can only claim credit for evolving two distinct types of animals," said Professor Carlyle, in discussing matters connected with the experiments to be made. "These are the trotting horse and the fat hog; all other styles and species of animals have been imported, including all the breeds of beef and dairy cattle, sheep, hogs, horses, etc. These imported types naturally deteriorate in this country when they have been removed from their usual environments and the conditions under which they flourished. What this country must do if it keeps in line with the basic principles of stock raising is to create new breeds eminently adapted to our own conditions. We believe we have conditions in the west especially favorable to the production of high-class stock—high altitude, rich grasses, excellent climate and other advantages."

A few years ago Jacob A. Riis collected figures which showed that about one-third of the people of New York City were dependent upon charity at some time during the eight years previous to 1890. The New York State Board of Charities reported that 29 per cent of the people of the State of New York in 1897 found it necessary to apply for relief. In the borough of Manhattan 60,403 families were evicted from their homes in 1903. This is about 14 per cent of the total number of families. During the year 1903 in Boston over 136,000 persons, or 29 per cent of the population, were aided by the public authorities alone. It is estimated that 326,000 persons were aided through private charities. And there are only about 606,000 persons in Boston.



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IN MEMORIAM.

In the death of Augustus M. Fuller our neighborhood has sustained a grievous loss. He was unpretending in demeanor and as modest as a woman, and therefore did not pass generally for anything like his true worth and real manliness.

He was born July 8, 1845, in Meriwether county, Georgia, and while Guss was a boy his father moved to Russell county and here near Seale, Guss passed all his subsequent life. He died on the 19th of September ult. of heart failure. For some months he had been feeble, but not suffering with any acute sickness. His friends hoped that with his usual temperance and careful living he might be spared for years to come. On the afternoon of the day named he was in his plantation looking after some cotton picking, and while there a heavy and threatening cloud came suddenly up. He ran a few hundred yards for shelter in a cabin. After entering the cabin he sat in a chair a few minutes, when an attack of heart failure caused him to fall over from the chair, and in a few seconds he was dead.

He was a man without guile or malevolence, true and faithful to his ideas and convictions of duty and conduct. He was an industrious, diligent man, attending closely to his own business and interposing with that of nobody else—a safe, stable, orderly citizen, an exemplary, good neighbor, steadfast and unwavering in mind and action; his friends where he stood when the good and the right were for decision, and whenever friendship called for support or help he responded at all seasons with his generous and kindly offices—altruistic and disinterested, his adoption as true as hoops of steel.

Some years he was at one time anxiously concerned about his religious condition, and in the retired precincts of his country home he turned his mind and heart to the true testimonies and blessings of Christianity. He found gracious forgiveness and abiding peace which proved to him an enduring solace to all the troubles and trials of buffeting life. Living in the country he postponed from time to time joining the church, and so failed to do so; but his nearest friends know of this epoch and event in his life and are well assured that he continued faithful, and that when in the valley and shadow of death he knew no fear and no evil befell him, for "the everlasting arms" were about and around him.

He left surviving him the family of his deceased brother, Wiley Fuller, in the state of Texas, and his sister, Miss Emma F. Fuller, who has lived with him through all the years that have come to them and gone. She has the condolence and sympathy of many friends in her great loss and sorrow.

Death has of late too often, as appears to us; stalked among us for his sheaves, here and there, and it seems within the last year or so he has stricken down and slipped away more greedily than usual in so short a time the priceless exponents of our worthy and representative citizenship. Among those who have gone from among us and whom we feelingly miss there were none of heart truer or more gentle, of manhood more sturdy, of soul more faithful than Guss Fuller.

Farewell, Guss! Light and green be the turf above you in the quiet cemetery in Villala. May God give you rest after life's fitful fever!
A FRIEND.

Ragland, Ala., Oct. 19, 1906.

On the 9th of October, 1906, sadness came to the home of Mr. and Mrs. M. G. Watson—sad indeed, when the spirit of their dear, sweet babe winged its flight to heaven above. Little Tommie had brightened their home only seven months and some few days. He was indeed a very bright and lovable child and oh, how sad, so sad, to know we will not hear his voice again nor feel his loving caress. As papa and mamma look around the home they see so many

things to remind them of little Tommie. The vacant place can never be filled, but little Tommie, heaven can only appear brighter to us by you being there.

The soft touch of baby's cheek is now the waking dream of a bereaved mother. How badly parents miss him when preparing to visit grand parents, other kindred and neighbors. Can we ever be consoled when we return home from visits and see so many things to remind us of him? We commend the grace of God to the heart broken father and mother and two little sisters and one sweet brother. Weep not as those who have no hope and with trust await the day of resurrection in that beautiful morn when the dead in Christ shall rise we shall greet him on the other shore.

A FRIEND.

A SAD DEATH.

On the morning of September 27th, when the storm raged so wildly along our coast doubtless many brave and noble souls without a moment's warning met a watery grave, but among them none could have been found braver, nobler or truer than the gallant Captain Richard Terry. His boat was in the harbor and during the weary hours of the fearful night she bore up against the storm, but when the morning came her strength seemed exhausted. Captain Terry seeing but one chance for her safety, went out to cut the mast, but before he could accomplish this she went down and Captain Terry was never seen again. He was truly one of God's noblemen and was loved by our whole community, especially by the young. We looked forward each week with pleasure to his visit to our little harbor. He was in the vigor of early manhood, being only twenty-seven years of age. His heart was warm and tender. He was a true friend and it added greatly to his joy to gratify the wish of a loved one. He had learned the true meaning of life and found that it was worth the living. He not only bore the armor of Christianity, having been baptized into the fellowship of the Missionary Baptist church a few months before his death, but evidence of his regeneration could be traced in his patience, meekness and love for his fellow man. He won the esteem of all. Surely death loves a shining mark. His example is truly a worthy one for our entire community and our untimely loss is his eternal gain. He often told the writer he would meet her in heaven. This should be a comfort to his sister, brother and host of friends who mourn his death.

Our brother the haven hath gained,
Outflying the tempest and wind;
His rest he has sooner obtained
And left his companions behind,
Still tossed on a sea of distress,
Hard toiling to make the blest shore
Where all is assurance and peace
And sorrow and sin are no more.
MAGGIE A. COOK.

Resolutions adopted by the Woman's Missionary Union of Baptist church, Scottsboro, Ala.:

Resolved, That in the death of our sister, Susie Horton Gay, our union has lost one of its most faithful and devoted members, one whose hearty sympathy and ready co-operation in all our Christian work was an inspiration and help to us all. She was never happier than when ministering to the poor or distressed. We shall ever cherish her in loving memory. We offer our heartfelt sympathy to her bereaved husband, mother, children and relatives.

Resolved, That these resolutions be published in our county papers and the Alabama Baptist and that a copy be placed on our book of minutes. Mrs. H. H. Claybrooke, Mrs. J. C. Jacobs, Mrs. J. O. Lipscomb, committee.

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

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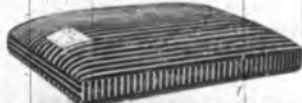
No dressmaker will do as much. The fact that I have been in this business twelve seasons, is sufficient evidence that I do as I say. Every coat I make is built on shrunken canvas, reinforced with French Hair Cloth so it must hold its shape. If necessary, felt padding is used to round out the figure. We do not make "skimped" back skirts, the kind so generally found in stores.

Each of my garments is the product of one man, is hand-finished and THOROUGHLY PRESSED by men with pains-taking care; no loose threads, no long stitches—every inch is carefully finished. Write to-day for my Style Book, big bundle of newest samples and simple instructions for taking your measure—ALL SENT FREE.

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- W. J. Parker, Thomasville 100
- E. S. Pipplin, Bigbee 5
- L. M. Richardson, Frankville 5
- Dr. T. Granade, Mobile 5

A. P. MONTAGUE.

A GOOD DAY AT MT. PINSON.

We had a great day at Pinson church on the third Sunday in October. I assisted the pastor, Brother W. S. Wyatt, in ordaining to the deacon's office, Brethren J. W. Dumas and J. T. Moore, two choice young men. Then we observed the Lord's supper, which was a delightful service. Then in the evening at three o'clock the pastor baptized two young men, one of whom joined that day. Besides this, the church gave me a handsome sum for state missions and quite a nice list of subscribers and renewals for the Alabama Baptist were secured and a cordial invitation to come again was extended to the visiting brother, which he will not be slow in accepting.—S. O. Y. Ray.

TWO QUESTIONS.

May I ask two questions jointly: What is our relationship to the negro? Second: What are we going to do with them as a race? Will we educate and Christianizing, or will we mob and demoralize both them and our government?—Rev. D. M. Elland.

Do you know what a "Lard stomach" is?

Indigestion promptly follows the use of lard as lard is made from hog-fat, and is greasy and indigestible. Some future day, when people are wiser and healthier, lard, for edible purposes, will be scarcely used; but, until then, we suppose people will continue to suffer from "lard stomachs."

The most perfect shortening in the world is *Cottolene*. It is a pure vegetable product, containing only pure, refined cotton seed oil and choice selected beef suet. It will make your food palatable, digestible, nourishing and healthful, which is more than any one can truthfully say of lard.

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Every good grocer sells *Cottolene*; and those who use it themselves, recommend it. It comes only in sealed, white pails, with a red label and band. In the center of the label is our trade mark—a steer's head in a cotton plant wreath. Do not accept a substitute. *Cottolene* is the original and only improvement upon lard as a shortening. It has no satisfactory substitute—except on paper.

Use one-third less. *Cottolene*, being richer than lard or cooking butter, one-third less is required. It is, therefore, economical.

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If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped-up feeling, headache, head noises, deafness, asthma, bronchitis or weak lungs, write at once for a trial treatment, then you will soon know its effect for yourself. The full treatment is not expensive. A regular package containing enough to last one whole month is sent by mail for \$1.00.

A postal card with your name and address, sent to Dr. J. W. Blosser, 352 Walton street, Atlanta, Ga., will bring you the free treatment and an interesting booklet about catarrh.

The State of Alabama, Jefferson County, Probate Court, Sept. 23, 1906.

This day came Susan O. Ellard and Eugene Ellard, administrators of the 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.

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.

DeKALB COUNTY ASSOCIATION.

DeKalb County (formerly Cherokee) Association met with Beulah church Tuesday after the second Sunday in October. Though the weather was very unfavorable, yet the good people, true to Sand Mountain hospitality, showed the spirits they were by the manner in which they entertained the messengers and visitors. Reports from the churches showed an advance somewhat over past years, though seven churches failed to be represented. Though we are very far below what we should be, the spirit of giving to missionary enterprises is growing among our people and we are trusting something noble will be accomplished within our bounds in the near future. If our people could see the need and attempt the establishment of a first-class school, such as the mass of the people need and could and, we believe, would build and maintain were the matter taken in hand by the right man, under the approval and assistance of the organized work of the state, in our humble opinion great development would soon result along all lines among us. It was quite gratifying to see the interest shown in education when that subject was being considered. Brother J. W. Doney represented the mission boards as he alone can do. Brother Stewart gave us an interesting report on the conditions, work and needs of the orphanage and the congregation gave him a nice contribution. Come again, brother, we will try to do better next year. With our association Sunday school map we tried as best we could to stir an interest for Sunday school work, especially among those who, year by year, report no school. In our associations, state and over the bounds of the entire convention one of the saddest conditions among us is a so great lack of Sunday schools. It seems to us something is vitally wrong when nearly one-half our churches can report no schools. Would I had space to say what is in my heart here, but I must desist. We have a Sunday school committee of four to attempt to better our condition another year. We will have a convention here at Collinsville Saturday before and embracing the fifth Sunday in December.

Should Brother Neal see this I hope he may make it a point to meet with us then. We are doing what we can to make it a success. We feel the need of a reform in our associational work. We consume too much time on formalities. We should remember always that we meet but once a year and that for business, and God's business, at that.

We should not consume half the day reading letters from the churches, but refer them to a committee. We should condense our speeches. We should not go home before the meeting adjourns, and last but not best, we should study to formulate the best plans for perfecting and promoting the work of our eternal King.

J. B. HAMRIC,
Collinsville, Ala.

A HOME WEDDING.

On the evening of the 4th of October, 1906, at the residence of the bride's father, Mr. Albert P. Johnson, of Jacksonville, and Miss Mary E. Reynolds, of Judson, were united in marriage, the writer officiating.

Mr. Johnson is a prosperous young business man of Jacksonville, Ala., and is a Christian gentleman of good standing in his community and is secretary of his Sunday school.

The bride is a daughter of J. H. Reynolds, of Judson, Ala. She is a beautiful young woman in both her face and her life. She is quite an amiable and popular young woman and an active member of the Sandy Creek Baptist church.

The many friends of this Christian young couple wish and expect for them a bright and useful future.

May the Lord guide and bless them.
A. S. BRANNON.



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FROM PHENIX CITY.

I accepted the pastorate of the First Baptist church here one month ago, and preached my first sermon as pastor the first Sunday in October. While I received an earnest, unanimous call from the church at Sanford, Fla., and was offered a larger salary than that offered here, yet I felt persuaded that the Lord would have me occupy this field, hence I came, and I have had no reason whatever to regret my decision.

My family arrived three weeks ago and we have been accorded a warm reception and princely treatment at the hands of our people. A more kind, hospitable, considerate people I have yet to find than I have found at Phenix City. And not only so, but the membership of the First church seems willing to co-operate with and to be led by the pastor rather than to dominate and dictate to him, as is lamentably the case in part, at least, in some churches.

On entering the parsonage we found it provided with up-to-date conveniences, such as electric lights and hydrant water, besides some furniture to be used by the pastor and his family. And, then, at the instance of our Ladies' Aid Society, our larder was well supplied with staple and fancy groceries, enough to last several weeks. God bless and reward these good women for their kindness. But thus far we have received naught but kindness from all.

I am beginning to get my work in hand, and am hopeful of succeeding measurably, at least, in doing so. But with a church of over 500 members, I am persuaded that it will be no easy task and take no little time to get the work well in hand. Our congregations have been large and attentive, besides there have been marked indications of pronounced religious interest during our services—not only among Christians, but others. I am praying and hoping for the manifestation of a deep work of grace among our members, and to the extent of my ability I am working to that end.

Some of our members are taking the Alabama Baptist, but not many. If ye editor will help me some, I think I might ere long double the list, at least, if not more. I send you an account of the meeting of our association just closed.

H. M. LONG.

EUFULA ASSOCIATION.

By M. B. Wharton, D.D.

We have just closed the best session of the Eufaula Association held in the last decade. It met at Louisville, Barbre county, a place of about five hundred inhabitants and one of the loveliest communities in the whole south. Some fourteen churches were represented and the reports showed a considerable increase over the work was re-elected moderator and J. W. done last year. Colonel G. L. Comer Watkins church clerk. Among the visitors we had Dr. Hamner, the Alabama Baptist man, and Rev. J. M. Anderson, representing Newton college, Dale county. The introductory sermon was preached by the writer, the missionary sermon by Rev. W. D. Wilkes, pastor at Midway, and able sermons were delivered by Rev. J. V. Dickinson, pastor at Clayton, and Rev. J. M. Anderson. The address of the moderator at the opening was a masterpiece on "Honesty." Several collections were taken during the session, one for missions, one on Newton college and one for the orphanage. Brothers Dickinson and Wilkes were newcomers into the association and made a magnificent impression, both of Brother Bunyan Davis' address on Sunday schools was one of the most attractive I have ever heard. He was reappointed Sunday school secretary for the association. Mrs. Gear's exhibition of her Sunday school class was the best specimen of primary instruction any of us had ever seen. Bro. Hamner made a fine impression and pleaded eloquently for his paper. The (Continued on Page 16.)



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Probate Court, Jefferson County, Alabama.
William H. Graham, deceased, Estate of.
Letters of administration upon the estate of said decedent having been granted to the undersigned on the 7th day of July, 1906, by the Hon. S. E. Greene, judge of the Probate Court of Jefferson county, state of Alabama, notice is hereby given that all persons having claims against said estate will be required to present the same within the time allowed by law, or that the same will be barred.
DOLLEY A. GRAHAM, f
Administratrix.

The State of Alabama, Jefferson County.

In Chancery. At Birmingham, Alabama, Fifth district, Northwestern Chancery Division of Alabama.

George R. Rockhold vs. Mary M. Rockhold.

In this cause it being made to appear to the register by affidavit of complainant that the defendant, Mary M. Rockhold, is a non-resident of Alabama, and her last known address is Dutch, Granger county, 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 Mary M. Rockhold, to answer or demur to the bill of complaint in this cause within 30 days after the 22d day of November, 1906, or a decree pro confesso may be taken against her, the said Mary M. Rockhold.

Done at office this 24th day of October, 1906. J. W. ALTMAN, Register.

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DEATH OF MRS. ASHCRAFT

At Selma on Wednesday morning, October 24th, the home of Mr. J. B. Ellis was filled with the sorrowing relatives and friends of Mrs. C. W. Ashcraft, of Florence, Ala. Beneath a profusion of flowers and the colors of the school she loved so well, lay the remains of the president of the Averett Memorial Association of Judson college.

Born in Orrville, Ala., June 5th, 1876, the youngest daughter of Mr. B. F. Ellis, Miss Zaidée was educated at Orrville and Marion, graduating from Judson institute. At the age of thirteen she became a Christian, being the first person baptized in the old Orrville church. On June 28, 1905, she was married to Mr. C. W. Ashcraft, of Florence, Ala. After a long and painful illness of three months, despite everything that love and the best medical skill could do, she died October 22 in that city, and the body was carried for interment in the family burial ground to Selma, Ala. The funeral services at the residence of her brother Mr. J. B. Ellis, were conducted by the writer, assisted by Dr. R. G. Patrick and the Rev. J. L. Rosser.

It is difficult to write of "Miss Zaidée" without what to those who did not know her will seem extravagance; Here was a beautiful and useful life. Handsome in person, attractive in manner, a charming conversationalist, bright and witty, a woman of culture and travel, possessing the rare gift of winning friends almost at first sight and rarer still the gift of keeping them, she adorned and shone in the highest circles.

To her parents and sisters she gave herself constantly in unselfish, loving ministry. Such service was not self-denial to her, and yet to an onlooker her devotion was marvelous. The baby of the family, when her brother and sisters left the home nest and established homes of their own she remained for ten years the idolized companion of her mother, the pride of her father and the sunshine of the home. The joys and sorrows of her sisters' families she entered into as her own, and in frequent seasons of sickness and dire need spent herself without measure and without stint for them. Had their children been her own flesh and blood she could scarcely have mothered them more completely. And yet this intense devotion to her own family circle did not narrow her life and sympathies. She had many old school girl friends whose friendship only increased with the passing years. She was a veritable Queen of Hearts. Her short visit to England five years ago was long enough to make conquests that added to her wide circle of friends, and though much sickness during her all too brief married life prevented her taking any large part in the church and social life of Florence, she was greatly and widely beloved there. In her death Judson college loses one of its most devoted and useful alumnae. She gave liberally from her purse as well as of her influence and labor and time to the school she loved so dearly.

Of her devotion as a wife it is not for me to speak, but I know that in this also she filled up the measures of excellence.

At every funeral one question, spoken or unspoken, is asked, "Is it well with his soul?" Sometimes we shrink from its answer and are even glad that we cannot pierce the veil that hides the unseen world. At this funeral there was no desperate clinging to a vague hope in the mercy of God, but a triumphant conviction that she is of those who have washed their robes white in the blood of the Lamb and have entered into the joy of the Lord, for she loved her Savior. He was the Lord and Master of her life. An earnest and diligent student of His word, she was a joy and an inspiration to her pastor, a spiritual descendant and now added to that blessed company of those women who labored with the apostle in the gospel and

Dull Backache

In women, young or old, is a sign of some womanly disease that requires immediate treatment. Nearly all diseases peculiar to women yield to the searchingly curative properties of that pure vegetable medicine

WINE OF CARDUI Woman's Relief

"I never felt better in my life," writes Mrs. Clara Smith, of Bidwell, O., "than I did after taking Cardui. My case was long standing female trouble, and I suffered great pain in back, head, shoulders and legs, but Cardui brought me relief."

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Write Us Freely describing symptoms and stating age. We will send you FREE ADVICE, in plain, sealed envelope and a valuable book "HOME TREATMENT FOR WOMEN." Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., S 2

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We want to impress every young lady who expects to get married the coming season, with the fact that Ruth keeps up with the times. We are showing the advance samples of the latest thing out in both wedding invitations and visiting cards. It is not too soon to give order for November delivery. One thing that we want you to remember, that you do not have any express to pay in addition to the price of the invitations, as is the case when you order this work done away from Montgomery. Engraved invitations as low as \$8.50 for 100; visiting cards \$1 for 100.

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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

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THE CARY ASSOCIATION.

The recent session of the Cary Association, held with Antioch church, was a meeting full of interest.

Reports from the churches showed that a gracious revival of the Lord's work had occurred in many of the churches and a gracious ingathering of souls has caused great joy in Zion's borders.

The contributions for general benevolence were greater than usual, although quite a number of churches have withdrawn from the Cary to join other associations.

We did miss so much the faces and helpfulness of Upshaw, Bentley, Stodghill, Heard, Culpepper and others who used to sit with us in council, but have gone to stand at other posts of duty. May God's benediction rest upon each of them wherever their lot is cast.

Elder W. T. Davys and J. A. Bell, both of Lineville, were re-elected by a unanimous vote, Brother Davis having served as moderator for more than thirty years and Brother Bell almost as long as clerk. The standard of Christian energy and aggressiveness is rising in the Cary.

How glad we shall be to have Rev. Frank Willis Barnett, our real good editor, and other brethren who love the Master's cause, to be in our annual gatherings.

J. R. CONGER.

whose names are in the book of life. Words fail, and even were it not so, the heart shrinks from spelling out its deepest feelings in words. This poor tribute of affection gives but poverty stricken expression to the love of many friends and especially to that of one who counts it a high privilege to have been for four years her pastor and had hoped for many years to enjoy on earth that love and friendship which he humbly trusts by the grace of God to renew in heaven.
RICHARD HALL.

JUDSON NOTES.

The Judson has enjoyed a great many excellent things the present session, but the best of all thus far are the lectures just delivered by Dr. John R. Sampey, of the Southern Baptist Theological Seminary on "Mountain Peaks of the Old Testament Revelation." There were seven studies given, in the following order:

- "Abraham the Father of Believers."
- "Job, the Prince of Sufferers."
- "Moses, the Lawgiver."
- "Samuel, the Teacher of Young Men."
- "David, the Man of Prayer and Song."
- "Elijah, the Reformer."
- "Isaiah, the Evangelical Prophet."

It has been the custom of the Judson for several years to have our best scholars to come at some time during the session and deliver lectures in connection with the Bible studies. Last year we had Dr. Sampey and his work was such an inspiration to us that his coming the present session was hailed with delight by all who heard him last year. We have been indeed upon the mountain tops and have been invigorated for our work. The lectures were full of information concerning the times in which each of these great men lived and were also full of spiritual power. It is the general opinion here that no man has ever visited the Judson whose work has been more appreciated than that of Dr. Sampey.

JUDSON'S ATTENDANCE.

It has not been mentioned through your columns the present session that the Judson has the largest attendance in the history of the institution. Two weeks before the opening of the school it became evident that we should have to turn away many students, and announcement was made that the rooms were all taken. While it has never been the plan of the Judson to work for great numbers, it seems now absolutely necessary to enlarge the capacity of the institution.

MRS. HAMILTON'S VISIT.

During the meeting of the Cahaba Association the Ann Hasseltine and Morning Watch Societies enjoyed a great treat and visit of Mrs. Hamilton. She spoke to the whole school about the great work which the women of the Southern Baptist Convention and throughout the world are doing for the advancement of the Redeemer's kingdom. The Ann Hasseltine is the oldest missionary society for women in the whole southland, and she congratulated them upon the splendid work they had already accomplished and appealed to them to be leaders in the missionary work. It is hoped that this consecrated servant of God will come again soon.

JUDSON REPORTER.

ISAAC BENTON.

Born April 24, 1818, died October 16, 1906—88 years, six months of age. Brother Benton was baptized into the fellowship of the Bethlehem Baptist church when quite young. He died within two miles of where his father first settled in Alabama. He had probably lived longer in Barbour county than any man living at the time of his death. He reared eleven children to be grown, all born in the house where he was first married. Three children and their mother preceded him to the other world, leaving eight to mourn his loss.

He has gone, but not forever. By and by we shall meet him in the better land.
PASTOR.

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WHAT JOY THEY BRING TO EVERY HOME

as with joyous hearts and smiling faces they romp and play—when in health—and how conducive to health the games in which they indulge, the outdoor life they enjoy, the cleanly, regular habits they should be taught to form and the wholesome diet of which they should partake. How tenderly their health should be preserved, not by constant medication; but by careful avoidance of every medicine of an injurious or objectionable nature, and if at any time a remedial agent is required, to assist nature, only those of known excellence should be used; remedies which are pure and wholesome and truly beneficial in effect, like the pleasant laxative remedy, Syrup of Figs, manufactured by the California Fig Syrup Co. Syrup of Figs has come into general favor in many millions of well informed families, whose estimate of its quality and excellence is based upon personal knowledge and use.

Syrup of Figs has also met with the approval of physicians generally, because they know it is wholesome, simple and gentle in its action. We inform all reputable physicians as to the medicinal principles of Syrup of Figs, obtained, by an original method, from certain plants known to them to act most beneficially and presented in an agreeable syrup in which the wholesome Californian blue figs are used to promote the pleasant taste; therefore it is not a secret remedy and hence we are free to refer to all well informed physicians, who do not approve of patent medicines and never favor indiscriminate self-medication.

Please to remember and teach your children also that the genuine Syrup of Figs always has the full name of the Company—California Fig Syrup Co.—plainly printed on the front of every package and that it is for sale in bottles of one size only. If any dealer offers any other than the regular Fifty cent size, or having printed thereon the name of any other company, do not accept it. If you fail to get the genuine you will not get its beneficial effects. Every family should always have a bottle on hand, as it is equally beneficial for the parents and the children, whenever a laxative remedy is required.

(Continued from Page 13.)

subjects of missions, education, state of the churches, etc., received ample discussion. It was an inspiring occasion. Hospitality was unbounded and elegant.

The association resolved to go next year to Clayton Wednesday before the fourth Sunday in October.

The lady workers were present in large numbers and held interesting meetings. The church at Louisville, under Brother Green, the pastor, is in a very flourishing condition. He has just resigned at Prospect and Ramah has called him for one Sunday. Louisville gets him now for two Sundays. Brother J. A. Seay has resigned at Southside Eufaula and Brother Spires has been elected as his successor.

Several ministers left us for the field during the year, among them Brother Bush, who went to Montgomery, and Brother N. C. Underwood, who went to Georgia. Men may come and men may go, but the cause goes on forever.

MEETING HOUSES NEEDED.

In new sections because the first denomination that builds the church seizes the key to the situation. A Southern general, asked the secret of his success, replied, "To get there first with the most men." Let us realize that the efficiency of the Baptists of the South would be greatly increased if a meeting house should stand at every place where it is now needed.

Older communities must adjust themselves to changed conditions. An old town takes on new life; it has electric lights, waterworks, splendid public school building. Every other denomination in town has a new, convenient, attractive house of worship. New people are moving in from all the surrounding country; most of them Baptists. Where are they going to church? Not around the corner on a back street to look for the old, dilapidated Baptist church, built years ago with reference to preaching only, without a baptistry, with no Sunday school facilities, poorly lighted and heated, cheerless and uninviting. The whole thing must be changed for Baptist life and perpetuity are in peril under such conditions.

If the women of the South will generously respond to appeals for completion of the Tichenor Memorial of the church building loan fund this year—a great forward step will be made in meeting the needs of both new and old communities.

WHO ARE ELDERS?

Dear Brother Barnett: Allow me space in your valuable paper to answer Brother John W. Stewart's question, Who are the elders? A person advanced in life and who, on account of his age and experience, is selected to fill some important office. In Jewish history the elders were persons the most considerable for age, experience and wisdom. Of this sort were the seventy men whom Moses associated with himself in the government of his people. Such also were those who afterwards held the first rank in the synagogue as presidents. In the First Christian churches elders were persons who enjoyed offices of ecclesiastical functions, and the word includes apostles, pastors, presbyters, bishops or overseers; hence the first council of Christians were called presbyteria or councils of elders in the modern Presbyterian churches (or societies). Elders are officers who, with the ministers and deacons, compose the sessions of the kirk and have authority to inspect and regulate matters of religion and discipline.

P. S.—My first attempt to answer any question or to write an article to any paper. If there is any criticism let us hear it; I may learn something.
—Rev. D. M. Elland.

Announcements SUNDAY SCHOOL BOARD SOUTHERN BAPTIST CONVENTION

OUR PERIODICALS

Enlargements and other improvements have been made for the incoming year. Send for samples and examine for yourself. There is nothing better or quite so good for our Sunday Schools.

THE B. Y. P. U. QUARTERLY

Has many special features. Doctrinal Lessons. Bible Study Lessons. Mission Lessons. Devotional Lessons. One of each for each quarter. Just the thing needed for our young people in their meetings.

SOMETHING NEW AND SPECIAL

An Advance Course of Study in the Ethical Teaching of Jesus, proposed by the International Lesson Committee for adult classes. This course, divided into twelve lessons, will be published in four pamphlets—one pamphlet each quarter containing sixty-four large 12mo pages, and for sale at fifteen cents single copy or twelve cents each for ten or more copies to one address, post-paid. The four pamphlets, when completed, will be issued in book form for permanent use. The lessons are being prepared by Dr. John R. Sampey, member of the International Committee and Professor in The Southern Baptist Theological Seminary.

SUPPLEMENTAL LESSONS

With January 2nd each succeeding issue, The Teacher and Quarterlies will contain, in addition to regular lessons, material for a full graded Supplemental Course. This will include denominational doctrine, memorizing scripture, and special Missionary Lessons, prepared on entirely new plan. Full information given in advance on request.

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