

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

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

Established 1874: Vol. 42, No. 30

Organ Baptist State Convention.

Office, 2113 First Avenue.

BIRMINGHAM, ALA., OCTOBER 30, 1907

Published Weekly. \$2.00 a Year

Magnified But Not Exaggerated.



It's All in the Bottle.

Good Advice from the Old Testament

“Remember the Lord, who is great and Terrible, and fight for your brethren, your sons, and your daughters, your wives and your daughters.”--Neh. 4:14

CROWN OF THE HILL—A STROKE STRAIGHT TO THE CENTER

(By W. E. Hatcher, D. D., Richmond, Va.)

In the name of the trustees of the Southern Baptist Theological Seminary, I appear before the Baptists of the South with a message. It is a weighty matter indeed which I bring, and I claim the attention of every man and woman who believes in an educated ministry.

Let it be said at the outset that the Southern Baptists have only one theological seminary. On this one they are well-united, and desire no other. There are other strong and well equipped theological schools in our country, owned and operated by Baptists, and doing excellent work, but the Baptists of the South—about two millions of them—are agreed in having just one seminary of their own, and into that they have concentrated their resources, and around it have entwined their hearts and hopes. Already the South is fast becoming distinguished for the geniality and unity of its ministry, for its doctrinal harmony and the joyous comradeship of its preachers.

In our seminary at Louisville we have our forces organized for educating our ministers of all grades of advancement and endowment, and for all forms of ministerial service. Our courses of instruction are varied, flexible and adapted to that diversity of gifts which is characteristic of the Christian ministry everywhere.

The spirit of our seminary is conservative, open to the light of truth, courageous in research, sympathetic with thorough scholarship, and yet far from radical tendencies; reverential toward the word of God, and committed to the salvation of the whole world.

It is not too much to claim that our seminary at Louisville holds a lofty place in the respect and confidence of the Baptists of the world. While the bulk of its students come from its well-defined territory, it finds patronage in every part of our American republic, and not a little as well from beyond it. The accredited representative of our seminary is a guest of honor in every Southern Baptist assemblage.

Nor need we be ashamed of the seminary itself as an educational output. It has its seat in the beautiful city of Louisville, and in the most attractive portion of the city. Its halls, its dormitories, its libraries, and yet more, its scholarly corps of teachers, its high spirit of evangelical fervor and missionary progress make it an institution of which the Baptists of the South are justly proud. It can almost be said that it is the solitary as well as the one unifying possession of Southern Baptists. Let it be added that the Baptists have it to hold. It is theirs by chartered rights and legal guarantees that nothing can break. The Baptists themselves must break before the seminary can be lost. Its properties are held by Baptist trustees, representing every State, and nominated by the Southern Baptist Convention, the number from each State being determined by the amount of money contributed by that State to the endowment of the school.

But this statement cannot stop here. To tell this much and omit the rest would be unfair to the seminary and to its friends. The seminary has not attained unto its full growth and power.

Let us explain. True, we have the largest number of students of any Baptist theological seminary in the world, but bear in mind that we represent nearly two million Baptists. The demand for men far outstrips the supply which the seminary can furnish. We cannot take all of the students who need theological training and are needed by the churches. Already our teaching force is grievously inadequate. We need more teachers, and in all departments sorely need assistant teachers. We are coming to the point also where we must have more buildings, more departments, more professors, better equipments, and, by all means, a better library. The truth is that we have not money enough to run the seminary. Last session, painful as it is to say it, we had to

spend for repairs and improvements fully ten thousand dollars beyond our income. This, I admit, is like letting fly an unhappy family secret; but, dear friends, it had to be done.

Some of our friends need to pause for a little sober thinking. The denomination decreed at the outset that all instruction at the seminary should be free. It is given to men to give up all for the ministry, and of course we would not be willing to charge them tuition. Here, then, is a great school, handling 300 men, and needing to handle as many more, and yet not receiving one copper in the way of compensation for its work.

Besides, the seminary has no rich alumni. The sons of the seminary grow not rich in earthly store. They love their alma mater and honor her by godly service, but they have little to put into her treasury. The people in the pews must take care of the seminary, and this they have good reason to do. The seminary constantly enriches our ministry, and the pew fattens on the fruits of the seminary.

It was hinted just now that the seminary has become poorer of late by unavoidable overspending, but the trouble comes in another way. Some of our investments have expired recently, and we cannot invest to such an advantage any longer. This shrinkage is hitting us a hard blow, and we find it necessary to raise the signal of distress.

Take one fact and dream over it. Our seminary handles about as many students as are found in four or five of our excellent Baptist seminaries, and yet each one of these schools has more money for current expenses than we have at Louisville. This fact ought to bring all lovers of our seminary to action.

Our friends never were in such fine shape for making the seminary all that it ought to be as they now are. We never had so many rich people as in this good year 1907, and many of them have not helped the seminary at all, or at most only in a small measure. If our rich Baptists could get together and talk the matter over for two hours in a sympathetic way, our seminary would have all it needs.

But the trustees make another appeal. In these recent years of plenty, prosperity has come home to uncounted thousands of Baptists. Not that they are rich, but they are well-to-do. They have fitted up their homes thoroughly and have a good bank account. They are intelligent, fond of the church, and believe in Baptist doctrines. They love their pastor, and love him all the more because he is educated. There be some who mourn because their pastors are uneducated, and the best way for them to win their desire is to put their hearts in living unison with the seminary. The best blessings come to those who are quick to give. Those who bless the seminary the seminary always blesses.

At the meeting of the seminary trustees in Richmond in May, 1907, it was decided that the fiftieth anniversary of the seminary, which occurs in 1909, should be marked by a jubilee celebration. Meanwhile, the friends of the seminary are to be asked to raise for the endowment of our great school the round sum of four hundred thousand dollars. The request is not exorbitant. It is the amount which is necessary to give the seminary the ability to enlarge its work and to conduct its business without embarrassment. It is the hope of the trustees that the convention may find it agreeable to meet in the city of Louisville in 1909 for the fitting celebration of our semi-centennial, and the most practical and substantial schedule of celebration will be by having in hand by that time the four hundred thousand dollars.

Now it is to the task of raising this needed four hundred thousand dollars that the friends of the seminary ought most urgently begin to at once address themselves. We are attempting little more in this paper than to indicate what we are to undertake. It is hoped that among the many thousands of homes into which this paper shall go, we may find:

1. Twenty men who will give us five thousand dollars each. Let these favored men of money lead in this matter. Their action will carry us far out on the way. Let each trustee find his man and send in his name.

2. We ask one hundred men to give us one thousand dollars each. They be very many—these thousand dollar men—men who can and ought, and, we pray God, may give us one thousand dollars apiece.

3. We ask one thousand men to give each one hundred dollars, paying in cash or installments, as they may prefer.

4. We ask every church, in city or country, large or small, rich or poor, to give us a Sunday morning collection, taken not in the baskets, but by open subscription, and taken after long and ample notice, after distributing seminary literature and after a burning appeal by the pastor, and with at least two addresses by brethren of the church selected for that purpose. Surely no church will forget or deny a request like this.

The trustees greatly desire that during this new movement for the more adequate endowment of our seminary an endowment for at least one chair may be secured. It requires sixty thousand dollars for this purpose, and it opens an opportunity for those of liberal means and large hearts to perpetuate their influence by supporting one department of instruction in the seminary. Money thus given is faithfully guarded and only its interest is used, and in this way for generation after generation a gift for this purpose will live and quietly do its gracious work for the ministry. Where is the man or woman who will come forward and render this noble service?

Already the chair of theology, known as the Joseph Emerson Brown chair of theology, has been endowed, and will hold in perpetual remembrance the name of the illustrious governor of Georgia. We gratefully mention also the David T. Porter chair of church history, endowed by Mrs. Rebecca P. Barlett in honor of her brother, Mr. Porter. In the former case the money was given by the gentleman after whom the chair is named, and in the other case a good lady endowed the chair of church history in honor of her brother. Additional chairs may be endowed, and it is left to the donors to designate the person whose name is to be associated with the chair.

Another privilege lies in reach of the public-spirited and generous friends of the seminary. For thirty thousand dollars a school in the seminary may be endowed. This gift could also become a memorial in honor of some loved one, and would constitute a monument which, while commemorating the virtues of the dead, would constantly assist in the work of ministerial education and bring honor to the Redeemer's name. Who will gladden the Southern Baptists' hearts by a gift in so good a cause?

A SHY VIRTUE.

Patience is a virtue that one must go gunning for with a big bore and a long range. It is as shy as a gazelle, and when bagged is liable to make its escape at the most unexpected moment. For the lack of it men rave at one another and do bloody acts that pinch their own souls terribly and plants sorrow unutterable in the hearts of others. This cruel absence of patience is not due primarily to hardness of heart or lack of feeling for our fellows. It owes its development to thoughtlessness, and in thoughtfulness lies the remedy. In a false effort to emphasize its value, patience has been described as a jewel. It is more than that—it is radium! Let's get it if we can. Even a little of it will sweeten our lives wonderfully.

A TRIP TO THE WEST.

At the request of Dr. B. D. Gray, I shall write you, for the readers of The Alabama Baptist, a few notes concerning my recent trip to the West. I had different objects in view when I made this trip the first of October. First, for rest and recreation. I had not been out of my pulpit but one Sunday for 53 Sundays. I therefore felt the need of rest. My second object was to see all the new country I could in a trip of 2,300 miles. The third object I had in going to the West was to ascertain as best I could the present needs and the future outlook of the Baptist cause in the great southwestern country.

My first stop west of the Mississippi river was at Springfield, Mo. This is not a very large city, but it will be within a decade or two. It is alarming to see the rapidity with which this city is growing. I say alarming in a spiritual sense. I was reliably informed that 5,000 residences had been built in Springfield since the first of last January—more than 500 dwellings a month. That means an increase of population of at least two thousand per month, or 24,000 per year. What Association and State Board could cope with conditions, or meet the growing demands upon them, that are seen in this one city? This began to open my eyes as to the importance of home missions as never before.

I went from Springfield to Tulsa, Indian Territory. Tulsa is in the midst of the oil and gas fields of the Territory—a city only a few years old, yet it has some 15,000 people, and people are flocking to these oil and gas fields from all sections of the country. The hum and pulsation of business is felt by the traveler as soon as he steps off the train. Here the Baptists have a good organization, but they need an up-to-date house of worship very badly. They are in the midst of building now, but they need help. Their pastor, Brother Slaughter, I am sure would appreciate any help that could be given by the Home Board.

I was also at Sapulpa and Haldenville. These are small towns of about 2,000 and 3,000 population each. The Baptists at the latter place are in fairly good circumstances. Brother J. F. Watson, formerly of Alabama, but now of California, while pastor at Haldenville built a splendid house of worship. It is a gem.

Shawnee is a fast growing railroad city of about 20,000. I hunted for the Baptist church house. I saw a number of magnificent church buildings, but none of them were Baptist. After so long a time I found a little house which was marked "The First Baptist Church." It made me heart sick to see such a great need of a better building for the Baptists. I thought of Anniston, Ala., a city the same size as Shawnee, and the great difference in the condition of the two cities. Anniston has six Baptist churches, and all of them are good houses of worship, while Shawnee, with her fast growing population, with a Baptist church house not equal to the worst house of worship we have in Anniston. How my heart did wish for funds in the hands of the Home Board to help Brother Wolf and his people put up the best church house on the best lot in Shawnee! I am never satisfied with anything less than the best for the Baptists. The Baptists are the best people in the world; their principles are the best principles in the world, and they should have the best churches on the best lots in every community; also the best preachers in their pulpits that can be had.

Oklahoma City is as far west as I went. The Baptists got the start in this magic city of the west, which is 17 years old and has a population of more than 40,000. The First church, now known as the White Temple, has a strong congregation. Under the leadership of their brilliant and now retiring pastor, Dr. H. A. Porter, they have a magnificent plant worth more than \$100,000 and a membership of about 1,000. They have two prosperous missions in the city. This church is doing a fine work in every way. They are doing both home and foreign missionary work. The two services I spent with them impressed me with the home mission work they are doing.

For example, at the morning service, one young man joined the church from Knoxville, Tenn. At the evening service a lady from Illinois and a gentleman from Galveston, Tex., came in. This shows that people from all sections of our own country are pouring into Oklahoma. This church also conducts a Sunday school for Chinamen. One is converted now and then. Just before the evening service I saw Dr. Porter baptize a Chinaman. In addition to the First church and their various missions, the Washington Avenue Baptist church is well located with a good brick building and a regular pastor for all his time. But with all their strength, what are the Baptists of this city to such a fast growing population? So far the Baptists are in the lead in Oklahoma, but the other denominations are wide awake to their interests. The Presbyterians are alive as I never saw them elsewhere in all my life. If we keep in the lead we must give more to home missions than we have ever given, and increase our contributions year by year until we give one million dollars, and then keep on increasing our contributions. Southern Baptists should be giving one million dollars yearly now if they would meet the demands that are upon them. No one can realize how rapidly this country is filling up until he goes and takes a look and asks a few questions. May the Holy Spirit move upon the hearts of Southern Baptists to give to home missions as never before. By establishing the Baptist cause firmly at home means that within a quarter of a century we will not only be a power in our own land, but be ten times a greater power in foreign lands than we are today. I hope Alabama Baptists will gladden the heart of Dr. Gray by doubling their offerings this year to home missions.

Love to the brethren throughout dear old Alabama.
Respectfully,

JOHN E. BARNARD.

ENCOURAGEMENT.

How sad to note the sentiment realized by Miss Smith in observing the very limited cordiality expressed by those city churches!

Oh, that each church and each individual could know the good that might result from only a kind word or the least expression of encouragement!

When young women seek employment in these cities, with no loving hand to guide them, feeling that their safest protection is with the Christian people in the church, and fail to find a cordial welcome there, surely their lives are made more unpleasant. "Humanity is a mirror that reflects the perfect image of our conduct." As we are to others, so they'll be to us.

From my own experience, nothing helps and cheers one more than words of welcome and encouragement. Once while attending services at the First Baptist church in Montgomery, a lady came to my sister and me and gave us a most cordial welcome, inviting us to their Christian organizations in the afternoon. Although it was a small act of kindness, yet I think of that lady so often, and if she makes that a willing part of her life work, I am persuaded to believe that she, when she knocks for admittance at the gate of heaven, will hear these sweet words: "We welcome you as you have welcomed others." There is not a human who does not appreciate a kind word or deed, and if we see anything that is worthy of praise, we should speak of it. Even if we cannot do a worthy deed ourselves, we can commend one who does. Many of the inevitable conflicts of life are overcome by some word of encouragement spoken by one who shows an interest in us, while many precious jewels are left unpolished where this great duty is neglected. Let us scatter roses in the paths of the living, and not heap them all on their graves when they are dead. In this world of sin and sorrow, if we cannot look to professed Christians for help and encouragement, who will it be? God is no respecter of persons, therefore we are on equality from a spiritual standpoint if we accept Christ and serve Him in an acceptable

manner. One soul is as precious as another, and is to be either saved or lost.

God is able and willing to save to the utmost, and we see how gladly He received the wicked woman who bathed His feet with tears of repentance. Christ spent His whole life going about doing good, and will it not afford us pleasure to speak these life-giving words to those who have not found Jesus precious to their souls?

It matters not how low one may have sunk in sin, it is some mother's child. We who have enjoyed great blessings, morally and spiritually, should have compassion on those who have been less fortunate. Let us not care what the world says, since Christ is the one to obey, and "if God be for us, who can be against us?"

Parents, do you teach your child the Bible as you do other branches of knowledge? Do you realize that the destiny of that soul largely depends on your training? Always encourage all, and especially those who have a burning desire to serve their Master, for there are so few who are consecrating their lives to God. Each one has a duty to perform, and our influence is observed by parties least suspected, and is either awarding or denying us very high prizes. May every man, woman and child speak every word of encouragement possible for prohibition, and let us pray earnestly that the day will soon come when our state will be free from this great evil of intemperance.

LILLA BARRETT.

TAKE THEM OUT

Or Feed Them Food They Can Study On.

When a student begins to break down from lack of the right kind of food, there are only two things to do; either take him out of school or feed him properly on food that will rebuild the brain and nerve cells. That food is Grape-Nuts.

A boy writes from Jamestown, N. Y., saying: "A short time ago I got into a bad condition from over-study, but mother having heard about Grape-Nuts food, began to feed me on it. It satisfied my hunger better than any other food, and the results were marvelous. I got fleshy like a good fellow. My usual morning headaches disappeared, and I found I could study for a long period without feeling the effects of it.

"My face was pale and thin, but is now round and has considerable color. After I had been using Grape-Nuts for about two months I felt like a new boy altogether. I have gained greatly in strength as well as flesh, and it is a pleasure to study now that I am not bothered with my head. I passed all of my examinations with a reasonably good percentage, extra good in some of them, and it is Grape-Nuts that has saved me from a year's delay in entering college.

"Father and mother have both been improved by the use of Grape-Nuts. Mother was troubled with sleepless nights, and got very thin, and looked careworn. She has gained her normal strength and looks, and sleeps well nights." "There's a Reason." Read "The Road to Wellville" in pkgs.

ABOUT RESTING.

There is one thing a boy can do which many men, most of them, cannot. He can rest. A tired boy will stretch himself on the grass, nibble a spearhead of it, look up into the sky or across the field and forget himself. Then his brain and body are resting in the true sense of the word, for they are given a chance to pull themselves together. What a pity that every boy, as he grows older and engages in the battle of life, cannot take this rest time with him. There is a way for him to do it, and that is to work so earnestly and faithfully at his task that when he has done he can dismiss it from his mind as a good job. Then there is no chance for worry or the other brain-naggers.

The boy unconsciously earns his rest by playing hard.

THE ALABAMA BAPTIST

DEATSVILLE, ALA.

My churches are getting along nicely. We have had good revivals in all of them. I made my first trip the fifth Sunday to New Cedron. This is a new field, four miles from Billingsley, which is very thickly settled. Received six members by letter. Collections for missions, \$6.90. My other churches, Liberty, New Home and Pilgrim's Rest, are getting along very well, and have raised the pastor's salary some. Collections for missions and other purposes are very good. We had a glorious session of the Old Unity Association. God bless the Old Unity. We elected Brother F. M. Woods, of Clanton, as moderator. He is certainly the right man in the right place. May it please God to spare him many years. I will close by saying God bless The Alabama Baptist and its editor. J. L. HAND.

Dear Brother Barnett: Please allow me to say through The Alabama Baptist that we are well pleased in Meridian, Texas; that we have a pleasant climate and excellent water from a flowing well, which I think must be five or six hundred feet deep; that we have not seen anyone staggering under the influence of strong drink since we came to Texas; that prohibition is profitable in many ways in this country; that we love to think of all the members of all my former churches in Alabama; that the people treat us kindly out here, and that we hope to get pastoral work before the wolf comes to our door.

I. WINDSOR.

Meridian, Texas.

The Elem Association held its 35th annual session with Sardis Memorial church on October 16 and 17, and re-elected Rev. J. T. Fillingim moderator and W. A. Killam clerk. There were 14 churches represented. The letters showed an increase during the year, by baptism of 56 and by letter 33, a total of 89. Among the visitors were Rev. W. J. E. Cox, of the Mobile Association, and Judge M. F. Brooks, of Escambia. The next session of the Association is to be held with Pleasant Hill church, near Bluff Springs, Fla. W. A. KILLAM, Clerk.

TOAST TO LAUGHTER.

Here's to laughter, the sunshine of the soul, the happiness of the heart, the leaven of youth, the privilege of purity, the echo of innocence, the treasure of the humble, the wealth of the poor, the bead of the cup of pleasure; it dispels dejection, banishes blues, and mangles melancholy, for it's the foe of woe, the destroyer of depression, the enemy of grief; it is what kings envy the peasants, plutocrats envy the poor, the guilty envy the innocent; it's the sheen on the silver of smiles, the ripple on the water's delight, the glint of the gold of gladness; without it humor would be dumb, wit would wither, dimples would disappear, and smiles would shrivel, for it's the glow of a clean conscience, the voice of a pure soul, the birth cry of mirth, the swan song of sadness.—Life.

Meeting of State Board of Missions is postponed until Tuesday, December 10, at 12 o'clock in Montgomery.

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THE CENTRAL RECITAL ON FRIDAY NIGHT.

Mr. Ludebuehl, Miss Desha and Miss Brown Give an Evening of Rare Charm.

My Noble Knights, from "The Huguenots" (Meyerbeer).
Sonata op. 27, No. 2, "Moonlight" (Beethoven).
Adagio Sostenuto.
Allegretto.
Presto Agitato.
"Kittie's Sister Josephine" (Jordan).
"Love is a Bubble" (Allitsen).
"Mother, Oh Sing Me to Rest" (Hildach).
"Thou Art the Purest" (J. P. Ludebuehl).
"Bashful Johnny" (Hyatt).
Rhapsodie No. 12 (Liszt).
"The Sisters" (Tennyson).
"Villanelle" (Dell'Acqua).
"Springtide" (Becker).

The faculty of Central college served up a splendid feast Friday night, the annual teachers' recital proving how wise Dr. Giles was in securing the return of Mr. J. P. Ludebuehl as his director of music, Miss Desha as voice teacher and Miss Brown as teacher of expression.

There was a large, cultivated audience present, and the interest manifested throughout the program was of the most flattering description.

The feast was both rich and varied. Mr. Ludebuehl has probably never played any better than he did Friday night. His numbers were two fine things, and he gave them finely. There was real poetic feeling in the two first movements of the Sonata, and fast movement went with admirable sonority and style. His tone is always remarkable for its limpid purity and he was in especially good form Friday night. Tuscaloosa people have never heard him play a Liszt Rhapsodie before, and they liked it so well that they hope he will play some more for them. He gave it with a plentitude of power, but he also put into it delicacy and refinement, and it was a beautifully shaded piece.

Better coloratura singing than Miss Desha does Tuscaloosa has never heard, and her numbers were all given Friday night with exquisite finish. The aria was well suited to her lyric style, and it was rendered intelligently and charmingly. The shades of expression in "Love is a Bubble" were admirable, and there was beautiful expression in the Hildach song.

Mr. Ludebuehl's song proved to be a fine, expressive piece of music, and she sang it charmingly. "Bashful Johnny" was done with capital appreciation of its dainty humor, and as an encore she gave "Leezie Lindsay" finely. The staccato passages and the other difficult technical features of the "Villanelle" were done in the most genuinely artistic style, and she threw into "Springtide" a wealth of tone and joyous color that was inspiring.

Miss Brown's part of the program was delightfully done, and not only exhibited the fine command of voice she has and her great magnetism, but more than ever before her artistic versatility. The bright story about Kittie's Sister was given with the lightness and grace, and yet the sure, authoritative touch of the trained artist. Her manner was most attractive, and she told the story in a most pleasing fashion. The sombre, tragic story of Tennyson was equally finished, the

audience sitting in thrilled interest as she gave the intense lines with feeling and dramatic power.

THE ESSENTIAL CONDITION OF CONQUEST AT HOME.

Dr. Edward Judson.

The single thought that I desire to lay down in your minds today is that world evangelization is the essential condition of Christian conquest at home. The only faith that is adequate to the task of conquering our own country is the faith that is robust to achieve the conquest of the world. "America for Christ" becomes possible only as it is merged in the cry, "The world for Christ." There is no such thing as a nation being Christianized by itself alone. We shall reach it, if at all, via China and India and Africa. All the nations must be gathered at the well of salvation before the stone is rolled away from the well's mouth. A pious zeal that ignores the heathen abroad is of very little use here at home. The most effective way of promoting a revival in your church or mine is to inform and interest our people in foreign missions. The most earnest evangelists are returned missionaries. A lonely worker in Assam may be doing really more for the evangelization of his own country than a popular preacher in New York. The bane of the time is a near-sighted Christianity. A man who is trying to convert only the heathen at his door will fail even in that. Victory afar off means spiritual power near by. Religion is a commodity of such a kind that the more you export the more you will have at home.

We sometimes deplore the signs of spiritual declension in our own land—the dying out of the churches in rural districts, the prevalence of worldliness in our city parishes, the love of pleasure, shameless and undisguised sycophancy toward the rich, a weak sense of obligation to the commandments of Christ, the falling away in church attendance, and the noiseless disappearance from the Christian consciousness of truths that used to be thought essential and precious. The cure of it all is the foreign missionary spirit. In every form of Christian work an element of egotism may inhere—the love of one's own self, of one's own family, of one's own town, of one's own country. But when the heart goes out to the lost beyond the seas, selfishness disappears. It is like the love of which the poet sings, which "smote the chord of self that, trembling, passed in music out of sight."

A SAD DEATH AT MT. ANDREW.

In the wee sma' hours of the 6th of October the angel of death quietly crept into one of our homes and took from us the beloved spirit of Mrs. C. B. Gachet. She had been in feeble health for some time, but confined to her bed only four days. She got a severe fall on Tuesday night before from which she sustained serious injuries, but she bore her sufferings with patience and never a murmur escaped her lips. A few hours before death came she opened her eyes and cast them about the room as if looking at the children who were standing around her bed. Such a peaceful smile passed over her face and she looked so bright and happy. She then closed her eyes never to awaken in this world, but with the loving, Christian spirit she possessed we feel sure she is now "safe in the arms of Jesus." She is only dead as the rose

dieth, to bloom again. How sad to give up a devoted mother, a true friend and a good neighbor; but how comforting to those who grieve for her to know that they shall meet her again on that "beautiful shore" where there shall be no more partings. She leaves three sons and four daughters to mourn her death. May He who doeth all things well comfort them in this sad hour and help them to realize that 'tis only another link drawing them nearer that happy home above. All the children were with her during her illness except Mrs. J. A. Thornton, of Coffee Springs. She was a member of the Baptist church and attended her meeting regularly until her health became so poor. She always enjoyed reading her Baptist.

ONE WHO LOVED HER.

We have just closed a thirteen days' meeting, the best ever held in Bay Minette, resulting in 89 accessions to the three churches here. There have been fifty accessions to the Baptist church alone, forty for baptism and ten by letter and restoration.

During the last eight days Brother W. D. Hubbard did all the preaching. Brother Jordan conducted the song and prayer services. What a preacher Brother Hubbard is! How consecrated, how fearless, how bold! He neither offers nor accepts any compromises with sin and the devil, but goes straight after them with the "sword of the spirit."

God, through Brothers Hubbard, Jordan and others, has wrought a great work in Bay Minette. Glory be to God. Our heart was grieved to learn that Brother Hubbard is thinking of leaving Alabama. We can not afford to lose such a man. Alabama needs more of his kind—men whose splendid powers are thoroughly consecrated to the cause of Christ. If the state board had half a dozen such men as Hubbard in the evangelistic work, Brother Crumpton, I feel sure, would not have to make so many urgent appeals to the churches for aid to carry on the work. The large court room was filled to its utmost capacity every day Brother Hubbard preached, and at the conclusion of the meeting a free will offering of \$153 was given him. We hope to have Bro. Hubbard and Bro. Jordan with us again at some time in the future.

J. S. LAMBERT.

IN MEMORY OF BRO. E. H. ADKINSON.

Resolved, first, That whereas our Heavenly Father has seen fit to call to rest our beloved brother, E. H. Adkinson, that we, the Elem association, do feel bereaved, and how much we can hardly tell. Brother Adkinson was a faithful worker in his church and association and we feel that these works will live, though he be dead.

Resolved, further, That we show the profoundest respect and deepest love for the memory of our dear brother because of his Christian character, brotherly kindness and good works.

Resolved, That a copy of these resolutions be sent to his family, and also be placed on our minutes and a copy sent to the Alabama Baptist for publication.

J. L. BYARS,
W. R. COUNTRYMAN,
R. J. BOWMAN,
Committee.

PROTRACTED MEETING AT FOREST HOME.

I have been waiting, hoping that some one would give you an account of our glorious meeting here, but so far they have not. I tried to get ministerial help, but failed; so I did the preaching. The meeting continued from Saturday at 11 o'clock to the next Friday at 11. We had large congregations every day and night except one day it rained. Good interest was manifested. The brethren conducted the prayer meetings. On Thursday we had our thanksgiving service and a good collection for the Orphans' Home. The church was greatly revived and fourteen added by baptism and two by letter, one under the watch care. If the meeting could have continued longer more would have joined. You are giving us a fine paper.

H. R. SCHRAMM.

The Butler county association met with the Mt. Pleasant church near Chatman, Ala. The devotional exercises were conducted by H. R. Schramm, after which the introductory sermon was preached at 11 o'clock by Rev. W. B. Crumpton, and a powerful sermon it was, carrying souls to Jesus for him to save them was his theme. The church was crowded. After a sumptuous dinner Professor P. W. Hodges led the devotional exercises. The letters were then read, after which H. R. Schramm, the former moderator, was re-elected by the clerk casting ballot. Brother G. A. Riley was re-elected treasurer. Brother G. H. Bryant was proposed for re-election for clerk, but declined on account that he could not remain, for he had sickness at home. Brother W. A. Glenn, of Forest Home, was elected clerk. Some of the churches were not represented.

Dr. A. P. Montague and Rev. J. W. Stewart were received in their official capacities. They both did us much good by their presence and by their able speeches. Rev. W. M. Blackwelder represented the Alabama Baptist and took renewals and subscriptions. The missions and other topics were ably discussed.

The writer preached at night to an attentive congregation. Thursday from 1:30 to 2:30 the moderator asked the association to give the church building to the women for their work, and the men go into the grove and organize a layman's meeting, which the association readily did. They had a fine meeting, as your readers have been told by Sister Kate McMullen. We had a fine meeting in the grove led by Brother John W. Stewart. After the scripture reading and prayer and talks the following officers were elected: Brothers J. G. Reynolds, of Greenville, president; W. H. Watt, Forest Home, vice president; G. H. Bryant, Georgiana, secretary, and W. J. Jones, Butler Springs, treasurer. After the election of officers names of brethren who wanted to join were enrolled. With such able men as officers we feel that the laymen's movement in Butler county will be a great success. Every association in the state ought to have a laymen's organization.

At 2:30 we resumed business in the house. At night Rev. J. H. Higdon delivered for us a fine lecture on the gospel age. It was fine. Churches would do well to have Brother Higdon deliver his lectures. He has three. We have invited him to Forest Home to deliver them. Friday morning

much time was given to the discussion of temperance and much enthusiasm manifested. The people entertained us well. The next session is to be held at Sardis church, near Mt. Pleasant. Many claimed that this was the best session that they ever attended of the Butler county association. I waited, hoping some one would give you this information, but as they have not, I will.

H. R. SCHRAMM.

BAPTIST LAYMEN'S MEETING NOVEMBER 26-27.

The following letter addressed to the Baptist pastors by Brother Miner is very important. We could not confer with the ministers at the conference, as they have not been together the last two Mondays. It is important that Brother Miner hear from the pastors at once. Let us come together in a great conference on the 26th, and then on the 29th put on foot a movement to enlist the Baptist laymen of the State.

Because of this meeting, I am taking the authority to postpone the annual meeting of the Mission Board in Montgomery until Tuesday, December 10th.

W. B. CRUMPTON.

Birmingham, Ala., Oct. 25, 1907.

Dear Sir and Brother:

I have a letter from Mr. J. Harry Tyler, chairman of the Laymen's Missionary Movement of Southern Baptists, advising of the election of J. Campbell White as general secretary of the laymen's movement, who has mapped his itinerary for the South, naming November 26 and 27 as dates for Birmingham.

Their plan is to have an interdenominational dinner on the 26th, and then denominational conferences the following day, for the purpose of discussing and organizing the workers. Mr. Tyler urges upon the Baptists of the city and vicinity to take an active interest in these meetings.

Will you kindly give me the names of three or five of your best laymen who will act as a committee, some on reception and others on arrangements?

Thanking you in advance for this information, I remain,

Yours fraternally,

J. W. MINER.

The Marshall Association convened at the First Baptist church, Albertville, on October 22. Rev. J. R. Stodghill was elected moderator and W. P. Goodwin clerk. These brethren both are experienced men in their places, and the work of the Association moved along without a hitch. There was a large crowd present, and the spirit of the body was fine. I had the pleasure of being with the brethren on the 23d. Drs. Crumpton, Montague, Ray, Crossland and Davis were on hand to look after the general work. Major John G. Harris honored the body with his presence, and the citizens of Albertville honored him with a public meeting to show their appreciation of his having helped them to get a commodious new depot. Major Harris is never happier than when mixing with his Baptist brethren, who hold him in high esteem. Pastor Stodghill has done a great work, not only at Albertville, but throughout the Association. Albertville is a thriving and progressive little city, and the Baptists are forging to the front. The pastor's home adjoining the church is convenient, and within its hospitable

walls many a Baptist has found delightful entertainment.

Sand Mountain Baptists are on the up-grade. John L. Ray, who was ordained to the work of the ministry by the Albertville church during the session of the body, has the love and affection of his people, and promises under God to be a great power in North Alabama.

FROM GADSDEN, ALA.

I wish to say a few words in regard to a meeting held at the First Baptist church of Gadsden, commencing on the fourth Sabbath in September and closing on Thursday night the week following. The meeting was conducted by Dr. W. D. Hubbard. The meeting was very successful, resulting in 49 accessions to the church, 29 by letter and 20 by baptism, approximately. Dr. Hubbard is an able and earnest preacher. He spoke the truth fearlessly and boldly, condemning sin in high places in no uncertain tones. He hews to the line, and lets the chips fall where they may. We hope to have Dr. Hubbard with us again some time in the future. He endeared himself to many hearts in Gadsden, who will remember him with pleasure and profit. May he live long to proclaim the everlasting gospel and present a crucified Saviour as the only hope to men and women.

W. T. GAY.

Rev. J. J. Haygood, of Andalusia, and Rev. B. S. Rally, of Florala, added much to the strength of the body. I am one of the many of this section to thank God for the privilege of having such men with us. I have been a member of this association for forty years, with the exception of a few years in Florida, and for years and years we have had only a few strong and active ministers among us. It was a hard pull. The mission cause was not preached and practiced as it should have been. The preachers were all forced to labor daily, with only a little time for study. The churches were poor and indifferent, and paid poor salaries. But thank the good Lord, the old Zion is rapidly coming to the front, and we have all promised to do more the coming year for the cause.

The churches even in the country will adopt the plan suggested by Bro. Crumpton as to the indefinite call.

Leaving the Association, I came to Hacoda, 12 miles northeast of Florala, and preached there Sunday at 11 and 7:30; also Monday night, receiving 14 members, 12 by letter and two by baptism. This is a nice and progressive little town.

The dispensary closed Tuesday morning before I left. I will preach to these people one Sunday in the month. Respectfully,

WILEY F. MARTIN.

THE PRESBYTERIANS PASS RESOLUTIONS.

The following resolutions were unanimously adopted by a standing vote of the presbytery of North Alabama (Southern Presbyterian) Thursday, October 17:

Be it resolved by the presbytery of North Alabama:

"1. That we are grateful to God for the rapid progress which the cause of temperance and prohibition are making in Alabama, and we express the hope that the traffic in intoxicating liquors will soon be driven entirely from our state.

"2. That we endorse the recent action of the Alabama Anti-Saloon League in requesting the legislature at its approaching meeting to submit to a vote of the people an amendment to the constitution prohibiting the liquor traffic in the state."

These resolutions were introduced by Frank Leslie, of Birmingham, and Rev. J. T. West, of Attalla. Strong speeches were made in favor of their adoption by the Rev. Dr. J. G. Anderson, of the First Presbyterian church of Anniston; Rev. E. D. McDougal, of Florence; Rev. Frank Marston, of Birmingham; Rev. Dr. J. S. Park, of Decatur, and others. Their speeches were vigorous and to the point, and indicated clearly that the conservative old Southern Presbyterian church is not behind others in advocating constitutional prohibition for Alabama. No voice in the presbytery was raised against this advanced position taken by the church.—News.

Dear Brother Barnett:

Many brethren have inquired when my book, "Errors of Romanism," would be published. I sent the corrected proof to the printers in the early part of last week, and hope that the book will be ready for distribution in the near future. If the brethren who desire the book will send me one dollar I will see that it is mailed to them as soon as possible. I have received quite a large number of advanced subscribers, but not enough by many to pay for the first edition. I am sure there are many brethren who have intended sending me their subscription, but have simply overlooked it. The Mobile Association will meet with the Zion church, near Mobile, on the Bay Shore railroad, on Thursday morning, November 14, at 9:30 o'clock. We hope that many brethren from the upper part of the state will attend.

W. J. E. COX.

I have been recalled to serve as pastor of the First Baptist church of Tallasee, Ala., and entered last Sunday upon my second year's work with very bright prospects. This church received 115 members last year, 90 by baptism, and now numbers 360, and is perfectly united. They will increase the pastor's salary and have preaching three Sabbaths per month, instead of two as heretofore. A new parsonage will soon be erected on the church's lot. The ladies will organize a W. M. U. next Sunday. Taking a retrospective view of the past year's work, I am profoundly grateful to God for what has been done, and as I take a forecast of the possibilities that lie before me this year, I am determined by God's grace to make my life count for more than ever before. Brethren, pray for me.

W. R. ADAMS.

P. S.—I have one Sunday that I would be glad to devote to some church if the Lord so directs.

Mobile, Ala., Oct. 22, 1907.

Dear Brother Barnett:

Come to our Mobile Association on November 14, near this city. We had a good meeting at Semmes church. Brother C. H. Morgan did the preaching most acceptably, and made us feel as if we must have him again. Fraternally,

J. M. KAILIN.

Meeting of State Board of Missions is postponed until Tuesday, December 10, at 12 o'clock in Montgomery.

"THE LAND OF TOMORROW"—ARGENTINA'S PROGRESS



REV. F. J. FOWLER.



NATIONAL CONGRESS, BUENOS AYRES.



MRS. F. J. FOWLER.

S. J. Porter.

Though second to Brazil in area and population, Argentina in many counts stands first among the ten South American republics.

Supported by the unanimous will of its provinces "to break the violent chains that bound them to the king of Spain and invest themselves with the high character of a free nation," Argentina was the first of the Spanish colonies in South America to declare its independence to the world. Having secured freedom for themselves, the patriots passed the summits of the Andes and gave independence to Chili; then carrying their arms up into Peru, secured victory to the cause of liberty in that land.

In educational advantages Argentina holds the first place. Its public schools, colleges and universities are the best in the Spanish speaking world. The educational system has four main divisions—primary, secondary, college and university. The primary grade is compulsory for both boys and girls from six to fourteen years of age. There are nineteen colleges and three universities. Besides these there are fifteen normal schools where teachers are trained. More than one-half of the people can read and write, a standard attained by no other South American country.

Argentina is unsurpassed in natural advantages. By its geographical position, its vast extent, its situation in the Temperate zone, the richness and variety of its natural products, Argentina seems destined to be the radial point of civilization in the southern hemisphere. In all these particulars its position closely resembles that of the United States in the northern hemisphere. Its territory reaches from the tropic of Capricorn to within ten degrees of the Antarctic circle. Its extensive seaboard on the Atlantic gives easy communication with all the centers of modern civilization, while its immense river system probably furnishes the finest waterway in the world.

The climate is incomparable. The winters are mild, snow falling only in the extreme south or in the high spurs of the Andes mountains. The summer heat is not greater than that of Washington city, and is never charged with extreme humidity.

Two staple trades are followed, stock raising and the growing of grain. It has been said that "if the actual population were divided into families of ten persons, each would have a farm of eight square miles, with ten horses, fifty-four cows and 186 sheep, and after they had eaten their full of bread they would have half a ton of wheat and corn to sell or send to the hungry nations."

The last census reports 21,701,526 head of cattle, 74,379,562 sheep, 4,930,228 horses, 2,748,860 goats. In the year 1904-05, 3,878,729 carcasses of sheep and 100,

966 tons of beef were frozen for exportation, and 163,086 tons of wool and 84,703 tons of hides were shipped to Europe. Argentina produces the finest clothing wool to be found in the world, and twenty-five per cent of the world's entire supply. Nearly one-half of the republic's territory is suitable for stock raising.

But the greatest trade is in grain. The area of land suitable for this production is not less than 350,000 square miles. In 1904-05 the output of wheat was 3,913,043 tons, and during the same year 3,567,782 tons of maize were gathered. Argentina's export trade equals that of Brazil, Paraguay, Uruguay, Ecuador, Venezuela, Peru and Bolivia combined. In 1880 the agricultural exports amounted to less than one million dollars. In 1903 they reached one hundred and four million dollars, gold.

Buenos Ayres, the capital, is truly Argentina's gateway," from which a network of 11,000 miles of railway reach throughout the republic. It is the educational, commercial, political, social and financial center of the country, and contains one-fifth of the population of the whole republic. It has been said that "it controls the country as no other capital does the land that it is supposed to dominate." Its population has doubled in fourteen years and is increasing at the rate of 100,000 a year. The last census gives it a total of 1,019,000. It is the largest Spanish speaking city in the world, and the largest American city south of Philadelphia. Rosario, on the Parana river, 300 miles from the ocean, has a population of 200,000 inhabitants. It is the center of the best developed agricultural district, and has been called "The New Chicago of the South." There are numerous other cities and towns of importance easily reached by river and rail.

The republic contains five and one-half millions of people. In ten years its population has increased by nearly one and one-half million. The main current of Europe's overflow of population is now steadily turning toward Argentina. In the United States European immigration has never reached two per cent of the population in any year, while it has averaged two per cent per annum in the southeastern countries of South America during the last twenty-five years. It is estimated that in 1906 a quarter of a million of European immigrants landed in Buenos Ayres.

The government is republic in form. Its constitution has been declared by statesmen to be an improvement upon the federal constitution of the United States. The laws are good. The president is elected every six years and there is an upper and lower house of congress.

Argentina is the land of opportunity. Here is a great nation in process of building. Secretary Ellhu

Root speaks of it as "The Land of Tomorrow." This inspiring phrase suggests marvelous possibilities for the future. But this favored land has suffered from the oppression of Romanism. Priestcraft has done its worst, but its power is broken and Argentina is looking toward a better day. In a very true sense it is a land without a religion. It holds the mere shell of Catholicism. Argentina is indeed civilized, but not evangelized. Much good work has been done in the way of evangelization. The Methodists have labored heroically with gratifying results. Missionaries of other connections have also met with success in many localities. The "regions beyond missionary union," of London, has established a number of prosperous missions. Rev. Paul Besson and his congregation of Swiss Baptists have been a leavening force in the country for a number of years.

Southern Baptists began work in this country four years ago. Our first representative arrived in Buenos Ayres November 30, 1903. We now have eight missionaries. Mr. and Mrs. S. M. Sewell are located in Buenos Ayres, Mr. and Mrs. J. L. Hart and Mr. and Mrs. Thomas Spight are located at Rosario, and Mr. and Mrs. F. J. Fowler at Santa Fe. A good beginning had been made. Three churches have been organized and a number of out-stations established. The condition of the work is hopeful. The foundations are being well laid and we confidently look for great results in the near future. We need more workers for this great and needy field.

THE "RESPECTABLE" SALOON.

The man who really looks after the spiritual, mental and social welfare of his flock is not content to have a saloon anywhere. He may not be able to prevent it, but if he quietly submits to it he does himself and his congregation a wrong. More than that, he wrongs every man whose son and every woman whose daughter may be a victim of the traffic represented in the "clean, quiet, decent and respectable" saloon.—Toledo Times.

"The liquor traffic is the most degrading and ruinous of all human pursuits. By legalizing this traffic we agree to share with the liquor seller the responsibilities and evils of his business. Every man who votes for license becomes of necessity a partner to the liquor traffic and all its consequences."—William McKinley.

FLINGS AT SYSTEMATIC THEOLOGY.

A young preacher who had gone through a pretty severe course of systematic theology under the stoutly Calvinistic leadership of Bogue and Hovey is reported as saying to his father, also a preacher: "I don't care to spend any more time upon systematic theology, for I know more of it now than I can believe." A youth who is capable of putting his views into such a form, and especially into so small a space, is certainly capable of making a theologian of himself "if he gives his mind that way."

It by no means follows, however, that the young brother had exhausted the capacity of systematic theology to make a better preacher of him. Flings at systematic theology are easy, cheap and fashionable; but I have seldom heard them from the lips of men who had taken the trouble to learn it with any approach to thoroughness.

This study was the delight of Jonathan Edwards, one of the greatest thinkers and preachers that America has produced. It charmed Andrew Fuller, one of the sanest and safest thinkers that God has given to the church of modern times. A. M. Poindexter was strong in it. Alvah Hovey, James P. Boyce, William Williams and John A. Broadus all regarded it as worthy of the profoundest study.

Mr. Beecher, in his "Yale Lectures," now and then raised a cheap laugh by making funny flings at it, but neither those lectures nor anything else that I have read from Mr. Beecher furnished any evidence that he knew much about it. A man who could say from his pulpit that he did not believe that the word "religion" was to be found in the New Testament is not a high authority on systematic theology, nor on anything else that involves an accurate knowledge of the Bible. Mr. Beecher was a brilliant orator, but for careful, painstaking, close, orderly and accurate thinking, I cannot say that he was at all fitted by nature, taste or training; and hence I do not wonder that he never fell in love with systematic theology.

He lectured on evolution, but I have seen no reason to believe that he ever mastered Darwin's "Origin of Species;" and he preached for many years without discovering that the word "religion" was in the New Testament.

Close, orderly, protracted thinking, done by a rational and logical mind, whatever the subject matter, is pretty certain to result in a system of some sort. If the subject matter is "being," in its widest sense, a system of metaphysics, culminating in ontology, will be the result. If the subject be the facts and phenomena of the external world, a system of natural philosophy will emerge. If the differences, causes and characters of the various races of men, a system of ethnology is produced. If a man knows mathematics, and studies the movements, orbits and general laws of the heavenly bodies, he will be forced to see some problems solved in "the equilibrium of forces." If he has mastered the Differential Calculus, and studies the cell of the honey-bee, he will find a solution of a problem in "Maxima and Minima;" and thus he will naturally and logically reach the conclusion that God is a Mathematician. This thinking will necessarily culminate in a system.

Now, if these things are true, as they certainly are, it follows that such a mind, working upon the facts and doctrines found in the Bible, will so deal with the great problems of God, man, sin, holiness, salvation, redemption, as to produce a system of theology. He cannot help it if he would; and, if wise, he would not help it if he could. For he need not be the slave of his system, but may make his system a servant to him.

J. C. HIDEN.

Idle Wild, Birmingham, Ala.

LETTER FROM MISS HUEY.

Kansas City, Mo., Oct. 17, 1907.

To My Dear Sisters of the Birmingham W. M. U.:

May I speak a few words in parting? I leave Kansas City tomorrow for San Francisco. This may be

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

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. N. A. Barrett, East Lake; Mrs. D. H. Montgomery, Woodlawn.

(All contributions to this page should be sent to Mrs. D. M. Malone.)

my last opportunity to write you before I leave my native soil.

I thank you again and again for the way you helped me in my preparations. Not the least were your kind words and prayers. I have learned this lesson: You, my friends, are carrying out God's precious promise to go with me all the way. May you continue your good work in helping spread the kingdom.

Now one word about our new object—the W. M. U. Training School: How my heart did rejoice when I visited the school while I was in Louisville. I recalled the first days of the home. I remembered the earnest prayers that were offered for the school; then I thanked God that He does answer prayer.

Support this object, my sisters, with your prayers and your money. Stand by your beneficiary, Miss White, who is already loved and honored by the faculty and students.

As a most precious token I carry with me to China three pieces of silver engraved thus: "W. M. U. T. S.," one each for three of the first occupants of "the home." Pray often for those three, Misses Miller, Jeter and myself. I will try to be conservative, patient, faithful and true. God's blessings on each of you. Your loving friend, ALICE HUEY.

ENLISTMENT DAY FOR OXFORD SUNBEAMS.

There has been no special Enlistment Day planned by W. M. U. for the Sunbeams, but we thought we would like to keep pace with the grown folks, so we decided to observe the fourth Sunday in September as a time to gather our old members and enlist new ones.

The result was almost all we could desire and a little more than that for which we had worked. We had hoped and worked to have fifty children present and a collection of ten dollars; result, there were fifty-six present, and the collection was just \$10.02. What do you think of that as illustrative of the fact that we seldom strike higher than we aim?

The meeting was delightful, and thoroughly enjoyed by all present. Our room had been prettily decorated; a nice program was well rendered, and our Sunbeam song, rendered by the entire band, was especially good. Perhaps the chief interest centered in the object lesson on Japan, taught with the help of the Curio Box on Japan. How their eyes sparkled! How their faces glowed with interest and enthusiasm as the miniature Japanese house was erected and little Neesima and his sister were introduced clad in Japanese costumes! Each object in the box has its use, and no doubt the god shelf, with its idol, taught the children more plainly than words can do, how utterly hopeless and darkened is the life of idol worshippers. You may be sure they see clearly the dif-

ference between worshiping a dead, helpless piece of wood or stone and worshiping our loving Heavenly Father, the only true and living God.

One of these boxes contains material for six lessons, and from present indications we will have another Enlistment Day in October.

Our band feels encouraged. We have given to missions during the last quarter a little over \$30, but best of all, nearly every member of the band who is old enough has recently given his or her heart to Jesus and become baptized believers in our Lord and Saviour.

Isn't it a glorious privilege to be a Sunbeam band leader? Yea, verily; for the blessings and joys are many. Faithfully yours,

MRS. ALEXANDER MILLER.

Oxford, Ala.

OCTOBER QUARTERLY REPORT.

As this is the first time the new treasurer has made out a report, of course there will be mistakes—I hope not many. I am afraid those who sent yearly reports will be disappointed, for they had to be thrown out, as I could not tell what had been reported and what had not. Please try to remember never to send the treasurer a yearly report. Send them to your Association. Each quarter send a report of money expended during the quarter to your Association Vice-President, or if you have no Vice-President, direct to the Treasurer.

I want to thank the Vice-Presidents and their societies for sending reports so promptly. A few came after October 15. They will appear in the January report. The books close on the 15th. This is our plan. Isn't it best to have a plan and to work for it? The report will appear next week.

EXPENSE FUND, ENLISTMENT DAY, STATE MISSIONS.

The constitution of the Woman's Missionary Union of Alabama says: "Each society shall be requested to contribute ten cents a member annually as an expense fund, this amount to be given in September, forwarded to treasurer of Central Committee and incorporated in October's quarterly report."

Did your society contribute toward this fund? Only \$51.23 was sent in, and only about 25 societies gave this. Can't we depend upon the other societies to give something between now and January?

How many societies observed Enlistment Day? It isn't too late to do so yet. Be sure to report the number of new members enrolled.

All societies were asked to observe one day in October as State Mission Day—studying about this great work, praying for it and giving towards it. Please do not fail to give to State Missions.

IT IS YOUR FIGHT.

"No Christian man or other good citizen can longer say that this is not his fight. You may let the saloon alone, but it does not let you alone. It helps to debauch the citizenship. It seeks to control legislation. It increases taxation, despite the license fee. It threatens the work of evangelization. It blows its foul breath in your face as you walk the streets. It robs legitimate trade, making paupers instead of purchasers, leaving all bills unpaid except the drink bills. It burdens the court dockets, crowds the prisons, almshouses and insane asylums, and pleads constantly for personal liberty to do as it pleases, regardless of the woes inflicted on the public."—S. E. Nicholson, in Indiana Issue.

FRANK WILLIS BARNETT,
Editor and Proprietor.



A. D. GLASS
Field Editor

THE PURSUIT OF WEALTH.

The belief entertained by many good people that "money worship" is becoming a national sin in America is no doubt based in a large measure upon the mere fact that the number of wealthy people is increasing, as is also the number of those who seek wealth. But does the possession of wealth or a vigorous effort to possess it signify a sinful love for money? Not by any means. Search the heart of many a man who is striving to win financial success, and it will be found in a vast majority of cases that the individual is spurred on, not so much by love of money as by love of family or love of his fellows. Scores of men have laid the foundation of wealth while struggling to provide for a widowed mother or fatherless children—the noblest service given man to perform.

That the love of money is not the prime incentive behind fortune building is strikingly brought out by the fact that in all America there was but one widely known man of immense wealth who was universally credited with being a miser—the great Prophet of Finance, the Sage of Wall Street.

Call it by whatever name you will, this hustling for money has had a sobering effect upon the people. "Grasping corporations" demand of their men that they shall be sober and industrious, and the same demand is made by firms and individuals. "Commercialism" has placed a premium upon good morals that is having a tremendous effect upon the men of today.

The pursuit of dollars along the commercial highway is vastly better than the pursuit of pleasure along forbidden ways, and this is an age in which the latter occupation is largely giving way to the former.

NATURE.

"I wait Thy breath, Great Parent, that my strain
May modulate with murmurs of the air,
And motions of the forests and the sea
And voices of living beings, and woven hymns
Of night and day, and the deep heart of man."
—Percy Bysshe Shelley.

Akin to the emotions of love are the fascinations and calls of nature. The poet is wedded to the changing seasons, to brilliant day, to star-jewelled night, to whispering trees, to growing plants and budding flowers, to the majestic mountains and the peaceful valleys, to the surging seas and the limpid lakes. He sings to the dear common flower that grows beside the way, as well as to the flaming comet, to the sparkling dew-drop and to the shrieking storm. The modest daisy at one's feet is trampled on unheeded, but Burns comes along and sings it into the heart of man. The skylark and even the field-mouse are lifted from the plane of the commonplace to that of the ideal by the inspired singings of the poets. The poet sees divinity in everything and everywhere.

He communes with the birds, the forests, the seas, the seasons, the dawn, the eve, with babbling brooks and rushing waterfalls, with land-locked lakes and surging, free-born seas, with golden gorse-crowned hills, and smiling, dimpled dales; with snow-capped, sky-kissed mountain peaks, and far stretching, boundless plains with rustling trees, and fragrant rainbow-hued flowers, and we feel that

"One impulse of vernal wood
May teach you more of man,
Of moral, evil and of good,
Than all the sages can."
—Wordsworth.

THE BURDEN OF WARS.

Since 1850 the population of the world has doubled. Its indebtedness, chiefly for war purposes, has quadrupled. It was eight billions fifty years ago; it is thirty-two billions today.

The year 1900 added nearly another thousand millions to the war debt of the world. This about equals the annual cost of boots, shoes and bread in the United States.

Our War Department, even with our small army, just previous to the Cuban war, cost over \$50,000,000 annually, while the total cost of public schools for both races in all the sixteen Southern States was less than \$32,000,000.

We paid for pensions the year before the Cuban war \$147,000,000—about seven times the total income of all our colleges, and about equal to the annual cost of the German army.

It was the famous educator, Horace Mann, who said: "If the thousandth part of what has been expended in war and preparing its mighty engines had been devoted to the development of reason and the diffusion of Christian principles, nothing would have been known for centuries past of its terrors, its sufferings, its impoverishment and its demoralization, but what was learned from history."

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,

Given to redeem the human mind from error,
There were no need of arsenals or forts.

If you get out of the Bible things that are not in it, then you have put them there; and this is not exposition, but imposition. For instance, in Hebrews, 11th chapter, 3d verse, we read: "Through faith we understand that the worlds were framed." If you put "how" for "that" here, you are misleading yourself, for faith does not teach you "a system of cosmogony." It does not tell you how the worlds were framed. The first chapter of Genesis reveals to us that this universe is the creation of God. This account does not touch upon any theories of cosmogony. Laplace's "Mecanique Celeste," Newton's "Principles" and Darwin's "Origin of Species" were all as far as possible from the thought of the sacred writer. If you believe his account, then your faith understands the universe; and this does not involve any scientific theory whatever. To make the Bible responsible for any such theory is to prevent the whole plan and purpose of revelation.

Here is a story which, if it is not true, is certainly well invented: A certain deacon was remonstrating with his two sons for their godless and vicious conduct. He said: "You seldom darken the door of a church. You frequent the race course, the gambling dens, the saloon; you run after actresses, and your lives have no relish of salvation in them." Whereupon the elder son replied: "Father, what else can you expect of us under the circumstances? You never pray with your family; you never say a word about religion in our hearing; all the talk that we hear from you is about bonds and stocks and shares in railroads and coal mines. No religious paper comes into the house, and the secular dailies that do come are full of actresses, theaters, race courses and corners in stocks. Under such circumstances and influences it would be strange if we were anything but just what we are." Brother Deacon, if your children never hear you pray, why should you think that God hears you?

Our Brother J. C. Hiden, of this city, is responsible for the following story: When he was teaching

"homiletics" in our Southern Baptist Theological seminary, one of the members of his class was a strongly built, rough-hewn mountaineer, innocent of all that is called culture, but sensible, deeply pious and very anxious to learn. To correct the sermons of the students was a large part of the teacher's work. "The first sermon this student handed in," says Brother Hiden, "was upside down, hindpart before, wrongside outward, crooked, forked and knotty—in short, every way but right. It was not a discourse, but a series of very sensible miscellaneous observations on religion generally, expressed in forms of speech which had little regard to rhetoric or to grammar. In correcting a red pencil was used and that sermon went back to him almost as red as blood. He studied the corrections, and his next sermon was a decided improvement upon the first, and before the session closed he handed in very respectable sermons. Near the end of the session, in a speaking exercise, he discussed "the value of criticism," and said: 'We have all had an opportunity to learn its value during the past session, and while the chastening for the present was not joyous, but grievous, it has still yielded good fruits afterward. We have certainly been through the rubbers this session,' and then with a sly glance at the teacher, he added: 'I heard one of the class say that when he handed in a sermon he was glad to get his text back safe.'"

The Pastors' Union of Birmingham has earnestly advocated prohibition, and for this they have been publicly criticized for "meddling in politics." We are not careful to answer in this matter, for the person who can not see that the question is essentially a moral one is too obtuse to be reasoned with. We are here reminded of a witticism of Governor Vance, who said: "I don't like to see the preachers meddle with politics unless they meddle on my side." Does anybody doubt that if any respectable Birmingham pastor had taken the anti-prohibition side he would have been welcomed with open arms by all the whisky men, and that he would have been praised to the skies for refusing to "line up with the fanatics"?

CHURCH SHOULD DISCIPLINE "MODERATE DRINKERS."

Dr. A. C. Dixon, pastor of the Moody church, Chicago, in a recent sermon made a terrific attack upon the moderate drinker, and predicted that the saloons of Chicago would all be closed in less than a generation. Some of his striking utterances, which were stenographically reported especially for the Associated Prohibition Press by Hermon C. Pipkin, are as follows:

"The drunkard, we know, ought to be saved; but it is the moderate drinker that manufactures him. I am inclined to think that the longer I live and work in the pastorate, that churches ought not to discipline drunken men any more rigidly than moderate drinking men.

"To stand before a saloon counter and take a drink across that bar, I think, is a cause for discipline in a church.

"I never heard of a drunkard who wasn't first a moderate drinker. If you know of one, you tell me. If there are men within the sound of my voice who are drinking moderately, and you think you can hold out, that you have strength of will not to become a drunkard, you are walking just in the steps of the eighty thousand men that died as drunkards last year. And if I were to take the vote here, how many families have skeletons in their closets? Is there a

family here that has not been touched by the drink demon?

"Let it alone, and it will let you alone!" There never was a blacker lie. Those hurt the most by it are those who let it alone, but suffer through the sins of drunkenness on the part of those they love.

"Sam Jones said that any man who sells liquor is a criminal, and any man who drinks it is a fool. The more I think about it, the more I feel like saying it stronger. Every man that drinks intoxicating liquors moderately, and with samples of it before him every day, that man lacks something in his mental machinery or his moral make-up. Make up your mind you are going to be a total abstainer, and if you are a Christian, do it for the sake of Christ as well as for your own sake.

"I would like to have just a word with the liquor authorizer—the man in the legislature who authorizes it by law, and then the man at the ballot box who authorizes him to authorize. No, no; I do not believe in a low license. I don't believe in the high license. I haven't time to argue that with you; but a gilded, high-license saloon is more dangerous than a low doggery. The low license bids for our boys, and the high license bids for our girls. The high license makes it respectable. During a campaign in Massachusetts the preachers took part in the high license speaking. One of the pastors was there, urging eloquently in favor of high license, and they carried it, and two weeks afterward two of his deacons went into the liquor business. When the pastor went and remonstrated with them, they said: 'You convinced us that it was right; you convinced us that the high license was good, and we have gone into the high license business. Why shouldn't we?'

"Bear in mind the steps of the contest. First, the first movement is to save the drunkard. We are doing it by God's grace. I look into the faces of a hundred men here this morning, I think, who have been saved from drunkenness. The next step is to save the moderate drinker. The next step is to save the liquor seller, and the last step before the millennium is to save the liquor voter; and the liquor voter is as bad as the liquor seller—and worse than the liquor drinker—in my humble opinion.

"In Knoxville, Tennessee, the church bells rang in the early morning of the election day, and the women went to the churches and spent their time on their knees asking God for the victory for home and for motherhood and for fatherhood and for country, and that night every saloon in Knoxville had been voted out. I expect to live to be about 90 years old, and I am going, therefore, to live to see that things take place in Chicago. It may take the vote of the country, but the vote of the country at large ought to have something to say about Chicago. The whole state of Illinois should have something to say about this great commercial heart.

"As the traveler passes through Switzerland, the guide says to him, 'Be careful; don't you touch anything like that!' 'Why?' 'There is a pile of snow a thousand feet high. It has been accumulating, flake after flake, and possibly a loud word will turn it loose, and the avalanche will come. Be careful!' There is piling up, flake after flake, a great mass of Christian condition, getting heavier and more powerful, and in God's own time—I don't know when—in God's own time, somebody will be called to speak the word, and the avalanche will come, and every saloon in the land will be destroyed. I believe it. In the meantime we are going to work to save the saloon-keeper by the grace of God; we are going to save the liquor men by the grace of God; we are going to work to save the drunkard, to save the moderate drinker, and we will work to save the voter. God help us in His name. Let us pray."

SERMON.

By S. M. Adams, of Clanton.

Delivered before the Chilton County Baptist Association on October 17, 1907, and published by request of the association. Text, Matthew 28th, 18-19-20. Our Savior impresses his disciples with the thought

me in heaven and in earth. As much as to say, do not fear, do not question, I have all the power in the world above and in the earth beneath—I will look after the powers that be; if the powers that are of men are against you I will see to that. I will be with you; there is no power that I can not control. If the powers of the Roman government thrusts you into prison, I will be with you while you sing songs and pray. I will open the prison doors. All power is given unto me in heaven and in earth. Go ye therefore into all nations and preach the gospel, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world.

First. The gospel is addressed to intelligent beings and to individuals, not to parents for their children; but to every individual for himself. We have God's call in the gospel through repentance: "repent ye for the kingdom of God is at hand." The gospel reveals to us the fact that man in his natural state is out of harmony with God; man lives, thinks, acts, hears, sees and feels; but he, in his fallen state, is alienated from God. I need not spend time in proving this, I only desire to say if you doubt, go with me back through the ages past and let us walk the path of blood made by man, listen to the cry of the widows and orphans, see the iron heel of oppression as it is placed on the neck of the weak and helpless, and tell me if you will that man is in harmony with God. Most assuredly man's history will confirm the truth that he is not. So, then, God has revealed the plan of man's reconciliation in the new birth (in regeneration). Our Savior taught this to Nicodemus, the rich master of Israel. Hear Christ when he said, "Verily, verily I say unto thee except a man be born again he can not see the kingdom of God."—John 3, 3. This was a strange doctrine to Nicodemus and he said "How can a man be born when he is old?" Our Savior did not explain, but he said, "Marvel not that I say unto thee ye must be born again. The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whither it cometh or whither it goeth, so is every one that is born of the spirit." And this man repeats how can these things be, and since that day, brethren, strangers to grace have all joined in inquiring how can these things be. This doctrine has in all ages been a mystery to the world. It has been rejected by the world. Multiplied thousands continue to ask how can a man be born when he is old? and for this strange doctrine Baptists have ever stood. We preach and we insist that before men join the church they shall have some evidence of their relation to God through and by the power of his spirit, and this spirit being the spirit of love, love for Christ, love for his word, love for his church and love for the lost world. Not love alone for my kin, but for all the world. We become like unto him who loved us; we love our enemies, and this love is unbounded by geographical lines.

Second. And now the new man or regenerated man will inquire of the Lord, what will thou have me do, for we are taught in the text that these are to observe all things whatsoever I have commanded you. Not a part, but all things, and the giver of this commission commands all who believe in him to be baptized and he had a purpose, a great purpose, in commanding believers to be baptized and that purpose was not to save, for Christ saves, but it was to be an answer to a good conscience, the conscience of obedience. 1st Peter, 3 and 21. The act of baptism is to express our faith in him who died that we might live, and more to publicly express faith in the doctrine of the resurrection and of the new life of the renewed man. Baptized? How? By being buried as expressed by the Apostle Paul in Romans 6 to 5. Therefore we are buried with him by baptism into death that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life. Here we have the symbol of a burial of the old man under Adam and out of harmony with God not subject to his law; nei-

ther indeed can be the old man symbolically buried. The new man symbolically resurrected, to live a Christian life on earth; and the apostle, as if to emphasize this symbol of a burial and resurrection, said: "For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection.—Romans 6 to 5. Brethren, we have symbols under the old law pointing to Christ coming and of his sacrifice, then may I ask if we should wipe out baptism, where in all the world can be found one symbol of his burial and resurrection? The Christian sees in baptism a grave and a resurrection. Can we doubt the form when God says it is a burial when he declares it is a planting, a covering up; also he declares it is a likeness, not the Savior's death and burial; but a likeness to it. What is a likeness? All thinking people know that a likeness is a copy, a picture of the real or original. The expression most commonly used by the older people in speaking of a picture or photograph is likeness. Some years ago an old lady handed me the photograph of her father and said 'Here is my father's likeness.' Brethren, I have in my home one little tin type, the photograph of my mother, her picture. It is not handsome, but it reminds me of mother. No one else would care for it, but money could not buy it from me. Unbelievers may not care for the picture of our Savior's burial and resurrection in baptism, but should we not contend for it? This picture would be gone from earth if we did not. I couldn't afford to give up the photograph of my mother or have it taken from my home; neither can the church of God afford to remove the picture of our Lord's burial and resurrection by baptism. It stands as a monument and symbol of his death and resurrection and as an answer to a good conscience to a believer. Thousands of God's children suffer in their conscience today because they have not obeyed this divine command.

Third: One other thing our Lord gave us in symbols, and he gave it to those who are in harmony with himself. Having been born of the spirit and scripturally baptized on a profession of faith. What is it? It's a commemoration of his death in the use of bread and wine in the church. Luke 22d, 19-20. Our Lord said of this supper, "This do in remembrance of me." Who was to be remembered? Listen at those whose minds have been filled with prejudice to the truth. They say that Baptists are close, that they are selfish; they say we are inconsistent inasmuch as we invite them to sing and pray and then we refuse to invite them to the Lord's table. And now for the very reason that it is the Lord's table and set in the Lord's house, Baptists feel that the Lord should preside and govern by his law, and thus his law giving special directions as to how and who shall come to his table. If it was the table of Baptists it would be quite a different proposition. No one has the right to say that Baptists would not be liberal with their own as any other people. Baptists, as a rule, are as sympathetic and as liberal with their means, as broad in mind and heart as any people on earth. Their sympathies are as great; like the good Samaritan, they bind up the bruises of the downtrodden of this world, and we would in partaking of the bread and wine remember him only who poured out his blood on Calvary. He said to do this in remembrance of me. Some people object and say if I were a Baptist I could not commune with my mother. Christ never said one word about communing with your mother, nor your father, nor your children. This supper was instituted as a commemorative service and for the expressed purpose of commemorating the death of our Lord, Jesus Christ. Not to express our love for loved ones, not to express our confidence in Christian men and women. The one thing should never be forgotten: "do this in remembrance of me." My hearers, God's idea is that in honoring him we are to forget the world and worldly ties. The thought should be I would see Jesus. See him as he bled and died for me. I would remember no other friend, no other god but

Continued on page 12

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**A TRIP TO BREWTON, FLOMATON
AND MOBILE.**

Sunday, October 6, it was the happy
privilege of the writer to preach to
the Brewton saints. Brewton is a
wealthy, cultured little city, and the
Baptist church there is one of the
strongest in South Alabama. Brother
Gordon had just gone away to Decatur.
He wrought well at Brewton, and I
heard many expressions of apprecia-
tion of his work.

I was shown special courtesies by
Dr. J. T. Boyd, Rev. A. A. Scruggs,
Judge M. F. Brooks and E. M. Love-
lace. There are many other promi-
nent men in this church.

I went from Brewton to Flomaton
to hold a series of meetings. The
meetings began Monday evening, Oc-
tober 7, and lasted for ten days. The
interest was good from the start, and
the interest and attendance increased
till the close. There were 21 access-
ions to the church, 16 by experience.
Flomaton is a growing town, and has
a good Baptist church. Some of the
best people on the globe live in Flo-
maton.

From Flomaton I went to Mobile
and preached morning and evening,
October 21, at Dauphin Way Baptist
church. This is a newly organized
church in one of the best resident
parts of the city. It is a church of
marvelous possibilities. The Sunday
school is thoroughly organized and
graded; and is one of the best schools
I ever visited. Mr. Gaston Roberts is
the efficient superintendent. Miss Li-
dah Robertson, a noted writer and
church worker, belongs to this church.

I met Dr. J. W. E. Cox and Brother
Sandlin, and found them hopeful for
the Baptist cause in Mobile. They
are strong men, and have the situation
well in hand.

I am offered three good fields in Ala-
bama and a position of state evangel-
ist in another state, but I am not sure
just what I shall do. I have had
more invitations to hold meetings than
I could fill since I came to Alabama,
and I will probably give all my time
to that work henceforth. The breth-
ren can address me at Geneva, Ala.
T. O. REESE.

NOTES FROM WILCOX COUNTY.

The Sunbeams at Furman recently
finished a good barn for the pastor's
home at a cost of about \$100, and so
Charley and his feed is comfortably
housed for the winter. Our Ladies'
Aid Society is already laying up funds
for remodeling our house of worship.

The Ladies' Aid Society at Acker-
ville recently put in a beautiful Brus-
sels carpet, and will soon add a nice
new table.

A few weeks ago the Ladies' Aid So-
ciety at Allenton, though few in num-
bers, sent a good-sized box of gar-
ments and other useful articles to the
Orphans' Home. So you see our good
women are not idle.

The fifth Sunday meeting was held
at Buena Vista with Bishop Ramsey's
church. On account of rain the at-
tendance was small until Sunday,
when three fine congregations enjoyed
the splendid program. This is a fine
community, and the church's devotion
to Pastor Ramsey is beautiful indeed.

On the 26th Wilcox will take her
stand in the prohibition column. The
only question is the size of the ma-
jority, which will depend somewhat on
the weather. The campaign has been
tame—far too tame. A great oppor-

tunity to create enthusiasm which will
be needed for the future in executing
the law has been lost.

Hurrah for Jefferson! What a fight
the forces of righteousness have made.
M. M. WOOD.

FROM HUBBARD'S FIELD.

The Lord has done great things for
us, and I have just closed a great
meeting at my home church, Huysop.
I have been preaching here since 1878,
and at no time have we ever had a
greater meeting. Our blind brother,
Rev. Walker, preached two sermons,
Brother Smitherman five, and the writ-
ter did the rest for nine days. The
Lord graciously blessed the church,
and added to our numbers 21 for bap-
tism. One great feature of the meet-
ing was the reconciling of some of the
members who had long been not on
speaking terms. They forgave, em-
braced each other and praised God,
and then went after lost souls and
brought them to Jesus.

At the close of the meeting the writ-
ter baptized 21 into the church in the
presence of 1,200 people.

I have resigned this church, after
laboring here for thirty years. The
church has called Brother Smither-
man. May God bless pastor and peo-
ple.

I have received 87 members into the
churches in my field during the year.
God bless The Alabama Baptist, its
editor and its many readers.

W. G. HUBBARD.

DEKALB COUNTY ASSOCIATION.

Met with Gravel Hill church at Col-
bran Station, on the A. G. S. railroad,
October 15th. It was pronounced the
best session this body has ever held.

Owing to its making a material
change in the order of business, which
will exclude the reading publicly of
the reports from all the churches,
there was a tangle in business in or-
ganizing the body, but we feel sure all
will be well on that line in the future.
Brothers Barnett, Stewart and Monta-
gue were with us the first day. If
they had only been there on the sec-
ond day! There were many expres-
sions of regret that Brother Montague
found no opportunity to lay the claims
and needs of the Howard upon the
minds and hearts of our people.

Brother Stewart told us about the
children, and we gave him a contribu-
tion. Our "onliest" Barnett made
an earnest appeal for a return to the
teachings of our time-tried, heaven-
backed doctrines in his own earnest
way which brought many "amens"
from the rank and file of the assem-
bly. (I noticed he was making some
changes in the appearance of his sub-
scription list later on, and the work
did not stop when he left, either.) The
subject of Sunday schools received its
full share of the time for the first time
since ye scribe has been a member of
this body. We anticipate results from
that Sunday school testimony service
which we all so greatly enjoyed.

It was unanimously voted that the
undersigned work as missionary with-
in our bounds for full time for the
present year, and by God's grace and
with the prayers and co-operation of
the brethren we intend to bring some-
thing to pass worthy of attention dur-
ing this association year. We will be
glad to report to the brethren through
our paper along through the year, so
if you want to keep in touch with our
work be sure to read the paper.

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drunkenness in their
homes to know of this and
if they are sincere in their
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Backache, weak and inactive kidneys can be cured. MOKINE TABLETS. Mrs. Orion Wilson, of Cleburne, Texas, says: "Mokine Kidney Tablets are worth more than gold nuggets." Price 50 cents from Southern Chemical Co., Houston, Tex. 500,000 has sold annually.

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, Miss.

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

Baptist Pastor Joins the Great Union

I am glad to join the great company who can and do recommend to all sufferers from indigestion, Shoffner's Sure cure. Nothing heretofore has seemed to help so many people. Try it for yourself. Rev. I. N. Fenwick.

6 bottles \$5.00. Express prepaid.

SHOFFNER-HAYES CO. Paducah, Ky.

There was great inspiration in that meeting—so much we feel the arduous labors ahead for us will not seem near so hard for having felt its quickening thrill. Our next session will be held with Union Grove church near Crossville, beginning on Tuesday after the second Sunday in October, 1908.

May the Lord give us a great year to the glory of His name. Yours for service. J. B. HAMRIC.

Collinsville, Ala.

A VISIT TO MOTHER JUDSON.

Thursday evening as the hack turned into the Judson lawn, I felt as if I were going home. Misses Kirtley and Jones charmingly dispensed Judson hospitality to us, my eight-year-old baby and I. I was a student there last in 1893. As I went to the dining room or walked about the halls it was very natural to me to turn at the old corners. I wouldn't have been much surprised to hear Miss Kirtley say "Miss Corrie, you may begin where Miss Averett left off." It makes my heart thump to think about those dear old school days. Here is a program of the second half of the faculty concert, Thursday evening, October 17. The first half was on the preceding Monday evening.

We were delighted with the entire program.

Mr. Tolman's three numbers on the pipe organ were true art, to my mind. I think even those who had no musical training recognized the message of his music, the best part of himself speaking to them. A good old gentleman just behind me said: "I wish I could see that fellow get hold of a guitar and give us a song. I agree with him that Mr. Tolman looks powerful enough to give us a good, loud one."

Friday morning Lydia and I enjoyed the lawn before breakfast. The grounds are beautiful and spacious. Just now one aide is broken into with the beginnings of the library building. The progress of the Judson consists not only in more girls, though many are eager to enter, nor in the making of stately buildings, though two new ones will soon adorn her grounds. If Judson stands for any one thing surely it is Christian culture. I go there for mental and spiritual uplift. We all remember Dr. Averett's noble life, cheering us on to high endeavor, and now with Dr. Patrick, whom we delight to claim as our president, and the corps of teachers at his right hand Judson's spiritually broadens and deepens with the passing years. Out of the great number who go to the Judson there are some who will not necessarily catch her spirit. They are too self-centered to look beyond themselves. C. F.

Every New Thing In Fall Ready-to-Wear For the Entire Family

We are ready with the largest stocks and greatest varieties of fine ready-to-wear, for any member of the family, ever shown in the state. Our prices will delight you. Come and see us.



There's Wealth in SILVER



The great Silver mining district of Montezuma, Colorado, will soon be one of the most famous mining camps of the West. Twenty big silver-lead mines in this wonderfully rich district will soon be paying to stockholders millions in dividends every year. The Sarsfield Mine is one of Montezuma's oldest, richest properties and has already produced one hundred and fifty thousand dollars in silver-lead ore, which was carried down the steep mountain slopes on burros. Much of the Sarsfield ore is so valuable that it could be carried down the mountain by men at a big profit. Improved transportation and milling facilities—which are now already available or provided for—means additional millions in Montezuma's output and enormous dividends for the holders of shares in the great Sarsfield, Colorado's mine have produced \$1,200,000,000 and are now producing each year more than \$50,000,000. I believe Montezuma is the greatest mineralized district in America. I want to send you free maps and illustrated literature telling the true story of the Sarsfield and why it is the best buy in the investment world today. I will tell you why you can for a short time secure stock in this famous producer at the low price of

10 CENTS A SHARE

I will tell you how you can go and see the Sarsfield mine at my expense and verify every statement I make. I have seen the Sarsfield and many of the great mines of Colorado and I am firm in the belief that the Sarsfield will soon rank with the best of this great rich state as a producer and dividend payer. I doubt if there is another mining company offering its stock to the public that can produce such absolute proof of merit as the Sarsfield. Only a limited amount of Treasury stock is to be sold at ten cents a share, and when the present allotment is taken up the price will be advanced to a higher figure. If you can invest only one dollar a month I want you to write me. If you can invest more, so much the better for you. But act NOW, if you would be in time to share in this first allotment of Sarsfield stock at 10 cents. Let me send you full information regarding this splendid opportunity TODAY. Address E. S. KELLOGG, Financial Agent, SARSFIELD SILVER MINES CO., 725 Century Bldg., KANSAS CITY, MO.

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Prices for Preachers, f. o. b. Birmingham

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

Association Minutes, etc., will be printed at prices consistent with good work. Anything in the printing line from a book to a visiting card

GUIDE PUBLISHING COMPANY

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OPPORTUNITIES to MAKE MONEY

In no city in the world are there so many opportunities to make money with money. But what good does this do you, if you haven't any money when the opportunity comes along? The thing to do is to save a part of your income, put it in a good strong savings bank and have it ready.

Birmingham Trust and Savings Co.

Capital \$500,000; Surplus \$250,000



Continued from page 9

Jesus, the sinner's friend; I would hear his voice. There may have lived some on earth whose voices were sweet to me, and upon whose words my soul would delight to hang, but in this service I must hear the voice of Jesus. He says "This is the new testament of my blood," "remember me" "and as oft as you do this you show my death until I come." These are some of the fundamental principles for which Baptists have stood in the ages past. Shall these principles be proclaimed to the world? You give your sanction by the bow of the head to these great principles. What do you say, will you give them to the world? This text says: Go, go, and go to all nations of the earth.

One other thought with these principles firmly fixed in the heart, the soul is freed, not licensed, but freed. "If the Son makes you free, you are free indeed." In a Baptist church we have no ruling elders, no legislative bodies of men, no organization of Baptists in the use of any power or authority over churches; but all our associations and conventions are simply advisory; therefore we have but one master, our Lord Jesus Christ, and the Bible, the supreme law, and the church, the highest ecclesiastical authority from whose decisions there is no appeal. So mote it be. Amen.

FROM THE CITY OF ROME.

A New Law for America. By What Authority Doest Thou These Things?

The pope of Rome has promulgated a new law which is of more than passing interest to Americans. The law is for the regulation of the institution of marriage and goes into effect on next Easter.

It will be recalled that the English parliament recently passed an act authorizing a man to marry the sister of his deceased wife. This new decree of the pope follows the enactment of the English law and is for the purpose of resenting any encroachment upon papal authority by the power of civil government. The new law will affect the institution of marriage in America in two ways. In the first place, on and after next Easter no marriage, in the estimation of the Catholic church, will be valid as between a Catholic and a Protestant unless it is performed by a Catholic priest in the presence of two witnesses.

In the second place, the new law provides that if the parties intending to get married find it impossible to have the presence of the priest, their marriage

will be valid by their formal declaration of consent in the presence of two witnesses.

The un-American spirit of this new law is patent. The first effect of the law, so far as it relates to America, is to utterly ignore the right of civil government to say what shall constitute a valid marriage and who shall have the authority to perform the ceremony.

It further snubs every Protestant pastor and virtually lodges against every couple not married by a Catholic priest the charge of unlawful cohabitation and brands their offspring as spurious. In other words, while the civil authority of America says you are married the new decree from Rome says you are not, and so there is nothing to do except to choose between Romanism and Americanism. No man can choose both. He must take one.

If no priest can be had, then rather than recognize the authority of one who acts under the direction of the civil government, the parties intending to get married are to simply declare themselves married. This is a marriage nowhere recognized by our civil law, but by the pope's decree it is a valid marriage. In other words, that which the civil law of America pronounces a valid marriage the new law from Rome brands as a nullity, and a marriage not recognized by the civil authority of this country is taken in its place. All of this it would seem to me is sufficient to raise the following questions:

1. From what source does a minister of the gospel derive his authority for performing a marriage ceremony?

2. If a minister of the gospel absolutely repudiates the power of civil government to invest him with the authority to perform marriage ceremonies, then by what right does he perform marriages in this country?

3. Is the institution of marriage under the direction of civil government in this country or is it under the direction of the church?

4. If the Roman Catholic church denies the rights and powers of civil government in the matter of marriages, then by what authority does a priest of the Roman Catholic church perform marriage ceremonies in America?

7. Whose authority shall we recognize in this matter?

If we are married we ought to know it; and if we are not married we should know it. The women are perhaps more interested in this question than the men. There are, no doubt, not a few women, who,

if the pope is correct, are being held by false imprisonment and would rejoice in the privilege of getting out and procuring for themselves real husbands. For the sake of those poor women who have no husbands and yet are deprived of the privilege of marrying, let us settle this question as to whether we are to recognize the authority of our civil government or the voice that comes from Rome. This thing of getting married is of too much importance for us to miss it, even after finding a girl that agrees to take us for better or for worse. If this new law is to be recognized it will make it very hard on some people, and I am sure glad I got married under the old law. It was hard enough on us to ask the girl and then ask her father, but now just think of having to ask the pope of Rome, too. Then what is worse, under the new law the priests will have a corner on the job, and my, my, how they will charge! I am opposed to this new law because when the priests get to charging too much there will be blind tiger marriages all over this country.

A. W. BRISCOE.

TRUBLE FROM COFFEE.

People Beginning to Learn About the Drug.

"Coffee treated me so badly that I want to tell people about it, and if you can use my letter, I will be glad.

"I am 45 years old, and have drunk coffee all my life. I have felt bad for years, and did not know what ailed me. Sometimes I would have to press my hand against my heart, I would be in such pain, and I got so I could hardly do my work. My head would feel heavy and dizzy, and many a time I got so blind I just had to drop down, or else I would have fallen.

"I felt bad all over. My feet would swell and hurt me. A friend of mine asked me to try Postum and stop drinking coffee. I tried the Postum, but it was some days before I got hold of the right way to make it. My heart disease and dropsy disappeared, and I got entirely well.

"There is much in making it. It has to be boiled longer than ordinary coffee, but when I got it made good, it was fine, and now I wouldn't have coffee in my house at all. I am sure that Postum saved my life, and I am now perfectly well. I send you the names of about twenty people that have been helped by leaving off coffee and using Postum Food Coffee."

It's worth while to read "The Road to Wellville" in pkgs.

CHILTON COUNTY ASSOCIATION.

It was my pleasure to meet with the Chilton county association, and such brethren as P. G. Maness, the moderator, and Brother Shaw, the clerk, and S. M. Adams; together with numbers of others. It is a genuine pleasure to meet with. The meeting was all of a high order. The Holy Spirit was very evident, and it was a soul feast at every service. The moderator is one in many that runs on schedule time, and when a speaker's time is up he is promptly called down.

From reports the churches were all heard from except one, and all showed an advance over previous year. The introductory sermon was preached by P. G. Maness, and was a fearless attack against some of the prevalent evils of the day. The missionary sermon was preached by S. M. Adams, and was the most concise, clear-cut presentation of Baptist doctrine it has ever been my privilege to hear. Say, Brother Editor, why would it not be to the interest of the churches of say two or three associations to employ Brother Adams and let him go up and down through the land, preaching just such sermons, fearless, bold and yet loving and loyal to his Lord. I feel

that it would be one of the greatest mediums for the good of our cause that could possibly be done. Brother Adams has served his county as probate judge and did it well, but has gone out of politics forever, and now desires to lay himself out as never before to serve his Master, and here is my hand and heart that he may succeed in this his chosen work, and I pray that God may soon open the way by which it can be done.

M. M. OLIVE.

East Lake, Ala.

THE KING'S BUSINESS.

Vinegar Bend.

Notwithstanding the sour name, this is one of the sweetest small towns in Alabama. The Master gave a splendid meeting. There were twenty additions and soon they will have a new parsonage. They have decided to call Brother Sims for all his time. He is being greatly used by our Master among them. They love him and he is, for his work's sake, worthy of their love.

Abbeville.

We are in the midst of what I trust will be a victory for the Master. The outlook, however, is not encouraging.

This church has my dear friend and brother, V. I. Masters for pastor. I knew him for four years in South Carolina. He is not before the denomination in Alabama as I hope to see. He was a power among his brethren in South Carolina, and when Alabama knows him he will be a power in the denomination here.

Pray for us here. The devil has Abbeville in a form that is very discouraging. I am trying to preach the word, reprove, rebuke, exhort with all long suffering and doctrine. I know there are no hard places with God and we are looking to Him for the victory. Brother Masters has labored hard and faithful here, and I pray we may see many souls saved in this meeting.

Lovingly,

JOHN BASS SHELTON.

THORNS.

By Lucy Strickland.

Roses bloom in beauty,
We toil on with duty
Among its thorns.
But we find a sweetness
In Duty's completeness—
Roses mixed with thorns.

The sun shines in splendor,
Our hearts grow loving, tender,
Forgetting clouds.
But soon the sun is hiding
Behind the clouds abiding—
Sunshine behind the clouds.

And while the clouds are hovering
The sun's brightness covering,
'Tis then we're sad.
But soon the sun's shining,
We see the dark clouds lining;
And we're glad—not sad.

Thus while flow'rs bloom in beauty,
And we toil on with Duty,
There's mingled thorns.
That makes the sunshine brighter,
And makes our hearts th' lighter,
To be bled by thorns.

I have just closed a good meeting at Theodore, assisted by Rev. C. M. Morris, of Moss Point, Miss., who preached and sang the gospel with great power. The church was greatly revived. Ten joined for baptism and six by letter and restoration. We would be glad to have a visit from the editor at the Mobile association.—
J. D. Anderson, pastor.

THE "MUCH MORES" OF ROMANS

V.
BY
one man sin entered into the world and death by sin, but where sin abounded

GRACE
did much more abound, even the grace of our Lord Jesus Christ who, though He was rich, yet for your sakes He became poor, that

YE
through His poverty might be rich; and now by Him all that believe

ARE
justified from all things. Believe on the Lord Jesus Christ and thou shalt be

SAVED
with an everlasting salvation.—Eph. 2:5.

The liberty of faith. Justified. Roms. 3:28. Gal. 2:16. Gift of God. Eph. 2:8-9. Examine yourselves. II Cor. 13:5. The Christian's shield. Eph. 6:16. Is effectual. Phil. 1:6. Described. Heb. 11. Overcomes the world. I Jno. 5:4-5.

Much more peace. On earth. Mat. 10:34. Among yourselves. Mar. 9:50. I Thes. 5:13. Keeps your feet. Lu. 1:79. Comforts the heart. Jno. 14:27. Makes one spiritually minded. Roms. 8:6. Rules within. Col. 3:15. Ministers the gospel. Eph. 6:15. Passeth all understanding. Phil. 4:7-9. With all men. Heb. 12:14. Through the blood of everlasting covenant. Heb. 13:20.

Much more joy. In heaven. Lu. 15:7-10. In the kingdom. Roms. 14:17. In all tribulation. II Cor. 7:4. Expressed in song. Eph. 5:19. Col. 3:16. Jas. 5:13. Is great strength. Neh. 8:10.

Much more tribulation. Connected with the gospel. Mat. 13:21. In the world. Jno. 16:33. Through much enter the kingdom of heaven. Acts 14:22. Worketh patience. Roms. 12:12. Can not separate from the love of Christ. Roms. 8:35-39. Is joyful. II Cor. 7:4. Glory in that you endure. III Thes. 1:4. All that live godly shall suffer. II Tim. 3:12. Made white in the blood of the Lamb. Rev. 7:14.

Much more steadfastness. Exhortations to I Cor. 15:58. I Thes. 5:21. Heb. 3:14, 4:14, 10:23. II Pet. 3:17. Of the disciples. Col. 2:5-7.

Much more approvedness. Void of offense toward God and man. Act. 24:16. As guide to the blind. Roms. 2:18-20. As minister of God. II Cor. 6:4. Examine yourselves before God. II Cor. 7:9-11. Unto the praise of God. Phil. 1:10-11. As a workman. II Tim. 2:15. Purge dead works. Heb. 9:14. God is greater than our heart. I Jno. 3:20. All shall know God, according to deeds done in the body. Rev. 2:23.

Much more hope. Comfort. Act. 24:15. Effect. Roms. 8:24, 15:4. Power. Roms. 15:13. I Cor. 13:7. Riches. Eph. 1:18. Confidence. Heb. 3:6. Purifies. Tit. 2:12-15. I Jno. 3:2-3. Ready to give answer. I Pet. 3:15-16. Reserved in heaven. I Pet. 1:3-5.

Much more reconciliation. To brother. Mat. 5:24. When we were enemies. Roms. 5:10. To God. II Cor. 5:18-21. By the cross. Eph. 2:13-22. Unto Himself. Col. 1:19-22. Merciful High Priest. Heb. 5:16-18. Concerning His promise. II Pet. 3:9.

Much more grace. By Jesus Christ. Jno. 1:17. Appeared to all. Tit. 2:11. Not by works. Tit. 3:5-8. As received even so minister. I Pet. 4:10. Be subject one to another. I Pet. 5:5.

Grow in grace. II Pet. 3:18. I Cor. 12:8.

Much more love. To God. Deu. 6:5, 9:4, 11:1. Josh. 22:5. Mat. 22:37. I Jno. 4:7. To Christ. Mat. 10:37. Roms. 8:35-39. One another. Jno. 15:12-17. Roms. 13:8. Heb. 13:1. Neighbor. Mar. 12:31. Enemy. Mat. 5:44. A friend. Prov. 17:17. Hospitality and good company. Tit. 1:8. Whatsoever things are lovely. Phil. 4:8.

Much more life. Eternal life. Jno. 6:27-35-54. 17:2-3. Through Jesus' name. Jno. 20:31. No other name. Act. 4:10-12. Is in the blood. Lev. 17:11. His offspring. Act. 17:28. Walk in newness of life. Roms. 6:4-11, 8:6-11. Col. 3:3. Long life promised. Eph. 6:3. After the power of an endless life. Heb. 7:16. He that hath the son hath life. I Jno. 5:12. Neither shall any pluck them out of the Father's hand. Jno. 10:28.

Salvation. To every one who believeth. Roms. 1:16. As a little child. Mat. 18:23. Obtained by inheritance. Eph. 1:3-14. Work out with fear. Phil. 2:12-13. Dominion belongs to Christ. Heb. 2:3. I Pet. 4:17-18.

ADDIE CRUMPTON.

GRANDPAPA'S SPECTACLES.

Grandpapa's spectacles can not be found;

He has searched all the rooms, high and low, round and round; Now he calls to the children, and what does he say?

"Two-pence for the child who will find them today.

Then Henry and Nellie and Edward all ran;

And a most thorough hunt for the glasses began;

And dear little Nell, in her generous way,

Said, "I'll look for them, grandpa, without any pay!"

All through the big Bible she searches with care,

That lies on the table by grandpapa's chair;

They feel in his pockets, they peep in his hat,

They pull out the sofa, they shake out the mat;

Then down on all fours, like two good-natured bears,

Go Harry and Ned, under tables and chairs,

Till, quite out of breath, Ned is heard to declare,

He believes that the glasses are not anywhere,

But Nellie, who, leaning on grandpapa's knee,

Was thinking most earnestly where they could be,

Looked suddenly up in the kind, faded eyes,

And her shining brown ones grew big with surprise.

She clapped both her hands; all her dimples came out;

She turned to the boys, with a bright, roguish shout—

"You may leave off your looking, both Harry and Ned,

For there are the glasses on grandpapa's head!"

LESS THAN ONE BOTTLE DID IT.

A sufferer writes: "Can certainly say that Hughes' Tonic is the best chill remedy I ever heard of. Used only part of a bottle, and used no quinine, and it cured me." Sold by druggists—50c and \$1.00 bottles.

Prepared by

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

BE GLAD.

O heart of mine, we shouldn't Worry so.
What we've missed of cin we couldn't Have, you know!
What we've met of stormy pain And of sorrow's driving rain,
We can better meet again If it blow.

For we know, not every morrow Can be sad;
So forgetting all the sorrow We have had,
Let us fold away our fears, And put away our foolish tears,
And through all the coming years, Just be glad.

—Ralph Waldo Emerson.

A GREAT MOTHER.

The mother of John Quincy Adams said in a letter to him when he was only twelve:

"I would rather see you laid in your grave than grow up a profane and graceless boy."

Not long before his death a gentleman said to him, "I have found out who made you."

"What do you mean?" asked Mr. Adams.

"I have been reading the published letters of your mother."

"If," this gentleman relates, "I had spoken that dear name to some little boy who had been for weeks away from his mother, his eyes could not have flashed more brightly nor his face glowed more quickly than did the eyes of that venerable old man when I pronounced the name of his mother. He stood up in his peculiar way and said:

"Yes, sir, all that is good in me I owe to my mother."

LAUREL HILL.

Laurel Hill, Fla., Oct. 24, 1907.

Dear Baptist:
Our Association held with the Oak Grove church, seven miles from Garrett, and was one among the best sessions we have witnessed for several years. Brother Crumpton was with us for one day only, but we were so glad to see him and hear him talk again. His presence and talk put life in the body.
Rev. S. O. Y. Ray was with us two days. Brother Ray is always welcomed by the Baptists in the Zion, and he, too, makes things lively where he goes.

Fragrant Soothing Healing to Skin and Scalp



TRY IT

FOR SKIN DISEASES FOR THE COMPLEXION FOR THE HAIR AND SCALP FOR THE NURSERY AND BATH

—USE—

Tetterine Skin Soap:
The greatest of skin purifying and beautifying soaps, as well as the purest and sweetest for Toilet, Bath and Nursery.
It contains in a modified form the medicinal properties of

TETTERINE
the greatest of known skin cures, combined with a most delicate perfume. If your dealer does not keep Tetterine Soap or Tetterine Toilet Soap send direct to the manufacturer, SUPTRINE COMPANY, Savannah, Ga.

Teacher or Pupil



IF YOU HAVEN'T A FOUNTAIN PEN

get one before school begins. It will enable you to write with pen and ink anywhere.

You can have no idea how handy a thing a fountain pen is until you've carried one.

Our special—solid gold point, Hard rubber holder, non-leading, only \$1.00—worth double. Self-filling Waterman, \$2.00.

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JEWELRY OPTICIANS
15 Dexter Ave. Montgomery, Ala.



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."

11.25 Buys This Large Handsome Nickel Trimmed Steel Range



Write Today for our beautifully illustrated Sewing Catalogue No. 1144, a postal card will do. It stays to select from. Don't let any other sell it.
MARVIN SMITH CO., CHICAGO, ILL.

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Perfection Mattress

(Patented Process)



Over 100,000 people sleep on this mattress every night, and they like it.
If your dealer doesn't keep it, write to us for descriptive pamphlet and prices. We will ship direct from factory.

Perfection Mattress Co.
Birmingham, Alabama

THE REVIVAL CONTINUES.

Many Baptist readers will love to hear good news from West End church in the Capital City. I took this work June 1st, coming from the seminary after a hard year's profitable study. Be sure I was tempted not to accept a call to so difficult a field in the beginning of the trying season of the year. But I am now glad I came. My love for my people and the work here has grown with each day. Would not consider an offer to swap places with any pastor.

Now that the pastor has an assistant who loves the work and whom the people love, we are taking on new life and planning great things for our Master's kingdom.

A few nights after our return from our bridal trip many dear ones gave us a fine "pounding," leaving the partry and other places filled with many things too numerous and good to be mentioned. (We are still living at home.)

Up to the last Sunday in September we had received eighteen members. On that day our meeting began. Bro. W. W. Howard, of Sixty-eighth Street church, East Lake, joined us, preaching two and three times daily for ten days, when he was called home on account of the illness of a dear little girl. Brother Howard preached the old-time gospel with unusual power and many souls were saved. Seventeen were added to the church before he left. We were heart broken over his leaving. Many are saying that no greater preacher or soul winner has come to Montgomery. To have his gracious fellowship in our church and home was indeed blessed and beautiful. We want him again sometime. We had been praying a long time for a revival. It came, and what is best of all, it remains. We are receiving members at every service. Baptizing every Sunday. We hope and pray this will continue indefinitely.

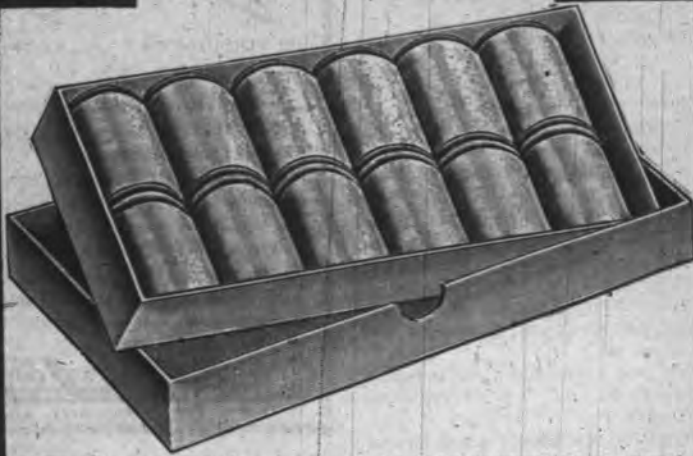
Our Ladies' Missionary and Aid Society has taken a new hold upon the work and we expect them to do untold good. How God does bless and honor our queently women everywhere!

We are in for the Centennial, \$1,000 for missions, \$1,000 in Sunday school. The highest ambition we have is to become a great soul-winning church. Pray for us to this end. Yours in love, ROBERT JONES. 817 Clay street.

FROM BROTHER HOWARD.

This has been a great year with Sixty-sixth Street Baptist church. There have been 104 additions to our church this year. The pastor has been in four meetings with other pastors, where there have been 66 additions to the Baptist churches, making in all 170 in his work. I have baptized 35 from one Sunday school alone. Our church has sent out two promising young preachers this year, Brothers J. S. Hartsfield and R. L. Durant, who have led 56 souls to Christ, most of whom joined the Baptist church. This number added to the 170 makes 226 souls that have been reached through the influence of our church. Our people are beginning to realize that they have a part in the great work of soul-winning, and when they send their pastor out to labor in other fields that it is the church at work, and pastor and people share the reward. My desire is that I shall be a great soul-winner, and that my church shall be

4C a spool Defeating The Trusts 45C a dozen



WHEN you visit our offices, warehouses and factories in Chicago ask us to show you through our thread factory, where we make our celebrated Acme Brand six cord machine thread, which we absolutely guarantee to be the equal of any spool cotton on the market. The very best and finest Sea Island cotton is used, and it runs on any sewing machine without breaks or snarling. Very superior for hand-sewing because tightly twisted. The history of our Thread Factory illustrates our "Factory-to-Family" policy. When our thread buyer reported to us that the thread market was locked in a combination, and was certain to drive the price higher, and still higher, we said, here is our opportunity to circumvent one trust. We sent a thread expert who visited all the factories, where thread is made on a large scale, and then bought the best and latest machinery, secured the services of some of the finest skilled labor in the thread making trade the country produces, and set up our Thread Factory which has been a great success from the start. You cannot buy a better thread than our Acme Brand for any price. We will put it against any thread made, in America or England.

A Word to Retail Dealers

YOU who are close buyers are paying at wholesale 50¢ per dozen for a similar grade of 30 yd. spool cotton. We will fill your orders as dealers at 45¢ per dozen, the same as to our own family customers, but we must put a limit of one hundred dozen spools in one order or in any one month. We do this to prevent large retail stores and jobbing wholesale dry-goods houses from ordering our thread in one thousand dozen lots at the risk of putting us in a position where we cannot take care of our own individual customers. Retail merchants are welcome to buy from our catalogue at the catalogue net prices, which everybody can secure. Our lines are as wide and our policy as broad as human needs in the United States, without reference to whether one be a consumer, a retail dealer, or a wholesale dealer. One price to all, and that the lowest.

Our Factory-to-Family Plan

WE INVITE every reader of this paper to send for our Mail-Order Catalogue just issued from the press, which we call "The Economy Guide Book No. 65." It is composed of 694 pages. Thousands upon thousands of bargains are illustrated; full descriptions are given and prices quoted. This foregoing advertisement of spool thread is from page 750 of this catalogue. The price quoted there is the price quoted in this ad. The amazingly low prices, quantity considered, are the result of our "Factory-to-Family" plan. Not only in thread but in various other lines we own our own factories. In some other cases where we do not own the factories, we take the entire output. In some other cases we contract for goods so the factories can occupy their hands during their dull season and thus we buy their output manufactured at a price slightly above manufacturing cost. The manufacturers do this in order to keep their hands together, busy and employed. The result is that goods manufactured for us in this way in large quantities come to us at a price way below that paid by wholesale dealers, not to mention retail dealers who must pay a jobbers' profit above that. We are steadily extending our manufacturing operations and we expect to reach a time when practically everything we sell will be made under our own ownership.

Another Reason for Low Prices

ANOTHER reason for the exceptionally low prices for good goods offered in our New Economy Guide Book No. 65, is because several months ago when we foresaw a tight money market, and pressing need for ready cash, we closed contracts with the manufacturers in many lines, especially in furniture, ranges, vehicles, harness, farm implements, sewing machines, pianos, cement block machines, jewelry and tailor made clothing, on which we are able to get special prices covering our goods. This has enabled the Albaugh-Dover Co. to lay before our Catalogue Customers in this Catalogue the best bargains ever offered by us, and far beyond anything offered by any Catalogue Mail Order House. The proof of the pudding is in the eating; therefore we ask you to prove these strong statements by writing for our Economy Guide Book No. 65, which we will mail you free of charge, so long as they last. Remember that the spool thread offer of 4¢ per spool or 45¢ per dozen is simply a sample page from our Catalogue. It is not a special price put into this ad to attract your attention. A good quality of 30 yd. six cord cannot be had in the stores for less than 72¢ per dozen or 60¢ per spool, if the retailer makes any profit.

The 834 pages of this marvelous catalogue includes:

- | | | | |
|-------------------------|----------------------|-------------------------|-----------------------|
| Advertising Copy | Cream Separators | Jewelry | Refrigerators |
| Agricultural Implements | Crockery | Ladies Wearing Apparel | Saws |
| Artists' Supplies | Cutlery | Lamps | Scales |
| Baby Carriages | Curtains | Machinists and Millwork | Sewing Machines |
| Band Instruments | Cutters | Motor Cycles | Shoes |
| Barbers' Supplies | Daddy Supplies | Musical Goods | Silverware |
| Bicycles | Dress Goods | Notions | Sporting Goods |
| Blacksmiths' Tools | Electrical Goods | Nursery Stock | Stock Foods |
| Bonnet Materials | Furniture | Paints and Oils | Stoves and Ranges |
| Bulldozers' Hardware | Freight Allowance | Pianos and Organs | Talking Machines |
| Cameras | Glassware | Photographic Goods | Telephones |
| Carpenters' Tools | Gloves and Mittens | Printers' Supplies | Toys |
| Carpets and Rugs | General | Pocket Books | Trunks and Suit Cases |
| Carriages and Wagons | Guns | Poultry Supplies | Underwear |
| Cement Block Machines | Harness and Saddlery | Pumps | Vehicles |
| Clocks | Hats and Caps | Typography | Washing Machines |
| Clothing | Knitery | Roofing | Watches |

Write for catalogue today. Its free. If you want to test our spool offer and do not want to send 45¢ for one dozen, then you may send 4¢ in stamps for a single spool. If you order a dozen from this ad you must enclose 12¢ extra to pay postage. If ordered with other goods, nothing extra. We are willing to have you judge our entire stock by one spool of thread. It is furnished in black and white, and in the following sizes:—Nos. 8-10-12-14-20-30-40-50-60-70-80-90-100. Be sure to state color and size wanted. Write today sure.

Albaugh-Dover Company,
916-967 Marshall Blvd., Chicago, Ill.

Bowling Green Business University
THE HIGH GRADE COMMERCIAL SCHOOLS OF THE SOUTH
ALL OF THE COMMERCIAL BRANCHES INCLUDING TELEGRAPHY ARE TAUGHT. BEAUTIFUL CATALOGUES LESSONS IN BOOKKEEPING BY MAIL GRADUATES SECURE POSITIONS. AND JOURNALS FREE. WRITE NOW, ADDRESS: BOWLING GREEN BUSINESS UNIVERSITY, BOWLING GREEN, KY.

GRIP-IT QUICK!



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

GRIP-IT cures ordinary colds in 8 hours; the worst colds in from 10 to 15 hours. GRIP-IT grips the gripper. Contains neither opiates nor narcotics. It simply cures. Sold on guarantee. Try it. Don't let the Grip Devil grasp you, with GRIP-IT at only 25 cts. a box, in each box enough to cure three colds. If, however, you have neglected your colds until catarrh has attacked you, you have a malady worse than a cancer; and you need PORTER'S CA-TARRH-O. The sufferer, in the first stages of catarrh, can secure a half state of cleanliness by a frequent use of his handkerchief; but that dreadful "dropping down" into the throat finally sets in, and the victim is absolutely helpless; for he is often forced to swallow the same material as that which is discharged from the nose. These offensive mucous discharges are quickly relieved by PORTER'S CA-TARRH-O. A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, Hay Fever, and colds in the head. Contains no opiates or narcotics. It is simply antiseptic and curative. Price 50 cts.; send stamps if not kept by your dealer. PORTER MEDICINE CO., Paris, Tenn.

WANTED.

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

THE CENTENNIAL MOVEMENT.

What are you doing to help raise the One Hundred Thousand Dollars to make our Centennial year a suc-

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

This Much is Certain:



If you are an energetic young man or woman and that energy is accompanied by a desire to enter the commercial field and there do well, this college can open every avenue to success for you by imparting to you a practical knowledge of all the details of the business offices of banks, firms and factories—let us send our catalogue. Write the nearest of our colleges.

MASSEY BUSINESS COLLEGES.
BIRMINGHAM, ALA. HOUSTON, TEX. MONTGOMERY, ALA. RICHMOND, VA. COLUMBUS, GA. JACKSONVILLE, FLA.

Ware's Baby Powder For Bad Bowels & Infants. Perfectly Harmless, Soft and Soothing. Write Patton-Worsham Drug Co., Dallas, Texas, for Circular.

Ware's Black Powder For Stomach and Digestion, Flux and Headache. Write Patton-Worsham Drug Company, Dallas, Texas, for Circular.

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 suited for. We employ white people only. Write for particulars. Enclose stamp for reply.

OFFICE HELP ASSOCIATION
478 Hood Building Birmingham, Alabama

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

How to Get Rid of Catarrh.

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from it well know the miseries of catarrh. There is no need of it. You can get rid of it by a home treatment originated by Dr. J. W. Blosser, who for over thirty-three years has been engaged in the treatment of catarrh in all its various forms.

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

If you have never tried Dr. Blosser's discovery, and want to make a test of it without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you entirely free enough to satisfy you that it is a real, genuine remedy for catarrh, scratchy throat, stopped-up feeling in the nose and throat, catarrhal headaches, catarrhal deafness, etc. He will also send you free an illustrated booklet, which will show you how you can treat yourself privately at home. Write him immediately.

the greatest soul-winning church in all the land, and each individual member shall make soul-winning his one purpose. This is the business of every pastor and church. Something for every one to do is our motto. This, carried out, will develop each member, advance the cause of Christ and lead scores to the Master, who said: "As my Father hath sent Me, even so I send you."

We had Brother P. M. Jones with us for ten days, who preached with great power and demonstration of the Spirit, and 24 were added to the church and the church greatly strengthened. He is a man of deep consecration, and a forceful gospel preacher, and his work abides after he is gone. We give God all the glory. W. W. HOWARD.

A SINGING CHURCH.

Help to raise the pitch by musical good tidings in your church. Pastors can do this better than anybody else, and it will be a task full of interest. A much to be praised service and one with the true ring rewarded the work of such an undertaking in Greenville on Sunday, October 20th, and with convincing power showed what fine spirit accompanies a singing church of glad and songful Christians. The-matically beautiful was Pastor Black-welder's sermon, "The Devotional Dignity of Music," and his sound and scholarly ideas in regard to interpretation verified the assertion that any-one who can speak can sing. It is said that the best way on earth to please people is to get them to sing, and on this day the strains of the coronation anthem, and the flowing lyric measures of Old Hundred, in which there is more melody than in anything else, thrilled and filled with joy every hearer. Meritorious mention must be made of a beautiful pipe organ—that divine instrument of infinite possibilities—used for the first time, that charmed and enchanted the ear. The exquisite symphony and peculiar penetration and charm of its blended tones as its deep and touching diapason rolled out made a marked impression on the delighted congregation. The perfect sympathy between the singer and the song is considered the highest expression of art, and the perfect sympathy between the pastor and the people expressed that day reached a high point of perfection in church life. That music can be the heaven and can be, too, the hell of mankind is a piercing truth and ought to stir our souls to strive for the pure beauty of that which is sweet and gracious and love what is absolutely pure and ever-lastingly beautiful; therefore, if you want to do the right thing and have people radiantly and smilingly proclaiming that you have done the right thing, have a quickening something like a spiritual music day in your church. KATE M'MULLAN.

SACRED HYMNS TO POPULAR AIRS.

By M. B. Wharton, D. D.
100 hymns specially suited for solos, composed to the most popular secular tunes. All choirs should have them. Price, 25 cents, postage prepaid. Address Rev. M. B. Wharton, Eufaula, Ala.

WANTED.

A music class. Have had four years' experience. Can give good reference. Can give good shrdl shrdl erence. Address K. Y., care of the Alabama Baptist.

The Family Physician

The best medicines in the world cannot take the place of the family physician. Consult him early when taken ill. If the trouble is with your throat, bronchial tubes, or lungs, ask him about taking Ayer's Cherry Pectoral. Do as he says. We have no secrets! We publish J. C. Ayer Co., the formulas of all our preparations. Lowell, Mass.



Wintersmith's CHILL TONIC

Cures Chills AND Malarial Fevers 50c and \$1

Standard for 45 years; leaves no bad effects like quinine; pleasant to take; children like it, seldom fails to make permanent cure. Guaranteed under Food and Drugs Act of June 30, 1906. At your druggists; or sent prepaid on receipt of price. ARTHUR PETER & CO., Gen'l Agts, Louisville, Ky.

CHURCH PEW'S FURNITURE

DULPIT AND CHANCEL SUNDAY SCHOOL AND CHOR CHAIRS



SCHOOL DESKS AND SCHOOL SUPPLIES EDUCATIONAL EXCHANGE CO. TITLE GUARANTEE BLDG. BIRMINGHAM, ALA.

KEEP THE MONEY THE SOUTH EARNS IN THE SOUTH

That's the way to get it back again next year. If you spend your money in Chicago or Cincinnati, you're doing more to retard the progress of the South than its worst enemies.

We don't ask you to pay more to us. What we do ask is that all things being equal—quality, style and price—that you buy here. That is the safe and sane policy of the man who loves his state.

THE GREATEST MAIL ORDER HOUSE IN THE SOUTH

The largest stock of Furniture, Books, Dress Goods, Domestics, Linens, Carpets, Mattings, Shoes, Boys' Clothing, etc.

The Farmer's wife can buy her household and purchasing necessities to better advantage here than anywhere else.

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Hundreds of men and women are prevented from obtaining a cure on account of the expense incident to a trip to New Orleans to consult us. They believe a personal visit to be necessary in all cases. In some cases it is absolutely necessary that you pay us at least one visit. We have, however, so perfected our system of home cures that we are meeting with universal success in those cases which we undertake to cure in their homes. We have proven conclusively that a large per centage of the afflicted can be cured without the necessity of visiting us in person, without interruption to business, and with only a nominal expenditure of money, by taking our "home treatment."

On application we furnish prospective patients with charts and blanks which, when properly filled out, will enable us to make a correct diagnosis and formulate the proper curative remedies. After making an exhaustive study of your symptoms we will give you an honest opinion of your condition, whether curable at home, the cost and the time required to complete the cure. By returning this so you will receive free our 82 page medical book. Advice free. Write us.

Drs. S. & D. Davison & Co.,

1013 CANAL STREET, New Orleans, La.

New Books

Annual Catalogue



The Society is preparing its annual Catalogue of Books, Bibles, and Church and Sunday School Supplies for 1907-1908. Special attention is being given to the book department. For lovers of good books who wish a carefully classified and suggestive list it will be unsurpassed. All whose names are on the Society's mailing lists will receive a copy. Others may secure one free by sending a post-card.

LATE ISSUES Beautiful Joe. New and enlarged edition. By MARSHALL SAUNDERS. Illustrated by CHARLES COPELAND. Price, \$1.25.

The Formation of the New Testament. By GEORGE HOOPER FERRIS, D. D. 16mo. Price, 90 cents net, postpaid.

Christ and Buddha. By J. N. CUSHING, D. D. With an Introduction by HENRY M. KING, D. D. 16mo. Price, 90 cents net, postpaid.

That Blessed Hope. By DAVID HRADEK, D. D. Ph. D. Price, 75 cents net, postpaid.

Christian Agnosticism. By Prof. E. H. JOHNSON, D. D. Price, probably \$1.00.

Gail Weston. By Mrs. S. R. GRAHAM CLARK. 12mo. Illustrated. Price, \$1.25.

The Morning Hour of American Baptist Missions. By A. L. VAIL, D. D. 12mo. Price, probably \$1.25.

The Fruit of the Desert. By EVERETT T. TOMLINSON. Illustrated. 12mo. Price, \$1.25.

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

WHICH SIDE DO YOU FAVOR?

Your Vote will be for one or the
Other

WHICH?

NO SALOONS	SALOONS
CAUSE	CAUSE
Prosperous Homes	Crime
Contented Wives	Poverty
Joyful Mothers	Insanity
Happy Children	Murders
Useful Manhood	Brutalized Manhood
Peaceful Communities	Degraded Womanhood
Business Prosperity	Suffering Childhood
Less Crime	
Fewer Criminals	
NO SALOONS	SALOONS

YOU WILL HAVE TO VOTE
"AGAINST THE SALE OF LIQUORS"

If you wish to have your vote count for the

HOME

AND ALL THE HOME STANDS FOR