

THE TIME IS RIPE TO FIGHT FOR STATE PROHIBITION. DON'T WAIT. CALL ON GOVERNOR COMER TO ACT.

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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PARAGRAPHS.

The annual meeting of the Board of Missions will be on Tuesday, November 26th, at 12 o'clock.

Applications should be sent for at once so they may be properly filled out and returned to the secretary in time.—George G. Miles, president; W. B. Crumpton, corresponding secretary, Montgomery, Ala.

Dear Brother Barnett: This is to remind you of our conversation on the train from Birmingham, and to say to you that if you will bring the matter to the attention of the parents and they will send me the addresses of their boys or girls located in our city on the south side, I will take great pleasure in looking them up.—Very truly yours, D. H. Marbury.

The first minute to reach me was the Shelby county, which was held August 27 and 28, Rev. C. W. O'Hara, clerk. The second was the Pine Barren, which came one mail later, R. E. Lambert, clerk, and which was held September 11 to 13. These are first class clerks and their minutes are a great credit to them.—M. M. Wood, secretary.

The weather was very unfavorable and the attendance at our Sunday school convention at Guin was not as large as we expected, but those who were present were interested and a helpful meeting was held. We were indeed glad to have our secretary, Bro. Crossland, with us. Our people do not question the wisdom of the state board in selecting Brother Crossland for this work. He is the right man for the place. Hope he will visit us again. I wish you success.—Nora Ingle.

Tell the readers of our paper that we are in the midst of a grand revival at Maplesville. There was no church here until last night. Yesterday Rev. W. J. Ray held a meeting with us under a tent. At the evening services thirty-two persons presented themselves, and we organized a Baptist church. The good work goes on. Four more joined today. Prospects for ten more tonight. The outlook is good for a Baptist church here by the end of the week that will compare with many of our first class town churches, so far as membership is concerned. Many of these are as good folks as ever joined any church. Bro. Ray knows how to present the claims of our blessed Master. The folks come to hear him, and one of the greatest revival services is sweeping this country that ever has been known in its history. He goes with me from here to Bibb county. You will hear from us again. May the good Lord bless His people and the paper.—J. W. Mitchell.



TO THE PASTORS.

From Pell City.

Dear Brother: Soon after the convention in July I addressed a card to all the pastors. I asked them to tell me if they would help vigorously in the Centennial movement. Many of them responded heartily and promptly. I feel sure that all will do so. The time is passing. Nearly one-fourth of the year is gone. October is the month for home missions. I am writing to all the church clerks and Sunday school superintendents. What can we expect for the month? Ought we not to raise fully one-half of the amount asked for home missions, \$14,000? Why not? Brother, will you try? The Lord bless you in the effort. Fraternally, W. B. Crumpton.

We have been engaged in a revival meeting here at Pell City since September 29th. The Lord has most wonderfully blessed his people. There have been more than forty conversions. We organized a new church on last evening and after organizing received eight new converts for baptism. Although the meeting has been in progress for nine days, and notwithstanding eighty or ninety per cent of the people work in the cotton mill 12 hours per day, the congregation rose to a unit to continue the meeting. Pray for us that the Lord may continue to bless our labors to his own name's honor and glory in the salvation of many souls. We remain yours for work in the vineyard, W. W. Kirkland, D. S. Funderberg.

LOSE NO TIME IN WORKING AND AGITATING FOR STATUTORY PROHIBITION. PASS RESOLUTIONS AND FORWARD TO GOVERNOR COMER AND THE LEGISLATURE AND SEE YOUR SENATOR AND REPRESENTATIVE AND URGE THEM TO SUPPORT THE MEASURE DURING THE EXTRA SESSION IN NOVEMBER. BY PRESSING THE MATTER THE TWO-THIRDS NECESSARY TO CARRY THE BILL WILL BE PRESENT, AND WE DO NOT BELIEVE GOVERNOR COMER WILL VETO IT. GET TO WORK AT ONCE.

PARAGRAPHS.

We have just closed a good revival here, with a hundred and ten additions and money to build a good church house, also a good salary for a pastor. I go next to Centerville. Yours in love, W. J. Ray.

You made me say in my article of last week, "we will move to Elora this fall." It should have been "he will move to Elora this fall."—R. R. Brashear.

Our orphanage—Carey—meets with Rock Springs church, seven or eight miles out from Goodwater, on Central of Georgia railroad, on Tuesday, 15th of October. (Goodwater is the place where you leave the railroad.)—Fraternally, W. T. Davis, moderator.

Please find inclosed \$1 for which give me credit on my subscription to the Baptist. The paper gets better all the time. I have been called to the pastorate of the Baptist church at this place for full time, as superintendent of schools and pastor, too. You see, I have double duties just now. Wishing you continued success, I am yours in the work, J. L. Aders.

The yellow Creek association held its forty-seventh annual session with Mulberry Springs church, four miles south of Sulligent, Ala., October 5 to 7, by re-electing Rev. A. W. Green moderator and R. W. Clark clerk. There were twenty-seven churches represented. The letters showed an increase during the year by baptism of 155 by letter, 55 total, 210. The meeting was very harmonious and exhibited the strongest efforts and energies possible in favor of state prohibition. Next session to be held with Zion church, two miles north of Winfield, Ala.—R. W. Clark, clerk.

The Baptist church at Livingston celebrated the centennial of the organization of the First Baptist church in Alabama on the fifth Sunday in September. The pastor, Rev. H. B. Folk, made an interesting talk, giving a history of the organization of the First Baptist church in Alabama, and of the progress of the church in Alabama, and closed by urging the people to contribute more to the mission fund. Brother G. C. Gowdey gave a sketch of the Livingston church from its organization to the present time. Brother W. H. Coleman made an earnest appeal for larger and more contributions for the mission work during the coming year. Several promised to double their contributions for missions for another year. A special collection was taken for missions at the close, amounting to \$67.25.—Yours sincerely, Thos. F. Seale.

MAKING A SERMON: A PAGE FOR PREACHERS

By John N. Irvin, D. D.

Many sermons remind one of the dawn of creation. They are without form and void and darkness is upon the face of the deep. In my boyhood days there was one good elder who always pitched the tunes at the prayer meeting. They used the church hymn book—words only—and the brother had two or three tunes on each meter in his repertory and all went well. One night an unmusical elder read a hymn which he had found in a religious paper. He then remarked that it was so beautiful that he would line it out and they would sing it. The chorister asked innocently enough, "What's the meter, brother?" The reader looked in vain for any "C. M." or "L. M." or "S. M." and then said, "It ain't got no meter." Did you ever think something like that about the structure of a sermon?

The general proposition is that a sermon ought to be constructed to accomplish the proper work of a sermon. Now, that sentence ought to pass anywhere. It is clear as daylight—so clear that, like clear water which fills a bottle entirely full, many people can not see it. The purpose determines the structure. And yet there are men who make a club paper and a newspaper article and a Fourth of July oration and an after-dinner speech and a sermon by precisely the same plans and specifications.

What, then, is a sermon made for? Sometimes to fill a space designated in a pulpit bulletin: "From 11:35 to 12:10, sermon by the pastor." Like a picket for a fence, it might be cut the right length. Of course, some soporific ingredients would make it easier for the people, but those, like aqua pura at the prescription counter, will usually be provided without being specified.

When the sermon is made to exhibit the oratory of the preacher its structure will be different. Its sentences must not be too long or complex. There must be plenty of open vowels and a preference given to words and phrases which flow trippingly from the tongue. Dramatic passages will enhance the effect.

A candidating sermon is a little different. It is intended to exhibit the preacher at his best. It should be fashioned accordingly. Its theme is the preacher's strong point. Its literary style is the most attractive he can employ; its illustrations the cuttings of a lifetime; its application the one most calculated to move a congregation to extend a call.

Then there is the learned sermon, which requires to be fashioned by a different model. It ought to have copious references to the original languages, with an occasional quotation. There should be allusions to a score or more of interpreters with foreign names who are all shown to be mistaken. There must be the ponderous roll of sesquipedalian words. Now and then let one be hendecasyllabic. Sentences must be complex, with many dependent clauses and intricate connections. Introduce classic metaphors and references. Exhibit some mental gymnastics in scientific phraseology; split metaphysical hairs; walk the celestial tight rope of speculation; perform a few ratiocinatory gyrations and wind up with a sort of tableau of the whole learned menagerie performing at once. If the hearers drop their lower jaws, the sermon is properly constructed.

But the sermon ought to have as its aim the winning of men to be followers of the Christ. Sermons to the natural man aim to induce that man to live a life he has never attempted hitherto. Sermons to the spiritual man aim to win men to a better life and a larger service than that of their past. The right structure of the sermon is the structure that is calculated to do that work.

The sermon should be constructed of biblical material. The Bible is the one Book made for the purpose which the sermon has in view. The material need not be quoting verbatim the words of Scripture—that is Satan's old trick, in the garden and in the wilderness and in many a church controversy. It is

of vastly more concern to represent its spirit properly than to quote the King James Version without missing a preposition. Sometimes a bit of history, biblical or ecclesiastical, or a biography of Scripture saint or church leader may be the best vehicle of conveying the spirit of the Bible.

The sermon should have a psychological structure. Does a sermon need a skeleton? Well, does a man need a skeleton? Now and then Providence makes a man without a bony skeleton, though even then the place is occupied by cartilage. A minister who had preached one of these said to his elder after the close of service, "Do you know I did not know what I was to preach about when I went into the pulpit this morning." The elder was honest and replied, "Do you know no one knew what you had preached about when you had finished?" The preacher sometimes starts out for Jerusalem and fetches up at Timbuctoo. He may think that he imitates Abraham who went out not knowing whither he went. But Abraham had a command.

The preacher is dealing with human minds, and the human mind in its operations is subject to immutable laws as much as the stars.

Rhetoric is not a human invention for the annoyance of students. Its rules can not be set aside. The relative place of stronger and weaker arguments, the value of the climax, the quality of an introduction, the nature of a peroration, the necessity of a sharply defined analysis and a methodical arrangement do not spring from the cranky brain of some homiletic professor, but belong to the fixed and unchangeable laws of the human mind. You can make sermons without them. So you can. You can cut corn with a pocketknife, too, and cut cord wood with a child's hatchet, and rip lumber with a handsaw, and hoist steel beams for a railroad bridge with a rope and pulley and forty men. But it is all very poor business.

The sermon must be so constructed as to interest. Being made to move men, it must, perforce, catch the attention of men. If we are merely after an accurate statement of truth, we are at liberty to state it in the driest, most uninteresting forms of speech we can find. But if we want to impress men, we must interest them. There is neither satisfaction nor value in preaching to a congregation which looks like a bed of frosted tulips—heads hanging in every direction, but none erect.

The sermon should be put in every-day language. "Infralapsarianism" was a musical word to you. You liked it when the professor first used it in the seminary. You used it recently. Was it because there were no words in common usage which would express what you wanted to say? Was it the only available thing? Honest, now—did you not use it because you were not able to define it yourself? It is the triumph of the preacher's art to put the sublimest things with which he has to deal in language so simple that anyone can understand.

Well chosen illustrations of common life are the best. The Master used them. Classic illustrations may illumine truth to a few minds or to whole congregations here and there. But modern life and travel and manufacture and commerce and invention and discovery will furnish the present day preacher with all the illustration he needs.

There is no evil in a smile and there is power in humor. We have overworked the "vale of tears." We want some illustrations besides those drawn from sudden deaths and dying sinners and deathbeds of saints and bereaved households. One would think we needed to hold all our services in mortuary chapels. Jesus did not come to terrorize, but to draw.

THE CARDINAL'S WIFE.

Cardinal Gibbons, the venerable head of the Catholic church in America, is one of the most democratic men in the country. He also enjoys a good joke,

even when told at his own expense. He once related how a Baltimore newspaper man who may have been more zealous in journalism than learned in religion, called at the cardinal's house one day to ask His Eminence for information concerning some church matter.

"The cardinal is out of the city," said Father Fletcher, who received the caller.

"Then may I see Mrs. Gibbons?" was the startling request that followed.—September Lippincott's.

A PRAYER.

A little girl of four or five was quietly playing on the porch one afternoon, while her father and one of his friends were enjoying a smoke and a chat on political matters. They paid no attention to the little girl, who in turn seemed entirely absorbed in her dolls and her Teddy bear.

When the guest had gone and bedtime came, the child's mother noticed that she was unusually silent and thoughtful. And when she knelt to say her prayers there came a pause after the usual petitions and then she resumed very earnestly:

"And now, God, please take great care of Yourself, for if anything should happen to You, we should only have Mr. Roosevelt—and he hasn't come up to papa's expectations."—Harper's Weekly.

ACCORDING TO SCRIPTURE.

"Young man," said the clerical looking customer to the clerk at the book counter, "that purchase of mine amounted to one dollar and fifty cents, I believe."

"Yes, sir."

"Well, I gave you a two dollar bill at least twenty minutes ago, and I haven't received my fifty cents back yet."

"Very sorry, sir," replied the clerk, "but you know what the Good Book says on this point." And politely handing the customer a Bible, he pointed to Job, fourteenth chapter, fourteenth verse: "All the days of my life will I wait till my change comes."—From the October Bohemian.

AN OLD MINISTER.

In hours when I review that one dear life,
The life of that one man whom most I owe,
And ponder whether rich or vain his strife,
His toil repaid with bitter wage or no,
If piteous harvest before winter snow,
His head unlaureled, though his long race run,
By no strong son led where still waters flow,
Day hardly softened, though it be near done,

I cry in pity; yet the westering sun,
With glory not of earth, lights up his face,
And Heaven hallows him, as who has won
His earthly fight; far beyond power to trace
My helpless love; and peace rests in his eyes,
And God's high calling is his matchless prize.
—Samuel McCoy, in the May Scribner.

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God-given right of private interpretation; and for the entire independence of church and state.

All this we can and do say without in the least compromising our denominational conservatism in essentials, or abating one jot or tittle of our immemorial contention for the Bible, and the Bible only, as final authority in religion.

"Brethren, ye are called unto liberty" (it is as true now as ever), "only use not your liberty for an occasion unto the flesh." "Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not entangled again in the yoke of bondage."

'Tis God's all-animating voice

That calls thee from on high;

'Tis His own voice presents the prize
To thine aspiring eye."

AN OPEN LETTER TO LEGISLATORS AND LAWYERS

Beloved: We are trying to evangelize the world. We find certain influences operating mightily against the efforts being put forth.

The cry at present is the whisky, but this is not the root of the matter. To exterminate anything that reproduces itself from its roots, we must uproot it. No fruit bearing tree exists without something makes its life and production possible. This bitter tree we call "beverage whisky traffic" is not an exception. The love of money is the root of all evil. Some persons who love money besides the persons who make and sell whisky make this destructive business possible. Our legislators have made provision for its existence, if I have a just conception of what they have given us. They claim them to be law. The lawyers have taken advantage of these productions and misled our uninformed people. We have suffered things more than barbarous for the reason we thought the intelligent and shrewd could compel us to submit.

You, in my honest opinion, are making this traffic possible. To narrow it down to the persons whose influence is doing the greater part of this wicked work, for the love they have for money, more than for right and for the people and for God, I say with all candor, in the interest of humanity and in the fear of God and for His glory, that I sincerely believe that they are the legislators and lawyers who are members of our Christian churches. These make and plead a spurious code falsely denominated laws. For there is only one lawgiver, and that is God. His law does not acquit the wicked, but you do, and you contend that its legal. God, who can not lie, says His law and the powers that He has ordained, is for the punishment of the wicked. This Lawgiver and His laws are ignored when legislators provide for the existence of things and different kinds of business that inevitably operate together for or to the destruction of life, health and property. Evidently this is the tap root of the possibilities of this diabolical work which we term beverage traffic of intoxicants. The lawyers who plead these false statutes to defend and liberate criminals are the smaller and less productive roots, but greater by far numerically. Is it true, beloved, or is it a mere phantom? If I am deluded in this opinion, I am, I trust, to be pitied, not censured. If I am correct, will you think one moment against whom you commit this great evil. Think what God has done to save the world. Think of yourselves, the chief founders, the devils excepted, and advocates and chief operators of the strongest opposition to this glorious work. Don't hesitate to consider yourselves and your abominable work now. You may, as many have, prefer to pounce upon the one who asks for reformation. But that will by no means clear your skirts of the blood of your fallen fellows, who were as much entitled to life as yourselves. When you liberate a criminal you encourage crime. The laws and their execution are the means to ends. If they are just, the people rejoice; if they are unjust, the people mourn, because the wicked rule. It might not be amiss for the judges and jurors to be careful and prudent and prayerful and just lest their work also might aid in making possible the existence of evils. Is it for the love of money? Why, what can you use the money for? Some of it goes to build fine churches, etc., some to secure the services of talented men for pastors, etc., and some to support missionaries, etc.

Ah! Satan says: "That's forwarding a good cause. It will hinder the progress of Christ's kingdom if you uproot these in your churches who pay the largest amounts. Better be quiet on that subject lest you hinder more than help." Whom is he making this speech to? I think he is heard on this line in the ranks of God's army; yes, even in the

pulpit. What is his object? To deceive, if it were possible, the very elect by telling them a lie. To pay 500 or 600 dollars to support a missionary is a fanciful work indeed. But, beloved, did you never read Isa. 1:10-28, of the stench in the nostril of the God of heaven? Read, please, and see if your laws verify the statutes of the God you profess to love and serve.

It's been truly said that the ministers of the gospel are the chief leaders in morals. How many Christian ministers are your pastors whose hearts you wound by your wicked course! They could resign and leave you, but whose hands would they leave you in? The devil's, to be sure. I'd be glad if the editors of Christian papers loved your interest too well to hold you up to the world as liberal donors in the mission work. For one already deluded is in a condition that's hurtful enough without any one to encourage him to think he is in the right, especially by holding him up as a model. The giving were good and O. K. if the source were pure. But water from a bitter fountain is not sweet. I wish your pastors loved you and the remainder of the world and God well enough to tell you that you are in the wrong.

Whoever read in the Bible of cutting out an evil two years hence? Dispensary! I shudder at the name. I tremble when I think of the daily results of what they send out for the love of money; it's nothing else actuates any one to bring all this destruction. I shudder when I recall the fact that the people who sell it are members of the strongest Christian churches. For money they set forward the vilest influences in the world. What they sell sets on fire the curse of nature (the tongue, James 3:6), and it sets on fire hell. Who is carrying it on? When we were boys the world run the trade, but it's not true now. Boys, for the drunkards; girls, for the whores, and the boys for whoremasters, are some of the results growing out of this evil. Whose is the harvests of this life work, beloved? Listen: Whatsoever a man soweth that shall he also reap. Who is sowing? What are you sowing?

Now, brother, don't try to rally your evil forces and enlist them to help you justify you in evil, but repent and spend your talent for the well-being of humanity and for the glory of God.

I love your souls. I am set here to watch for your souls. I trust you will take this timely and godly warning and spend the rest of your lives in a better service; that when I shall give account of you I may be able to give it with joy and not with grief, for that is unprofitable to you.—Heb. 13:17.

Legislation two years going into effect is a fine opportunity for the devil and his emissaries to get up something to perpetuate their work. The Bible informs us that "now is the accepted time to do right." There is no two years hence in the temporal life of many who are alive today. Jesus says: Take therefore no thought for the morrow, etc.—Matt. 6:34. Brother, are you a brother of Him who spoke these words? What good will your laws do the enslaved who go hence before they go into effect? Deferring right makes the best opportunities for the wrong to prosper. The mere suggestion of such a thing is the insidious move of the Devil, set to entrap those who might do a work against his kingdom.

If we can't depend on Christians to leave off their presence and patronage at the shops of the vilest, we can not put down the evil work. If the church members would hands off and walk out and stay out of the Devil's army we could evangelize the world.

Oh, those great enemies of the cause, beware, for the true Christians are praying for God's will to be done on earth as it is in heaven. And may I kindly ask you to remember that this prayer virtually means the overthrow of the wicked of the earth. Lovingly,

W. H. CONNELL.

CHRIST'S CHURCH A. BAPTIST CHURCH.

Brother S. M. Adams in the last issue of the Alabama Baptist commends Brother Hale's sermon in issue of September 25, 1907. Just preceding his closing sentences he says: "I do believe that if the people understood what Baptists stand for that the great majority would become Baptists, and how are the people to know what Baptists believe unless Baptist teachers (preachers) teach them, and first of all Baptist preachers should know the doctrine."

Of course, Brother Adams, Baptist preachers should "know the doctrine," and then fearlessly preach it. But do they? Nay. Many, we think most all, do know it, but are such moral cowards they are afraid to teach it. Don't you know, dear brother, that there is but one church or kingdom on earth set up by Jesus Christ? Don't you know it was founded on Christ and His apostles (their teachings), and that it is composed of baptized believers, deacons and elders our pastors? Do you believe that in faith and practice there are many peculiarities that distinguish and have ever distinguished it from all other so-called evangelical churches; that it holds today as always, by whatever name it was called in past ages, the same faith set forth by Christ and his apostles when on earth? Don't you believe in peculiarity number—

1. Jesus Christ founder and head of the church.
2. The Bible a rule of faith and practice.
3. Bible order of the Christian's faith, viz: Repentance, faith, baptism, Lord's supper.
4. Burial by baptism in water of those dead to sin.
5. Equality in His church and kingdom.
6. Restricted communion (not close).
7. Church always subject of persecution.
8. Church never known to persecute others.
9. Soul liberty.
10. Separation of church and state.

If so, and we must concede to most of Baptist preachers a knowledge of these plain truths, then we must believe that Christ has a church, has only one model, set up by himself not Paul. Don't you believe this church to be a visible body of baptized believers with a succession? Not apostolic succession—the apostolic office ceased with the death of the beloved John; but church succession. Christ set up His church and gave it laws and ordinances. It is a "visible body," and not as some falsely believe and falsely teach, a "Reign of Grace in the hearts of men." This church "against which the gates of hell should never prevail" did exist, has ever existed and will ever exist till His glorious second coming. Hence our claim to succession. Don't you believe this was and is a Baptist church? If so, then what about all this host of so-called evangelical or Christian churches? Are they ~~his~~ churches, too? And what about so much co-working with pedobaptists? Shall we like Esau sell our birthright by at least indorsing known error? I have thought it might be a good way to get up mission money (and we need it) to get our pedobaptist friends to print union Sunday school literature for all the Sunday schools, thus saving to our churches, which are also mission bodies a whole lot of much needed mission money to apply to the various fields now fostered by our people. No doubt they would gladly do this and perhaps feel complimented by this fraternal recognition. Now, brother, and all brother preachers, we will close this hastily written article by asking one more question: Do you, dear brother, preach and teach the foregoing Baptist truths and Bible truths? If not, why not? I do. Fraternally,

C. C. LLOYD.

Greenville, Ala., Oct. 4, 1907.

UNIQUE MESSAGE OF RETAIL LIQUOR DEALERS

Rochester, N. Y., October 5.—(Special Correspondence to the Associated Prohibition Press.)—C. N. Howard closed his tenth annual fall prohibition campaign in this city Sunday afternoon with one of the most notable meetings since he founded here the Prohibition Union of Christian Men. It was a day of continuous rain that seriously depleted the church audiences morning and night, but nearly 2,000 people filled every corner of the Second church auditorium when Mr. Howard stepped upon the platform to deliver his address, entitled "A Message to the State Liquor Dealers' Convention." This convention, with 2,500 attending saloon-keepers, was then in session in this city, the mayor delivering an address of welcome. Mr. Howard's indictment of the convention and the business it represents was received with repeated demonstrations of approval.

He spoke in part as follows:

A Message to the State Liquor Dealers' Association.

What we say on this platform today is not directed against the individuals who are engaged in the liquor business, whether as manufacturer, wholesale dealer, saloon-keeper, bartender, customer, property owner, petition signer or individual voter.

If it is wrong to make it and sell it, rent property to it, sign a petition for it, it is wrong to license it, wrong to advertise it, wrong to vote to continue it, for "Whosoever offendeth in one point, he is guilty of all."

"I bear no personal animosity against the saloon-keeper. I have no issue with them as men. If the invitation had come to address the opening session of their state convention instead of to Mayor Cutler, I would have accepted that invitation, kept the engagement, and told the delegates the truth about their business.

Will Not Be Opened With Prayer.

I have attended a large variety of state conventions, religious, fraternal and political, but I have never attended one which was not opened with prayer. Even the political conventions—Prohibition, Republican and Democratic—are opened with prayer for divine guidance upon their deliberations. But there will be no prayer offered for the blessing of Almighty God upon the interests represented at the convention of the State Liquor Dealers' Association, which opens in Rochester tomorrow. They have upon some occasions been able to persuade a mayor to offend the moral conscience of a Christian community by welcoming the representatives of a business which Gladstone declared a greater curse than war, plague and famine. They may be able to import some of their own assemblymen to deliver a congratulatory speech, but there will be no voice of prayer unless they can discover in Rochester or bring along with their brewery assemblymen some Dark Age freak preacher "who sees in the saloon a divine arrangement for satisfying his God-given right to drink when he feels like drinking," like our dearly beloved Rector Richmond.

Appropriate Convention Decorations.

It is always customary at state conventions to decorate the hall with suitable inscriptions. For the State Liquor Dealers' Convention let me suggest as the platform decoration the 8th verse of the 21st chapter of Revelation:

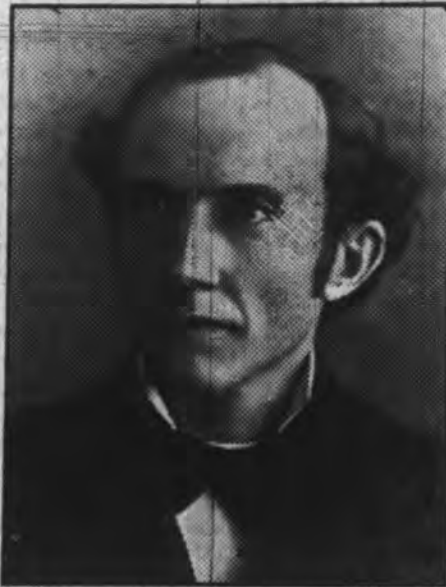
"But the fearful, unbelieving, abominable, murderers, adulterers, sorcerers, idolators and all liars shall have their part in the lake that burneth with fire and brimstone."

Here in one verse is an accurate description of the saloon-business, and the Divine sentence that is to be executed against it.

On these eight counts we indict the saloon:

1. As a Coward.

Gentlemen of the State Liquor Dealers' Convention, the business in which you are engaged is a coward. It barricades itself behind stained glass windows and opaque doors; it screens itself from the public eye;



CLINTON N. HOWARD,
Lecturer and Reformer, who is now
in Birmingham fighting to drive the
saloons out of Jefferson county.

it sneaks in its customers through a blind door; it is the only business on this earth that hires a sentinel to guard the door against the approach of an officer whose mission is to enforce the law against crime. The liquor traffic is a sneak. It markets its wares under a false bill of lading; it sends its confidential green goods circulars through the mails, offering to ship to private customers its distilled deceit in disguised packages "without any marks or brands to indicate the contents of the boxes." So intolerable has this sneaking method of business become that the state of Indiana has enacted a law prohibiting this dishonorable traffic from lying in its bills of lading and marking its poison-boxes with names of wholesome articles of food and groceries. My own mail has been polluted with these green goods circulars. Like the serpent in the still, they have wormed their way into the Christian homes of this city, addressed to young men, who have turned them over to me. The saloon is a sneak and a coward. It strikes in the night; it works under cover of darkness; it stabs the unarmed in the back; it assassinates the character—it cannot debauch; it attacks defenseless womanhood; it does not spare the nursing child.

2. We Indict the Liquor Traffic as a Thief.

Not the ordinary police court offender, who robs his victim only of his purse. It does steal that, but that is the least it steals. It strips him of his manhood, clothes him in rags, takes away his health, robs him of his friends, loses his occupation, burglarizes his house, robs his family, cheats his wife, impoverishes his children. It has stolen the coffin from a dead child. The saloon is a thief.

It will take the shirt from the back of a shivering man; it will steal the milk from the breast of a weeping woman; it will take the last crust of bread from the hand of a starving child. It will rob the cellar of its last bucket of coal; it will steal the virtue from the heart of the daughter; it will take from a widow her only son.

3. We Indict the Saloon as an Infidel.

It has no faith in God; it would close the church and hang its sign from the abandoned altars; it believes that every man has his price, and will sell out his character when no one is watching him.

It builds its temples into prisons and pauper houses and asylums; it sacrifices human blood upon its altars; its music is the song of the siren and drunkard;

its sermons are a collection of lewd stories that are mildewed with brimstone; it wraps a mantle of crepe around every human hope for this world and the world to come.

4. The Saloon is Abominable.

Its tables are burdened with the vilest literature; its conversation puts a premium on obscenity; it ministers only to the basest human passions; it is the clearing house of the moral sewage of the nation; it reduces God-like man to the level of the brute creation; it is the most abominable occupation known to civilization.

5. The Saloon is a Sorcerer.

Webster defines sorcery as "collusion with disreputable spirits," a confidential relation with the demon creation; an exhibition of the black art.

The saloon is the sorcerer of our American society; it puts one bad spirit in collusion with another; it is the rendezvous for the disreputable. It is the sorcerer of our American politics; it practices the black art in our state legislatures; it organizes the gray wolves in our city councils; it brings into collusion and combination all the disreputable voters of the city, state and nation.

6. The Saloon is a Liar.

It never pleads guilty; it breaks every law the state has made to protect society against its ravages; it sells to minors, to drunkards and on Sundays, and comes into court with lying testimony, perjured witnesses, false alibis, and by the most barefaced and transparent perjury cheats the law or its penalty and the fall of the most dangerous criminal to society. It blinds the eyes of justice and paralyzes the arm that holds the scale of equity.

The saloon is a liar. It promises good cheer and brings sorrow; it promises health, and brings disease; it promises prosperity, and brings poverty; it promises happiness, "but at the last it biteth like a serpent and stingeth like an adder."

It sends the husband home with a lie to his waiting wife; it sends the son home with a lie to his anxious mother; it sends the workman with a lie to his waiting employer; it sends the penitent drunkard with a lie to his benefactor. If you want to appreciate what a liar the saloon makes a man, try to reform one of its graduates. He will shed tears of penitence that will move you to benevolence, with a lie in every statement; betray your confidence, impose on your generosity, beg money "for his laundry," spend it for rum, and lay for you next morning with a new lie.

7. The Saloon is an Adulterer.

It sows the leprosy of impurity in the human heart. It produces leprosy in the heart, leprosy in the blood, leprosy in the brain, leprosy in the home, leprosy in the soul.

Seventy-five per cent. of all the social impurity that curses our American life is born in the wine room, the ladies' sitting room, and the men's standing room of our American saloon, where human passion is fired by the serpent that lurks in the bottom of every glass. It provides every convenience, furnishes the tools and inflames the passions that break into the sealed heart of girlhood innocence, upon which rests the home, the pillars of society and the future of the race.

Jesus said, "Whosoever looketh upon a woman to lust after her hath already committed sin." The saloon says, "We have a side door and a private room, and a poisoned bottle, and ask no questions." A police captain was asked the question, "How many of these young girls who enter the private entrance of a saloon come out as pure as they went in?" His answer was, "Not one in a hundred."

The highway for the house of shame, both for men and for women, lies through the saloon. There is scarcely a saloon in our American cities that does not have a brothel for a bride. The saloon in front, gambling room in the rear and the scarlet women overhead is the trinity of perdition on the highways

of the nation. Every one of these horrible scandals that have polluted the public press and poisoned the public mind, with their theft of virtue, drugged young women and murdered men, were released from the uncorked bottles in our leprous saloons.

The saloon is an adulterer.

It is the only business on earth that poisons its customers. It spares neither youth, age nor infancy. With a dirty blanket and a drunken parent, it lies in wait for the unborn to satisfy its thirst for human blood.

It whets the assassin's knife, cocks the highwayman's pistol, puts a rope into the hands of a mob; it is the arch anarchist of the world's history. Its red flag, dyed with the blood of kings, empresses and presidents, challenges the civilization of the world.

It nerved the blow that sent the bullets into the hearts of Lincoln, Garfield and McKinley; it is the incarnation of anarchy, and every anarchistic plot that has been aimed to strike a blow at human life or civil government in the history of this country has been hatched in a bar-room.

More than all other causes put together, it is responsible for the annual crop of 10,000 murders and 10,000 suicides in this free, prosperous and enlightened republic.

If only 1 per cent. of the total deaths were due to drink, it would mean ten thousand slain every year in the United States.

But most eminent medical authorities put the proportion at 10 per cent. It is not claimed that one in ten who die are drunkards, but that the disease that hurried them to the grave was induced by alcoholic poison. Add to these the drunkards, the murderers and suicides induced by drink; the women who do not live out half their days because of poverty, abuse and heartache; the children who are underfed and half clothed; the babies who die of drunken neglect, and are overlaid by drunken parents in the night, and one in ten slain by drink is not an extravagant estimate.

But cut it in half, and we have an army of 50,000 men slain by the saloon every twelve months. One hundred whole trains, ten cars long, with 50 dead bodies in every car, is the annual funeral train of the saloon. Tumbling into hopeless graves at the rate of 2,000 a week, and 50,000 American babies branded with the mark of the beast at the cradle, thousands of them foredoomed to damnation at the hour of their drunken conception, to take their place. It is the most horrible story of human butchery in all history. The story of Moloch is nothing compared to it; the butchery of the babies at Bethlehem by Herod is a day's feed for the American saloon.

This is the business, gentlemen of the State Liquor Dealers' Convention, in which you are engaged.

We plead with you as your brothers in love for your souls, in the name of humanity, to forsake this ungodly calling; wash your hands clean of this iniquity; find some honorable employment; don't be a fugitive and a vagabond in the earth for the sake of a few evilly earned dollars that mean sorrow, suffering and ruin to others, and loss eternal to yourself.

The curse of God Almighty is on your business; the legislature of nearly every state and the high courts of the nation have marked you for extermination; all decent society is barring you out; all fraternal brotherhoods are bolting their doors against you; commercial institutions are drawing the line of employment against your patrons; the churches reject from membership those who rent you property; not a reputable insurance company will insure you, and not a church is left in protestantism that wants to bury you. Are you blind to all these facts? Are you dumb to all these appeals? We implore you, for your own sake, humanity's sake, the country's sake, to give up this wicked trade; and if you will not; if, because sentence against your evil work has not been executed speedily, your heart is fully set to do evil and to continue evil, in sorrow we leave you to the vengeance of an outraged humanity and the judgment of a just God.



REV. O. P. BENTLEY.

We welcome Brother Bentley to the Birmingham district and pray God's blessings upon his labors at Ensley.

Watchwords adopted from reports in the State Convention annual:

One hundred years ago the first Baptist church in Alabama was constituted with only twelve members. Baptist of Alabama now number 157,400.

They are asked to raise for the year 1907-1908, \$100,000 for missions.

The mightiest agency now employed in Alabama for the upbuilding of the cause is the Alabama Baptist.

To quicken the missionary zeal and excite denominational interest; give information about the work. The printed page can and will do the work. Printed pages are leaves of healing from the tree of life. There can be no standing still. Larger is the word for all of us. Littleness with contentment would be our ruin. Nothing pleases our Master like great demands upon him. The pastor who does not keep his church on a dead run in the doing of great things is on a mighty cold trail. We are living in the days when great things are undertaken for our King.

The need of the pure gospel is great.

With vigor should we plant our forces and dispatch the Lord's business.

Soul saving is the underlying principle of Christianity.

To accomplish all that needs to be done every one must feel their own individual responsibility.

The world is getting a world-wide vision of world-wide conditions and obligations.

The tramp, tramp of the mighty army of King Jesus, bearing the cross and white banner is distinctly heard everywhere.

We have come to a great day in the kingdom.

A mighty temperance wave is sweeping over our fair land that promises to rid the land of the greatest curse that afflicts our people.

The religion of Jesus Christ is the only solution to the whisky problem.

The greatest missionary field on earth for Southern Baptists is right here among the descendants of the slaves. There are more than sixteen thousand meals to prepare for the increased family at the Orphans' home every month, and no means of securing the necessities of life except to ask friends for them; still the gifts of the people remain about the same.

The laymen's movement is the most hopeful sign of the day. Their slogan is the world for Christ in twenty-five years.

The future is as bright as the promises of God, and

the promises of God are brighter than the sun in all his glory.

The last part of the last century has gone to record as the time when conditions first made it possible for woman to stand erect enough for man to take her full measure.

Woman's work is ordained of Providence as one of the greatest of all the agencies.

Noble work is being done by the Woman's Missionary Union, one of the fairest of all the fair daughters of the hosts of the Baptists of the South.

KATE McMULLEN.

CO-OPERATE WITH BROTHER CROSSLAND.

Brother Crossland has been appointed to look after our Sunday school interests in Alabama, and it is the duty of the last one of us, including churches and preachers, to co-operate with him. Not many things that have been done are to be more highly appreciated than his appointment for the place stated. He is directly connected with our Baptist Sunday school interest, and not indirectly, as is the interdenominational Sunday school interest. I have never been in sympathy with the latter movement, for the reason that our Baptist people are competent to look after their own affairs, and the time spent by them to promote the Sunday school interest of other folk should be spent to promote our own. I know some shallow minds will call this "prejudice," but I call it principle. That word is a very effective weapon to sidetrack some Baptists (?), but I can answer its use for that purpose in defense of any Baptist it may be thrust at. Really its charge is that we Baptists are fools. To have 700 or 800,000,000 Baptists only in the world out of a population of about 1,550,000,000, is the result of letting other folk run or manipulate us to their advantage, instead of our using ourselves for ourselves. Let us go at it in the whole state, and with Brother Crossland to lead for us, we will do something worth something. If any Baptist can give a supportable reason for dividing time in Sunday school work with other folk, I am ready to hear him.

W. R. WHATLEY.

EASY FOOD

Ready for Instant Use Without Cooking.

Almost every one likes a cereal food of some kind at breakfast and supper, but the ordinary way of cooking cereals results in a pasty mass that is hard to digest, and if not properly digested, the raw mass goes down into the intestinal tract where gas is generated and trouble follows.

Every one knows that good food properly digested keeps the body well, while poor food, or even food of good quality that is poorly prepared and not digested, is sure to bring on some kind of disease.

The easiest food to digest in this line is Grape-Nuts, made from wheat and barley, and cooked thoroughly at the factory, some 12 to 16 hours being consumed in the different processes of preparation. The food, therefore, is ready for instant service, and the starch has been changed to a form of sugar, so that it is pre-digested and ready for almost immediate absorption.

A Chicago young lady writes that she suffered for years from indigestion and dyspepsia from the use of food that was not suitable to her powers of digestion. She says:

"I began using Grape-Nuts, and I confess to having had a prejudice at first, and was repeatedly urged before I finally decided to try the food, but I have not known what indigestion is since using it, and have never been stronger or in better health. I have increased in weight from 109 to 124 pounds."

People can be well, practically without cost, if they will adopt scientific food and leave off the indigestible sort. "There's a reason."

Grape-Nuts food is crisp and delicious to the taste. It should be served exactly as it comes from the package, without cooking, except in cases where it is made up into puddings and other desserts.—Book of delicious recipes and "The Road to Wellville," in pkgs.

WOMAN'S MISSIONARY TRAINING SCHOOL.

Gift of \$20,500 to Institution Announced—Great Field Ready for Laborers in Southland—Inaugural Exercises Held.

Wednesday, October 2, the inaugural exercises of the Woman's Missionary Union Training School were held and the new institution bidden Godspeed in each of the various branches of its activities before an audience of about 400 at the Broadway Baptist church. The new school is the only one of its kind in the South, and it is considered the greatest impetus that has yet been given to the missionary work of the denomination. The school will open at 320 East Broadway, the building recently purchased as its home. The purpose of the institution is to train and equip women missionaries for effective work in home and foreign missionary fields, for Sunday school teachers and church workers. A gift to the school in the sum of \$20,500 was announced at the exercises.

Representatives of the various boards of the Southern Baptist Convention, into whose fields the work of the training school will fall, were present, and delivered addresses dealing with the work of the new school under their respective departments. Dr. J. M. Frost, secretary of the Sunday school board, spoke on "Training for the Sunday School," pointing out the urgent need for more specially trained Sunday school teachers.

Great Mission Field in South.

Dr. B. D. Gray, secretary of the Home Missions Board, spoke on "Training for Our Home Mission Field," and showed the great and fertile field for mission work in the South. He declared that never before have there been so many women of the South eager to enter the field of mission work, and never before have they been so much in demand. He showed the need of such work among the German, French and Italian immigrants who are now pouring into the South at all points.

The work of the training school for foreign mission fields was discussed by Dr. W. H. Smith, secretary of the Foreign Missions Board, who pointed out the low straits into which the Foreign Missions Board has fallen financially and the crying needs it must meet for more missionaries, chiefly women—for they alone can gain access to the oppressed and benighted womanhood and childhood of heathen lands, he said. He estimated the duty of each member of the Southern Baptist churches at \$2, and urged them to help lift the \$100,000 debt that at present weighs upon the Foreign Missions Board.

Dr. Carter Helm Jones, the retiring pastor of the Broadway Baptist church, made an address, congratulating the school and the denomination upon this new opportunity for a feminine interpretation of the religion of Christ. His was, in a manner, a farewell address.

Eight Years' Activities Outlined.

Dr. E. Y. Mullins, president of the Baptist Seminary, traced the progress of the training school idea since first it started in the mind of the missionary, E. Z. Simmons, eight years ago. After outlining the purposes of the school, he sprang the surprise of the evening by announcing the gift of \$20,500, which had been made to the Women's Missionary Union for the training school by the Board of Sunday Schools. The gift came entirely unsolicited, and was limited by but one condition—that the \$17,000 which has already been collected in the form of subscriptions for the purchase of the building be retained as a nucleus for a \$20,000 endowment fund. The announcement of the gift was received with much applause.

The new school has a comprehensive faculty, the largest of any school of the kind in the United States. It is composed in part of the members of the Baptist Theological Seminary and of the several medical colleges of the city. There will be two courses of study at the school—a two-years' course leading to the degree of B. A., and a three-years' course leading to the degree of M. A. The training will seek to fit the stu-

WOMAN'S WORK

CENTRAL COMMITTEE.

President—Mrs. L. F. Stratton, 1135 12th St., Birmingham.

Vice President—Mrs. H. L. Mellen, Livingston.

Vice President—Mrs. A. J. Dickinson, 517 N. 22d St., Birmingham.

State Organizer and Sunbeam Superintendent—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.

Leader Young Woman's Work—Mrs. J. W. Vesey, 4804 10th Ave., Birmingham.

Secretary—Mrs. D. M. Malone, 736 S. 29th St., Birmingham.

Treasurer—Mrs. N. A. Barrett, 7900 Underwood Ave., Birmingham, Ala.

Auditor—Mrs. Peyton Eubanks, Ensley.

Recording Secretary—Mrs. T. W. Hannon, 431 S. McDonough St., Montgomery.

Advisory Board—Mrs. Chas. A. Stakely, Montgomery; Mrs. S. A. Smith, Prattville; Mrs. George M. Morrow, Birmingham; Mrs. H. P. McCormack, Birmingham; Mrs. D. H. Montgomery, Woodlawn.

[All contributions to this page should be sent to Mrs. D. M. Malone.]

agents for missionary work physically as well as mentally.

Enlistment Day.

One of the special things W. M. U. decided to do this year was to enlist more of our women and young people in an organized work. We have accomplished great things in the Lord's cause, and yet we are not at all satisfied with our attainments. It has developed that after nineteen years of earnest, faithful effort we have been successful in enlisting only one-sixth of our Baptist women, girls and children. Realizing that every member added to the societies means one more life drawn into more vital relation to God and truth; one more person's influence, talents and gifts diverted into channels for the purpose of giving the gospel to those who have it not; one more soul led by intelligent study of the Word and the mission fields to respond to our Lord's command, "Go ye;" the Union has set apart a day in October, called "Enlistment Day," when every member of every society—W. M. S., Y. W. A., Sunbeam Band—is earnestly requested, ye, urged, to bring one new member into the society to which she belongs. Now this is one of the things that even the weakest and least capable of us can do, and it is a real service, too. A three-fold service. For it will not only prove a blessing to the woman, girl or child brought into the society, but it will strengthen and broaden the work, making it possible for the Union, with added numbers and talents and gifts, to do greater things for the Lord; and it will bring a reflex blessing into the life of the one who performs the service.

Sisters, officers in societies and leaders in the work, we beg you to use your personal influence to the end that no society and no individual member shall fail to have a part in Enlistment Day. October 1st was selected as the day, but any day in October that will suit your society best may be observed.

Have you had a kindness shown?

Pass it on!

'Twas not meant for you alone,

Pass it on!

Let it travel down the years,

Let it dry another's tears,

'Till in heaven the deed appears.

Pass it on!

Any deed or word of one of Christ's chosen ones that has resulted in bringing you into closer touch with your Lord has been a genuine kindness. Perhaps some woman inspired by the blessings of service, or some minister of the gospel, let fall some word that led you to think, and then to become a member of a missionary society. You know what a

blessing it has been to you and how much you value the kindly word that resulted in your enlistment. Will not you, woman, girl, child, every one connected with W. M. U., pass the blessing on to another ere October, 1907, shall have passed into history?

The Round Table.

(Conducted by Miss Annie E. S. Heck in Foreign Mission Journal.)

The first of October is already on Union lips as a great date. On this day the W. M. U. Training School will be opened in Louisville, Ky., which in itself is enough to set it as a date from which to "reckon" future missionary history. But this is not all. On this day the societies, old and young, will make a united effort to double their membership, making it Enlistment Day on a large and memorable scale. The campaign of enlistment and enlargement is now on, and on to stay until the workers are doubled. Some will mark this date by the consummation, the counting up of the results of the campaign; others will have their first meeting for laying campaign plans—but all, we trust, will in some way signalize this day and make October from first to last campaign month. This is our nearest and most imperative field. To increase the work we must increase the base of supplies. Double the workers, double the work.

The Round Table, which means the whole Union, sends love and congratulations to Mrs. Margaret Waller, the Christian mother for whom the Margaret Home is named, on the completion of her eightieth year, September 2, 1907.

A WORD OF CHEER.

Yes, that is the way we feel about it, sisters—we women of Oxford who are working for W. M. U. I must tell you about it.

The Ladies' Aid held its missionary meeting on Tuesday, September 17. The day itself was perfect—one of those early autumn days when nature brings you

So nigh to the heart of God

You can almost feel it beat

Down from the sunshine, up from the sod.

Promptly at the appointed hour we were all present, all except three. These were unavoidably detained—that is unusual in attendance and promptness. Then we had three new members, and we felt especially happy in these, for they are soldiers tried and true. Again, one of our faithful members who had not met with us for some time because of long illness was present, strong, bright and happy in her restored health. Surely we had cause for rejoicing. But there were other good things. The year's work was reviewed, and we found that our society had given \$160 for missions. The feast was not yet ended; the best of all came when we planned our work for the associational year. Enlargement was our motto. Already enlargement in numbers had begun, and we did no less in giving. In accordance with plans adopted by the Southern Baptist Convention and our State Convention for 1907, we increased our gifts to home missions one-fourth, foreign missions one-third and state missions double. Not one object of W. M. U. was forgotten, and you may be sure we planned well for our orphanage—those helpless children whom God has entrusted to the care of Alabama Baptists. But the end is not yet. As a few crumbs gathered from our feast, we are planning for enlistment day and also to entertain the woman's meeting of Calhoun Association.

We lingered long; not till the shadows of evening gathered, warning us that "the day is done," did we disperse. It seemed that each one was singing in her heart, "Praise God, From Whom All Blessings Flow."

"His heart was in his work, and the heart giveth grace to every work." Faithfully yours,

MRS. ALEXANDER MILLER.

CURRENT AND CHRISTIAN IDEAS OF PROGRESS.

Outline of Opening Address at the Seminary by Prof. George B. Eager.

The honorable James Bryce, in his recent address on "Progress" before the Phi Beta Kappa Society of Harvard, published in the August Atlantic, felt compelled by the facts of the case to acknowledge that the belief in human progress has become almost an article of faith; that the so-called law of progress is now commonly held to be axiomatic, and that a philosophy of history has arisen which insists on regarding all events as tending by a constant law, almost like a law of nature, to bring good out of evil and a higher good out of a lower.

Among the various causes that have worked toward this he recognizes as powerfully operative Christian faith, on the one hand, and scientific agnosticism on the other. "Pious minds who are filled with reverence for an overruling providence," he says, "and other minds not so pious, whose loss of faith in a future life has made them concentrate their interest on the development of humanity on the planet it occupies, have by different roads brought themselves to the same belief—that all things either have been ordered, or are of themselves working for the best in this present world—the best of all possible worlds."

The pessimists, he considers, are for the moment "a dispirited minority;" but, he forecasts, "their chance may come again, and the main issue is not so free from doubt as to disentitle them to a fair hearing." Then, forthwith, if I read this philosopher and statesman aright, he proceeds point blank to join the "dispirited minority" and to play the role of a pessimist. Not only does he tell us that this faith in progress has no scientific character, but he adds oracularly, "Whoever desires to examine the question fairly must rid himself of all these optimistic fancies and be content to take the facts as he finds them." Then his conclusion is fairly weighted with pessimism. What could be more gloomily pessimistic, for instance, than his closing words: "The bark that carries man and fortunes traverse an ocean where the winds are variable and the currents unknown. He can do little to direct its course, and the mists that shroud the horizon hang as thick and low as they did when the voyage began." Could Shopenhauer himself, or even Heockle, the atheist, state the case in harder or less hopeful terms?

Let us note, then, according to this high authority, we are forced by the facts of the case, if viewed under the searchlights of science and philosophy alone, to conclude that the question that men's minds have been occupied with "ever since man disengaged himself from nature and began to reflect on his place in the universe," whether the race as a whole is really advancing, and towards what possible future, is left as much in the fog as ever. The masterly array of facts and the fine determination to hold himself down to the facts, the wonderful knowledge of history, life and the sciences shown by the learned author, no less than the philosophic temper and power of interpretation displayed by him, serve to make his gloomy conclusions only the more noticeable and impressive. The whole temper and method, as well as the cheerless conclusions of the address; its remarkable breadth of view, no less than its wall-like limitations, represent and interpret a certain school of philosophy, or coterie of thinkers, that is how much in evidence and widely influential, especially in educated circles. For this, as well as for other reasons, the address is well worth the study of ministers of the gospel, as of other leaders of opinion who are interested in the great social, economic, ethical and theological problems still awaiting solution. Taking the physical structure, for instance, he asks, "Is mankind becoming stronger, healthier, or developing better stocks? Considered as an acquisitive being, has man more of the things that make for comfort and

give leisure? Intellectually regarded, has he a higher intelligence, more creative capacity, more susceptibility to aesthetic pleasures? Considered in his social relations, has he more freedom? Is there less political oppression and fuller security for life and property? Lastly and chiefly, is man improving as a moral being? Is there more virtue in the world, more justice, sympathy and kindness?" Such are the questions raised, and many others are suggested, chiefly, it would seem, to show the intricacy of the subject and the helplessness at this stage of the world's history of pursuing such a quest. He executes a sort of skirmishing reconnaissance all around this great primal problem of the progress of the race, accomplishing little more, after all, according to his own confession, than to give us a bit of help here and there toward defining the problem, and then doling out to us some dismal conclusions on the main question which most deeply interests us—whether there is any such thing as a law of progress, and whether the human race as a whole has made, or is ever likely to make, any real progress. The address is luminously informing, but far from cheering. It is as significant for what it does not say as for what it says. It leaves ample room, and by implication makes urgent call for a gospel of hope, for a faith in the possible future of the race derived from some higher source than science or philosophy thus interpreted. So, in view of the apparent hopelessness, agnosticism and pessimism of the address, I venture to raise the question if there is not another reading of the facts of the case that is less hopeless, less charged with pessimism? It is a significant and grateful fact that there is another way of thinking and of interpreting the facts represented by a man of science, quite the equal of Mr. Bryce, who, reasoning without reference to Revelation as decisive in the case, takes a far brighter and more hopeful view—Sir Oliver Lodge, who has been called the "first scientist alive," and whose book, "The Substance of Faith Allied With Science," has made him the leader of a movement at present attracting world-wide attention. "The doctrine of the ascent of man," he avows, "is a doctrine of much hope; it explains much in the present that would otherwise be dark, and instills hope for the future." It teaches "that low and savage tendencies are to be expected at certain stages; but that, having progressed thus far, we may anticipate further, perhaps unlimited, advance for mankind."

The severity of the contest is already lessening, and both the individual and the race may look forward to a time when the struggles and failures are over; when the unruliness of passion is curbed; when at length we "hear no yelp of the beast, and the man is quiet at last, as he stands on the heights of his life with a glimpse of a height that is higher." His aim is that of a man of science, who is also a man of religious faith, to provide "a fundamental substratum of faith, on a basis of historical and scientific fact, enlarged and interpreted by the experience of mankind." His "creed" is a lofty Theism, conceived in a truly Christian spirit, far removed from the arctic negation or cheerless agnosticism we have been considering. He believes that the divine nature is specially revealed to man through Jesus Christ our Lord, who lived and taught and suffered in Palestine 1,900 years ago, and has since been worshipped by the Christian world as the immortal Son of God, the Saviour of the world; "that the multifarious processes of nature are guided and controlled by Thought and Purpose, imminent in everything," and that to the higher members of our race this Intelligence and Purpose, underlying the whole mystery of creation, elaborating the details of evolution, are revelations of an indwelling Presence, rejoicing in its own majestic order.

The most essential element in Christianity, as he sees it, is its conception of "a human God; a God, in the first place, not apart from the universe, not out-

side and distinct from it, but imminent in it; yet not imminent only, but actually incarnate in it and revealed in the Incarnation. "The humanity of God, the divinity of man"—this is "the essence of the Christian revelation."

It is on such a groundwork that he forecasts the future of religion. "The future of religion shall not always be endangered, as now, by suspicion, intolerance and narrowness among professed disciples of the truth. There must come a time when first a nation, and afterwards the civilized world, shall awake and glory in the light of the risen sun:

* * * "A sun but dimly seen

Here, till the mortal morning mists of earth
Fade in the noon of heaven, when greed and race
Shall bear false witness, each of each, no more,
But find their limits by that larger light,
And overstep them, moving easily
Thro' after ages in the love of Truth,
The Truth of Love."

Surely there's nothing here of "the gospel of mind," or that other gospel, "Bread enough and to spare is the panacea for all our ills," that has been dubbed "The Gospel of Grub," nor anything that even faintly resembles the gloomy hopelessness of Mr. Bryce and "the dispirited minority." It is as if a Browning were speaking:

"I report as a man may of God's work, all's love, yet all's law.

I but open my eyes, and perfection, no more and no less,

In the kind I imagined, full-fronts me, and God is seen God,

In the star, in the stone, in the flesh, in the soul and the clod."

What is it, after all, but an oracle of science saying what prophets, apostles and poets have said as the outcome of direct vision? And have we not, in all this, been nearing the goal we set out to reach—the Christian idea of progress? What is it but Paul's philosophy of history as set forth in his great epistle to the Romans?

But let us note with Paul, as with the New Testament writers in general, as with their Master before them, progress for man is rooted in and conditioned by the new birth. Apart from that, degeneracy is the law, and descent, rather than ascent, the result. For the redeemed man and the redeemed society only is progress assured, and for the state or civilization only as it is leavened and dominated by this new life.

It is no surprise that Pope Pius X has prescribed a course of action for ministers of the Roman Catholic church in opposition to "modernism;" that he places that church in an attitude of relentless hostility to the spirit of scientific research and freedom of thought, for that is in keeping with the genius and record of that church. And when we recall the history of the Church of England in relation to liberty and progress, we may rejoice that the present Bishop of London found it possible to say in the capital of our free republic last Sunday:

"One of the most glorious sentences in English history is that sentence in the great charter, 'The Church of England shall be free!' And to add, 'We stand for freedom of thought, freedom of study; for freedom of historical ministry; for an open Bible.'"

Students of church history will perceive the subtle qualification involved in the terms, "historical ministry;" but, nevertheless, we may rejoice in the deliverance as a clear, if not unmixt, note of progress.

But, as Americans and Baptists, and just in proportion as we are truly the one or the other, we can say this and more without any subtle or sinister qualification: We stand, if we are true to our principles, for liberty and progress in the truest, largest sense; for freedom of thought and research; for freedom of the ministry and the man; for an open Bible, for the

(Continued on Page 2.)

FRANK WILLIS BARNETT,
Editor and Proprietor.



A. D. GLASS
Field Editor

A CRITICAL TIME.

It is a critical time in the life of a young man or woman when the first discouragement comes. When well laid plans seem to go all wrong and well meaning friends declare that success along the lines mapped out is impossible, then it is hard to continue. The heart sinks and hope grows weak. Fear often takes possession of the being and doubts of one's own strength creep in. Then comes the turning point. If the heart is brave and the purpose strong, doubt and fear will be scattered and the battle will be carried on with renewed vigor—fought to glorious victory. On the other hand, if fear of failure is allowed to take possession of the mind and heart, the fight is already lost. Discouragements line the road to success just as telegraph poles line the world's still highways, and we are sure to encourage them frequently. They discourage all of us at times, but the thing to do is to get over it as quickly as possible and go ahead with renewed determination. Gradually obstacles will become fewer and less formidable in form, and at last they will flee our pathway, seeking the timid and weak.

USES OF PRAISE.

It is quite natural for all classes of people to desire to be praised by their fellows for their good traits and for their services in behalf of others. In many instances this desire is intensely strong and even excessive. There is a continual craving for a large measure of praise for much that is said and done by a numerous class of people. In such cases a good deal of conceit is fostered. Judicious friends are not likely to bestow much praise upon such ones. They would be harmed by it. But the right kind of praise, prudently given to those desiring it, is frequently very useful to the subjects of it. It does much to stimulate them to still better endeavors. Many a person is helped through very discouraging efforts by the timely and sincere praise of a sensible friend. Dark hours are made bright by a few words of candid praise. When some hard worker has been so disheartened that he resolved to quit his good work, a little amount of apt praise has made him change his resolution, and put fresh zeal into his heart. Many a pastor, burdened with anxiety and tortured by a fear of failure, has been induced to postpone his contemplated resignation by some message of praise from one who valued his labors and who thought that he might thus help his pastor. If the pastor be a well balanced man he will not use the praise to minister to his vanity, nor to make himself less laborious and loyal. There are some young ministers who allow praise of themselves to make them self-satisfied. They imagine that if their past service be worthy of strong praise it is not necessary for them to make efforts for greater progress. This is an abuse of praise, and no minister, young or old, should so treat the commendation which he receives. All true praise of one's work should act as a spur to greater efficiency and also as a means of growth in humility. It was to such uses that Paul would have those put the praise which he bestowed upon them. Notice how wisely and timely he praised certain churches, even when he took occasion to reprove them for some faults. Is there any risk in praising editors too much?

THE MODERN DRAGONS.

All of us have read how the heroes of old encountered fierce dragons and other monsters and bravely slew them. These fables have delighted us, as they delighted the little Greeks and Romans and the small folks of the dark ages.

There are dragons today more terrible than those of the olden time. Science has named them Heredity

and Environment. They crush the bones and eat out the hearts of men and women and bar the way to the fields that are bright with the smile of plenty and happiness and fame.

But these dragons, dreadful as they are to our imaginations, are not always invincible. If that were true, many of the brightest pages in history had never been written.

Don't allow yourself or anybody else to call you the slave of Heredity or Environment. Look these dragons in the face with courage in your eye and faith in your heart. They may turn tail.

UNCLE SAM THROUGH SEC. WILSON READS

RIOT ACT TO UNSCRUPULOUS LIQUOR ADVERTISERS.

"Whisky officially backed by the United States," "Beer O. K. d by Uncle Sam," "Bourbon positively guaranteed by the United States government," such nonsense as this, which has glared at the passerby from ten thousand crimson billboards and from posterous advertising bulletins in the press, has received a stunning blow in a pronouncement issued from Washington Tuesday, April 16th, by Secretary of Agriculture James Wilson.

Here is a glimpse of the secretary's indignant arraignment of such advertisers:

"I am growing tired of seeing these untruthful statements on the advertising pages of magazines, on the walls of the New York Subway and on the advertising space of street cars in the principal cities. I am thinking if this outrageous misrepresentation does not cease that the department will publish a list bearing the names of manufacturers who are indulging in this campaign of deception.

"Such advertising as 'After January 1, 1907, the United States will protect you by an official serial number that you may easily recognize,' or statements that the food product is 'approved by the pure food commissioners,' must be stopped at once, or I will do a little advertising myself in behalf of the people.

"The serial number and the statement that a food or drug is guaranteed under the food and drugs act, June 30, 1906, does not mean that the United States government guarantees the purity of the article or guarantees that it is what the label says it is.

"On the contrary, the statement means that the manufacturer of the article guarantees it to be pure, free from adulteration, and that he warrants every

fact stated on the label to be true. It is the guarantee of the manufacturer, not the guarantee of the government."

One curious sample of the sort of advertising hit by Secretary Wilson, which has been peculiarly epidemic in Chicago, is the billboard description of a certain rye whisky by the name of Sunny Brook. These big ads about a month ago were all of them stating that this particular "rye" was being manufactured in accordance with the new pure food law and was "approved by Theodore Roosevelt, president of the United States." This evidently struck a snag somewhere, for a few days later the passing observer might have noticed a singular change in the legend. It no longer read as above noted, but by clever manipulation of the brush the words "Theodore Roosevelt, President," had been erased and substitution made so that this indorsement now read "Approved by the people of the United States," just as false an assertion as the first, but safer. So the liquor advertising propaganda totters toward its Waterloo.

CONGRATULATES TRADE ON EFFECTIVE LOBBYING.

"Resolved, That the congratulations of the liquor trade of the country are due to the officers and legislative committee of the national body for its effective, yet unostentatious, work in defeating the numerous attempts of our enemies to secure the enactment of oppressive and pernicious legislation at the first session of the fifty-ninth congress.

"Resolved, That the continuous vigilance of the legislative committees of the several state associations in watching and defending our interests at their respective capitals are deserving of the highest credit, and they are to be sincerely congratulated on the skill and ability displayed in their fights for the perpetuity of the liquor industry.

"Resolved, That we urge the wisdom of a more general public defense of our business wherever possible in contradistinction to the passiveness hitherto maintained, and in this connection extend our thanks to that more liberal-minded portion of the community which has seen fit to commit itself in the cause of personal liberty and toleration as against narrow-mindedness and bigotry.

"Resolved, That the courtesies extended to the delegates and their friends by the honorable mayor, the press and citizens of this city, the Newark branch of the State Liquor League of New Jersey, the league itself and its officers, the brewers, wholesalers and others, be and are hereby sincerely acknowledged."
—National Secretary Hall, of National Liquor League.



Bottle of Whiskey Taken About Feb. 15, From Boy on Fourth Street, Cincinnati

THE SALOON BUSINESS.

It is a business which is hated by every true mother.

It is a business which is feared by every faithful father.

It is a business which is responsible for more than 75 per cent of all our criminals.

It is a business which causes more than 75 per cent of all the pauperism for which the taxpayer has to pay.

It is a business which puts out the fire on the hearth and condemns wives and children to hunger and rags.

It is a business which causes more misery than words can tell.

These are facts—indisputable.

"THAT MUCH ABUSED WORD."

If my memory serves me right, about two years or more ago the Alabama Christian Advocate, in much sympathy for the poor word "baptizo," uttered a strong and somewhat irreverent protest against so much writing, and speaking of which that word is the central idea. Alas! how soon the Advocate's pity for "the poor word" was exhausted. In recent issues it brings forth two more articles from the pen of Professor Glenn, of Owenton college, with the promise of still another, and no promise that the discussion shall not continue for several issues more. What could have brought such a change over the spirit of the Advocate's dreams? Evidently it or Professor Glenn, or both, concludes that the present condition of things in the discussion is not satisfactory or favorable to Methodism. If that is the state of the Advocate's mind, it is not at all surprising, the only wonder is that it should hope from such articles as Professor Glenn's linguistics furnish to remedy the situation. I do not know what Professor Glenn's chair in the faculty is, but am constrained to wonder if that is a sample of the linguistics taught in the institution. If so, alas for the scholarship it furnishes its students and offers the public! I have not seen his first article, but it is quite natural to presume it is in keeping with No. 2, which is an acrobatic attempt to demolish Baptists by showing that "dip, plunge and immerse" are not exactly synonymous in their meaning always. What three or even two words are? Did any intelligent Baptist ever claim that these words are always coterminal in their meaning? What does it prove as to the real baptismal issue if all that Professor Glenn says is admitted to be true?

But Professor Glenn, if worthy of the position he holds, must know that in this contention as to the meaning of baptizo, he is just as much at variance with the accepted authorities on Greek as he is with Baptists. Why not turn his powers of ridicule on the Greek scholars of Christendom? Each one of those words is a quotation on the part of Dr. Hiscox from Greek-English lexicons of universally acknowledged authority. Why does not Professor Glenn candidly admit to the readers of the Advocate that this is true, if he wishes to be fair in his discussion?

Anent that picture which called forth the idea of immersion by superfusion, why does he not candidly give the date of it? Some years ago that same method of convincing by pictures, postapostolic by several centuries, was practiced by some pedobaptist friends on a man who had professed faith during a series of meetings I was holding. He sent for me to see what reply I would make. I told him I

had some older pictures to show him, one a picture of the baptism of Jesus by a man named Mark, another a picture of the baptism of the Eunuch, drawn by Dr. Luke, and another a picture of baptism without reference to who was the subject painted by Paul. Col. 2:12. It is needless to state that he accepted the teaching of the older paintings and was "dipped, plunged or immersed" or whatever our Methodist brethren call it when they practice that mode.

J. V. D.

EVANGELISTIC TRAVELS.

Since the meeting at Shelby reported by Pastor Heard, who is a true yokefellow in the gospel and a man after my own heart, I have held meetings as follows: At Millbrook, pastor R. H. Hudson had provided a tent and was building high hopes for great things. The tent was demolished by several days' rain and wind; however, and the meeting along with it and by the time we could get the crowd together again in the church, which was a mile away, the evangelist had to leave. Brother Hudson has done and is doing a noble work here. At Johns there were seventeen additions, and Brother M. T. Branham, the pastor, was called for half time instead of one Sunday a month as heretofore. The church here used to be fairly strong, but the strike of a few years ago scattered its membership so that it had to start almost at the bottom again. Brother Branham has the love of his people and is doing finely in his work with them. I have known him for years and no nobler spirit lives among us. I had to leave and run down to Cuba to fill a previous engagement Sunday. Here I found the saints looking around for a successor to the beloved Langston recently gone to Texas. How we shall miss him! He was one of the most efficient pastors in the state—strong, level-headed and a choice spirit. I have helped him in four meetings and know him like a book. The people of Cuba, however, seem to miss his wife, who was such a fine worker among them more than they do Langston. It was my privilege to attend a meeting of the Bibb County Association, where the brethren led off in the new effort for state prohibition. A noble body of men they are, and it is destined at no distant day to be one of the strongest and liveliest associations in the state. A night at Montevallo with Brother Latham and some delightful moments with Pastor Lee revealed that Brother Lee and his people "mutually surpass each other" in their mutual esteem. Brother Lee reports gratifying conditions and expects to have brother J. M. Thomas, of Union Springs, to help him in meetings at an early day. I stopped in Anniston a few hours to see Rev. C. S. Johnson, who has been sick a long time, but to my surprise and gratification, I found he

had recovered sufficiently to go on a visit to Opelika. It was a disappointment, however, not to see him. He was one of our strongest preachers when able to preach. May the Lord soon bring him to his former strength and usefulness.

The next week was spent with my mother and brother and many friends and former parishioners at Gadsden, where Evangelist Hubbard was stirring the people and doing some fine preaching, and where the Etowah Association was in session with the Second church. What a change in ten years! The only familiar face among the ministers of the body who were there with me ten years ago was that of Moderator Smith. It was a most excellent meeting and plans were made for centennial rally, in which I am to join them later. Strong utterances were made on temperance, and the brethren say the fight is as good as won in Etowah. Amen.

Tuscaloosa, Ala.

J. V. DICKINSON.

SHE QUIT,

But It Was a Hard Pull.

It is hard to believe that coffee will put a person in such a condition as it did a woman of Apple Creek, O. She tells her own story:

"I did not believe coffee caused my trouble, and frequently said I liked it so well I would not and could not quit drinking it, but I was a miserable sufferer from heart trouble and nervous prostration for four years.

"I was scarcely able to be around, had no energy and did not care for anything. Was emaciated and had a constant pain around my heart until I thought I could not endure it. For months I never went to bed expecting to get up in the morning. I felt as though I was liable to die any time.

"Frequently I had nervous chills, and the least excitement would drive sleep away, and any little noise would upset me terribly. I was gradually getting worse until finally one time it came over me, and I asked myself what's the use of being sick all the time and buying medicine so that I could indulge myself in coffee?

"So I thought I would see if I could quit drinking coffee, and got some Postum to help me quit. I made it strictly according to directions, and I want to tell you that change was the greatest step in my life. It was easy to quit coffee, because I had the Postum, which I now like better than the old coffee. One by one the old troubles left, until now I am in splendid health, nerves steady, heart all right and the pain all gone. Never have any more nervous chills, don't take any medicine, can do all my household work, and have done a great deal beside.

"There's a Reason." Read "The Road to Wellville," in pkgs.

STATE BOARD OF MISSIONS.

To the Church Clerks:

My Dear Brother: I want you to read carefully the enclosed circular. You will then understand what we mean by the centennial.

Nearly one-fourth of the year is gone, and we must get busy if we are going to do the grand things we have laid out. We can easily do it if we begin at once and press it vigorously. Every church ought to be heard from regularly.

October, according to the schedule, is home mission month. Won't you begin talking it up at once and ask the pastor to preach a sermon on the subject. We ought to have \$14,000 for home missions in October, one-half the amount we are asking for that board for the year. We want to make this the greatest year in the history of the Baptists of Alabama.

Year after year we have made marvelous advances. More than 7000 was the net increase to the Baptist mem-

bership of Alabama last year. They are growing in wealth also. Should they not grow in liberality too? The blessed Master sits over against the treasury now as he did in olden times. He is pleased with the gifts made by his people made out of pure hearts. God bless you, brother, and bless the church members in all their homes and in their business. Fraternalty yours, W. B. Crumpton.

I am writing this in a Pullman car. I'm on my way to Wynne, Ark., to begin work in my new pastorate there. It seems clearly the divine leading. It is 45 miles west of Memphis and a fine, growing town. Yours always, Pro- vidence.

Please announce through the Ala- bama Baptist that I will move to Mont- gomery next week, where my head- quarters are to be so long as I remain in the evangelistic work, and those who need me will then know how to reach me.—Yours in Christ, W. J. Ray.

See yon ruddy youth and the light in his eye,
Clear as beams of the sun in the blue of the sky,
But he looks on the cup, and behold his great fall;
Whiskey—that's all.

Note yon staggering man and the blear of his eye,
How his wife pleads in vain as his little ones cry;
He is drinking the dregs of wormwood and gall;
Whiskey—that's all.

The drunkard stalks on by the river of tears,
In the gloom of the night midst the groans of the years,

The glad days of his hope are all past recall;
Whiskey—that's all.

Hark! there are demon like yells from the maniac cell,
Where the tortures are keen as the fires of hell,
But, reason has fled and she heeds not his call;
Whiskey—that's all.

O, the crimes and remorse and the blood of the slain,
O'er mantle the dead midst the death-throes and pain,
They cover the earth like a funeral pall;
Whiskey—that's all.

—Solon L. Goode, in American Farmer.

WHISKEY—THATS ALL

bership of Alabama last year. They are growing in wealth also. Should they not grow in liberality too? The blessed Master sits over against the treasury now as he did in olden times. He is pleased with the gifts made by his people made out of pure hearts. God bless you, brother, and bless the church members in all their homes and in their business. Fraternalty yours, W. B. Crumpton.

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THE ALABAMA BAPTIST

ENUMERATION OR CENSUS OF CONFEDERATE SOLDIERS RESIDING IN ALABAMA, 1907.

Under an act of the State Legislature, approved August 9, 1907, provision has been made for taking an enumeration or census of the Confederate soldiers residing in Alabama. The enumeration is to be made by the tax assessors of the several counties. The work is to be done under the supervision of the director of the Department of Archives and History, who is to supply blanks, forms, etc. The objects of the enumeration are both practical and sentimental. Hundreds of inquiries are arising involving the whereabouts of survivors. When the enrollment has been completed, these inquiries can be answered. The record will enable many a needy survivor to make proof of service, upon which to secure relief, by pension or otherwise, where it cannot now be made. The result of the census will give lists, with the facts of service, by counties and by commands. Two of these records will be preserved, one in the office of the probate judge of the several counties, and the other in the Department of Archives and History, located in the State capitol.

The value to the history of Alabama troops in the war of secession will be very great. It will, through the location of survivors of particular commands, enable and facilitate the preparation of sketches and the elaboration and correction of existing data, hitherto impossible. In other ways it will arouse interest in the events of the war; it will cause survivors to recall its stirring events; it will tend to make them careful in regard to the details of those incidents, and it will bring to light a large number of original records.

The record of the census will, in the years to come, be itself a valuable historical repository of facts.

The law provides that the enumeration, or census, shall show the full name, present postoffice address, date and place of birth, date, State and county of enlistment; the name of the company or regiment, and how such service terminated, as by parole, discharge, imprisonment or otherwise.

It is the intent of the law that every Confederate survivor of the war of secession, now residing in Alabama, whether he saw service in this or some other State, should be enrolled. It is further intended that the census should be full and true. Appeal is therefore made to the assessors, to survivors, to their families and to their friends to co-operate in making the record complete, accurate and trustworthy. THOMAS M. OWEN, Director, Montgomery, Ala.

DR. CLIFFORD'S RECIPE FOR LONGEVITY.

"It is a good thing to be alive, and it is a good thing to try to keep one's self alive, and the best way to do it is by active service," says Dr. Clifford, after seventy years of life and fifty years of ministerial work. He adds: "Right throughout the whole of my ministry I have been strenuous in in-

sisting upon the dedication of the whole man to rightness in the inward life as the spring of rectitude in the outer life for the individual and for society. Still is that goal in front of me—that complete subordination of ourselves to the carrying out of the will of God as it is revealed to us in Christ Jesus. I have worked hard, but I claim not the slightest credit for that. I give the credit for that to my father and mother. When I was a lad of ten I had to go and help to bring money into the household. I was called up, often at 5 o'clock in the morning, and set upon the cold plaster floor, so that I might not tumble asleep again; and I had to dress and go to work. I have worked twenty and twenty-four hours at a stretch—nay, I have worked more than that, thirty and thirty-six hours without seeing a bed—that was in the days when there were no factory acts. So I got into the habit of working. Have you read the story of Paganini? You know he was one of the most marvelous men with the violin; and the credit of his success as a violinist is not to be given to Paganini, but to his father. Paganini's father insisted upon his doing six hours' work every day, as a lad, at his violin. And Paganini attributed the greater part of his success to the discipline which he got from his father. It is a fine thing to bear the yoke in your youth. I got so in the habit of work that I kept on working. When I came to London I did not simply accept a pastorate at Praed street, but took classes at University college, and for eleven years was a student there. I have been working all along, and am still at work, and intend to be at work. Activity is longevity. If a man wants to live to be 99, he must begin at ten years of age to work hard and not stop ever afterwards.—Christian Life.

HE DOUBTED IT.

"I'm an orphan, sir," she said; He tenderly consoled her. And when he saw it pleased her, too, His sympathy grew bolder.

"Poor, lonely little one," he said, "I also am another; 'Twould be the thing, I'm sure, if I Should kiss you for your mother."

He did, but e'en that thoughtful deed Seemed hardly to suffice her. She murmured, "I forgot to say My pa was married twice, sir." —From the September Bohemian.

NEVER FAILS.

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

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

KIMBALL ORGANS



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

Factory Prices, Saving you all Agent's commission. \$75.00 Organs for \$45.00 \$60.00 Organs for \$38.00 You cannot afford to buy until you get our Money-Saving Plans. Free Catalogue. Write today. SEALS PIAND & ORGAN CO., Southern Distributors Dept. A. Birmingham, Ala.

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

A 10 Cent Package of



will cure one head 4 times or 4 heads one time. Money back if they fail. Price 10 and 25c at all druggists or by mail on receipt of price.

COLLIER DRUG CO., Birmingham, Alabama.

UNIQUE & ARTISTIC DESIGNS FOR ALL PRINTING PURPOSES. PHOTO ENGRAVING ILLUSTRATING FINE COPPER WORK. THE NEWS ENGRAVING PHONES 27 BIRMINGHAM, ALABAMA.

DEWBERRY SCHOOL AGENCY. Established 1892.

How to find the right teacher for your school is a hard problem. Schools, colleges and families are fast learning that the safest plan is to submit their wants to some good School Agency where leading teachers of the country are enrolled.

We make this our business. Tell us what you want. No charge to schools. Good teachers should write for circulars. Address R. A. Clayton, Mgr., Birmingham, A.A.

BLMYER CHURCH. 211 E. 1st St. Cincinnati, O. Sole to Cincinnati Bell Foundry Co., Cincinnati, O.

"Silver Plate that Wears" Beautiful spoons, knives, forks, etc.—the kind that you are proud to show your friends—are stamped "1847 ROGERS BROS." Exquisite patterns of the most careful workmanship distinguish these from all others. Send for Catalogue "O 1" INTERNATIONAL SILVER CO., Successor to MERIDEN BRITANNIA CO., Meriden, Conn. SOLD BY LEADING DEALERS

RHEUMATISM DYSPEPTIA KIDNEY DISEASE. HORN OF SALVATION. NEWMAN MEDICINE CO. NEWMAN, GA.

There are many medicines that are frauds, but should we judge a remedy like Horn of Salvation, by such frauds when it has been tried by the people and such verdicts as the following rendered: "I recommend Horn of Salvation to any one suffering with Rheumatism, T. B. Cunningham, M. D. Bowersville, Ga."

WANTED: Energetic Salesmen for New Map being compiled, covering Alabama and Georgia. Many grants making \$10 per day; let us tell you how. H. C. Insilon Co., Publishers, Temple Court, Atlanta, Ga.

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,

Can Cancer Be Cured? It Can.

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.

We Guarantee Our Cures. THE KELLAM HOSPITAL, 1615 W. Main Richmond Va.

"AMERICAN" MACHINERY. WELL DRILLING & PROSPECTING—DEEP WELL PUMPING, CENTRIFUGAL PUMPS, IRRIGATING PUMPS, AIR COMPRESSORS. THE AMERICAN WELL WORKS, AURORA, ILL.—CHICAGO, 117 NAT'AL BLDG.

Mrs. Winslow's Soothing Syrup. Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS ALL PAIN, CURES WIND, COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 108. AN OLD AND WELL TRIED REMEDY.

ONLY 10c HYMNS OF HIS GRACE BY F. F. BILHORN. 243 GOSPEL SONGS. BILHORN BROS., 152 LAKE ST. CHICAGO.

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

BLOOD POISONING POSITIVELY CURED.

Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old time methods, and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well. A. A. BROWER, M. D., San Antonio, Texas.

SAFE, PERMANENT, SURE CURE. ALCOHOL, OPIUM, DRUG HABITS, TOBACCO, ETC. KEELY'S CURE. KEELY (M.D.) BIRMINGHAM, ALA. Details of Treatment and Testimonials FREE.

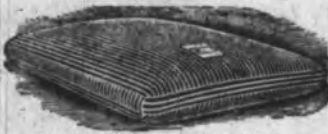
TO CURE ECZEMA.

The one infallible method by which Eczema can be quickly and permanently cured is by the use of HEISKELL'S OINTMENT. For half a century this great remedy has been the means of curing skin diseases of every nature. Erysipelas, Tetter, Ulcers, Pimples, Ringworm, Itchy Skin, Eruptions, Rough Skin, Salt Rheum, Scald Head—all yield as readily to the marvelous curative virtues of HEISKELL'S OINTMENT as the dread disease—Eczema. Before applying the ointment, bathe the affected parts, using HEISKELL'S MEDICINAL SOAP. HEISKELL'S BLOOD AND LIVER PILLS tone up the liver and cleanse the blood. Ointment, 50 cents a box; Soap, 25 cents a cake; Pills, 25 cents a bottle—at all druggists. Send for interesting book of testimonials to JOHNSTON, HOLLOWAY & Co., 531 Commerce Street, Philadelphia, Pa.

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A GIPSY WEDDING.

Were you ever at a gypsy wedding? Well, never mind; all guests are welcome, even the hated gringo, if he brings plenty of silver coins to exchange for a weak, red wine in which to drink the bride's health. Outside the marriage tent a solemn company of men and women, brave in gipsy finery of scarlet shawls and brilliant handkerchiefs, are dancing in the mud, their hands interlaced after the fashion of children playing ring-around-the-rosy. These are the bride's kinspeople. The parents of the groom stand apart before their tent, apparently unconscious that a brilliant wedding is in progress.

Lift the tent flap and you will see a curious sight. On the floor is spread a red-barred tablecloth, and on it are meat and wine and many Romany delicacies. A merry crowd of young folk, the friends of the bride and groom, are feasting, laughing and singing with the joy of youth and irresponsibility. Standing at the back of the tent, totally ignored by the assembled company, are the bride and groom. The girl, strong and beautiful, is in tears—one end of her white tulle veil drawn across her face to hide its sadness. She leans on the arm of a dark, slender boy, who looks anything but happy. The bride is clad in a trailing robe of red velvet, but the groom's only concession to this ceremony is a more than usually gaudy neckerchief, a new gray felt hat and a clean shirt.

Presently the headsman of the tribe—whose office is now obsolete—tosses a sharp-bitted axe out into the crowd and himself emerges from the tent with a headless chicken, its blood dripping on the ground. This is the final ceremony. The young people are now married, and the bride leaves her parents and her own tribe forever. Perchance in after years she may pass her people on the road—but from their tents she goes forever.

A MAN HAS FAILED THOUGH RICH

When he is coarse in his manner and brutal in his instincts.

When he is constantly reminding others that the brute still lingers in him.

When there is evidence of mental penury in his conversation.

When he radiates soul poverty.

When he is a moral pauper.

When he does not carry a higher wealth in his character than in his pocketbook.

When he is narrow and bigoted in his opinions.

When he is leading a mean and stingy life so far as his charities and magnanimity are concerned.

When he has fed others on hopes instead of on adequate salaries or just dues.

When he does not in his prosperity help those who helped him in his adversity.

When he goes on the principle of getting all he can and giving as little as possible.

When he carries about his business a vinegary face instead of a sunny one.—O. S. Marden in Success Magazine.

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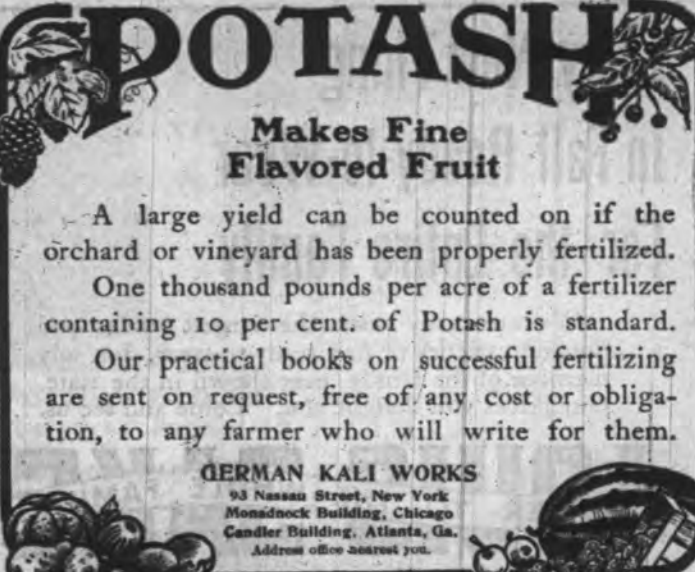
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NOTES FROM SCOTTSBORO.

We Baptists up here in northeast Alabama do not say much through the Alabama Baptist, but most of us appreciate the great work it is doing for our great denomination. We rejoice when we read of the great meetings which are being held in different places, see placed before us the plans of our boards, how our people are growing in numbers and liberality and the great work being done by Howard and Judson. The time has come when our people, the great Baptist hosts, must give their money to our long neglected but great institutions, and our hearts are made glad because as never before people are turning to Christian education.

All our schools are better attended this year than last. At Howard 160 or more, at Judson every room full, at Central more than last year, at Newton more than 200, at Healing Springs, Gaylesville, Eldridge and Scottsboro are boys and girls in great numbers. How we have grown in the last ten years! Judson enlarged to double her capacity, Howard enlarged and endowed and other schools established. God is moving among his people and greater things are coming to pass in the near future. We are going to build at Scottsboro a dormitory for boys and enlarge the one we have for girls. Ten thousand dollars is needed, nearly \$9,000 has been secured and we will soon have the remainder.

We have enrolled to date seven young men who are preparing for the ministry, and expect more soon.

I am sorry to note that Brother W. W. Lee is afraid our boys will become Campbellites because of the influence of a book written by one Rev. J. R. Lamb. I wish to say for the special benefit of Brother Lee that some of our boys have not even read the book. No one has read it with a view of taking it without investigation, and I am sure none of them will be hurt by reading it, but instead will be benefited. The book has the indorsement of some of our best men, and while some of it may be dangerous, much of it is good. So I trust Brother Lee will not let himself be worried any more about this matter. The ministerial students here will never turn Campbellite, but I believe will be strong in our doctrines of our faith. Fraternal-ly,
W. S. YARBROUGH.

NOTICE OF FINAL SETTLEMENT.

The State of Alabama, Jefferson County, Probate Court, 21st day of September, 1907.

Estate of W. H. Graham, deceased.

This day came Dolly A. Graham, administratrix of the estate of W. H. Graham, deceased, and filed her account, vouchers, evidences and statement for a final settlement of the same. It is ordered that the 11th day of November, 1907, be appointed a day for making such settlement, at which time all parties in interest can BAPTIST—SIX

appear and contest the same if they think proper. S. E. GREENE,
Judge of Probate.

THE KING'S BUSINESS.

I believe one of the most promising fields, if not the most, is West Side Baptist church.

Phoenix City.

I closed a blessed meeting there October 7. There were many, many professions of faith; overflow audiences at every night service and unusually large at day services. A debt that has been hanging over them for some time was raised; pastor called for all the time instead of half time. Brother J. C. Burden would not consent to serve them for all the time and they called Brother Lamar Jones for full time. They love Brother Burden, and to know him is to love him. Brother Vandiver, pastor of the First church, is doing a fine work.

Mobile.

I left Phenix City yesterday morning, spent twenty-four hours in Montgomery with my family. I am here tonight en route to Vinegar Bend to assist Brother A. T. Sims for ten days. Pray for us that many souls may come into the kingdom.

St. Francis St. Church.

Have just returned from prayer meeting at this historic, noble church. Heard one of the best prayer meeting talks I have listened to in a long time. When Dr. Cox speaks he always says something edifying and helpful.

If Miss Smith were to visit this church she would have to write differently from what she has about the most of churches. I was a stranger, got in after the prayer meeting had opened, was greeted before I took my seat and handed a song book. At the close the pastor came at once to the rear of the church to shake hands with me, not as a minister, but as a stranger, for he did not at first recognize me. It is the king's business to shake hands for Him. May we all smile more, shake hands more and stop slander-slinging. Lovingly,
JOHN BASS SHELTON.

FROM DAVISTON, ALA.

Editor Farmers' Union Guide:

As a member of Daviston Local, I will write a short letter to The Guide. We have our warehouse at Wadley now ready for business. Let us all stand firm and hold our cotton for the fixed price of 15 cents. Anybody that is not for the union is bound to be against it. Some say it is not right to fight the merchant after he has carried us along for so long now. Haven't we paid him to carry us? I think we have. If we had not given them good security in notes and mortgages they probably would not have done anything for us. I have no fight to make against any of them, for some of the best friends I have are selling goods.

Some people have the idea that the intention of the union is to put the merchant out of business. This is not true, for we need them in our business to buy what we raise. They are consumers, and the more consumers there are the more we will get for our produce if we only demand it.

Now, let us quit fighting the merchant and go to looking out for ourselves.

C. H. JONES.

FROM BRO. C. C. HEARD.

On Saturday before the fifth Sunday in September I left my home to visit my old field in Coosa and Elmore counties. I had sent an appointment to Mt. Olive for Sunday and I enjoyed more than I am able to tell you preaching to those dear, good people again. I was their pastor for four years. We hung around the church for quite a while after the service and talked. It was good to be there and look into the faces and shake the hands of my old flock. They are without a preacher just now. May the Lord send them a good one, for they deserve one.

Brother Jack Arnold drove me down to Rockford, my old home. How I did enjoy the ride with him. I was glad to be back at Rockford again. I went around and saw as many of the folks as I could and preached to them on Tuesday night. I could think of God's goodness to me while living there and serving Rockford, Mt. Olive, Eclectic and Harmony. While here our oldest child had fever and the people were so nice to us during that awful time, and Dr. Jones, a prince among physicians, was so attentive. It was good to see him as well as the others again. The Lord's blessings upon them all. Brother J. W. Hamner is the efficient pastor at this place.

From Rockford I went to old Central association. I rode out with Brother A. D. Bentley. He is a brother of O. P. Bentley. He can not preach as well as his brother, but he knows how to treat preachers and to enthrone Sunday schools. At the association I met many old friends. I can't mention them all, but I was glad to see them. We had a large crowd and the committee sent me up to the Methodist church, which was near by, to preach to those who couldn't get in to hear the introductory sermon. There were a goodly number of visiting preachers. I was here only a day and a half and then I drove down to Eclectic and here too I had a good time. I run around to see as many as I could. It was good to be there again. I went out to the nice new church, which was built while I was pastor. I found the doors locked, but I pushed up a window and crawled in. I stood in the pulpit stand and thought of how hard it was to get some of the brethren to see the need of the new church. I thought of the many sweet services and of the many whom I had the pleasure of baptizing. May the Lord's blessings abide with them. Brother A. S. Smith is the much appreciated pastor now.

I went from Eclectic down to Wetumpka with Brother Abner Collins, and he and I talked of old times and I enjoyed the ride very much indeed. We stopped by to see good Brother Tom Walls and wife. Here is a prince in Israel. I spent the night in Wetumpka with Dr. Fielder and family. Doctor and wife and all of the family made it pleasant for me. They certainly know how to do it. They lived at Eclectic during my pastorate of four years there and I always stayed there during my summer meeting. From here I came home to my work and to come to this people and work I gave up some of the best folks in the Central association, but the Lord has

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given me some of the best over here—Columbiana, Shelby and Wilsonville. I appreciate my people and trust that some good work is being done. Success to the Baptist. C. C. HEARD.

Among the many notable successes of recent years in the Mail Order business the firm of Tyrrell Ward & Co., stand well to the front. Eight years ago this concern was started with a capital of less than \$2,000 with the two mottoes: "The greatest possible value always for the least amount of money," and "We never consider a transaction closed until our customer is fully satisfied," they have built up a mail order business exceeding \$1,500,000 yearly.

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Elsewhere in this paper you will find their advertisement, which speaks for itself. Write today for one of their catalogs which thoroughly explains the savings you can make by becoming a customer of this well established and progressive mail-order house. It will cost you only a postal and more than likely prove the means of saving you many dollars each year. Address Tyrrell Ward & Co., 74-80 North Desplaines St., Chicago, Ill.

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If you suffer from chronic catarrh of the head, nose, throat or lungs, you must get down to some treatment more reasonable than sprays, douches, blood remedies, ointments and inhalations, for all of these have proven failures.

A treatment entirely different from any of the above consists of a warm medicated smoke-vapor, which being inhaled reaches directly every affected spot. This is certainly the most practical and reasonable method, for as catarrh gets into the air passages by the inhalation of cold or raw air, dust, etc., so it can be reached by medicine in the same manner.

Dr. J. W. Blosser, who originated this new form of treatment, has made catarrh a specialty for many years and his remedy has been so successful in the cure of catarrh, bronchitis, catarrhal deafness, asthma, and all catarrhal affections, that it is now being used in all parts of the country.

If any reader who suffers from catarrh would like to give this remedy a test, and will write to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., he will send by mail a free trial sample of the remedy, and also a free booklet telling all about the treatment.

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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.

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PLEASANT TO LIVE WITH.

"Jane is a very pleasant person to live with," said Mrs. Horton, speaking of her sister-in-law.

I listened to this information believing, for I knew something of Jane myself. But at the same time I felt sure that if she were really pleasant to live with, it was because she exercised good sense and sound reason in her efforts to live agreeably with others.

I had noticed that Jane seldom omitted her daily walk. These outings doubtless had great power in keeping her temper serene and her feelings fresh and happy. A happy person is generally a pleasant person to live with. But one cannot be happy who is weary, bored, exhausted. In such a state the tendency is to be "difficult," jealous, easily injured. Sometimes Jane went by my house in the morning with a little satchel on her arm. Once I went out to give her a bunch of sweet peas. She told me that she was going for a little excursion. "I didn't really feel much like it," she said, "but I find that if I do not break up the monotony of life by frequent changes I get cross."

Wise Miss Jane! As she went gaily down the street, sniffing at her flowers, I resolved to follow her example.

I more than half guessed at another of Jane's ways. I felt sure that she conscientiously refrained from criticizing her housemates. They were not perfect, but they were the persons with whom she spent her days, bound up with her in one social body. One would not purposely injure one's own hand or foot, yet in the body of the family the injury of one is the injury of all. An unkind remark is sure to react upon him who makes it, while at the same time it involves all in the pain that follows.

I have no doubt whatever that one reason of Jane's pleasantness was her good health. But in order to have good health at her age, one must not overtax one's nervous energies. Though the road might be enticing, I was sure that Jane did not walk so far as to tire herself out. I believed that she did not read at night till her eyes gave out, that she did not sacrifice a week's pleasantness in order that some piece of work might be done at the exact minute determined upon.

Happening once to be in Jane's room, I saw that she had a shelf full of small, helpful books. As I looked at them, she told me that she called them her wing strengtheners. When, like a tired bird, her spirit came falling to earth, a glance at some radiant sentence would set her soaring again. Ah, if Jane was pleasant to live with, there was reason for it! The flowers of human nature do not grow without cultivation.

One especial and fragrant pleasantness I must not omit. Jane was given to praising her friends—not unduly, not flatteringly, but their kindness or their cleverness was sure of appreciation from her. Life has many clouds at the best. Deserved praise is natural and necessary sunshine. Would that there were more Janes!—Mary F. Butts, in the Congregationalist.

IN MEMORY OF SUSIE SIMMONS.

On the 17th of August, 1907, a cloud of sadness was spread over the community by the death of this precious little girl. Her death was a great shock to her loved ones, she being taken away very suddenly by congestion. She was the sunshine of the home, and greatly will she be missed. But our Heavenly Father doeth all things well. In taking our loved ones He draws us closer to Him.

Loved ones, grieve not for little Susie, but strive to meet her in the happy beyond. No night shall be in heaven, but endless noon; No fast declining sun, no waning moon; But there the Lamb shall yield perpetual light 'Mid pastures green and waters ever bright.

THE SELMA ASSOCIATION.

Tyler, Ala., Oct. 7, 1907.

Dear Brother Barnett: I have been thinking for some time I would write you about our work in the Selma Association. It met this year with Mt. Gilead church, and we had a good session.

Brother J. J. Johnson preached the introductory. It was good.

Brother Crumpton delivered two of the best speeches I ever heard, one on missions and one on temperance.

Brother Thomas was with us, and preached a splendid sermon on missions.

Brother Glass was with us, and said lots of good things about the Baptists.

Brothers Stewart, Barnes and Redmond were there also, and added to the interest of the Association.

In regard to the other work, we hear good things of the Selma pastors. Brother J. J. Johnson is doing well on his field; has had good meetings, and things are looking upward.

I hear Brother Jackson is doing well with his work and has had good meetings.

The Lord has greatly blessed our work. We have had good meetings. Every member seems anxious to help enlarge the work and give more for the glorious cause of Christ. Almost every family on my field take The Alabama Baptist.

We held our first fifth Sunday meeting with Shioh church; were rained out Friday and Saturday, but had a good day Sunday.

I believe this Association will raise her part of the one hundred thousand dollars for missions.

During last month Brother Redmond and myself visited the pastorless churches. They called him to the work, and he has accepted. God bless you and our work.

J. O. BLEDSOE.

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WANTED. Good men and women to fill positions, such as clerks, bookkeepers, stenographers, carpenters, machinists, day labor, teachers, housekeepers, salesladies, telephone operators, hotel work in all lines. We can secure you work in any line that you are most suited for. We employ white people only. Write for particulars. Enclose stamp for reply. OFFICE HELP ASSOCIATION 478 Hood Building Birmingham, Alabama

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RESPONSIBILITY DEVELOPS POWER.

Responsibility is a great power developer. Where there is responsibility there is growth. People who are never thrust into responsible positions never develop their real strength. This is one reason why it is so rare to find very strong men and women among those who have spent their lives in subordinate positions in the service of others. They go through life comparative weaklings, because their powers have never been tested or developed by having great responsibility thrust upon them. Their thinking has been done for them. They have simply carried out somebody else's program. They have never learned to stand alone, to think for themselves, to act independently. Because they have never been obliged to plan for themselves, they have never developed the best thing in them—their power of originality, inventiveness, initiative, independence, self-reliance, their possible grit and stamina. The power to create, to make combinations, to meet emergencies, the power which comes from continuous marshaling of one's forces to meet difficult situations, to adjust means to ends, that stamina or power which makes one equal to the great crises in the life of a nation, is only developed by years of practical training under great responsibility.

There is nothing more misleading than the philosophy that if there is anything in a youth it will come out. It may come out, and it may not. It depends largely upon circumstances, upon the presence or absence of an ambition-arousing, a grit-awakening environment. The greatest ability is not always accompanied by the greatest confidence or the greatest ambition.

There is, at this moment, enough power latent in the clerks or ordinary employes in almost any of our business houses to manage them as well, or better, than they are managed today, if the opportunity and necessary emergency came to call out this dynamic force.

But how can clerks who remain behind counters, measuring cloth, selling shoes or hosiery, year in and year out, ever know what latent power for organization or executive ability, what initiative they possess? It is true that some of the more ambitious and courageous get out and start for themselves, but it does not follow that they are always abler than those who remain behind. Sometimes the greatest ability is accompanied by the greatest modesty and even timidity. Then, again, employees conscious of great ability are often deterred from taking the risk of launching out for themselves because of possible disaster to those depending upon them for daily bread. But thrust great responsibility upon a man, drive him to desperation, and the demand will bring out what there is in him. It will call out his initiative, his ingenuity, his resourcefulness, his self-reliance, his power to adjust means to ends. If there are any elements of leadership in him, responsibility will call them out. It will test his power to do things.—Orison Swett Marden in Success Magazine.

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A MONTEAGLE ASSEMBLY

BY ANNIE MURPHREE O'HARA

To those who have not had the pleasant experience of a visit to this delightful retreat in the mountains of Tennessee, I will briefly picture some of the charms which yearly attract hundreds of visitors to Monteagle.

We found, perhaps, the most pleasant route to be had in reaching the place (it is rather inaccessible, but may be we appreciated it more on account of that) over the A. G. S. to Chattanooga, where one may have a side trip to Lookout Mountain, with its magnificent views and points of historic interest. From there it is 65 miles over the N. C. & St. L. to Cowan. After leaving Chattanooga the train winds around mountains through deep cuts and ravines, over long trestles, with now and then a glimpse of the river, all combining to make a scenery picturesque and grand. The mountains rise in ever-increasing majesty as we journey on. It is a constant revelation of beauty the whole way. On alighting at Cowan we have no reason to feel lonely, as the platform is crowded with just such travelers as we. The accommodation, which makes four trips daily up the mountain, is packed to the limit. The distance is only 14 miles, but there is much to see in that brief ride. Starting up the mountain, we go directly over the tunnel, which a brief while ago we passed through. It is the connecting link between Middle and East Tennessee. As the train begins to climb up higher, we are kept busy craning our necks for the view of valleys and fields which begin to unfold below. On reaching the summit our first stop is at Sewanee, where is situated the University of the South, with its beautiful buildings of native sandstone. An ideal place it is truly for the development of mind and soul. A few miles further, and we have reached our destination. We are at Monteagle, on the summit of the Cumberland, 2,000 feet above sea level, ready to cast tired feelings, wornout nerves and jaded minds to the gentle breezes that come and go all the day long.

Monteagle was originally Moffitts Station, taking its name from Professor Moffitt, a Scotch gentleman, who, with some Canadians, made the first settlement here. Some years afterward at a Sunday school convention held in Murfreesboro, it was decided to establish a summer school for Sunday school and Bible study. The committee, after considering various points in Virginia, North Carolina and Lookout Mountain, finally came to this beautiful spot.

They were charmed with its beauty and seclusion, and so decided on the location at once. Thus it was that "Monteagle Assembly" came into being about 25 years ago. It has grown in popularity every year, and visitors from all over the South go there annually. The body is entirely undenominational. That, I believe, rather heightens its attraction, since the best talent and thought from all denominations contribute to its interest and success.

There can be no place where the spirit of Christian fellowship is more apparent. We felt that our associates there were those who had a purpose in life, and that they came seeking rest and inspiration for their work out in the great world. Whether you gain this from contact with the cultured minds, in the schools or from communion with nature, rests with yourself. As one of our fellow-boarders remarked, "You may be as lazy as you wish, or you may cram to repletion." There is small danger of one becoming dull for want of employment for idle minds with schools, lecture institutes, etc., the summer through.

We met a fellow minister and his energetic little wife one afternoon. They had just arrived. Said the lady to me: "Mr. B— said he was so tired that when he got up here he just intended to sit still and absorb." "Well," I said, "he had better absorb all the mountain air he can. It will do him more good than lectures. Let him find 'sermons in stones' for a while."

One feature we especially enjoyed was "twilight prayers." It differed from prayer meeting at home only in the fact that the room was full every night, and the children came by dozens to sit on the platform and help sing. Nowhere have I ever heard the famous "Glory Song" sung with the spirit and enthusiasm they put into it at Monteagle.

Of course everybody wants to be inside the grounds when they come. You feel more a part of the life there. The village itself is small. There are, however, pleasant boarding places and the Monteagle hotel outside. We were fortunate in being right among the Alabama colony. The Alabama Home for Teachers was just opposite, filled with pretty chattering school-ma'ams. There were about 2,500 people on the mountain at the time of our visit, there being scarcely a vacant cottage. It is certainly the most moderate in its charges of any summer resort in the South, another reason for its wide popularity.

Many people own their own cottages inside the grounds. The lots are very cheap. They have a pretty fashion of naming these little bungalows. Fancy a tiny house with vines hanging over the door, white curtains swaying, a little porch with rockers, hammocks and cushions, which says "Bide a Wee." Another "Rest a While," "Sylvan Lodge," "Fern Bank," and so on down the list. You would enjoy strolling along the shady pathways, over the bridges, under the fine old trees, and catching glimpses of new beauty at every turn. Your lover of nature will never tire of the visits to various points of interest around Monteagle. There were carriage drives every day to Duncan's Point, Wren's Nest, The Cave, Cookey's Rift, etc. The spot most frequented perhaps is "Sunset Rock." Here we would sit for hours gazing at the beautiful panorama of valley and mountain outspread below us. Elk River Valley, with its green

fields and occasional farm houses; the long, dim outlines of the Cumberland stretching away to the northward, a scene to inspire the poet and the "school-ma'am" does quote some rumbling lines from Bryant. The preacher thinks of the Promised Land, and softly sings,

"O'er all those wide extended plains

Shines one eternal day.

The preacher's wife, sitting idly on this great rock, basking in a holiday, far away from her aid societies, mission classes and Sunday school pupils, revels in the brief respite. Perhaps she is thinking, though, how much more energy she can store for the fall campaign. She is glad that "the groves were God's first temples," and that she may find her place of worship amid them for a little while.

It is this region round about that Charles Egbert Craddock has made famous in her "Tales of the Tennessee Mountains," "The Prophet of the Great Smoky," "The Harnt that Walks Chilhowie," "The Star of the Valley," all had their source of inspiration and birthplace among these valleys and hills. There is no southern writer who has ever equalled her in vivid, true description of the mountaineers, and she is unsurpassed in her keen appreciation and masterly word painting of the beauties of the Cumberland. The summer home of her father (Colonel Murfee) was for a long time at Beersheba Springs, about 20 miles north of this place.

From Sunset Rock we can see the mouth of "Wonder Cave" in the valley below, and hear the throb of the engine there as it pumps the water up to us here. All the views near the grounds are on the western slope of the mountain. Some five miles further is "Alpine View," where one can get a glimpse of Lookout Mountain on a clear day, looking to the east.

Well, after these walks, rambles and rides, how hungry one becomes and how good everything tastes after breathing this pure ozone for a while! Everybody is ready with his little bit of day's experience when the tea bell sounds, and we were always a merry party at our table in Miss Pyba's cozy dining room. Sometimes we wonder now where our cheery little Texan is, who kept us so merry by her gay chatter.

The chief topic of conversation just after our arrival was the interstate oratorical contest, which had occurred just the day before. We were not too late, however, to clap our hands when they told us that Mr. Cook, from Howard, had won the medal.

Much more I might give you from memory's page, but let Dr. Winship's words be my closing sentence: "For rest without idleness, recuperation without reaction, enjoyment without tension—for all that is best in nature and human nature—Monteagle is unsurpassed."

ANNIE MURPHREE O'HARA.

Montgomery, Oct. 3, 1907.

ANOTHER GLORIOUS REVIVAL AT PRATTVILLE.

For the past two weeks the people of Prattville have been rejoicing in the Lord. The town has been stirred from one side to the other, and the country round about felt the effects of the glorious revival.

When Henry W. Fancher helped us in our meeting here in September, 1905, people said it was the greatest meeting in the history of the town. In that meeting about 85 members were added. In October, 1906, everybody wanted Fancher back, and he came, and in ten days over 90 members were received. People said that was the most wonderful meeting.

This year our people said, in as

much as the second meeting was better than the first, we had better get Brother Fancher for a third; so on September 22, 1907, Brother Fancher came to us for another meeting. At the very first service the house was packed, and for two weeks the largest congregations that ever attended a revival in Prattville crowded our church to overflowing, and several times large numbers had to be turned away. There were over one hundred professions of faith (many already members of other churches). Thirty joined our own church, 21 for baptism, and we know of at least 20 more to come to us at once. So we are all of the opinion that this last meeting was marvelous—in every respect the greatest of the

three. It's the unanimous opinion that Brother Fancher's sermons this time were decidedly the best he ever delivered here. Surely God uses him in a wonderful way. He preaches the old truths of the Bible with earnestness, force and logic, giving the chapter and verse for every statement and the foundation for every argument, and God's spirit seals it to minds, hearts and consciences, and men deliberately come and give themselves to Christ.

One striking thing about his meetings is that more adults, especially men, are reached than any other class.

Last Sunday, October 6, was a great day for Prattville. Brother Fancher conducted five services—a sunrise

prayer meeting at 6 a. m., evangelistic service in the Sunday school, the two regular services and a service for men only at 3:30 p. m. Every service drew great crowds, and God's spirit wrought a great work. At the men's meeting fully 300 men came, and all were moved. Many influential men accepted Christ.

At the last service Sunday night there were over sixty professions. A man never had a stronger hold on any people than Brother Fancher has on this people. We rejoice in his coming, and we pray God's blessings upon him in this great field. Our church is in fine spiritual condition, and we hope to do the greatest work of our lives right here. E. E. GEORGE.