

# ALABAMA BAPTIST

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Established 1874: Vol. 42, No. 27

Organ Baptist State Convention.

Office, 2113 First Avenue.

BIRMINGHAM, ALA., OCTOBER 9, 1907

Published Weekly. \$2.00 a Year

## PARAGRAPHS.

The Tuskegee Association will meet at Concord church, five miles south of Notasulga, on October 15th. All parties coming by rail notify Robert Jennings, Tuskegee, Ala., R. F. D. No. 1, of the date of your arrival, and we will meet you with conveyance at Notasulga, Ala. Yours in the work, R. F. Stuckey.

I began a meeting at Harmony Baptist church on the third Sunday in September and lasted five days. Bro. J. S. Wood was with me from the beginning and continued through the meeting. He did all the preaching except two sermons preached by Brother J. M. Tucker, of Jericho. The Lord was with us. We had a glorious meeting; church and people revived. There were two accessions, one by letter and one by baptism. We have been made to rejoice in the Lord, saying bless the Lord; oh, my soul, and all that is within me; bless His holy name.—J. W. Haggard, Greensboro, Ala.

Have just closed a meeting with the Baptist church at Elora, Tenn. The meeting began under unfavorable circumstances, as it followed the meeting of the William Carey Association with that church and a downpour of rain. Yet we had some fine services. There were only four additions to the church, but the whole town seemed to be revived. Men took part in the meeting that had never taken part before. They all expressed a desire to see the meeting go on. I find that some of the Lord's best people are in Elora, and they are not all men, either. The ladies did their part in caring for the preacher, and I will never forget them. Rev. W. F. Merrell, of Elkwood, Ala., is pastor and is doing a good work there. We will move to Elora this fall. We expect to hear great things from them. May God's blessings rest upon them.—R. R. Brasler, East Lake, Ala.

I have just returned from a trip to South, Ala., where I visited, Castleberry and Pollard churches and accepted a call to pastor both churches. I found Brother W. J. Kay at Castleberry in the midst of a revival meeting. He organized a new field there and raised a good salary for the pastor. The state board is to be congratulated on securing Brother Ray as state evangelist. He is doing permanent work and is bringing things to pass everywhere he goes. The board made a good selection in securing Brother Ray for the work. Ministers who have no work or those wishing to change their work would do well to keep in touch with him. I have resigned my work here to take effect the second Sunday in October. I will leave this church without a pastor. This is a good place for a good man. God bless you, Brother Barnett; you have made the Alabama Baptist second to none as a denominational paper.—G. W. Lovell.



## GRATIFYING PROSPECTS.

At North Birmingham, Park Avenue, after having a revival of two weeks' duration, which resulted in much good, some souls saved, some luke-warm Christians restored and the membership revived, which counts for much, in evidence of which the church has manifested a will to do something for the Master's cause in a personal way by calling your humble scribe as pastor, knowing as they did in advance that it would require every man at his post and faithful work on the part of each member to make of him an average pastor. Among the first things they did to him was to knock him to his knees with an awful pounding, which made glad our pantry, hearts and even our feet, for it contained a new pair of shoes. Our people are not blind after all, for they know what a man needs. Words are inadequate to express our gratitude, not alone for the value of the donation, but for what has been proven by the act that we have a warm place in the hearts of the people, which is far better than money or bread, for man shall not live by bread alone. We are moving off nicely. Couldn't ask for better co-operation than we are receiving on all lines. Our hopefulness is based on the willingness of our people to be used of God to His glory.—J. S. Connell.

Please accept and extend an invitation to attend the Tuskegee association which convenes Tuesday after the second Sunday in this month at Concord church, four miles from Notasulga, which is nearest railroad station.—J. H. Wallace, clerk.

## A GLORIOUS REVIVAL.

Bethel Baptist church, Browns Valley, Marshall county, Alabama, has been on the rocky round for four years owing to them having no house fit to worship in; they had neither Sunday school nor prayer meeting nor preaching for the time stated above, but on January 20 the young people met and organized a Sunday school in the old house, and they sent a committee to see me and get me to come down and preach for them. I went in their midst the first Sunday in March, and seeing their conversion I went to work to get a new house built. My argument to same was as sounding brass or tinkling cymbals, but I continued to press the cause till the brethren and community at large became interested. So about the middle of August they went to devising a plan to build, and on September 14th they had them a nice building arranged 36x48 feet, and on the 15th Brethren J. E. Bagwell and C. R. Pruitt met with the writer and at 11 o'clock dedicated the new church and held eight days' meeting, and through the preaching of the gospel and the glorious song sung by the choir, which was led by Brother Cicero Bagwell, the champion singer of north Alabama. So all together the meeting was a great victory. Sinners cried for mercy and shouts of new born souls were the results of the meeting. Baptized nine by letter ten, restored one. Success to the Alabama Baptist. The paper is growing better all the time. Yours fraternally, P. J. Corley in charge.

## PARAGRAPHS.

I have just closed a good meeting at River Falls; fourteen accessions, eight by experience and six by letter. The meeting continued one week. I have the able assistance of Rev. B. P. Floyd. Our church is much revived, and now if I can succeed in getting them to subscribe for your valuable paper, The Alabama Baptist, it will add most wonderfully to the spiritual progress of our church and community. May God bless you in your noble efforts in sending us such a helpful, comforting weekly gospel messenger. Fraternally yours, P. M. Cadaway.

Our Sunday school is just fine. We had 244 at Sunday school last Sunday. Don't you think this is fine. We have live wires in Brother Sandlin and Brother W. J. Young. Rev. Sandlin is the best man that I ever saw. He is the second Leavell. I do wish Bro. Leavell could come and be our teacher. When he was with us we had a large school—150 pupils. Let me hear from you soon about mother's paper, so I can send you the money. I know you can use it all right. Hoping to see you one of these days, I am ever yours in Christ, George H. Clancy.

As I have some good news I will write it to you: First, I have held protracted meetings with each of the three churches I am serving, which resulted in 50 baptisms; ten received by letter and six restored.

Second. In our recent prohibition election the people in the communities where these churches are located were nearly unanimous for prohibition, which carried in our county.

Third. The division among our people over the plan of carrying on missionary work has almost disappeared. So it seems that we are wonderfully blessed. To God be all the glory, J. B. Ferguson.

On the morning of September 19th at 8 o'clock at the home of Mr. and Mrs. D. B. Edwards, near Tyler, the marriage of Miss Mary Calloway Edwards and Rev. Robert Wayne Jones was solemnized. The ceremony was performed by Rev. J. J. Johnson in the presence of the family and relatives. The home was beautifully decorated with vines and potted plants tastefully arranged. The presents were beautiful and valuable, consisting of silver, china, checks, etc. The entire community was loath to give up Miss Edwards, and especially her church, where she was a favorite and a faithful worker. She will be greatly missed in the work, but we know she will continue to work with her husband in his church in Montgomery, where he is pastor. All wish for them much happiness and usefulness and a long life.

## THE REPEAL OF INSTITUTIONS FOR HUMAN SACRIFICES

"Lay not thy hand on the lad, neither do thou anything to him."—Gen. 22:12.

The custom of human sacrifice was as common in the days of Israel as it is today. Just as we sacrifice children to our saloons and other dens of vice, so they surrendered their children to Moloch and other divinities to be propitiated. There are more ways of sacrificing children than by cutting their throats and burning their bodies. You may turn their bodies into a condition much worse than a pile of ashes. To debauch is as bad as to kill. If you think you are more considerate of your offspring than those ancient heathen, it is because you have a different standard for your judging. I doubt very much whether there is more affection and regard for the childhood of the people in Alabama today than there was three thousand years ago among the nations who sacrificed their children to their gods. We sacrifice them to King Cotton Mill, to Mammon, to Lord Liquor, to the god of the gambling table. They could not forbid the sacrifice of children then by law, nor can we do it now. It is the same old barbarism. Many a father in these latter days has taken his own little Isaac by the hand to go into the town of the Mammon and the Saloon, there to offer up his son to the gods of this world of greed. So you may not think that this scene of the distant past is obsolete. It is substantially repeated every week in this land of ours, with less excuse than Abraham had.

The sacrifice of children was an institution practiced all over the east. We find it not only in the worship and cult of Moloch and other eastern deities of the distant past, but also among the ancient Greeks. The tragic story of Jephtha's sacrifice of his beautiful daughter, a horror which the women of Israel long lamented, is strikingly paralleled among the Greeks by the tradition of the sacrifice of Idomeneus and Iphigeneia, at whose festivals at Brauron and Athens a human sacrifice was made. So common and respectable was this horrible institution in the east that in spite of its direct repudiation by God to Abraham, the founder of the civilization and religion of the Israelites, it was sporadically practiced even as late as the days of Ahaz and Hezekiah. We dig up the jars containing the ashes and charred bones of the little victims at Gezar today, which tell of the barbarity of the religious institutions of the days of Abraham. Probably no part of the life of man has ever been more perverted to cruel and barbarous deeds than his religious impulses. Let us distinguish between religion and the institutions of religion. All through the ages Christianity as a religion has been softening and ennobling the sentiments and feelings of man, while the institutions of the church have wrought cruelties and barbarities which make the blood run cold. This sacrificing of children, like the inquisition of the middle ages, was an ecclesiastical institution of all the religions of the ancient east, and the new religion of Jehovah had the greatest struggle of its history to eradicate it. If we could only recover the facts of this long struggle, doubtless many a pathetic tragedy we would find. The struggle begins with Abraham, the founder of the religion, and the iniquity of the practice is revealed in this touching tragedy. The effect of this pathetic tragedy on the life of Israel must have been very wholesome as father told it to the son of his house. And yet it was not adequate to keep out the horrible practice of child sacrifice any more than a similar incident does today. Institutions are so much more powerful in society than persons. If the question were submitted to the people of this city as to whether they would sacrifice the saloons or their citizens there would be a large majority for the institution. If the choice lay between the bucket shop and the boy, there would be decision in favor of the exchange. If it be between the gambling hell and the young man, the verdict would be in favor of the institution. When the most cruel and heartless custom has been estab-

lished as an institution in the life of society, it is most difficult to eradicate it. The world of social life must go on, though it grind the individual beneath its wheels. It took more than a thousand years to root out the ancient form of human sacrifice, and it may take longer to root out the modern forms of it. The reason is because it has been institutionalized in the warp and woof of our social structure. "Man's inhumanity to man makes countless millions mourn," because it gets into the very structure of the body politic and drives the very wheels of the social world. It was a social institution which was impelling Abraham to sacrifice his son; and it is the same which impels you to the same terrible crime today. Institutionalized sin is the sin that controls. If our solons in positions of social control would only realize this they could immortalize themselves. Society exists for the promotion of the weal of its individual members and whatever does not conserve that end should be rooted out of its social structure.

I have said that this sacrifice of the child was an institution which was imposed on Abraham and others by the power of a social institution. So far as we can see the motives that impel Abraham are entirely praiseworthy. Others about him withheld nothing from their gods, and why should he be less devoted than they? They offered up their children to prove that they were devoted to the propitiation of the gods at any price, and should he do any less for his God? We ought to withhold nothing from God, not even our children. This was but the voice of wholesome religion. The doctrine of penance is but another expression of this natural religious feeling. When Christians walked over red hot iron to propitiate their God they followed the fashion of their day and did just what Abraham felt it his duty to do. It is a case where the individual is used by the social institution for the perversion of his good into evil. I have a friend who is so superbly religious that he tells me that he is willing to be a fool for Christ's sake, and he actually thinks that there is great virtue in this manifestation of his excessive piety. The reason for this religious freak is that he has been raised in a society which thinks there is special virtue in being a religious fool. The good fellow is so religious that he is willing to show it in a way which God forbids. The Chinese are impelled by the most sacred impulses to bind the feet of their women; but it is an old and universal custom which is turning their religious impulses into gross injustice. In this sinful world we need social iconoclasts: men who will address themselves to our standards and institutions with merciless criticism and searching investigation. Jesus was such a social iconoclast toward the Jewish traditions of the Sabbath and the law of Corban, and many other then existing institutions which ground the bodies and souls of men in the social machine about them. "How much better is a man than a sheep?" may well have been asked by Abraham when he led his son to the altar. Alabama society needs today more than anything else a revision of its standards and institutions of life. Are our institutions wholesome for our people and do they conserve the best life of the people? Are our saloons, our gambling places, our theaters, our bucket shops good for the life of the people? Was man made for the saloon, the gambling den, the bucket shop, the theater; or was the saloon, the gambling den, the bucket shop, the theater made for man? Let us ask the question of Jesus for the testing of the social utility of our present day institutions. Shall institutions of human sacrifice be preserved and protected in society? Or shall they be declared a nuisance, and because they do not conserve, but rather destroy the lives of individuals, be rooted out? Abraham was living in the Amoritic society, and thus felt the power of their institutions leading him on to the sacrifice of his child, just as parents in Birmingham today are doing with their children with reference to the institu-

tions for child sacrifice among us today. Here is a good man living in a society of bad standards and institutions who is swept on with the social current without thinking, just as many of our people are doing now. You may have a heart as pure as an angel, but if you live in a bad society you will even, without intending it, sink to its level of life in your conduct. Do you carry a gun? Don't get restless; I will not ask you to show it. Is not that an instrument for human sacrifice, and its institution one which has come to us among our most sacred traditional rights? Why do you carry it? Is it not the power of social custom which makes you prepare yourself to sacrifice your brother? We train our children in this barbarous custom by giving them guns as Christmas presents when they are but yet in their swaddling clothes. And we do this because we do not stop to think, but see our neighbor do it, and we want to keep up with the fashion. It is the power of social institutions over a well meaning man.

To get the Amorite out of Abraham was a most difficult task. It took a very severe trial for God to open his eyes wider than those of his neighbors. The morning lesson tells how God did it. He said, in substance, I will let him taste it. So he gave his permission for Abraham to take his son and go to the land of the Amorites, there to celebrate the institution of child sacrifice. The distance is far enough to give him an opportunity to think well over the institution, and the precious lad becomes the pleader against the barbarity of the institution. "My father." "Yes, my son." "Here is the fire and the wood; but where is the lamb for the burnt offering?" "My son, God will himself provide the lamb for the burnt offering." That must have been an eye-opener to the father. But everybody engaged in this child offering, and why should not he? A terrible war must have gone on in the heart of Abraham as they together climbed the mountain. The place being reached, he builds the altar, lays on the wood and seizes his son, binds him while he shivers with fear in his father's sacred hands; lays him on the altar and reaches for his knife. Then he hears the voice of Jehovah saying, "Abraham, Abraham," and he said "Here am I." "Lay not thine hand upon the lad, neither do anything to him; for now I know that thou art one who fears God, since thou hast not withheld thy son, thy only son, from me."

Here we have a commendation and a rebuke; a commendation for the good motives which impelled Abraham to the sacrifice of his son, and a rebuke for the barbarous institution through which he would show it. Henceforth he would make a distinction between the institution of child sacrifice and devotion to the deity. The inquisition was too horrible to contemplate, but those who burnt pious heretics thought they did God service, just as many of you today in helping to sustain institutions which bring men as individuals to their graves in grief and disgrace. Henceforth the voice of Jehovah is "Lay not thy hand on the lad, neither do anything to him;" and that meant the death of the old institution of child sacrifice. Yet he must have some way in which to express his devotion to the deity, and seeing a ram tied in the thicket he took it and offered it in lieu of his son. And forever thereafter it became law in Israel that the first born should be bought back from Jehovah with the lamb. It is henceforth provided that men shall worship God with their property and not with their children; and the name of the place was called Jehovah-Jireh (Jehovah provides), and it got to be a proverb in Israel that "in the mountain of Jehovah provision will be made"; for as they went up to worship they found in the temple lambs in lieu of children for sacrifice. Thus God by letting Abraham taste it generated in his mind the horribleness of child sacrifice. If tomorrow, for I understand they are all closed today, we could take every father with his sons and daughters and wife

to the gambling dens and saloons and other vicious institutions in this city, and there let them see and taste what such institutions of vice mean, I reckon it would result in their eyes being opened to what these institutions mean in life, and secure their consent to their repeal as established institutions of our city. Some day you will taste it, when you will see your own son on the altar which you have built by your own vote and influence, sacrificed to an institution of the society which you have made. Some of the most gorgeous and bedecked institutions of our city, occupying the chief corners of our streets are the altars for the sacrifice of our people. God grant that we may get our eyes opened before we have to taste of the deadly sacrifice. But last week a barkeeper said to me: "Doctor, I see that the local option bill has passed the legislature, and I see the end of our business." My answer was that they had themselves destroyed their business by proving to the public that it was an institution for the sacrifice of men. It does not conserve the weal of society and hence must be sluffed off. We have outgrown that kind of an altar for human sacrifice. Sociality among men will now be provided for in some other way than by getting drunk together. The saloon as a social institution is doomed, for it calls for the sacrifice of too many men to be worth preserving.

Now after the repeal of child sacrifice the angel of Jehovah appeared the second time to Abraham and promised him the land and a great future of many progeny and the primacy over all peoples. Never does people so much deserve to live as when they show themselves superior to the injurious institutions and above their standard of society. When we come to know how much better is a man than institutions we are competent to conduct society and our future is assured. Of all the statesmanly things that Jehovah did through Abraham for the blessing of the world, none of them did more for society than the repeal of child sacrifice. The regard which a people have for their children may well determine their fitness to live.

I make a plea today for the overthrow of every institution of our social structure which does not conserve the promotion of the life of men as individuals. Let there be shown no mercy to the institutions which murders men and women. Let every good citizen become an iconoclast in the world to these terrible enemies of his fellow men. Let laws be passed to eradicate them, and let them be enforced until the juggernauts of society have been stripped of their wheels, and our social world shall represent institutionalized good, and nothing but good. In the wake of Jesus, the prophet of Nazareth, let us challenge the institutions of men and see if they be for the good of men. They are made for men and not men for them.

ERUDITION OR EDUCATION—WHICH?

A Word to Students—By James D. Gwaltney.

Now that many of the young men and women of our country are entering school or college, I think an article on the above subject not untimely.

"At the seminary, I trust you will think profoundly and independently. We need as students less erudition and more education, less learning and more wisdom, less tradition and more life."

These words concluded an interesting letter of advice from my friend and teacher, Professor \_\_\_\_\_, of Richmond college, Richmond, Va., before leaving Virginia in October, 1900, for the Southern Baptist Theological seminary.

The writer of these words has spent the most of his life thus far in the lecture room. Many students have passed before him: in the procession from darkness toward the light. Little by little, step by step, men gain that which aids the world in its onward course. The many efforts of man and his ultimate successes are in nowise proportionate. Yet what little is new that is deduced by each man in his lifetime is added to the existing accretions of learning, and it then becomes a part of the world's wealth.

All the wealth of the world is but the little upon

little, the line upon line, attained through the ages that are gone. It is not the twentieth stroke of the hammer that breaks the rock, but the twenty strokes. It is not the mighty storm at sea that opens up the gaps and fissures in the bulwark of the granite coast, but the incessant caresses of the wavelet as it has washed the shores for ages past. So what we know today has been acquired little by little. What there is of erudition, of learning, of wisdom, is a gradual growth, an evolution, and upward building from a small and forgotten foundation to the vast wealth of learning which the world possesses today. Though knowledge has thus been advanced, wisdom lingers. The memory is stored with facts, but the vital powers of reason lie dormant. The task of the theologian, of the teacher, of the statesman is to think.

Learning without wisdom too often unfits a man for contest with his fellows. The cannon is rifled till the strength of the metal is gone. The experience gained from books is of the nature of learning. The experience gained from life is wisdom. We do not decry culture; but practical knowledge is necessary to make it valuable. Cowper once said:

"Knowledge and wisdom, far from being one  
Have oftimes no connection. Knowledge dwells  
In heads replete with thoughts of other men,  
Wisdom in minds attentive to their own  
Knowledge, a rude, inseparable mass,  
The mere materials with which wisdom builds,  
Till smooth'd and squar'd and fitted to its place  
Does but encumber when it seems to enrich.  
Knowledge is proud that he has learned so much;  
Wisdom is humble that he knows no more."

Erudition is knowledge gained by study of books of instruction. It is learning in literature, in antiquities and languages and distinct from the mathematical and physical sciences. Education is an especial knowledge or skill, a specially profound or cultured condition. Tradition is the act of handing down opinions, doctrines, rites, practices and customs; the transmission of an opinion or practice from forefathers to descendants, or from one generation to another; an oral communication without written memorials.

Opposed to these are independent thinking, wisdom, meditation, life. Proun, the iconoclast, once gave the advice to a reading club: "Do not interpret too literally." People too often imagine themselves rich because they have counted the hoards of others. One may admire a picture without becoming a painter, and have Plato at his finger's end and ever remain a fool. Were I an artist, I would study with attention the works of all the great masters; but when I put my hand to my own task I would turn my back upon them all and my face to nature. My work would then be a "creation," not a copy. Did I aspire to be truly learned, I should study the works of the world's best men, then dig for wisdom on my own behoof. I would then become a philosopher instead of a parrot.

Every one who makes any pretense toward learning must use his intellectual efforts toward seeking for knowledge, and those who seek ought to find. Every stroke of the intellectual pick should turn up a golden nugget. Yet wisdom is not bound in calf. We may know all that was ever written on papyrus or graven on stone, written on tablets of clay or preserved in print, and still be ignorant.

As a rule, people read without proper discrimination, and those who are most careful often go furthest astray. I know a young woman who, with no more music in her than a rat tail file, spent three laborious years learning to play the piano, then closed the instrument and never touched it again. Once I said to her: "What good did all that patient practice do you?" "Lots of good," she replied. "I used to be dreadfully ashamed of having people know that I couldn't play." A great deal of laborious reading is undertaken on the same principle that that woman used to play the piano, and with just as little profit.

Many people are with books as with medicine.

They imagine that that which is hardest to get down will do them the most good. No mortal man ever yet got any permanent good out of a book unless he enjoyed its perusal. A distinguished statesman once said that everybody praises Milton's "Paradise Lost," but nobody reads it. That man was mistaken. Everybody making any pretension to wisdom has read the book—as a disagreeable duty; but few there are that can quote a dozen lines of it. The same is true of Dante's "Inferno" and a host of other books with which people are expected to inflict their minds. The thought of the professor is that we should read few books—books of the very best, books that we enjoy—read them thoroughly and make them our very own—then forget them as soon as possible. Having submitted to the mental and moral discipline of another, we should decline to lean upon him, but stand by our own independent individuality. There is no more pitiable person than

"The bookful, blockhead, ignorantly read,  
With loads of lumber in his head."

Spurgeon once said: "Wisdom is the right use of knowledge: to know is not to be wise. Many men know a great deal and are all the greater fools for it. There is no fool so great as the knowing fool. But to know how to use knowledge is to have wisdom." The wise man endeavors to shine in himself, the fool to outshine others. The first is humbled by a sense of his own infirmities, the last is lifted up by the discovery of thoughts which he observes in other men.

We can conclude that wisdom should be the end of education, education the means by which it is attained. Both are necessary; the one is the logical result of the other. Life and its greater enjoyment must be the object of the advancement of both.

Talladega, Ala.

FOOD STOPPED IT.

Good Food Worth More Than a Gold Mine.

To find a food that will put an absolute stop to "running-down" is better than finding a gold mine.

Many people when they begin to run down go from one thing to another without finding a food that will stop the progress of disease. Grape-Nuts is the most nourishing food known, and will set one right if that is possible.

The experience of a Louisiana lady may be interesting. "I received a severe nervous shock some years ago, and from that and overwork gradually broke down. My food did not agree with me, and I lost flesh rapidly. I changed from one kind of food to another, but was unable to stop the loss of flesh and strength.

"I do not exaggerate when I say that I finally became, in reality, a living skeleton. My nights were sleepless, and I was compelled to take opiates in various forms. After trying all sorts of food without success, I finally got down to toasted bread with a little butter, and after a while this began to sour, and I could not digest it. Then I took to toasted crackers, and lived on them for several weeks, but kept getting weaker.

"One day Grape-Nuts was suggested, and it seemed to me from the description that it was just the sort of food I could digest. I began by eating a small portion, gradually increasing the amount each day.

"My improvement began at once, for it afforded me the nourishment that I had been starving for. No more harassing pains and indigestion. For a month I ate nothing but Grape-Nuts and a little cream. Then I got so well I could take on other kinds of food. I gained flesh rapidly, and now I am in better health than I have been in years. I still stick to Grape-Nuts because I like the food, and I know of its powerful nourishing properties. My physician says that my whole trouble was a lack of power to digest food, and that no other food that he knows of would have brought me out of the trouble except Grape-Nuts." "There's a reason."

# "BOO-HOO"

## Shouts a Spanked Baby

FROM ODENVILLE.

A Doctor of Divinity, now Editor of a well known religious paper, has written regarding the controversy between Collier's Weekly and the Religious Press of the country and others, including ourselves. Also regarding suits for libel brought by Collier's against us for commenting upon its methods.

These are his sentiments, with some very emphatic words left out.

"The religious press owes you a debt of gratitude for your courage in showing up Collier's Weekly as the 'Yell-Oh Man.' Would you care to use the inclosed article on the 'Boo-Hoo Baby' as the 'Yell-Oh Man's' successor?"

A contemporary remarks that Collier's has finally run against a solid hickory 'Post' and been damaged in its own estimation to the tune of \$750,000.

"Here is a publication which has, in utmost disregard of the facts, spread broadcast damaging statements about the religious press and others and has suffered those false statements to go uncontradicted, until, not satisfied after finding the religious press too quiet and peaceful to resent the insults it makes the mistake of wandering into a fresh field and butts its rattled head against this Post and all the World laughs. Even Christians smile as the Post suddenly turns and gives it back a dose of its own medicine.

"It is a mistake to say all the world laughs. No cheery laugh comes from Collier's, but it cries and boo hoo's like a spanked baby and wants \$750,000 to soothe its tender, lacerated feelings.

"Thank heaven, it has at last struck a man with 'back bone' enough to call a spade a 'spade' and who believes in telling the whole truth without fear or favor."

Perhaps Collier's with its "utmost disregard for the facts," may say no such letter exists. Nevertheless it is on file in our office and is only one of a mass of letters and other data, newspaper comments, etc., denouncing the "yellow" methods of Collier's. This volume is so large that a man could not well go through it under half a day's steady work. The letters come from various parts of America.

Usually a private controversy is not interesting to the public, but this is a public controversy.

Collier's has been using the "yellow" methods to attract attention to itself, but jumping in the air, cracking heels together and yelling "Look at me" wouldn't suffice, so it started out on a "Holler Than Thou" attack on the religious press and on medicines.

We leave it to the public now, as we did when we first resented Collier's attacks, to say whether, in a craving for sensation and circulation, its attacks do not amount to a systematic mercenary hounding. We likewise leave it to the public to say whether Collier's, by its own policy and methods, has not made itself more ridiculous than any comment of ours could make it.

Does Collier's expect to regain any self-inflicted loss of prestige by demonstrating through suits for damages, that it can be more artful in evading liability for libels than the humble but resentful victims of its defamations, or does it hope by starting a campaign of libel suits to silence the popular

indignation, reproach and resentment which it has aroused.

Collier's can not dodge this public controversy by private law suits. It can not postpone the public judgment against it. That great jury, the Public, will hardly blame us for not waiting until we get a petit jury in a court room, before denouncing this prodigal detractor of institutions founded and fostered either by individuals or by the public itself.

No announcements during our entire business career were ever made claiming "medicinal effects" for either Postum or Grape-Nuts. Medicinal effects are results obtained from the use of medicines.

Thousands of visitors go through our entire works each month and see for themselves that Grape-Nuts contains absolutely nothing but wheat, barley and a little salt; Postum absolutely nothing but wheat and about ten per cent of New Orleans molasses. The art of preparing these simple elements in a scientific manner to obtain the best food value and flavor, required some work and experience to acquire.

Now, when any publication goes far enough out of its way to attack us because our advertising is "medical," it simply offers a remarkable exhibition of ignorance or worse.

We do claim physiological or bodily results of favorable character following the adoption of our suggestions regarding the discontinuance of coffee and foods which may not be keeping the individual in good health. We have no advice to offer the perfectly healthful person. His or her health is evidence in itself that the beverages and foods used exactly fit that person. Therefore, why change?

But to the man or woman who is ailing, we have something to say as a result of an unusually wide experience in food and the result of proper feeding.

In the palpably ignorant attack on us in Collier's appeared this statement: "One widely circulated paragraph labors to induce the impression that Grape-Nuts will obviate the necessity of an operation in appendicitis. This is lying and potentially deadly lying."

In reply to this exhibition of ——— well let the reader name it, the Postum Co., says:

Let it be understood that appendicitis results from long continued disturbance in the intestines, caused primarily by undigested starchy food, such as white bread, potatoes, rice, partly cooked cereals and such.

Starchy food is not digested in the upper stomach, but passes on into the duodenum, or lower stomach and intestines, where, in a healthy individual, the transformation of the starch into a form of sugar is completed, and then the food absorbed by the blood.

But if the powers of digestion are weakened, a part of the starchy food will lie in the warmth and moisture of the body and decay, generating gases and irritating the mucous surfaces until under such conditions the whole lower part of the alimentary canal, including the colon and the appendix, becomes involved. Disease sets up and at times takes the form known as appendicitis.

When the symptoms of the trouble make their appearance, would it not be good, practical, common sense, to discontinue the starchy food which is causing the trouble and take a food in which the starch has been transformed into a form of sugar in the process of manufacture?

This is identically the same form of sugar found in the human body after starch has been perfectly digested.

Now, human food is made up very largely of starch and is required by the body for energy and warmth. Naturally, therefore, its use should be continued, if possible, and for the reasons given above it is made possible in the manufacture of Grape-Nuts.

In connection with this change of food, to bring relief from physical disturbances, we have suggested washing out the intestines to get rid of the immediate cause of the disturbance.

Naturally, there are cases where the disease has lain dormant and the abuse continued too long, until apparently only the knife will avail. But it is a well established fact among the best physicians who are acquainted with the details above recited, that preventative measures are far and away the best.

Are we to be condemned for suggesting a way to prevent disease by following natural methods and for perfecting a food that contains no "medicine" and produces no "medicinal effects," but which has guided literally thousands of persons from sickness to health? We have received during the years' past upwards of 5,000 letters from people who have been either helped or made entirely well by following our suggestions, and they are simple.

If coffee disagrees and causes any of the ailments common to some coffee users quit it and take on Postum.

If white bread, potatoes, rice and other starch foods make trouble, quit and use Grape-Nuts food which is largely predigested and will digest, nourish and strengthen when other forms of food do not. It's just plain old common sense.

"There's a Reason" for Postum and Grape-Nuts.

Postum Cereal Co., Ltd.

### A BEAUTIFUL WEDDING.

On the 18th of September at the bride's father's, Shipman, Miss., Mr. Knox, a railroad contractor, Miss Corrie Byrd Knox, a favorite of the social circle in the village, was married to Dr. D. J. Fall, of Georgiana, Ala., a prosperous young dental surgeon and a Christian gentleman of high standing, the officiating minister being the Rev. L. M. Stone, of Georgiana. The guests were near relatives and a few close friends. Their popularity was attested by many handsome presents received, both at Shipman and Georgiana. Immediately after marriage they took the evening passenger train on the M. and I. R. R. for Mobile, thence the L. and N. railroad for Georgiana, where they have been at home in the new, beautiful residence the doctor had in readiness for their future home. Thus two noble lives are made one, with bright prospects for happiness and usefulness.—L. M. S.

Sunday, September 29th, was a day full of interest and deep joy to the few Baptists in our midst, and indeed to many others. The day having been set apart to organize our little band of Baptists into a church, there being no Baptist church in our vicinity; in fact, no church of any denomination in our immediate town, which is still in its infancy. We prepared our new and commodious, though unfinished, school house for the services. The Rev. S. O. Y. Ray, of East Lake; Rev. N. A. Hood, pastor of the Ashville church, and Rev. J. W. Lawley, pastor at Margaret, had been invited to meet with us on this occasion. After an earnest, beautiful and instructive sermon by Bro. Ray from the text, "We are co-workers with Christ," a presbytery composed of the above ministers proceeded in the organization. Eleven Baptists presented themselves for membership.

We had another most enjoyable service at night. Brother Ray preached from Tim. first chapter and twelfth verse. Quite a number presented themselves for prayer at close of services. Our numbers will soon be considerably increased by Baptists who are nearer the Odenville church than any other. For the time being we shall only have services once a month. The next third Sunday we are to have preaching.

After being thoroughly organized we are to procure a pastor. Our first work is to build a nice little church, which shall be a credit to our progressive little town and an institution to uphold and advance the cause of Christ.

We are few in number, but hope to prove ourselves both willing and earnest workers. We ask the readers of the Baptist to pray that we may be able to succeed in our great undertaking, and that we may never become weary in well doing. The Baptist is much enjoyed by us and we hope to soon have the subscription list enlarged at this place. With best wishes for its success, I am, Mrs. W. I. Hodges, Odenville, Ala.

### FORMER PASTOR FIRST BAPTIST CHURCH HERE.

We congratulate the Hon. Rutherford Brett upon his election to the position of county attorney of Washita county, Oklahoma, by the largest rate ever given any man in that county. His friends here note with much pleasure his continued success in his chosen profession in his new home. In a letter received today by a friend Mr. Brett says the prohibition wave has struck the new state as shown by the vote in the recent election, when 2,476 votes were cast in favor of prohibition, and polled "For Constitution" and 674 against. Mr. Brett is located at Cordell, Okla., one of the most thriving towns in the new state.—Huntsville Tribune.

### FREE DEAFNESS CURE.

A remarkable offer made by one of the leading ear specialists in this country. Dr. Branaman offers to all applying at once two full months' medicine free to prove his ability to cure permanently Deafness, Head Noises and Catarrh in every stage. Address Dr. G. M. Branaman, 1338 Walnut St., Kansas City, Mo.

## THOMAS TINKLEWELL HAS A CALL.

When the Rev. Thomas last came within range from Our Point of View, he was receiving a salary of six hundred dollars per year and no house and had a family of eight for which to care. Singularly enough on the very next day after his case was put before the public and made the basis for a plea for salary reform, Thomas noticed three strangers at both morning and evening service in his little country church. They did not wait to speak with him after either service, but disappeared in a carriage. People said the carriage belonged at Flynn's Corner, ten miles away on the railroad. They had evidently driven forty miles that day to hear two sermons. When Rev. Thomas talked to Mrs. Tinklewell about that he said: "They must have been mighty well pleased with the morning sermon to come all the way back at night from Flynn's Corner." "Do you suppose they were a committee, Thomas?" said the lady. "Of course; that's the way committees do."

The upshot was that a call came in about four weeks for the service, etc., of Rev. Thomas Tinklewell, from a church a thousand miles away. It was the same old formula. They wanted to keep him free from worldly cares and avocations to the tune of two thousand per annum and a house. Thomas was so elated he could not walk straight as he hurried home from the postoffice where he had read the letter. Out of breath and with flushed face he rushed into the kitchen where Mrs. Thomas was putting a soup-bone over the fire to boil for the third time. "Mary," he cried, "oh, Mary, Mary," and he fell down in a dead faint.

When the bustle and scare was all over and the doctor had gone, Thomas passed over the letter, which he had all the time held tightly gripped, to Mrs. T. T. She read it and there was near being another scene. But the baby cried and that quieted her. "Let's go, Thomas," she said.

"We can't," said he. "We're in debt. We're six hundred and eighty-seven dollars in debt. There's eight hundred and twenty-two dollars due us on back salary; it'll cost seventy-five dollars to go to that town and back, and I have not ten cents. They want me to come and look the ground over, and I can not go. It'll cost five hundred dollars to move, and where's that five hundred coming from?"

The woman said, "Thomas, you must go."

"Can't do it," was his answer. Then like children, they both cried.

That night the church treasurer came in, and after some awkward attempts at pleasantry said: "Pastor, we've been a leetle slow about your salary, a leetle slow; times is despritt hard, but here's a little wad to help ye load yer gospel gun," and he counted out seventy-five dollars, and then he went away. Rev. Thomas and Mrs. T. T. looked at each other a moment, and then she threw her arms around his neck and kissed him. "Now, you dear old boy, you can go," she said. "I can rub a little fresh vinegar on the shiny seams of your black coat and trousers, and I guess out of the seventy-five dollars you can spare a quarter to buy two new collars."

The church in the distant town listened with great pleasure to the man it had called. The members showed him all sorts of attentions. He stayed a week and preached two Sundays.

The elders showed him the town. He was invited to many dinners. They took him to the club. They showed him through the manse. They told him there was not a finer residence west of New York than that of Elder Graft. They drove him out to where the most distant parishioner lived. They told him, being as they were a rural and urban people, he would have to keep a horse or two and a driver. Their last preacher had to leave because he would not keep a driver. The women said they were sorry that Mrs. Tinklewell had not come with him. Then they could have told her some things that she would find necessary. The manse was large and the people expected the pastor to furnish it all. The women regarded the manse as their parish house and they often held receptions there. Of course Mrs. T. T. would keep two servants, for the people were very particular about how they were received when they called at the manse. One very friendly man told Thomas that he and his wife and children would be expected to dress as well as any one in the congregation, and he, Thomas, must always wear evening clothes at functions of any sort. The treasurer of the beneficent funds told Rev. Thomas that the pastor was expected to head every subscription paper, and at least one-tenth of his income would be expected to be given to the Lord. "Of course," he said, "you can't give one-tenth of the house, but you can give one-tenth of what it would rent for."

"How much would that be?" said Thomas.

"Well, that house would rent for six hundred dollars a year," was the answer.

The last night Thomas was with this generous people he lay awake when he should have been asleep, saying to himself over and over in a weary singsong, "I thought if my salary could be advanced I would be happy. But I find demands upon me advanced at a swifter pace than the salary. There must be demand decrease on the part of the congregation as well as salary increase. Why should I, with two thousand dollars salary, be expected to live on the same scale as the man with ten thousand dollars income? Is it because I am the representative man of the congregation? This is no call from God."

Thomas would give no answer when he was leaving for home as to what he would do with the call. The elders said, "Brother, pray over this matter carefully. God will surely guide you."

"I think He will," said Thomas, and he went away.

Two weeks later the church received a letter from our friend. It read as follows:

"I have considered with care your proposition. I do not regard it as a call from God, but as a proposition from you. If it were a call from God, it would be service among souls needing sympathy, consolation, amelioration and the sweet message of salvation by grace. No suggestion of this sort came to me in my visit. Instead I found myself confronted by a proposition laden with demands. If it were a call from God I would accept. But here is my case: I am almost seven hundred dollars in debt because of meager and unpaid salary. To move to your town would cost me five hundred dollars. To furnish that manse would cost me two thousand dollars. To buy a horse and carriage would cost me four hundred. Board of horse and wages of man, six hundred dollars

## "BOO-HOO"

Shouts the

## Spanked Baby

The "Colic" of "Collier's treated by a Doctor of Divinity.

Look for the "Boo-Hoo" article in this paper.

"There's A Reason."

FROM ATHENS, ALA.

more. Beneficence, two hundred and sixty more. Clothes for myself, wife and children, four hundred dollars more. Two servants' wages, not counting board, two hundred and sixty dollars more; living expenses on your basis of expectation for a family of ten, including servants, eleven hundred dollars more. I have made no allowance for anything else, and find my first year will cost me five thousand three hundred and twenty dollars. Deduct from this twenty-five hundred dollars, cost of moving and furniture, and my expenses on your basis of expectation will still be twenty-eight hundred dollars annually. This would mean a large increase of my present indebtedness, not because of an intrinsically meager salary, but because of your expectation of what I should spend. It will ever be true that a twenty-eight hundred dollar expectation can't be met by a twenty hundred dollar income. I will, therefore, remain where I am. Threadbare poverty among people I know is preferable to gilt-edge poverty among you to whom I am almost a stranger. Yours truly,

Thomas Tinklewell.

Our friend had learned in time what some preachers learn too late, to-wit: a congregation that agrees to pay six hundred dollars a year and is willing its pastor should live in a six hundred dollar style, will not kill him any more surely than one that pays a two thousand dollar salary and demands that the pastor live at a three thousand dollar rate. Thomas wrote in his private note book: "Before I can accept a call, remuneration must increase and congregational demand must decrease. When that happens I shall know the call is from God."—R. S. H., in The Westminster.

## BRIGHT'S DISEASE.

Backache, weak and inactive Kidneys can be cured by MOXINE TABLETS. Mrs. Orion Wilson, of Cleburne, Texas, says: "MOXINE KIDNEY TABLETS are worth more than gold nuggets." Price 50 cts., from SOUTHERN CHEMICAL CO., Houston, Texas. 500,000 boxes sold annually.

## CURE FOR LIQUOR AND TOBACCO.

The Kansas Anti-Liquor Society is mailing free a recipe for the cure of the liquor habit. It can be given secretly in food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell recipes, but give copies to friends. Add, with stamp, Kansas Anti-Liquor Socy., 112 Gray Bldg., Kansas City, Mo.

Our Baptist cause here is moving up nicely. I have been here now just two months, and we have had sixteen additions by letter and four by baptism. There has not been a Sunday passed without one or more accessions. The attendance at all the services is encouraging. The church had been without a pastor for about a year except about two months in the early part of this year that Dr. W. G. Curry, of New Decatur, gave them half time. The church has been paying a debt on their splendid new house of worship and in spite of the fact that they have been without a pastor much of the time for three years they have gone right on paying the debt, giving to missions, etc., keeping up their Sunday school and prayer meeting. I am sure but few churches would have done so well. Now we are soon to pay off the last of the debt and put in a furnace, which is a great necessity. We have the promise of help from several persons over the state in this undertaking. His help is needed very much. Perhaps some who see this will send us some help. If they do, it will be greatly appreciated. Our people are very liberal—I believe as much so as I ever saw—but they are not so able. However, the Lord is on our side and we expect to come out all right some way. We are now starting a prohibition campaign to get rid of the dispensary. We feel sure of a victory. I am glad to hear of so many good meetings. Yours as ever, A. A. Hutto.

## BAPTIST PASTORS RESIGN.

The resignation of Rev. H. E. Rice of the Dallas Avenue Baptist church, after a pastorate of nearly six years, was a great surprise to the members. The resignation will take effect November 1st. As a minister of the gospel Mr. Rice has been fearless and outspoken against the evils of the day. He not only enjoys the confidence of his denomination, but he is loved and esteemed by all classes of our people. His pastorate at the Dallas Avenue church has been most successful, the membership having almost doubled under his ministrations.

Rev. C. T. Culpepper, pastor of the West Huntsville and Merrimack Baptist churches also resigned Sunday before last. Mr. Culpepper's work at these churches during the past two years has been a phenomenal success. Since he accepted the work in that field his churches have more than doubled in membership and more than trebled in contribution.—Huntsville Tribune.

OXIDINE.  
A Chill Cure in Every Bottle  
Guaranteed under National Pure Drug Law.

## THE PARTNERSHIP IDEA OF MISSIONS

**Missionary T. M. Thomas.**

It seems to one who realizes something of the situation in the great empire of China from first hand that these business laymen are beginning to grapple with the problem of missions in dead earnest. And not only that, but the ideas entertained and held forth by these business men of God, in regard to mission work, sound the keynote of the New Testament. For, indeed, "we are laborers together with God." Now, then, this mighty movement among laymen begins to open up new visions, sound new depths and to undertake greater work for the Master—all of which brings to light the real meaning contained in the words of the great apostle.

First of all, the idea of making real this partnership business with the Master is the work recently undertaken by many men of taking stock in foreign missions. Now, any business man can see at a glance that in carrying out this partnership idea the matter of investment or taking stock is of paramount importance.

My interest in the business is measured by the amount of stock I put into it. And also, the returns that I may expect to receive will be measured by the amount invested.

This, then, brings before us something definite and important. Does it pay? This is a question that every business man settles for himself, and is satisfied in his own mind, that it does pay before he makes the investment.

Now that investments in foreign missions do pay is sufficiently known by all well informed on the subject, and by all who have read the last report by the board on foreign missions.

Let us, for the moment, now, call special attention to some departments of this mission business in China that is just now demanding larger investments. First, the work of Christian education. This is mission work of paramount importance. A work where the investment pays larger returns than perhaps equal amounts invested in any other phase of the work at the present time.

China is on the move, struggling to catch the beams of the noonday sun reflected in splendor from the mountain tops of our Western education and Christian civilization. The man who lays himself out for this great work of Christian education in China today multiplies himself a thousandfold. He touches hearts and lives that could never be touched otherwise; overcomes the difficulties incident to custom, climate and disease through these lives, whom he has trained for the Master. The foundation has been laid for this work in China through the years of toil by all who have given their lives for Him there. Some have blazed the way into the depths of China's heathenism and laid the foundation for this very work, although, perhaps, unconsciously, and bulled wiser than they knew. The time is now ripe. The Holy Spirit calls. The revival of learning in China, I verily believe, is a revival of the Holy Spirit, a higher call to service, and the only revival that will sweep over this great nation till God's people heed this call and lay themselves out in the great work of training native men and women, who shall be ready to receive the call of a deeper awakening still. Native men and women thus made ready and prepared for the work will, under God, subdue and bring this great nation to the feet of Jesus.

You business laymen who are God's stewards, partners with God in this great work, lay yourselves out to the task. Build some school, endow some college, make an investment in some seminary or great institution of learning for the glory of God and the coming of the Kingdom in this mighty nation.

Another department of this business of the King demanding larger investment in China today is medical missions. Hospitals need to be built and adequately equipped for the work. When I learned of the death of our beloved medical missionary, Dr. Oxner, who had been laboring in those cramped

quarters amid filth and dirt, the ignorance and superstition of heathenism, trying to do a work with such inadequate equipment where he should have had thousands of dollars, I did not wonder at his sudden death.

But the amazing thing about it is how he lived through it all as long as he did. Month after month, year in and year out, while giving his very life to these poor people, he had pleaded for a hospital and adequate equipment for his great work.

Oh, men of God, how long is it! How long is it! Oh, how long till God's people will realize that this mission business means something more than merely sending out missionaries?

This brings us to notice another part of this work that demands more attention on the part of our people. And that is comfortable homes for the missionaries. I know very well that it is the policy of our board to give the missionaries homes to live in while doing their work as well as to extend the work along the lines mentioned, but the board must have the support of our people to do this work, and when a missionary is under appointment to go out, let it be understood that sufficient money to build him a home, where he can live according to the laws of health, will go along with him, or even ahead of him. Thus fortified, he will be in shape to better fight disease incident to climate, the unsanitary conditions of heathenism, etc. Thus, with his family, will the chances be more in his favor to win in the fight of the first few hard years in which he is to struggle amid so many difficulties in order to adjust himself to the many new, strange and hard conditions. For, indeed, the first few years on the foreign field is the crucial time in the life of a missionary, and if he succeeds in becoming adjusted to the new conditions during the first years, the chances are that he has a long life before him to give to the Master. Truly, the missionary has enough to fight against when he can live protected by the laws of health. When health is gone all is gone. And what profit is it to the cause when a missionary breaks down suddenly and prematurely? By having a comfortable home to live in, it not only to a large extent preserves the life of the missionary longer, but it gives more influence and prominence to his work among the natives, thus enlarging in many ways his field of usefulness. But so many people can't realize that a missionary is just common folks like any other folks, that to live and do his work to the best advantage he must eat, sleep and live protected by every day, ordinary health conditions. And he can't do this living in a Chinese city, in native houses, amid the awful conditions incident to heathenism.

We have only been playing around at mission work as the small boy trying to imitate his father play merchant with tin cans, rusty nails and sawdust.

Let our people rise, under God, and make some real investments in mission work, and show that we are no longer children, but have to manhood grown, and by His grace set out to do a man's work. Yet, while doing the real work of a man, will not forget the dreams of youth, but cherish the hallowed and sacred memories of childhood days when our lives, young and inexperienced, we tried to do the work of a man. But let these hallowed memories in which experience has been our teacher sweeten the toils of a maturer life.

### SOME FACTS ABOUT PROHIBITION.

#### What Prohibition Has Done for Maine.

With these qualifications in mind, let us look for a moment at the effects of prohibition in the State of Maine.

1. The prohibition law is thoroughly enforced in nine-tenths of Maine, and would be in the rest were it not for liquor politicians who control the Republican and Democratic parties in Portland and a few

other cities. The administration of Sheriff Pearson in Portland, 1900 to 1902, the only prohibition party law-enforcer Maine ever had, proved that prohibition will prohibit wherever there is an honest man in office behind the law.

While it is the testimony of General Neal Dow that Maine, at the time of her adoption of State prohibition in 1855, "was," to use his own words, "one of the most drunken and poorest States in the Union, there being seven distilleries and two breweries in Portland alone," the latest figures show that Maine now has more savings banks and \$22,000,000 more money deposited in them than the great manufacturing license State of Ohio with six times as many people.

Maine has the largest percentage of the total population in the public schools of any one of the North Atlantic States, including New York.

#### A Glance at the Benefits of Prohibition Law.

Maine, without one dollar of benefit from the saloon, has more school teachers to every ten thousand of her people, and more teachers in proportion to her school population, than any other of the forty-five States.

According to "Printer's Ink," the well-known publishers' periodical of New York, Maine newspapers have a larger circulation in proportion to population than any other State in the Union. And the Maine Temperance Record notes the fact that only one of these admits liquor advertising.

#### How Prohibition Works in Kansas.

2. What about Kansas? Rev. Charles M. Sheldon, D. D., the distinguished author and preacher of Topeka, gives the following facts:

"Prohibition in Kansas has put the liquor business into the catalogue of other crimes where it belongs. It has put the people into a position of positive antagonism to the saloon."

Governor Hoch says: "A quarter of a million people have been born in the State who have never seen a saloon or a joint, and have grown up to believe as a part of their creed that it is an unmixed evil."

Of the 105 counties in the State, only 21 have any paupers. Only 25 have poorhouses. Thirty-five have their jails absolutely empty. Thirty-seven have no criminal cases on their dockets. Kansas has the smallest number of paupers of any State in proportion to its population. It spends more money for education in proportion to its population than any other State.

Eight hundred and five newspapers are printed in the State, only twenty-five of which ever print any liquor advertisements, and four of these are printed in the German language.

After a short struggle in May and June, 1907, the joint property owned by ten outside breweries worth more than \$250,000 was confiscated by the State Supreme Court, and the brewers implicated surrendered and left the State. It was conclusively proved that the brewers were the backers and owners of practically every notorious joint of the State.

In his annual official message to the Legislature for 1907, Governor Hoch said:

"The absurd contention that more liquor is sold in prohibition Kansas than in licensed States should deceive no one. It is made chiefly by those who would be entirely content with the prohibition policy if their statements were true, but official figures abundantly refute the ridiculous statement. Uncle Sam is a pretty good bookkeeper and a pretty good collector. Compare prohibition Kansas with our neighbor, license Nebraska, for instance. Nebraska has about one-third less population than has Kansas, but Uncle Sam has collected about \$2,000,000 a year liquor tax from the people of Nebraska, while he has been able to get only about \$100,000 from Kansas. The amount of fermented liquor sold in Kansas is from 6,000 to 10,000 barrels a year, in Nebraska from 200,000 to 300,000 barrels, and in Missouri from 2,000 to 3,000,000 barrels."

Prohibition Results in North Dakota.

3. What about North Dakota?

Governor Burke, in a recent interview (July 6, 1907), said: "We have had prohibition so long in North Dakota that in some counties there are no jails. There is not much crime in the State."

Judge Charles A. Pollock, of the Third judicial district of North Dakota, thus reports the results of prohibition in that State, as summarized in the statements of officials of 35 out of 39 counties in the State. Judge Pollock sent out leading questions. The replies to several of the most important were as follows:

(1) "Is the law generally observed in your county?"

"From 25 counties the report is that the law is generally well enforced. In 10 that it is not, which, with the four not heard from added, would make the count stand 25 to 14, so far as the number of counties is concerned, in favor of the law. In the 25 counties above referred to there was a population of 319,395, while in the 14 counties there were 117,675. The ratio as figured by number of counties would be a little less than two to one; while counted from the standpoint of population, it would be nearly three to one in favor of the law."

(2) "Has there been during recent years a tendency towards a better enforcement of the law?"

"Twenty-nine counties answer 'yes,' six answer 'no,' to which may be added the four not reported, thus making the ratio stand 29 to 10, almost 3 to 1, the same as the showing by population."

A most important question was: "What effect, if any, does the law seem to have on the increase or decrease of crime?"

"Three reported 'Unable to say;' 8 gave no opinion; 5 thought crime increases; 23 claim that there has been a decrease of crime. This is especially true in counties where the law has been well enforced."

"As one State's attorney says: 'A steady decrease of crime has followed the strict enforcement of the prohibitory law, so that of late years we have rarely a criminal case in the county, save an occasional bootlegger. I wish to say also that in the district over which I have the honor to preside, made up of the counties of Cass, Traill and Steele, having a population of 51,660, so well has the law been obeyed that twice during recent years there was not a human being in jail in the entire district.'"

The Experience of Kansas City, Kan.

One of the most notable battles for prohibition enforcement, which has attracted the attention of the whole nation, has been that of Kansas City, Kan., where up to a little over a year ago in that city of nearly or quite 100,000, a desperately corrupt machine had perpetuated the liquor business in defiance of State law for upwards of twenty years. Finally the people rose in their might and wiped out the liquor despotism that had so long held undisputed sway. The brewers have since on several occasions attempted to misrepresent the results by sending out anonymous dispatches detailing the alleged ruin and bankruptcy that enforcement was bringing upon the city. But here is the very latest word regarding the situation there in special correspondence of Assistant Attorney General Trickett, the man who led the revolution, to the Associated Prohibition Press. On Friday, August 16, last, Attorney Trickett told our representative:

"Kansas City has increased in wealth and population at a rate never known before in its history. During the past year our population increased more than 13,000, and more new buildings were erected in this city than in the larger Kansas City across the State line. During the past year the manufacturing products of this city increased \$50,000,000, making a total of more than \$200,000,000."

"During the past year the deposits of the banks have increased by \$2,000,000, and almost every merchant has had to employ additional clerks. Recently the Leavenworth Daily Post, a paper opposed to law enforcement, sent a member of their staff to this city to interview the business men, hoping to find them

dissatisfied, but on the contrary found them satisfied, and was honest enough to publish their statements, and in doing so quoted the largest real estate dealer and owner in the city as saying that the merchants of this city would raise \$20,000 in a day to keep the saloons closed as they now are.

"The compass of a letter will not permit me to go more into details, but in conclusion permit me to say that the wildest imagination could not half prophesy the benefits, prosperity, lessened crime and the elevated moral tone that has followed in the wake of the closing of the dens of vice."

SELLING THE TRUTH.

By M. B. Wharton, D. D.

We hear much of telling the truth, but a not less important subject is selling the truth. The wisest of men said: "Buy the truth and sell it not." He represents truth as the greatest of all possessions, in order to secure which, like the merchantman in the parable, who sought the pearl of great price, he must part with all he has and go and buy it. To buy truth, that is a correct knowledge and statement of things, a conformity of our ideas to the real nature and facts of an object, we must make the greatest sacrifices and when we secure truth we must "sell it not." The truth may be sold in three ways: (1.) By parting with the conditions that were necessary to its acquisition. These conditions were the laying aside of indolence, prejudice, obstinacy, dissipation, selfishness. When we glide into the old habits we sell the truth. (2.) The second way that truth may be sold is by withdrawing it. "Freely ye have received, freely give," said our Savior, who was the King of Truth. Of course, we can not expect that men who have spent fortunes and years to make themselves masters of science and truth, should not charge for their services in dispensing truth. The doctor and lawyer, the teacher and preacher, must have their fees and salaries or they can not live, but they must not overdo the thing or they are guilty of extortion in selling the truth. All should be charitable in giving truth away. Cicero says that the venerable senators and statesmen of Rome used to walk the streets in the afternoon, in places where they could be approached by the poor and get advice on every subject that concerned them, free of charge, such as the rights of property and persons, the schooling of children and even the buying of a home or the marriage of a daughter. When men refuse to do act they sell the truth.

(3.) But the third and most common way in which men sell the truth is by betraying it. This embraces the common liar, as he appears on all occasions. Here nearly all men must plead guilty. An old minister preached from his text: "I said in my haste, all men are liars." He said: "My brethren, what David said in his haste, I am prepared to affirm after the most deliberate consideration." This will readily appear to be a reasonable remark if we consider some of the prominent characters who sell the truth. First, the flatterer. It is all right to compliment one when he is deserving, but the flatterer acts only to accomplish a purpose without any regard to the real merits of the person. He is like the boa constrictor that licks its victim before he swallows it.

The second seller of truth is the exaggerator or Munchausen liar, who is never satisfied unless dealing in the language of hyperbole, such as when Tom Ochiltree said he "winged nine hundred and ninety-nine Jack Snipe in one afternoon," or when his opponent said he "swam five hundred miles in coming from England to New York and reached the wharf ahead of the steamer." Still another who sells the truth is the judge when he acts to gratify self or family or party; he becomes an object execrable in the extreme. I think the world will always condemn the men on the supreme bench, who, by a strict party vote of 8 to 7 seated Hayes instead of Tilden. Lawyers sell the truth when they take any case, whether good or bad, and adapt their charges to their client's ability to pay.

"A preacher lay in a lawyer's bed,  
When no other chanced to be nigh,  
And he said as he tumbled that lawyer's bed,  
'How easily lawyers lie.'"

The politician is a notable and notorious seller of truth. From the candidate down to the humblest backwoods speaker, the truth is sold.

Merchants also sell the truth by using false weights and balances or false measurements, by palming off worthless wares on customers and by "falling" just to get rich. Farmers sell the truth when they keep back the hire of their laborers or water and sand their cotton. Editors sell the truth fearfully, filling up their journals with things which they know to be untrue and espousing ever that cause which will bring them in the most money. From all such people turn away.

Savonarola, I believe it was who said: "If the world goes against the truth, Savonarola goes against the world." Over the dwelling of Tennyson, these words are inscribed in glowing letters: "Truth against the world." Truth can not fail.

"Truth crushed to earth will rise again,  
The eternal years of God are hers,  
While error wounded, writhes in pain,  
And dies amid her worshippers."

THE HIGHER LIFE.

"For tho' from out our bourne of Time and Place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar."

—Tennyson.

The poetry of the Higher Life has a message for the soul, enriching, enlarging and ennobling it—the poetry which teaches us the dignity of life and the meaning of human brotherhood. It lifts us out of ourselves into higher thoughts and feelings; it opens up to us a new and wider world, full of the sublimes and the eternities. It appeals to the divinest part of our nature, and makes us realize our kinship with God and with that which is immortal. It puts us in sympathy with the true, the pure and the right, and awakens in us the highest aspirations and the noblest resolves. It is good to read the inspired poetry of the ages which has transformed all the experiences of life, including poverty, hardship, toil, affliction, temptation, as well as the joys, hopes and triumphs which come to us, into evangel of God calling us to a greater inheritance.

"God keeps a niche

In heaven to hold our idols, and albeit  
He broke them to our faces, and denied  
That our close kisses should impair their white,  
I know we shall behold them raised complete,  
The dust swept from their beauty, glorified,  
New Memmons singing in the great God-light."

—Mrs. Browning.

TRANSFORMATIONS.

Curious Results When Coffee Drinking is Abandoned.

It is almost as hard for an old coffee toper to quit the use of coffee as it is for a whiskey or tobacco fiend to break off, except that the coffee user can quit coffee and take up Postum without any feeling of a loss of the morning beverage, for when Postum is well boiled and served with cream, it is really better in point of flavor than most of the coffee served nowadays, and to the taste of the connoisseur it is like the flavor of fine, mild Java.

A great transformation takes place in the body within ten days or two weeks after coffee is left off and Postum used, for the reason that the poison to the nerves—caffeine—has been discontinued and in its place is taken a liquid food that contains the most powerful elements of nourishment.

It is easy to make this test and prove these statements by changing from coffee to Postum. Read BAPTIST—NINE "The Road to Wellville," in pkgs. "There's a Reason."

FRANK WILLIS BARNETT,  
Editor and Proprietor.



A. D. GLASS  
Field Editor

#### A GLIMPSE AT LIQUOR PLANS.

President Dolan, of the National Liquor League, in a lengthy address, delivered some time ago, touched on many topics of interest, and encouraged his friends with such exhortations as these:

"The troubles of the liquor dealer on the Pacific Coast should be the troubles of the dealer in the extreme East. The bonds of organization should make them so. A blow struck East is a blow struck West, and so with North and South. A business or industry that is perpetually assailed needs perpetual defense. Every liquor dealer should be a sentinel. Two hundred thousand men, conducting their business lawfully and banded together in a common cause, will command the respect of the lawmakers, as well as of the authorities who administer the laws.

"I have always contended that a working agreement should exist between the retailers, wholesalers and brewers, and a joint committee should be appointed for this purpose. The importance of such a committee cannot be overestimated. Its permanent existence would cement the three great interests into one harmonious whole, whereby our united strength could be better utilized for the advancement of the best interests of every branch of the trade.

"Candidates for political preferment are keenly alive to the necessity of securing a united support from the liquor trade, for which they should give distinct pledges that no form or class of legislation will be enacted which discriminates against us as part of the business community.

"During the past year we have been working quietly, and in most instances with the utmost secrecy, to secure certain privileges, concessions and remedial legislation; also to defeat such measures as were regarded as antagonistic and harmful, and, I am pleased to state, we have met with a reasonable degree of success.

"The responsibilities of this office were fully understood by me when accepting the same, and I have endeavored to take such steps in conjunction with my colleagues as were best calculated to protect and defend the best interests and rights of the liquor men of our common country."

#### THE HANDWRITING ON THE WALL.

A wall is going up through the liquor journals, as the editors have seen the handwriting on the wall, and already some brewers, distillers and wholesale liquor dealers are getting ready to get out of the business. Charles E. Newlin, in the Defender, of New York, tells the following illuminating incident:

"Recently I was taking supper at the hotel at Hymera, Indiana, when a fine-looking traveling man entered the dining room and took a seat just opposite me at the table. In conversation with him I learned he was a wholesale liquor salesman from Vincennes, Indiana.

"To an inquiry as to how business was, he said with emphasis that 'it is rotten.' He gave as the prime cause the fact that the competition between brewers had grown so sharp that they had put in about four times as many saloons as were really needed, and no one was making a living with the profits so divided. Besides, he said, the license was in the name of the bartender, who was simply a hired agent of the brewer and entirely irresponsible. And the only way they could ever collect a bill was to let the saloon-keeper have more liquor on a new bill larger than the old bill he paid off. So they were continually getting a bigger credit list with every sale they make.

"With sadness, almost to despair, he said, 'We feel that something awful is going to happen soon.

We do not know what it will be, but all feel this way. I don't believe it will be ten years until we will all be out of business.'"

#### NOT YET READY.

The editor of the Pittsburg Christian Advocate, in a recent issue of his paper, says:

"Rev. F. B. Meyer, D. D., is reported as saying, 'Dipping or sprinkling doesn't matter; the heart is what counts in baptism.' When the entire Baptist church, in both hemispheres, are ready to unite in this utterance of this eminent English Baptist minister, we will mark a distinct advance towards the union of Protestant Christianity."

Since such a report of what Dr. Meyer, of London, said at a public meeting first appeared in print, an authoritative denial of the alleged remark has been made. But we use the occasion to assert that the Baptists of this country, taken as a whole, are not yet ready to accept either sprinkling or pouring as a substitute for baptism for the sake of union with all Protestant bodies nor for any other purpose. If baptism were only a mere form, as a great many people assert, the Baptists might dispense with it, if thereby true union among all Christians would be effected. But all sound Baptists regard real baptism as being vastly more than a mere form. They maintain that it is a distinct and divinely appointed symbol of fundamental truths, having vital relation to the cross of Christ. It is a pictorial representation of the great facts that Christ died on the cross, was buried and arose from the grave. These facts make true baptism a most significant ordinance, as well as a very solemn service. It should not, therefore, be trifled with by anyone. To lightly treat it is to cast a serious reflection upon the purpose and provision of God and of Christ, although those who speak contemptuously of the ordinance commit the sin ignorantly. They are blind to the great truths which are presented through the ordinance. Our Christian friends who ask Baptists to abandon immersion for the sake of union with all Protestants are really demanding the surrender of a principle and a practice which we are under the highest obligation to maintain, and we never will yield to the entreaty.

#### THE INVISIBLE CHISELS.

Suppose you were told a fairy, seated astride of your head, is cutting lines in your face with invisible chisels, day and night, while you are asleep and while you are awake?

You'd laugh; that's all.

But it is true, leaving out the fairy. The invisible chisels are your own thoughts, and the power which moves them is your own soul.

Every moment of your young life these lines are being traced, and by and by the graving will have been completed, and men and women will read your face as an open book. If your brain has harbored thoughts of hatred and selfishness and envy, every one of these will come out plainly in the lines, and people will instinctively turn away from you.

But if you have cherished the spirit of content and love and good will, the beautiful lines will grow and grow until friends and strangers alike will smile and feel glad in the light of your countenance.

It's all in the chisels.

#### A CASE OF "JIM-JAMS."

"The Champion of Fair Play," that aggressive western liquor organ, is "seeing things." Perhaps it is the result of an overdose of Budweiser. We hope it is nothing worse. Here is what the Champion sees in the latest prohibition platforms—a "chemical

analysis" of their contents, the Champion calls it: "Anti-saloon, blatherskite, bugaboo, charlatanism, claptrap, deception, delusion, duplicity, equivocation, fabrication, false pretense, flapdoodle, folderol, fraud, gammon, gush, hocuspocus, humbug, hypocrisy, jugglery, knavery, lies, lollypop, mendacity, misrepresentation, ostentation, outrage, poppycock, prevarication, quackery, querulousness, rats, rodomontade, rot, sham, snares, snarl, tommyrot, trickery, unsoundness, untruthfulness, witlessness, worthlessness, xeransis, yawp and zymotechnics."

#### THE MAKING OF TYRANTS.

That the habit of burning the candle at both ends—too frequently seen among present day Americans—has much to do with disturbed social and domestic relations, no thoughtful person can seriously question. The man or woman who is sacrificing health in the pursuit of wealth or social position is paying the penalty in an ever decreasing store of patience and gentleness. And as these virtues decrease, so also decreases the power to be agreeable and the appreciation which every one should have for the rights and feelings of others. Eighteen hours devoted to purse and position and six to bodily rest will make a tyrant out of most any one, and tyrants are responsible for much against which men preach and courts are called to punish.

#### A GLORIOUS RECEPTION.

I want to tell my fellow workers in the Sunday schools of our state that my humble suggestion for a centennial motto for our Sunday school department of the state board of missions has received the indorsement of our forces at nearly every point I have visited. Brother Crumpton has taken kindly to the idea and has incorporated it in with his great plans for next year. I have found at all places, with a few minor exceptions, a readiness to enter upon such a self-imposed task that made me believe our forces were just waiting for such a move. Not only is this spirit of willingness evident, but in some places, after hearing the statement of the actual conditions and then our centennial battle cry, a number of the brethren expressed surprise at such a low aim as \$100,000. They said it ought to be at least \$150,000.

Now, brother, sister, if you haven't caught a breath of that absorbing enthusiasm that we are beginning to stir up all over Alabama in our Sunday school work, I want you to get in line promptly. You may be off in an obscure corner of the state, but that is no reason why you can not be personally as enthusiastic as anybody. Think over it a while and see if you can't discover a means for self-improvement and self-enlargement in self-enlistment in our Sunday school campaign.

And then after you have enthused yourself in the work, help enthuse those around you. Your church or your community may be away out in the sticks or for various reasons isolated from our state work in general. But God requires you to shine not in somebody's neighborhood, but right where your influence is greatest. Do you think you are doing your full duty in your church for our Sunday school work? If not, why not?

"100,000 IN WHITE BAPTIST SUNDAY SCHOOLS IN ALABAMA IN 1908."

C. E. CROSSLAND.  
Box 13, Montgomery; Box 526 East Lake.



TO THE BAPTIST BROTHERHOOD.

Dear Brethren: New Orleans is a field in which the Baptists of the South ought to feel a deep interest. There is no more important point on the globe. Already New Orleans is the queen of southern cities. She is the congesting point for all that is southern and western, and destined by the geography of the earth and the trend of civilization to rival anything on the continent of America. For many years poor equipment and a dominant Catholic sentiment have conspired to make our history a tale of failures and hopes deferred. Thousands of Baptists have come to this city and been swallowed up either in the maelstrom of sin or else swept by the currents of popular sentiment into other churches. We must stop this loss to the Baptists. It is for this purpose that I am soliciting your help. I am not speaking of contributions of money—we need money bad enough; but what we now desire is your help in getting in touch with the Baptists coming to the city.

We are perhaps better prepared today than ever before to care for those who come. The day is beginning to break. The prospects are encouraging. Our people are hopeful. In the last three Sundays I have had five conversions in the regular services. Three at one Sunday night service. I have baptized some fifteen since last April; was away one month on my vacation, and have three to baptize now. The other pastors are doing the same thing. There is scarcely a pastors' conference in which some pastor does not report baptisms. This is something I was told that could not happen in New Orleans, but it is happening, and that without special evangelistic services either.

In the spring we are going to have a great evangelistic campaign conducted by Dr. Hamilton. We are beginning to prepare for this campaign now. We want the prayers of every Baptist in the South. If we could get a million Baptists to pray for this meeting we would shake this city from center to circumference.

We want therefore to start a campaign of prayer. The meetings will begin in March and we would feel confident of victory if we could get fifty or seventy-five thousand people praying for the meetings. Will you be one? I would like to get in touch with those who will enter into covenant with us to pray for a great victory for the truth. It will give us courage to know that you are praying with us. If you will inclose stamp when you write, I will send you some information concerning conditions here which will startle you.

I also want to get in touch with people coming to the city. Mothers, if you have sons coming here to college, write, sending their address, and I will look them up and get them into the Sunday school if possible. Pastors, if you have members coming to the city, write me and I will be delighted to meet them and greet them and find for them a church home. If you are coming yourself, write me; I will be glad to see you. We want all the information we can get about Baptists who are coming to the city. If you are interested in the Baptist cause in New Orleans give us this information.

Address J. Benj. Lawrence, pastor Coliseum Baptist church, 1566 Camp street, New Orleans.

REPORT FROM W. M. U. SELMA ASSOCIATION.

In the absence of the vice president, Mrs. Mary Bell presided over the W. M. U. and Ladies' Aid Society which met at Mt. Gilead church August 13, 1907. Mrs. Bell opened the service by reading 102 Psalm, also John 20:20-21. The latter was Dr. A. J. Dickinson's text for the annual sermon at the Southern Baptist convention.

After singing "We'll Work Till Jesus Comes," and then a prayer by Mrs. W. J. Dunklin, we had discussions on Tichenor Memorial fund, The Margaret home and Woman's Missionary Union Training School.

Miss Cammie Day related to us the matters of interest of the W. M. U. meeting at the Southern Baptist convention and told us how the noble wom-

en of the South desired to double their work the coming year. The following committee was appointed to get up a program for the W. M. U. at the next association: Mrs. Paula Dunklin, chairman; Miss Cammie Day, Miss Lucy R. Crumpton, Mrs. W. J. Dunklin, Mrs. C. K. Yates. Four societies pledged the amounts below toward paying salary of a preacher for our mission churches in this association: Pleasant Hill, \$5; Providence, \$5; Collirene, \$5; Carlowville, \$1; total, \$16. A committee was then appointed to help organize a W. M. U. at Mt. Gilead church. There were only a few societies in the association represented and the following reports were handed to the secretary:

Woman's Missionary Union, Providence church: Missions, \$7; aged ministers, \$5; Mrs. M. B. Gilmer, \$5; total \$17.00.—Miss Cammie Day, secretary and treasurer.

W. M. U. and Ladies' Aid Society, Pleasant Hill church: Report first quarter: Offerings to China, \$11.15; church aid, \$4; orphanage, \$7.50. Second quarter: Tichenor memorial, \$13; Mountain schools, \$5; state missions, \$8; church aid, \$57.15. Third quarter: State missions, \$5; church aid, \$50.32; totals \$161.12; incidentals, \$15.75; grand total \$176.87. Have on hand for pastorum, \$62.

The society meets twice a month, on Monday after second Sunday for the aid, and Monday after the fourth Sunday for missions. We observed the week of prayer in January and March, giving the collection in January to China and the collection in March to Tichenor memorial fund. There are nineteen members of the society.

MRS. E. M. MAYO.

Secretary and Treasurer.

After another song and prayer the meeting adjourned until next association.—Miss Lucy Rives Crumpton, secretary.

AN APPRECIATION.

When Elmo E. George came to Prattville two and a half years ago, he found a Baptist church with 210 members. At the present writing the congregation has a membership of 428. The church reported \$150 for state, home and foreign missions at the association, which met six months after the beginning of his pastorate here. Statistics show that about \$900 was given to these objects the following year. This past year this band of liberal Christians gave \$1200 for the world's evangelization. Brother George came to this field on a salary of \$720 and a home. His people appreciate him now to the extent of \$1200 and a home.

These facts speak for themselves, but I want to say a word about the man that is responsible for this success. George, blessed and empowered of God, is the power behind the throne, for no church goes beyond the leadership of the pastor in growth and development.

As I study E. E. George I am first impressed with the fact that he is every inch a man. You can count on his fidelity. People feel that they can trust his friendship. George is not only true to his friends, but he seeks to become the friend of everybody. He seems never to be so engrossed in his own affairs that he can not listen to others' expressions of sorrow. He carries a heart of sympathy for all. But through all of this tenderness and gentleness of character there runs a vein of genuine courage. He not only has the courage of his convictions, but he has a courage to have a conviction.

As a preacher he is comparable to himself as a pastor. His messages are sympathetic, direct, forceful. He works for effect and his success is attested by the fact that he preaches to more people than any other man in Prattville. Though he has met with this good success, we are glad to mark the humility which possesses him. I write these words of personal appreciation without his knowledge and send to the Alabama Baptist for publication.

May God continue to bless him and make him a blessing.

HENRY W. FANCHER.

FROM BROTHER MONCRIEF.

I have read the recent issues of the Baptist with more than usual interest. It gets better. I congratulate you, brother editor, in the improvement of the paper and the enlargement of its usefulness. Your able defense of Protestants, especially Baptist, interests against the Catholics in the recent public school issue in your city, and your present efforts in the interest of state prohibition are most commendable. I am sending cheers to you and my brethren across the line, and am praying for the full success of the cause of truth and sobriety in your state, and mine, for the "better half" of me came from Alabama, and I also cherish the most delightful memories of my labors in that state.

I am again established in a pleasant pastorate. After my retirement from the presidency of the college I spent some two months in evangelistic work, holding meetings with five or six churches—all in this state. This labor was delightful to me after a year's confinement in the college office, and I had the great joy of seeing scores of souls brought to a knowledge of the blessed Savior. During these two months I had overtures from a number of churches, in this state and others; but a number of influences, which I regarded as providential, conspired to turn me in this direction. We are pleasantly surrounded here, and my work has started off well. I began here the 1st of August and have received twenty-five members up to this time—more than half of these by baptism. Work has been started on the erection of a new pastorum, and there has been an encouraging increase of interest and activity all along the line.

Forsyth is a good, substantial, but slow-going old town. The possibilities of expansion in the town itself are limited, but the most inviting opportunity of the field to me was the student body of Bessie Tift college, which is located here. This Baptist institution is one of the rapidly growing colleges of the South. There have been enrolled for this session nearly five hundred students. Most of these students and the faculty attend the services of the Baptist church. On the first Sabbath after the opening our church auditorium, which seats some five hundred, was almost filled with students, and the congregation from the town could not be seated.

I congratulate the Baptists of Alabama on their most recent acquisitions to their ministerial forces. Brethren Cowan, from Atlanta, and Campbell, from Pine Bluff, Ark., are well equipped, consecrated and sweet-spirited brethren, who will do good work in the fields to which they have been called, which fields are fortunate in securing them.

With best wishes, yours heartily,

ADIEL MONCRIEF.

FROM THE ORPHANS' HOME.

Now that the associations are being held, friends will begin to write and ask for duplicates of receipts that have been sent us. Let me suggest two or three things about that which, if you will do, we can the more easily comply with your wishes.

1. Please give the name of the donor.
2. The amount if you can.
3. The date if you have it.
4. Whether the money was sent by postoffice money order, registered letter or bank check. If by check give name of bank on which it was drawn.

When you send goods of any kind, please mark package so it can be identified. Don't put our name all over it, but mark it simply "Baptist Orphanage, Nvergreen, Ala." Then put on it something like the following: "Mrs. Bonita's Generosity, secretary L. A. So. Shiloh Bap. Ch., Giversville, Ala."

What became of that barrel of syrup you failed to send us? Did it sour on your hands? We could have saved it for you if you had sent it to us. A hint to the willing is sufficient.

Remember, 175 children look to the Lord's people for help.

JOHN W. STEWART.

SOME GOOD MEETINGS.

Brother Merchant, a member of Friendship church, carried me from the Pleasant Ridge meeting to his home, where I had a pleasant time and a good night's rest. Monday, August 26, I began work with Brother Clark and his people at Friendship. The meeting closed Friday night. Fourteen united with the church, ten of whom were for baptism. The pastor baptized the candidates the following Sunday. I am glad it was my lot to have fallen in with the Baptists of Lamar for two weeks. Many pleasant memories linger with me from the association.

Monday after the third Sunday in September it was the privilege of the writer to look into the faces of the saints at Guin. For five days we were co-workers together with God. The Lord was gracious in inclining six to follow Jesus in baptism. One joined by letter.

Brother Clark, of Sulligent, has been preaching for the people for five months. He has many friends there and is one with whom I enjoyed associating. Guin church, as the churches in Lamar, remembered the workmen needed material things. They did nooly. Many thanks, brethren and friends.

In my last article it was intimated something would be said about the work in Yellow Creek Association. The first thing I desire to say it is very hopeful and encouraging. The fields are white unto harvest. The laborers are few. Many churches are without pastors. Pray ye, therefore, for men who will help in the work. One hindrance to the work is that those who have the work in many churches can not give their time to the work. While the pastors are doing nobly along many lines, many have neglected to lead the churches to see the beauty and duty of helping in our denominational work. However, the spirit of both preachers and people are coming to the place where the child is going to become a man. One man said if the northwestern part of Alabama is right the board and our denomination is wrong. He believes the trouble is at home, and many in the churches where I have been would say amen.

Brother J. E. Barnes' name is almost a household word in Lamar. He is also remembered in Marion. He did a good work in that section, having sown the seed. While there is criticism on the part of some, others have and are standing by the doctrine of missions which he proclaimed. God's blessings be on the members who have courage to stand for the faith, and may the day come when the churches that are called Baptist will not have a pastor who fails to teach, giving the gospel to all the world.

Another thing which will, and it is to be soon, that will uplift the work in the churches is a live Sunday school. Secretary Crossland is at Guin today in a Sunday school rally. We bespeak for him a delightful time. Let us stand by our Sunday school secretary.

Let no brother think that this is written only for criticism or the work spoken of but with a view to help and to set forth facts.

Before closing I desire to mention the name of Brother W. C. Woods. He can never know, nor any one else, the good he has wrought. He is much loved by all. The writer is glad of

MIDDLE-AGED WOMEN

A Scientific Reason for the Trouble From Which Women Suffer, at a Certain Age, and How to Prevent and Cure Them.

SYSTEM IS CHANGING

Help Is Needed, to Strengthen the Organs and Constitution for the Strain They Have to Endure.

HOW TO AVOID STRAIN

Free Advice to Ladies Who Require Help at This Time.

Simply stated, the reason you feel out of sorts, sick, miserable, melancholy, at middle life, is because your organs and functions are undergoing a wonderful change, and the change is bound to affect you physically and mentally.

Just at this time, too, your system is so busy attending to these changes, which have to take place, that it is likely to forget the need of looking out for ordinary diseases.

As a result, many a woman, by not taking special care of her general health at this time, has allowed herself to become an invalid for life.

The best thing for you to do is to take part of the extra strain off your system, by using Wine of Cardui.

This well-known medicine for women is composed of pure vegetable ingredients, which act by strengthening the womanly organs, and, through them, the entire womanly constitution.

Cardui is a safe, non-intoxicating, scientific, female tonic, which, for over 50 years, has had remarkable success in the treatment of female disorders in young, middle-aged and old.

Mary Bagguley, of 117, Pench street, Syracuse, N. Y., writes: "I was passing through the change of life and had been sick, until I heard of and took Wine of Cardui. Now I am a strong woman. My sister had always suffered with a pain in her side since a girl of 15. Now she is 35. Since she took Wine of Cardui she has not been troubled with that pain and is gaining strength nicely. Cardui has been a God-send to us both. We are new women since using it."

Free Advice is gladly given to all ladies who write, describing their symptoms and stating age. All requests for advice are kept sacredly confidential and replies sent in plain sealed envelope. Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

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We want every man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-ray and are endorsed by the senate and legislature of Virginia.

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Termin \$2.50 A Month OR On one and two year's time if you prefer it that way and at

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TO WORTHY YOUNG PEOPLE

We earnestly request all younger persons, no matter how limited their means or education, who wish to obtain a thorough business training and good position, to write by first mail for our great half-rate offer. Success, independence and probable fortune are guaranteed. Don't delay. Write today. The Co.-Ala. Business College, Birmingham, Ala.

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200 PAGE MEDICAL BOOK ON CONSUMPTION. This valuable medical book tells in plain, simple language how Consumption can be cured in your own home. If you know of any one suffering from Consumption, Catarrh, Bronchitis, Asthma or any throat or lung trouble, or are yourself afflicted, this book will help you to a cure. Even if you are in the advanced stage of the disease and feel there is no hope, this book will show you how others have cured themselves after all remedies they had tried failed, and they believed their case hopeless. Write at once to the Yonkerman Consumption Remedy Co., 1701 Water Street, Kalamazoo, Mich., and they will gladly send you the book by return mail free and also a generous supply of the New Treatment, absolutely free, for they want every sufferer to have this wonderful cure before it is too late. Don't wait - write today. It may mean the saving of your life.

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**DON'T SWALLOW IT.**

Don't be forced to swallow those mucous discharges which drop into your throat, caused by catarrh affection.

Porter's Ca-Tarrh-O is guaranteed to cure catarrh when applied regularly according to directions. Try it.

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wear longer than other shoes at the same price? If not, try a pair of these celebrated shoes and be convinced.

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 Jenkins & Scott Co.,  
 Atlanta, Ga.

having had his fellowship. He is in a position to do as much good as any man in that section, both in the cause of denominational work and the pastor's salary. His heart is in the work and I bespeak much for him.

Byles work is moving on fine. We have a good Sunday school, Ladies' Aid and prayer meeting, and hope to see the church dedicated soon.

W. A. DARDEN.

**LET NOT YOUR HEARTS BE TROUBLED.**

By Lucy Strickland.

Like music softly stealing  
 O'er this world of woe—  
 Like silver bells a-pealing  
 Above the din and roar,  
 Comes a sweet, sweet strain,  
 The soul's glad, glad refrain—  
 "Let not your hearts be troubled."

Like a mother lowly singing  
 Sweetly a lullaby,  
 Like a bird swiftly winging  
 To hush the birdie's cry—  
 So these words calmly fall  
 And sweeten this life's gall—  
 "Let not your hearts be troubled."

With this message falling  
 Sweetly on the ear,  
 Why fear when grief appalling  
 Makes earth seem cold and drear;  
 Why wearied, worn with care?  
 Oh, list—this message dear—  
 "Let not your hearts be troubled."

These words by Jesus spoken,  
 Hath soothed many a heart,  
 When dearest earth-ties broken  
 Hath severed lives apart;  
 Then take them, sad soul, thine own,  
 Play o'er thy heart-strings alone—  
 "Let not your hearts be troubled."

For earth is but a dwelling,  
 Where we work and wait;  
 Soon triumphant tones swelling  
 Welcome at the gate;  
 Then why be mournful, sad?  
 List and be strong and glad—  
 "Let not your hearts be troubled."

And when reach'st the destination,  
 That home bright and fair;  
 Subtle, sweet the elation  
 Sweep o'er thy glad soul there,  
 Till out of the calm—as sweet  
 Rises a thanksgiving complete—  
 For "Let not your hearts be troubled."

**MEETING AT CENTERVILLE.**

Please allow me space to say a few words about the meeting recently held at Centerville. Though they have not had a pastor since June, the brethren had me come up the 1st of September and hold a meeting of two weeks. It was so refreshing to meet old friends and rejoice with them in the manifested presence of our Lord. Though there were only some seven or eight additions to the church, the membership gave evidence of great quickening. As a result they decided to raise their pastor's salary from \$400 for two Sundays per month to \$900 or \$1000 and a home for three Sundays per month. There are other strong churches near by which will readily take the other Sunday of any good man. So they are now on the lookout for a good man. May God send them the desires of their heart. The right man can, under God, do a great work there. J. M. Thomas, Union Springs, Ala.

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 Chas. A. Merrill, Dean, 5th Ave. and 22d St., Birmingham, Ala.

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Envelopes, best rag	\$2.50 per 1,000	\$1.50 per 500
Envelopes, good grade	2.25 per 1,000	1.40 per 500
Letter Heads, best grade	2.50 per 1,000	1.50 per 500
Letter Heads, good grade	2.00 per 1,000	1.25 per 500
Cards		1.25 per 500

(Letter Heads either Ruled or Unruled)

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When you want it—  
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is the lamp for the student or reader. It gives a brilliant, steady light that makes study a pleasure. Made of brass, nickel plated and equipped with the latest improved central draft burner. Every lamp warranted.

If you cannot obtain the Perfection Oil Heater or Rayo Lamp from your dealer write to our nearest agency for descriptive circular.

**STANDARD OIL COMPANY**  
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### WHAT A WOMAN CAN DO IN SUNDAY SCHOOL.

I hope while I try to say a few more words in favor of the subject that you have heard discussed that you will not think me to be over-estimating the ability of women to build up Sunday schools. The natural relationship that she bears to the youth of which our Sunday schools are made up puts her in position to do service that could not be supposed in the smallest degree. Her position throws her constantly in touch with every disposition, characteristic of the child's mind and soul, giving her every possible advantage to teach and impart to it the great truths most earnestly supported by our Sunday schools, and again the position of boundless sympathy, affection and tenderness which predominates the lives of every Christian woman makes it most easy for her to influence the youth to become interested and devoted to Sunday school.

It is true we have many devoted men in the Sunday school work, probably more than the number of women; but where is the man who has had the influence of a true-hearted Christian woman? Search the record from the earliest dawn of history until the twentieth century and you will not find an age in which a woman's tears and pleas did not predominate over a man's threats and wrath.

As Cleopatra ruled the king of old, so does the woman rule our country and society. Today you say, how is it that the homes are left largely in the hands of the women? The schools are being taught by the women and the Sunday schools are being to a great extent conducted by the women. Then with all these things in view

and realizing that so many are dependent on us for that Christian training which determines even the destiny of nations, and realizing that our influence is so great, oh, how careful we should be; how ready we should always be to drop a word of encouragement to a faltering traveler. Oh, what great delight we should take in dropping here and there a word of kindness to a wayward boy or girl. Sometimes only a kind word will bring a lost one to God.

Girls, let us set a new determination to live for God. Let us put our whole energies in this Sunday school work. Then if we are instrumental in the elevating of only one of these tender minds, oh, how rich will we be repaid for service rendered to God.

Mothers, let me insist that you awake to the full sense of your duty here. Are these dear ones looking to you for guidance. Will you send them away empty-handed, or will you break the bread of life and Christianity with them? Oh, I can see by your faces that you have new determinations, and may God help you to carry them out to the fullest extent. Girls and boys, may God help you to put new zeal and energy in this work. How can you sit still and see these bright-eyed, intelligent boys and girls, when God is standing, as it were, with outstretched arms, ready to take them into his loving embrace. Yes, and he is looking to us to bring them, and oh, how he will be if we do not do our duty. But on the other hand, when we have spent a life in his service, when the toils and burdens of our lives are over, when God has said it is enough, come up higher; when we have cast our starry crowns at his feet and bathed in the light of his

everlasting smiles, then shall we be fully rewarded for service in the Sunday school; then shall we be able to look back upon the results of a kind word spoken to a wayward traveler when we look back on this low ground of sorrow and see other boys and girls moulding their lives after us and see our lights shining in their lives. I think then we will be able to say in the truest sense, Praise God from whom all blessings flow.

Recited by Miss Fannie East.

### WANTED.

The hardest case of Morphine, Opium and Liquor additions to cure in ten days by our new Painless method. No extreme nervousness, aching limbs, diarrhoea or loss of sleep. Only Sanitarium in the world giving UNCONDITIONAL GUARANTEE. Money can be placed in bank and payment made after a cure is realized. Patients who can not visit Sanitarium can be cured privately at home. References: Any banker, minister, city official or citizen of Lebanon. Write today for large, free booklet of particulars. Address CEDARCROFT SANITARIUM, Dept. J. L. Lebanon, Tenn.

### A GLORIOUS REVIVAL.

In the Gilliam Springs association at Bethlehem church, Morgan county, the writer and L. Smallwood, L. W. Wilson met Sunday, August 5th, and continued eight days, and through their earnest preaching and prayers a great victory was won over the devil. Sinners were made sick of sin; mourners were made to seek salvation and the whole church was made to shout and sing for joy. There were more than thirty saved, and twenty-seven added to the church; twenty-one by baptism. Praise God for the Pentecostal showers on old Bethlehem once more, and by the help of God we are looking for a great victory in the near future. To God be all the glory. The meeting closed with great victory over the evil one. It was the greatest revival the church has had in ten years.—P. J. Corley in charge.

### BROWN UNIVERSITY.

(Founded 1746.)

W. H. P. Faunce, D. D., LL.D., Pres. The University includes a college for men, a college for women, and a graduate department for both. It offers courses leading to the degrees of A. B. Ph.B., Sc.B. in Civil, Mechanical and Electrical Engineering, A. M. and Ph.D.

The equipment includes 22 buildings, with laboratories in all branches of science, and a library of 140,000 volumes. There is a finely equipped gymnasium, swimming pool and a well furnished building for social and religious uses. Providence offers the advantages both of city and country.

For further information address The Registrar, Brown University, Providence, R. I.

### HOME STUDY FREE.

Elsewhere in this issue will be found a proposition from Draughon's Practical Business College Company to give a Home Study course free to five persons in each county. Read the proposition. Draughon's Company has over 3,000 students taking lessons by mail. Many who are now holding good positions owe their success to Draughon's Home Study.

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Learn BY MAIL or AT one of  
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25 Colleges in 18 States. 18 years' success.  
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students. FREE literature. Write to-day for it.

"Stunted lamp-light"—smoky chimney, poor draught, imperfect fit, cracking chimney, clouded glass—why do people put up with this when good lamp-light is the best light to read by?

I make and put my name—MACBETH—on lamp-chimneys that are clear as crystal, never break from heat, and fit perfectly.

MACBETH lamp-chimneys give lamps new life.

Let me send you my Index to tell you how to get the right chimney for your lamp; it's free.

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### WATSON'S Jeffersonian Magazine.

Profusely Illustrated, 1.50 per year.

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Address, Thos. E. Watson, Thomas, Ga.

### ADMINISTRATOR'S SALE.

Under and by virtue of an order and decree of the Honorable S. E. Green, judge of the Probate Court of Jefferson County, State of Alabama, I, John F. Knight, administrator of the estate of L. E. Ewell, deceased, will sell at public outcry to the highest bidder, in front of the Court House door of Jefferson county, Alabama, on Monday, the 29th day of October, 1907, at 12 o'clock noon, for cash, the following described real property belonging to the estate of L. E. Ewell, deceased, to-wit: Lots six (6) and seven (7), in block One Hundred and Seventy (170), also lots fourteen (14) and fifteen (15) in block One Hundred and Forty-nine (149) of the North Birmingham Land Company's survey, according to map of said survey, situated in North Birmingham, Ala.

JOHN F. KNIGHT,

Admr. of the Estate of L. E. Ewell,  
Deceased.

BURKHART & KNIGHT, Attys. for  
Administrator.

### QUICK MONEY FOR AGENTS.

The fastest seller Every home buys it. First complete history of "THE OLD AND NEW SOUTH." Sells on sight. A long felt want. Big profits. Bonanza for agents. Write today for liberal proposition. Address the Roy H. Kleiser Co. Dept. B, Meridian.

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Main line wires and modern equipment.  
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### FREE BOOK ABOUT CANCER

CANCEROL has proved its merits in the treatment of cancer. It is not in an experimental stage. Records of undisputed cures of cancer in nearly every part of the body are contained in Dr. Leach's new one-hundred page book. This book also tells the cause of cancer and instructs in the care of the patient; tells what to do in the case of bleeding, pain, odor, etc. A valuable guide in the treatment of any case. A copy of this valuable book free to those interested. Address: Dr. L. T. LEACH, Box 138, Indianapolis, Ind.

WHEN THE SOUTH GOES DRY.

(Will some brother please raise the tune?)  
Sing a song for the day that speeds on its way,  
Its heralds each moment pass by;  
Though long years delayed, yet we've hoped and  
prayed,  
For the day when the South goes dry.

Not a drought of the rain, which the brooklets re-  
strain,  
While the famishing landscapes sigh;  
For instead of full sheaves, we'll gather but the  
leaves,  
When the seasons of the South go dry.

'Tis a drought you must know that will break up the  
flow  
Of the river of beer, rum and rye;  
In the rage of its sweep it has made the world weep,  
And wish its sources ever dry.

Oh, this baleful old stream, with its smoldering  
gleam!  
It has poisoned the land and the sky;  
Over mountain and vale its vapors exhale,  
And the youthful and beautiful die.

Both in song and in story, we have heard of the glory  
Of the kingdoms that have vanished for aye;  
With their power at its height they were whelmed  
by the might  
Of the furies in this stream hard by.

From the millions who have hastened to its brink and  
have tasted,  
There arises up to heaven one cry—  
"God above, defend us! men of earth, befriend us!  
Its fountains seal up e'er we die!"

And the cry is effective, for the franchise elective,  
To its waves, rolling proud and high,  
Has commanded: "Be stayed," and they have obeyed  
And the South in the flat goes dry.

In the South's promised dearth, she proclaims over  
earth  
"From all lands, thou ancient curse, fly!  
For the Lord doth decree that the nations shall be  
free  
In the token, 'I make the South dry.'"

Then, hurrah for the South! greet the day of her  
drouth,  
That drains off her cesspools of rye;  
In her free, limpid wealth, make a pledge to her  
health,  
To her say, "Your redemption is nigh."

From the spring's mossy rim fill the vessels to the  
brim,  
And when joy, song and laughter are high,  
Our glasses we will clink and we'll all take a drink,  
When the dear Sunny South goes dry.

—I. A. WHITE.

Pratt City, Ala., Oct. 1, 1907.

ANNIVERSARY.

By H. P. McCormick.

I sit today in the shadow  
Of the years that have hastened past  
And borne on their spectral bosoms  
The hopes that could not last;  
Those years that came like angels  
With their saintly, sunlit face;  
Like men, they have turned and left me  
Alone in my wrestling place.

As memory brings their faces  
Afresh before my soul  
There are some that smile upon me  
As though they would console  
A spirit crushed by sadness  
And bid it yet atone;

And some, they turn upon me  
The frozen face of stone.

Ah, soul, how many an idol  
Has crumbled into dust!  
How many a burnished sabre  
Hast idly left to rust  
Till the hour of its knightly using  
Has now forever flown!  
How many a missed arrow  
Today thou must bemoan!

There are sighs for the songs uncarrolled;  
And tears for the seed unsown;  
And the lips of long-dead sorrows  
Seem to come and kiss my own.

But, now, e'en the darksome shadows  
That my inmost soul enfold  
Seem touched as by gleams from Homeland  
And transmuted all to gold.

For gathering close about me  
Come friends whom my soul doth bless  
And their faith and warm affection  
Are as sweet as Love's caress.  
There are free men come to thank me  
For the bonds my hand did break,  
And the redeemed from death to bless me  
For the words of life I spake.

And, better than all, the Master,  
In his matchless grace has come,  
And visions apocalyptic  
Of that high, majestic home  
Where men find cure and surcease  
From the bitterness of tears,  
And love shall bloom unblighted  
Throughout the radiant years.

So, today, as I sit in the shadow  
And muse on the flight of the years  
I arm me again for the conflict  
That must last till the King appears.  
Ah, soul, for the sound of his coming!  
For a sight of his kingly face!  
Come, gird thee again for the battle!  
Come, stand, like a man, in thy place!

HOME MISSION DAY IN THE SUNDAY SCHOOLS.

Second Sunday, October 13th.

By agreement the boards of the Southern Baptist  
Convention are given a Sunday each on which the  
Sunday schools are asked to contribute to the work  
of the various boards. The Foreign Mission Board  
has January, the Sunday School Board June, and the  
Home Mission Board has October—the second Sun-  
day, which comes on the 13th of the month this  
year.

We want to make the most of that day. A contri-  
bution from every Baptist Sunday school in the  
South and from every class and every individual is  
our aim. What a handsome total will come from this  
day of giving if we all have a hand in the glorious  
work!

In a number of States the cause of State Missions  
is specially emphasized during the fall months, and  
we do not want this Home Mission offering in the  
Sunday schools to interfere with State Missions, and  
it need not and will not.

We have sometimes prepared special programs  
for Sunday school "Home Mission Day." This year  
we have no special program, but the Sunday school  
board has generously prepared excellent material on  
different phases of our home mission work for their  
October periodicals. From this good programs can  
be prepared. The programs need not be long. In  
many cases the superintendent or the pastor or both  
can make brief talks on some phases of home mis-  
sions. Some teacher can prepare a brief paper or  
deliver a talk.

Let the pastor from the pulpit October 6th give  
special announcement of the Home Mission Day one

week off and urge all to make a large offering. Let  
the superintendent put it on the hearts of his school  
by a similar announcement.

Glorious Results.

We shall look for the pennies and dimes and also  
for the dollars. Let us give as the Lord has pros-  
pered us. One school a year ago gave as much as  
\$75.00.

In addition to the articles in the Sunday school  
periodicals the Home Board will gladly send without  
cost tracts and leaflets to all who wish them in the  
preparation of programs.

Should it be impossible for any schools to make  
their offering on the second Sunday, let it be done  
as soon thereafter as possible.

May the Lord be pleased with the offerings in our  
Sunday schools to this great work.

Sincerely and Fraternally, B. D. GRAY,  
Atlanta, Ga. Corresponding Secretary.

THE HAPPY HABIT.

Nations have their periods of irritation and para-  
nola as well as individuals, and I wonder if we are  
not now going through a paroxysm wherein we gloat  
over the darts of sarcasm and shafts of bitterness  
until it seems that the atmosphere is surcharged with  
discontent, and all this in the face of the fact that  
the whole continent is blossoming under God's  
smile.

We cannot wonder if the ranters rant a little about  
the inequalities; there is no denying that they exist,  
but we are the authors of the iniquities, the outcome  
of a system inaugurated and maintained by ourselves.  
If we look things straight in the face, we must ad-  
mit that this state of society arises simply from the  
fact that we are immersed in a spirit of pure selfish-  
ness and envy, and glowing with jealousy, the most  
reprehensible passion known to the human race. Now  
let's get down to fundamentals and make the race  
better, and awaken the good impulses that never are  
aroused in the scolded child—we cannot improve mat-  
ters by bringing on a fit of the sulks.

The constructive force of the world is the enduring  
element. Who can have faith in the man who has no  
faith in the best side of human nature? We pity,  
rather than blame, the poor fellow who handles a  
scorpion lash from choice, like mistaken Rehoboam,  
king of Israel, when he rejected the advice of his fa-  
ther's wise old councillors.

Analyze further, and you will find that many mal-  
contents are honest and sincere in their belief, and  
they carry the tribulations of the whole world on  
their shoulders, convinced that they alone know how  
to redress the wrongs and woes of humanity, though  
one cannot but wonder why the panacea is not ap-  
plied.

Yet analyze farther still, and it will be found that  
when a man is like Ishmael, his "hand against every  
man, and every man's hand against him," somewhere  
in his career is a painful personal experience that he  
has nursed into a lifetime grievance. I have seen in  
my work in public life men who have kept up a quar-  
rel with all the vigor of a centuries-old feud, because  
of some slight offense to their personal vanity.

In fact, it seems to me that discontent and happi-  
ness are all a matter of feeling and perception. The  
same cause may arouse the evillest passions and the  
noblest emotions. On the other hand, how often,  
when one's actions are analyzed, it is found that what  
looked fair to the eye had its root in a despicable mo-  
tive, scarcely known even to its possessor; and how  
often, beneath the smooth veneer of politeness and  
social custom, is hidden the desire to fly at the throat  
of our brother man when he happens to differ from  
us, or to touch that which we regard as our own!  
The one thing that divides us from the barbarians  
is the fact that we battle with these animal impulses  
which they yield to as the right motive.

So we swing around again to my favorite word,  
"equipoise," the state of being evenly balanced.

"Our lives are kept in equipoise  
By opposite attractions and desires."

—Joe Mitchell Chapple in National Magazine for Sep-  
tember.

## THE B. Y. P. U. MANUAL.

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THE KING'S BUSINESS.  
In Montgomery.

Evangelist "Bob" Jones is leading a great meeting at the City Auditorium. All denominations have united with him.

The work among the Baptist at each church is very encouraging. Of course the old First, under the leadership of the consecrated Stakely is making a great impression on the entire city, by virtue of their masterly effort, which is succeeding so well in the wonderful house of worship they are building.

Adams Avenue has called Rev. H. W. Fancher and he has accepted. The writer has closed his work with this church and is now devoting all his time to evangelistic work.

The Highland Avenue church, under the leadership of Brother Bush, is growing into a very strong church.

Brother Cowan, new pastor at South Side, is drawing large audiences and every one seemed delighted with him.

Clayton Street is doing a fine work. Brother O'Hara has a large vision. His people are standing by him and great things are being accomplished.

## Revival Meetings.

One of the sweetest I have ever been in was recently with Pastor Gable at Bessemer. I love to be with any and all my brethren in meetings, but oh, how sweet and helpful to be associated with a man like Gable. Thoroughly devoted and consecrated to his work and loved beyond measure by his people.

Have just returned from Gonzales, Fla., where the Master gave us a great meeting with Brother Moore, an ex-Alabamian.

## Results of Meetings.

Often times brethren ask me what was the result of such and such a meeting. That is a question that can only be answered "over the river." To report the number of conversions is beyond our ability. We only see the outward demonstration, but that is not a true measure of the work. I saw seventeen professions one night in a recent meeting; on another night I saw twenty-two, but He only knows the hearts of men. Not that I discount the sincerity, but who knows but what many more than were made public were convicted of sin and accepted Jesus as Lord at these times?

## Phenix City.

Just beginning a meeting here. Pray for me that I may twice each day as I stand before the people, and then on the streets and everywhere as I speak bring to lost souls and sorrowing hearts a message from heaven, for His glory.

**JOHN BASS SHELTON.**

## WHAT A WOMAN CAN DO IN SUNDAY SCHOOL.

It has been said by men of little responsibility that women was best suited for household drudgery and to take care of the children than anything. However true that may be and however full her hands may be to keep these duties up, and however busy her mind may be in taking care of her little tots and moulding into their soft and plastic minds the true principles of manhood and womanhood, I want you to know that is not all she can do, not by any means. True, she never has a chance to go out to church and Sunday school, as does her husband, but let me ask, Who is at home with Bible in hand and a half-dozen young and grasping minds about her, minds that are ready, waiting and anxious to take on impressions? I say,

who is it that is thus taking care of the children while husband is off carelessly walking over the fields or too awful to say oftentimes paying a visit to the nearby Sunday dram shop? Oh, what a picture of a truly devoted life, reading, talking and praying to God to ever guide the tender feet of her little ones into paths of right! In my imagination I can see the tears trickle down her tear-worn face and drop unguided on the words, "Suffer little children to come unto me, for of such is the kingdom of heaven." I can see the anxious face watch son and daughter as they playfully toddle off on their way to Sunday school, and then I can see her as she makes her way to a secret place, and there with the earnestness that is known only to true mothers, pour out her heart to God in behalf of the tender flowers given to her care.

Ah, what a typical Sunday school! Where will you find a Sunday school that will turn out more honorable men and women than the one conducted at home by the mother?

Friends, brothers, sisters and Sunday school workers, you may say I am off the subject; but say what you may, teaching God's word does not have to be done in a church to be a Sunday school. Many times the church Sunday school is given the honor of producing an honorable man or woman, when if the truth of the case was known, he or she, as the case may be, received impressions at the side of a Christian mother; impressions that as the mustard seed germinated and grew into a wide-spreading tree of honor to God. This is Sunday school in the truest sense. Don't understand me to object in the least to Sunday school at church for many devoted, God loving and God fearing Christian women are spending the best of their lives in this grand Sunday school work, and you can see the results of their faithful work bursting through the clouds of sin and throwing its rays of light as the noonday sun on this sin-smitten, lost, ruined and undone world. What can she do in Sunday school? Ah, if you could only see the impressions made on the heart and mind of the humble speaker made by my Sunday school teacher, who once took me in her arms and who now looks down from the dazzling radiance of heaven on the result of her faithful work with others, your question would be fully answered.

If you could see her words as they come to me when tempted to walk in forbidden paths and saying in a voice far more impressive than any man's, Don't do it, and if you could see the many men lifted from the lowest pits of degradation by the words of a good mother or sister or Sunday school teacher, you would be ready to cry with one voice, She is the worker and we are the drones.

Recited by Miss Pearl Williams.

A. L. Walker was born September 2, 1879, in Pickens county, Alabama, and died September 16, 1907. He united with the Baptist church at Brookwood, 1903, and lived a consistent Christian life, always manifesting a deep interest in the cause of his Master. As an evidence of the high esteem in which he was held, there was a large congregation assembled to pay their last respects to him. He leaves a wife, two children, a mother, four brothers and one sister to mourn his loss. May the God of all grace comfort their bleeding hearts.

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## THE CENTENNIAL MOVEMENT.

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Take notice that a meeting of the stockholders of the South West Land Company has been called for the purpose of considering a decrease of the capital stock of said corporation from \$50,000 to \$25,000. Said meeting to take place at the office of J. L. Yancey Real Estate and Insurance in Birmingham, Alabama, at 10 o'clock a. m. on the 14th day of October, 1907. This 12th day of September, 1907.

**J. L. YANCEY,**

President of South West Land Co.



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DOTHAN AND VICINITY.

Dothan still maintains her high-tide religious zeal. Her men's Sunday afternoon prayer meeting is on inspection to all who attend. The attendance is from sixty to eighty, many of them among the leading business men of the town.

The First Baptist church is still at work. Seven members were received yesterday. The pastor is preaching a series of Sunday evening sermons on "Ideals." The sermons, however, are not ideals. Just before the sermon the pastor read a personal letter, written by him by request on the subject in hand. The writers of the letters are young ladies and young gentlemen of the town, their names being reserved. These letters are called "sermons from the pew."

The Second Baptist church of Dothan is about to materialize. One year ago we purchased a lot on the north side. Now the church as a whole has voted to build the house and pay for it by January 1, 1908. The money has nearly all been raised and work will begin at once. After the house is completed a band of Baptist will organize and go to house keeping in the new quarters.

Our association is trying to capture Brother A. G. Spinks, of Anniston, for our missionary. We are not sure of the prize. We need him. Our association meets October 9th at Mt. Ararat church near here. Would like to see the editor of the Alabama Baptist present. W. M. ANDERSON.

**OXIDINE.**  
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Last Sunday, September 29th, we attended a fifth Sunday meeting at Chapman. The inspiration gathered at these fifth Sunday meetings should appeal to the desires of every Baptist in reach to attend them. The morning service was devoted to the children, and a general discussion of the Sunday school work. Brother W. M. Blackwelder, pastor of First Baptist church, Greenville, Ala., delivered an able sermon at 11 o'clock. His theme was the "General Distribution of Talents by the Master to every Christian," and with the talent the obligation to use it.

First, to make the talent useful to the individual. Second, to make it useful to his neighbor, and third, to make it useful and multiply for the Master at His coming.

With his logical reasoning and the simplicity of his illustrations Brother Blackwelder attracted his auditors and commanded their keenest attention throughout his sermon. The evening session was devoted to a general discussion of missions by the following: Rev. W. M. Blackwelder, Rev. Fletcher, Rev. Shell, Brothers Henderson, Lackie and others.

Chapman, Ala., is a saw mill town on the Louisville and Nashville railroad, with at least seventy-five Baptist in the place, and hitherto the church there was disbanded for some cause or other. It was manifested during this meeting that the Baptist believers there feel the need of organization, and many present expressed their willingness to help reorganize and do something for the Baptist cause and the religion of our Lord and Savior, Jesus Christ.

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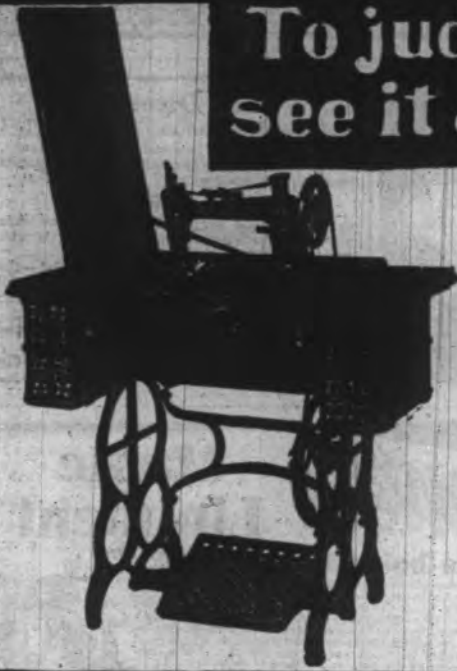
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## THE HAPPY-HEARTED.

By Theodosia Garrison.  
Oh, here's the open door for you,  
A cheering cup and more for you,  
A seat beside the table, lad,  
While I've a crust to share.  
For love of that glad face of yours,  
That peerless, fearless grace of yours,  
The very sun comes in with you and dances by your chair.

Oh, here's an eager hand for you,  
A welcome ready planned for you,  
A place beside the hearthstone, lad,  
While I've a log to burn.  
For love of that gay voice of yours,  
That calling to rejoice of yours,  
That on the very Road o' Grief makes men to hear and turn.

Oh, here's an honest heart for you,  
That's sound in every part for you,  
A love to know no passing, lad,  
While I have a life to live.  
For love of that high mirth of yours,  
Here's half of all my earth for yours,  
And small enough it is I' faith for all that's yours to give.  
—Youth's Companion.

## SOME DON'TS.

Don't jeer at anybody's religious belief.  
Learn to hide your aches and pains under a pleasant smile.  
Learn to attend to your own business—a very important point.  
Don't repeat gossip, even if it does interest a crowd.

## OUR DEAD.

Again the angel of death has entered our ranks and has taken one of our brightest stars of light and usefulness in the church and Sunday school work. Brother E. N. Adkinson was born in Monroe county, Alabama, September 27, 1838. Was baptized into the fellowship of old Salem Baptist church, Monroe county, Alabama, at about the age of twenty-two years by Elder John McWilliams; was married to Miss Susann Jane Spurlin October 22, 1874, and died September 15, 1907; was at his death 68 years 11 months and 18 days old. Since our long pastorate with Sardis church of eight years the church has lost from her membership some of her noblest sons and daughters, but none more noble in the work of the Lord than the subject of this sketch. Brother Adkinson was one of the board of deacons of Sardis church. Faithful to his Master's cause, loving and tender to his pastor, a kind husband, an indulgent father, a good citizen. To know him was to love him. He was one of the great men who stood in the front in the trying days of the South. He leaves a loving wife, two sons and two daughters and a great many friends and relatives to mourn

his loss; but we feel assured his is great gain, so we write:

Servant of God, well done;  
Praise be thy new employ,  
While eternal-ages run,  
Enter thy Master's joy.  
HIS PASTOR,  
J. E. Holley.



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