

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Good luck to you and your paper. You are doing the denomination splendid service.—A. Hutto.

Rev. J. W. McCollum, who opened Southern Baptist work in Japan, has resigned and returned to this country with his family. His health is not good. Dr. McCollum was said to be the best preacher of any denomination in Japan.—Baptist Banner.

It is told in Washington that a lady who is a member of a prominent church employing a deaconess to assist the pastor, had been ill and a friend visiting her asked if the pastor had been to see her. "No," she replied, "he was too busy to come, so he sent his nurse."—Selected.

English is spoken by 30 per cent of all the people in the world using the European languages. In other words, 130,000,000 speak English compared with 84,000,000 who speak German, 52,000,000 French, 46,000,000 Spanish and 47,000,000 Italian. A century ago French and German were the dominant languages.

Bro. T. J. Porter is taking strong hold on the hearts of the Winchester saints, and we confidently predict for him a great and blessed work. He was the noble and notable host of the were the kind things that were said about him. "Here's our heart and here's our hand."—Western Recorder.

Dr. and Mrs. George W. McDaniel have the sympathy of a host of friends in the death of the mother of Mrs. McDaniel, Mrs. J. B. Scarborough, which occurred suddenly in her Texas home just after her return from a summer's sojourn with Mrs. McDaniel in Virginia.—Religious Herald.

England is greatly stirred up just now over the subject of American slang. Opinions as to its virtue, whatever may be its forcefulness, vary. Dr. Furnivall, a well-known literary authority, declares himself in favor of American slang as a means of enriching the vocabulary of the average Englishman.

—Dear Bro. Editor—I have just returned from a very successful meeting at Wylam. Rev. W. A. Darden had just resigned and returned to the seminary, hence I was left without the help of a pastor in the work. However, the results were satisfactory. There were eight additions to the church, three by experience and baptism, several other conversions who will come in later or join the Ensley church, and about twenty-five reclaimed from the ways of sin. The church was greatly strengthened and left in good condition. At the close of the meeting the church unanimously called Rev. H. R. Schramm, Samson, Ala., as pastor, and he will begin work at once. My work at Clayton Street continues in development and growth without any interruption.—J. W. O'Hara.

Vote For the Amendment and Help Save the Old Fireside. . . .



Pastors Please Push Persistently

THE ALABAMA BAPTIST HOME FIELD AND FOREIGN MISSION JOURNAL, ALL THREE ONE YEAR FOR \$2.00 CASH, TO NEW SUBSCRIBERS ONLY. DON'T MISS THIS CHANCE TO PUT ALL OF THE WORK OF SOUTHERN BAPTISTS INTO THE HOME AT A SMALL COST.

The fortieth anniversary of the founding of the prohibition party was celebrated last Friday at Chicago. A parade of 100,000 prohibitionists was in line, and General Grant led it.

Evangelist Frank M. Wells, Jackson, Tenn., closed a lecture service at Eros, La., with fifty-five men forward for prayer, and ten were converted. In one week he spoke to 2,685 men and had 86 conversions in his meetings.

Harvard has begun its 273d year auspiciously. President Lowell was formally inducted into office on October 6. Five professors of long standing have resigned since the close of the last academic year, while five younger professors have also left the institution.

The following wedding announcement will be of great interest to the Baptists of the State: Mrs. Andrew (Bell) Johnston has the honor of announcing the marriage of her daughter, Edith, to Mr. William Hester Manly on Wednesday, the 27th of October, 1909, at Birmingham, Ala.

Governor Johnson, of Minnesota, died Sept. 21. He had the distinction of being three times elected governor, in a strong republican state, although he himself was a democrat. President Roosevelt carried the state in 1904 by 161,000 majority, but Johnson was elected governor by a plurality of 8,000, showing the great number of supporters in the opposite party.

Rev. J. J. Wicker is in a meeting with Pastor W. A. Ayers at College Hill, Lynchburg, Va. From there he goes to help Pastor Watson in Alexandria, thence to Camden, N. J., thence to Knoxville, and on to Owensboro, Ky. Early next spring Dr. Millard, of Atlanta, and Bro. Watson expect to take a party to Palestine on the east. The itinerary will be ready in a few days.—Religious Herald.

In a letter to the Spectator the writer quotes an anecdote which he found among some family papers. It was originally related by his great-great-grandfather in 1762. King Charles II had the curiosity to see Milton, and in the course of conversation said to him, "God hath punished you for your malice to my father by taking away your sight." "Ay," Milton is said to have replied, "but, before I lost my eyes, he lost his head."

After receiving \$187 from Secretary-Treasurer Elliott as a voluntary offering from members of the Alabama Baptist Ministerial Benefit Society, Mrs. A. E. Burns writes the following note of thanks:

Dear Bro. Elliott—I want to express my sincere thanks to you and the other good brethren who have been so kind in remembering me and my little children in a time of need. God will surely bless all of you for so doing.—Mrs. A. E. Burns.

THE FUNCTION OF THE CHURCH

Eph. iii, 10, "Unto the principalities and the powers in the heavenly places through the church the manifold wisdom of God."

The paper announced that I would preach this morning on "The Functions of the Church." I will make one correction. I am to talk on "The Function of the Church," singular, not plural, for I believe the church has but one function. A function, however, so weighty that it gives the church a mission, not merely to all the earth, every sphere of activity on the earth, but even to the principalities and the powers in the heavenly places.

I confess I am led to speak on this subject because of the present situation. Much foolish and harmful talk is indulged in with reference to the separation of church and state, and many good people seem to fear that in some mysterious way the church is about to unite itself to the state, to the detriment of the state and the loss of personal liberty. They do not say which church, the Roman Catholic; the Methodist or the Presbyterian, for they ought to know that there never has been and never can be any union of church and state except the union with some particular church. The truth of the matter is that there is no church in the United States, unless it be the Roman Catholic, that doesn't look with horror upon any thought of union of church and state.

Then why this cry today? Does it come from those who love the church? Does it arise from the study of God's word, or from any appreciation of the history and mission of the church? I leave the answer to every one who knows the situation, while I speak of the function of the church as it appears to me from the reading of the Word. And the Word is plain. The function of the church is to preach Jesus Christ and Him crucified. There would have been no church without Jesus. He loved the church and gave Himself for it. He purchased the church with His own precious blood. The one message of the church then is the message of redeeming love through Jesus, the old, old story of how man's salvation was wrought by Christ on Calvary. The function of the church is to tell this story. Tell it everywhere, at home, abroad, on land, on sea, in the crowded city, in the desert place, in every corner of the world where a human being is to be found. Tell it to every man, high and low, rich and poor, educated and uneducated, to the king upon his throne and the beggar in the streets, to the mother in the home and the drunkard in the gutter, to American, European, Japanese, Chinese, African, South Sea Islander, to every creature. Tell it as suited to every need, every condition, to the child opening his eyes to the wonders of this world, to the young man preparing for life's battles, to the older man in the stress of life's struggles, to man in his joys, to man in his sorrows, to man in his business relations, to man in his social relations, to man when his hands begin to shake and his steps to falter, to man as he is passing away from this world over the river.

"Hold Thou Thy cross before my dying eyes,
Shine through the gloom and point me to the skies."

Here then is the church's work, to tell the old, old story—tell it everywhere, to every one, and as suited to every need. And tell it in every way, by word of mouth, from every member, by song, by prayer, and above all, by the life.

And this is all the church has to do. And yet all has not been said when this is said. For listen! This Jesus who died that all might live, who died that the church might exist, was the most righteous man that ever lived. Upon Him was no spot nor blemish. He was the most drastic preacher of righteousness the world has ever known. He demanded a righteousness deeper, broader, higher than had ever before been dreamed of—a righteousness that reached to the most secret thought, that reached to the farthest confines of a man's life, that lifted man up into likeness to God, with fellowship, kinship, sonship the world has ever known. He demanded a righteousness in the hearts and lives of men. He came to save them from their sins. And the church can't proclaim Him as Savior and Lord without proclaiming at the same time the reign of righteousness,

without at the same time opposing every form of iniquity and unrighteousness.

The function of the church, then, is so to preach Jesus as to make clear the inseparable connection between the spirituality and morality, between the gospel and the every-day life.

To proclaim Christ is to proclaim righteousness. To proclaim Christ everywhere, to every one, as suited to every need, is to proclaim righteousness everywhere, to every man, as suited to every need. To accept Jesus is to accept righteousness. To offer Jesus is to demand righteousness. I once knew of an old sinner who claimed to be a saint, who said Jesus would save his soul no matter what his vile body did. But the bible knows no such Christ. The church that truly proclaims Jesus must at the same time demand righteousness. Where? Everywhere, and now. What would be thought of the church that declaimed against the wickedness of the Jews in the time of Christ, and said nothing of the wickedness of Americans here and now? That deplored foot-binding in China and said nothing about the saloon at home, binding up body and soul and casting into hell? That wept over the condition of woman in India and had nothing to say about the horrors of the "white slave" traffic at home? Let no such church be thought of, for it would be a church only in name.

Some one suggested I preach on "The Function of the Church." A good man nearby said, "That's clear; preach Christ and Him crucified." True, nothing could be clearer. But not so clearly do we always see what is involved in the preaching. He was manifested to destroy the works of the devil, and the church indwelt by His spirit must carry on that work. How then can I talk of my Master and say nothing of the works of the devil which He came to destroy? John the Baptist couldn't be silent, though he too before the king. And Paul, telling the story of the crucified Jesus, so reasoned of righteousness, temperance and judgment that Felix trembled. Would that the church could so proclaim Jesus before the guilty great ones of earth that they, too, should be made to tremble!

But the church cannot accomplish its mission by mere talk, though it be talk about Jesus, about righteousness. It is not enough to say to the shivering orphans, "Jesus hears you; live good lives; be ye warmed and fed." There must be the giving of the things needful. There must be the embodiment of the teaching. There must be the giving of food and clothes, there must be the orphanage.

To preach Jesus is to preach incarnation, not merely the incarnation of two thousand years ago when Jesus was born in Bethlehem, of Mary, but a never-ceasing incarnation, a never-ending embodiment of His life and teachings.

The function, then, of the church is to preach Christ and Him crucified, by doing what she can in every proper way to embody His life and teachings. To seek the embodiment of the right everywhere, in every man, in every condition and relation of life.

Sometimes the church can accomplish this directly, as in the establishment of school and orphanages and hospitals. Sometimes her aim can be reached only indirectly. She cannot and would not make laws to govern the home, but it is her right and duty to insist that righteousness and law rule in the home, that the principles of Jesus find incarnation there. She cannot and would not make laws to govern man in his business, but it is her right and duty to insist that the laws of business be the embodiment of Christ's principles of justice and equity. She cannot and would not make laws for the state, but it is her right and duty to insist that righteousness exalteth a nation, while sin is a disgrace to any people. It is her right and duty to say to her children, if most of the citizens of the state are at the same time true children of the church, to say to them through the preacher, "Embody in your life always the principles of our Lord. Vote so that His complete reign, the reign of righteousness, shall be advanced." Yet there are those who would have preacher and church keep silent before great moral issues because they have somehow become woven into the mesh and the

mush of politics, because designing men are trying to ride the issue for their own selfish advancement. Does it not rather become the church and the preacher in such circumstances to speak out and ask that moral considerations rather than personal considerations shall control?

Shall we deny to a church or to the representatives of the church the right that has belonged to every body of English-speaking people since the days of the Magna Charta, the right of petition? Some, it seems, would even do so. Another body of people may petition and nothing be said. But let the representatives of some churches petition against the return of the saloon and the cry is made that the church is trying to dominate the state and take away the liberties of the people. Is it not rather the liberty of the church or rather of the churches that is threatened?

"But Christ never did anything like that. He never cried out against the fearful corruption of the government of His day." True, but you can't argue from the silence of Christ, from what He didn't do. For though the streets were full of neglected children, He never brought them together to establish a school or an orphanage. But who now says because He didn't the church mustn't? The truth of the matter is, His life and teachings make it impossible for the churches today not to take care of the orphans, not to cry out against corruption. And besides, if His silence must govern the churches, it must govern individuals also. And this would leave the devil in full possession with no one to do aught or say aught against him.

"But He said, 'Render unto Caesar the things that are Caesar's, and unto God the things that are God's.'" True, but the lesson Jesus is teaching is that every man shall do his full duty both by the state and by the church, both by his fellow-man and by his God; that he should not plead, as those Pharisees were doing, religion as an excuse for not doing

But "the church has no right to make laws to regulate a saloonkeeper's business." Whoever said she had that right? Certainly she has never claimed it. She no more claims it than she claims the right to make laws to regulate the devil's business. She does not believe that either his business or the saloonkeeper's ought to be regulated. She believes they both ought to be done away with, and she claims the right to speak and work to that end. All freely grant it as the work of the church to go down into the slums and try to rescue those who are being destroyed by the saloon, the drunkard, the harlot, the gambler, the thief. But when the church would attempt to destroy the destroyer, men say, "No, the church mustn't get into politics." I ask, why should the church be forever satisfied with "cleaning up after the devil?" Why not go after him and "clean him out," if possible? Let me give a bit of history. Something over one hundred years ago, when there was union of church and state (in Virginia where the fight was chiefly made) the state had its hand at the throat of every Baptist church. The churches protested and petitioned, in their church meetings, in their associations, in their conventions. Every Baptist preacher denounced the wicked laws, and demanded that the state have no power to make such laws. The result was the first amendment to our Federal Constitution prohibiting any state (and there is no penalty clause to this amendment) from making any laws to interfere with the free exercise of religion. Today a vampire that sucks the life-blood out of church and every good institution (this church has felt and is feeling its evil influence) is trying to gain a fresh foothold in our beloved state. Shall not God's people protest and petition and fight in every honorable way? Would they be true to the crucified Christ if they did not?

A few words of caution and I am done. While all that I have said is true, the church must remember that even after the best laws have been passed, her work, all her work, which is nothing less than the regeneration of the individual, remains to be done.

(Continued on Page 3.)

BOOKS

Dictionary of the Bible.

Edited by James Hastings, D. D., with the co-operation of John A. Selbie, D. D., and with the assistance of John C. Lambert, D. D., and of Shailer Mathews, D. D., Professor of Theology and Dean of the Divinity School in the University of Chicago. Complete in one volume. Charles Scribner's Sons. \$5 net.

This new Dictionary is not a condensation of the five-volume Dictionary brought out under the same auspices. It is not based upon the great work, nor upon any other dictionary, but is an entirely independent work. All the signed and most of the unsigned, articles are written afresh, and (with few exceptions) by different authors from those who treated the same subjects in the larger Dictionary. The object in preparing a single volume is to bring it within the means of those who are unable to purchase the larger work. And yet, it is claimed, nothing of essential value has been sacrificed in the effort to compress the matter into one volume.

The list of authors of articles covers two of the large pages. They embrace many well known names, including our own Prof. George K. Berry, of Colgate; Prof. Ernest De Witt Burton, of Chicago; Principal John T. Marshall, of Manchester Baptist College; Prof. Shailer Mathews, of Chicago; Prof. Ira M. Price, of Chicago and Prof. Frank E. Robinson, of the Baptist College, Bristol.

No Hebrew or Greek appears, except in translation; and the effort has been to give to the common people, at the lowest possible cost, the best Bible Dictionary yet published for their use. The aim has been to give the clearly established results of modern scholarship; but the book is more conservative than the larger work by Dr. Hastings.

For the great rank and file of pastors, Sunday school teachers and general Bible readers, the recently issued Hastings Dictionary of the Bible, complete in one volume, will doubtless be found of the greatest practical value. It is clear, concise, popular and yet scholarly. The skill of its able and experienced editor, Dr. Hastings, is in evidence at every point. Unimportant subjects are treated briefly, making it possible to devote more space to vital things. It is the work of one of the hundred of the leading Biblical scholars in England and America, and each gives the results of his own special knowledge and research. The articles on the different books of the Bible are especially valuable. The point of view is that of progressive, modern Biblical scholarship. Extreme theories are avoided.

Dr. A. F. Robertson says of it: "The critical tone in general is mediating, more moderate in the New Testament than in the Old. Jesus Christ is discussed ably, though at times quite cautiously, in a great article by Prof. W. P. Patterson, of Edinburgh. In this Dictionary, as in all Bible dictionaries, each article has to be considered on its merits. The print is rather small, but, when all is said, the man of God will find much to help him here. I know of one man who sold his five-volume Hastings in order to get hold of this. Every man has his own habits in such matters. I am sorry that in the article on baptism Prof. C. A. Scott considers it necessary to argue in favor of the sprinkling of infants. Dr. Hastings should have removed that part of the article."

"Lincoln, the Man of Sorrow."

This is a lecture by Eugene W. Chaffin, delivered in "The Temple Lecture Course," in Philadelphia. In the appendix we find Lincoln's temperance speech (of great interest now), his inaugural address and other addresses. The book is published by the Lincoln Temperance Press, 92 La Salle street, Chicago, at 50 cents.

"Theodosia Ernest."

New and revised. Complete in one volume. Fully illustrated. Originally written by Rev. A. C. Dayton. Revised by his daughter, Lucy Dayton Phillips. 75c net, postpaid.

To those that have read this work, as originally written, we would suggest re-reading it. A treat is in store for them. This book should be read by all Baptists, and especially by the young members, who should be diligently trained for effective service. This also makes interesting reading for people of other denominations. Published by the Baptist Book Concern, 636-638 Fourth avenue, Louisville, Ky.

"The Trial of Jesus."

From a Lawyer's standpoint. By Walter M. Chandler. 2 vols. Empire Publishing Company, New York. \$5.00.

These handsome volumes treat the trial of Jesus before the Jewish and the Roman tribunals from the point of view of modern conceptions of evidence and legal procedure. Mr. Chandler has, however, given no little study to Jewish and Roman law, and has collected a mass of material, mostly pertinent, from ancient and modern writers, and particularly from The Talmud, upon which he strongly relies. The value of Mr. Chandler's book lies in his legal training. He is a New York lawyer, and a successful lecturer. Indeed, the germ of this present work seems to have been a popular lecture on the trial of Jesus. Mr. Chandler finds that the Jewish trial was in many ways illegal; that Pilate at first acted regularly and properly, hearing the charge and testimony and acquitting Jesus; but later, through sheer cowardice, reversed his own decision.

The trial of Jesus was two-fold, Hebrew and Roman, or ecclesiastical and civil. The Hebrew trial took place before the Great Sanhedrin, consisting of seventy-one members. The Roman trial was held before Pontius Pilate, Roman Governor of Judea, and afterwards before Herod, Tetrarch of Galilee.

The first volume of this work has been devoted to the Hebrew trial of Jesus, and a distinctively Hebrew impress has been given to all its pages. The second volume has been devoted to the Roman trial, and a distinctively Roman impress has been given it. Each exhibits a distinct view of the subject. Taken together, they comprehend the most important and famous judicial transaction in history.

The two volumes form a handsome set. The elegant binding and beautiful appearance are indicated by the reproduction of the books in the color plate on the back of this circular.

It is unquestionably, in its influence on the human race, the greatest state trial in history. But its distinctive characteristics as a judicial proceeding have been lost sight of because it has generally been treated either theologically from a theologian's point of view, or dramatically from orator's or the epic historian's point of view. Here is a book which treats it wholly from the lawyer's point of view—we will not say without prejudice, for it is evident, as one reads the report, that Mr. Chandler's sympathies are unreservedly with the accused; but certainly with freedom from all passion and from all dramatic coloring. The book is nearly as judicial as the four narratives on which it is founded. The author begins by considering whether these four narratives are legally trustworthy. In this Part I he follows very closely Mr. Simon Greenleaf's treatise, which is too little known, albeit Mr. Chandler calls it celebrated. And he shows quite conclusively that these four narratives as they stand would be received in any court of Anglo-Saxon law today as evidence. "The entire text of the Corpus Juris Civilis," says Professor Greenleaf, "is received as authority in all the courts of Continental Europe upon much weaker evidence of its genuineness." He then gives an account of Hebrew criminal law, of which our knowledge, thanks to the Old Testament and the two Talmuds, is very full. Then, taking up the history of the procedure in the trial before Calaphas and the preliminary examination before Annas, he shows how the just and humane provisions of the Hebrew code were utterly disregarded from start to finish. In fact, the trial before Calaphas was no more a true judicial proceeding than were the trials of the French Revolution which preceded the arbitrary sentences to the guillotine. In the second volume the author takes up the Roman trial in a similar method. His work here does not seem to us quite as well considered. Thus in his Preface to Volume II he treats the trial before Pilate as 'a matter of review or appeal,' and yet in the body of the work he correctly regards it as a second trial. In fact, the original accusation of blasphemy, on which Jesus was condemned in the Jewish court, was abandoned and a new charge

of treason substituted. The insincerity of this accusation was exposed by the question of Jesus, 'Sayest thou this thing of thyself, or did others tell it thee of me?' For Pilate knew perfectly well, and Jesus knew that Pilate knew, that the Jewish leaders would never sincerely complain of their fellow-countrymen for repudiating the yoke of Roman bondage. Possibly the author takes too seriously both the Jewish and the Roman provision of law, and does not officially recognize the fact that neither the Jewish court nor the Roman governor would yield to these provisions the obedience paid by an Anglo-Saxon court in our time to a constitution and statutes. But when all allowance is made for the difference in epoch and in circumstances, it still remains true that in both trials the plainest provisions, not only of elemental justice, but no less of both the Jewish and pagan laws and precedents, were set at naught. It is hardly too much to say that Jesus was lynched under forms of law, and yet in violation of those forms. There have been several recently published monographs on 'The Trial of Jesus.' This is the fullest and most comprehensive with which we are acquainted. The learning is ample and is well digested; the style is lucid, the temper judicial, the whole work that of a judge, not of an advocate, strong by reason of its self-restraint."

The Pleasure of Reading the Bible.

The Bible is still the book about which is most written. Thousands of books have been written about the 23d Psalm. Now comes a delightful little book about the Bible which is in no sense a commentary or even a handbook. It is just a set forth the pleasure of reading the Bible, and surely in these days, when we read so much about everything and have so little time for Bible reading, we are truly glad that Temple Scott has given us his charming little book, which is published in an attractive form by Mitchell Kimmerly, Second and E. Twenty-ninth street, New York, at 50 cents net.

"The Religion of the Future."

This is the much talked of lecture which was delivered at the close of the eleventh session of the Harvard Summer School of Theology, July 22, 1909, and put in attractive book form by John W. Luce & Co., Boston, Mass., for 50 cents net. It is needless to state that this lecture, which has brought forth such a shower of articles, can hardly be treated intelligently in a short review. We merely say in passing that Harvard's retiring President has been the storm-center since he gave to the world his five-foot book-shelf and his new religion. We refer our readers to the lecture itself. For our part we have no fear of its doing away with the old religion.

THE FUNCTIONS OF THE CHURCH.

(Continued from Page 2.)

No law, however good, can regenerate. The best law often acts as "challenge to the ingenuity of the bad; it does nothing to make him good." The best that any law can do is to give the church a chance to do her work. And the church must not forget that she is not to take sides for any man or any set of men. She is never to be partisan, but catholic. She is never to be for this man or against that man or for this law as against that law. She is to be for all men and for righteousness. She is to do what she does in the spirit of love towards all men, even as Christ loved all men and gave Himself for all. But again, let not the church forget that she can keep her spiritual life only as she embodies it day after day in deeds of love. The old monk, rejoicing in the vision of Christ, was startled by the ringing of the bell that summoned him to feed the poor.

"Should he go or should he stay?
Should he slight his guest celestial
For a crowd of ragged bestial
Beggars at the convent gate?"

He went, he fed the poor, and when he returned the vision was still there. But it would not have been there had he not gone. The monk learned a lesson. Let the church and every member of the church keep it in mind.

"Do thy duty, that is best,
Leave with the Lord the rest."

THE ALABAMA BAPTIST

Program of Alabama Baptist Woman's Missionary Union, Held November 2-4, 1909, With the First Baptist Church, Selma.
Convention Key Word: "Let us go forward on our knees."

MONDAY, NOV. 1.

Luncheon and executive board meeting at home of Mrs. H. S. D. Mallory.

TUESDAY, 9:30 A. M.

Devotional Exercises—Miss Willie Kelly.
Welcome Address—Mrs. Law Lamar.
Response—Mrs. Wade Carlisle.
Appointment of Credential Committee.
Recognition of visitors.
President's Address—Mrs. Charles Stakely.
Report of Credential Committee.
Appointment of committees.
Report of Corresponding Secretary—Mrs. D. M. Malone.

Treasurer's Report—Mrs. Charles Burris.
Week of Prayer—Miss E. C. Crane.
Noonday Call to Prayer—Miss Annie Conger.

TUESDAY, 3 P. M.

Devotional Exercises—Mrs. J. W. O'Hara.
Y. W. A. Leader's Report—Miss K. M. Mallory.
Sunbeam and R. A. Leader's Report—Mrs. T. A. Hamilton.
Our Mountain Schools—Mrs. W. B. Crumpton.
Address—Miss Willie Kelly.
Address—Dr. W. Y. Quisenberry.

TUESDAY, 8 P. M.

Devotional Exercises—Dr. W. Y. Quisenberry and Rev. J. L. Rosser.
The Problem of the Mountains—Dr. Jno. E. White, of Atlanta.
Special choir and orchestral music under the direction of Mrs. W. C. Ward, Jr., organist.

WEDNESDAY, 9:30 A. M.

Devotional Exercises—Mrs. Richard Hall.
Report of Associational Vice Presidents.
Report of Apportionment Committee for 1909-1910.
Louisville Training School—Miss E. C. Crane.
Margaret Home—Mrs. T. W. Hannon, Mrs. J. C. Doster.

Orphanage—Mrs. N. D. Denson.
Noonday Call to Prayer—Mrs. P. V. Bomar.

WEDNESDAY, 3 P. M.

Devotional Exercises—Mrs. J. M. Green.
Recommendations from State Executive Board.
Aged and Infirm Ministers' Relief Fund—Mrs. Grace Hiden Wilkinson.
The Social Side of the Missionary and Aid Societies—Mrs. A. J. Dickinson.
Discussion, The Missionary Society from a Literary Standpoint, led by Miss E. C. Crane.

WEDNESDAY, 8 P. M.

Reception to delegates and hostess at the home of Mrs. Law Lamar.

THURSDAY, 9:30 A. M.

Devotional Exercises—Mrs. McQueen Smith.
Report of committees.
Howard College Library Association—Mrs. J. A. Hendricks.
Mission Study Courses—Miss E. C. Crane.
Unfinished business.
Noonday Call to Prayer—Mrs. D. M. Malone.
Adjournment.
Meeting of State Executive Board.

CALHOUN ASSOCIATION.

The women of the Calhoun Association met in the good town of Alexandria Wednesday, October 6 and 7, in their annual gathering.

The meeting was called to order at 10 a. m. by the vice president, Mrs. O. M. Reynolds.

Devotional exercises led by Mrs. Reynolds, who read a passage of scripture from Ex. 14:10-18, containing the words of our motto, "Go Forward," which was the keynote of the meeting. After singing "Onward, Christian Soldiers," we had a special prayer for the officers of our W. M. U. and for our coming meeting at Selma.

Miss Mary Martin welcomed us to Alexandria, opening their hearts and homes to us, and Mrs. W. F. Brown, of Anniston, responded. We then had the annual address of the vice president, followed by the reports of the various societies. These were indeed encouraging, advances having been made, but still there was a desire to do greater things for

WOMAN'S WORK

State Executive Board.

President—Mrs. Charles A. Stakely.
First Vice-President—Mrs. T. A. Hamilton.
Second Vice-President—Mrs. A. J. Dickinson, 517 N. 22d street, Birmingham.
State Organizer and Sunbeam Superintendent—Mrs. T. A. Hamilton, 1127 S. 12th street, Birmingham.
Superintendent Y. W. A.—Miss Kathleen Mallory, Selma, Ala.
Secretary and Treasurer—Mrs. D. M. Malone, Mission Room, Watts Building, Birmingham.
(All contributions to this page should be sent to Mrs. D. M. Malone, Mission Room, Watts Building, Birmingham.)

the Master, as was evidenced by the societies readily agreeing to adopt the apportionment plan and doing their best to come up to same.

We were then favored with a choir solo by Miss Hannah Crook, "More Like the Master." Our hearts were touched and I believe every one present had a greater desire to be more like our Master who has done so much for us.

We were disappointed in not having our Y. W. A. leader with us, but this phase of our work was ably presented by Mrs. J. T. Gardner, of Anniston. Her heart was in this work and I am sure a number of women returned to their homes with the determination to organize a Y. W. A. During the morning session letters of greeting were read from our president, Miss Heck; our secretary, Mrs. Malone, and our board secretaries. A telegram of greeting was sent from the association to our president, Miss Heck.

After a social half hour and a feast of good things on the ground, we were again ready for work.

A most precious part of our meeting was our missionary love chain. Twenty-five of our missionaries were mentioned and spoken of and a special prayer was offered up for them. The glory song was then sung by Miss Ware, of Jacksonville. Our Sunbeam Work was presented by Mrs. J. B. Allen, followed by open discussion of same.

"Forward Movement" was presented by Miss Hannah Crook and "The Apportionment" by Mrs. J. T. Gardner.

Mrs. D. P. Haynes, of Anniston, spoke on "Our Literature" and Miss Margaret Reynolds made a strong plea for the mission study class, and thus closed the first day of our session.

We came together on Thursday, refreshed by the night's rest and ready for another busy day. The devotional exercises were led by Miss Martin, of Alexandria, who read a few choice passages bearing on missions.

The objects we foster were then discussed. Foreign Missions, by Mrs. C. N. James and others. Our Frontier Work, by Mrs. R. H. Snodgrass, of Anniston, who told of some personal experiences on the frontier; Our Mountain School Work was ably presented by Miss Lillie West, of Jacksonville; Mrs. D. B. Fitzgerald gave us an intelligent and enthusiastic account of Our Margaret Home, having visited it recently.

Our Training School was presented by Mrs. C. N. James.

In the afternoon our State W. M. U. work was brought up. State missions was spoken on by Mrs. W. F. Brown, of Anniston.

Our orphanage was by no means forgotten. This discussion was opened by Mrs. Roberts, of Oxford, and spoken on by a number present.

"Aged Ministers' Relief Fund" was presented by Miss Kate Bell, of Anniston.

After reports of committees and other business, we had some closing words from workers. Words of love and praise were spoken of our beloved vice president for her efficient service, and self-sacrificing devotion to this, her Master's work. After singing "Blest be the tie that binds" we adjourned to meet next year with our sisters of Harmony church.

Mrs. O. M. Reynolds was re-elected vice president. Mrs. C. N. James second vice president. Mrs. W. F. Brown, secretary.

MRS. C. N. JAMES, Reporter.

The Training School, 334 E. Broadway.

To My Dear Alabama Friends:

We had as our guest at lunch today Miss Wilson, the Sunbeam leader of Kentucky. When she found that I was from Alabama she asked if I did not feel honored to come from so good a state. I could not answer quickly enough, "Yes, indeed I am." My heart burned within me as I thought of our dear Alabama W. M. U.'s and Y. W. A.'s. How worthy you are and what a noble work you are doing.

The moment one enters this school they must learn to love it, for, as all will admit, "we are a happy family."

It seems that I can't place myself among so many beautiful, consecrated young women—each one preparing to render service to her King—either at home or abroad.

I am constantly asking "Why I am here?" I am sure, though, that God has brought me here, and He will open the work He would have me do. I can not tell yet just where my work will be, but I do see more and more the need of trained workers in our own state and home land. I have thought that perhaps my work is there for a time.

We have thirty-five young women enrolled in our home now. Mrs. McLure wishes us to say that some who applied for rooms failed to come, so we have four vacancies at this time.

I am the only Alabama representative. Oh, how I wish others would decide to join us here. The work is great. Truly it is difficult, and we sometimes think it an impossibility to prepare the work at the seminary, but still we feel that we are not looking for the easier things to do.

It is so beautiful to study the Old and New Testaments. Each day we get a vision of greater things.

How I wish each Y. W. A. could spend even one day with us, then you would see why we love our training school so dearly.

Both morning and evening we meet in our chapel and bring our joys and sorrows alike to God. There is always one united prayer that more may enter into His service.

I am sure our Alabama Y. W. A.'s remember Miss White. Our dear Mrs. McLure read a letter to us from her just a few days in China, where her future work will be. Let us not forget her when we go to our Heavenly Father in prayer.

Yours in His work,
CLYDE METCALF.

WOMAN'S MISSION UNION OF DALE ASSOCIATION.

The meeting was held at Elam church near Elamville Wednesday evening, October 6, 1909.

Opening exercises conducted by vice president.

Quite a number of visitors and delegates were present. The president appointed several committees, especially on apportionment, whose duty will be to work all during the year and try and raise the amounts in each society. A number of excellent papers and talks were given us to feast upon. The president, in her annual report, tried to stir the women to attempt greater things for God. The apportionment was quite heavy for only five feeble societies, but for missions we raised \$77.58; for aid and missions, \$253.93.

Our ladies agreed to add aged and infirm ministers' relief fund to our list of contributions.

Mrs. R. M. Hunter, vice president, and Mrs. D. M. Jones, secretary, both living at Newton, were reported by the committee as officers for the next year. A few moments was spent in a mission love chain, when each woman promised to take upon her heart for special prayer one or more missionaries. The meeting then adjourned to meet again Thursday evening and hold a temperance rally for one hour.

At 1:30 a number of women and children and young men gathered in the grove. Bro. W. H. Simmons conducted the devotional exercises. Many papers and talks were presented in behalf of temperance and they were all urged to earnestly pray for the election November 29.

A vote of thanks was extended to the church for kindness shown the visitors. A collection for aged and infirm ministers was taken, which amounted to \$2.90. We meet next year at Providence church.

MRS. R. M. HUNTER, Vice President.

A PAGE OF INTERESTING NEWS ITEMS

THE CONTAGIOUS SMILE.

Smile a smile; while you smile,
Another smiles; and soon there are miles
And miles of smiles,
And life's worth while if you but smile.

—Selected

During Dr. Campbell Morgan's five years' pastorate at Westminster Chapel, the membership has grown from 213 to 912.

Dr. Len G. Broughton, of the Tabernacle church, Atlanta, Ga., is to assist Rev. Claude W. Duke, of the First church, Tampa, Fla., in a revival, beginning November 8.—Ex.

"William," said the teacher of the juvenile class, "what is syntax?"

"I don't know," replied the little fellow, "unless it's the tax on whiskey."

The most powerful rival of Christ in the world is Mohammed, and the strongest force opposing the progress of the Kingdom of God is Islam. If the world is to be won for Jesus Christ Islam must be vanquished.

State Evangelist Rev. P. M. Jones is assisting Pastor Peelman in a meeting at Grace Baptist church, Jacksonville. The people are delighted with his preaching. The audiences fill the chapel.—Florida Baptist Witness.

In India fever carries off annually about four and one-half millions of victims, and it is estimated that of these five in a thousand of population dies from malaria. Hence a conference has been called, meeting in Simla, October 11, to consider the best means of preventing malarial affections, by educating the people, distributing quinine, etc.

A Methodist preacher is reported to have asked a local Baptist pastor to assist him in a meeting, in his church, in a dead town. The Baptist brother prayed: "O Lord, convict all the unconverted," to which the Methodist brother said "Amen." "O Lord convert all the unsaved." "Amen, amen." "O Lord, move upon them all to join the Baptist church." "A-uh-um."—Personal.

Rev. J. W. Hamner, who has served the Ashland Baptist church as pastor for the past two years, finished his work last Sunday and on Wednesday left with his family for Alexander City, where they will make their future home. They will be missed in the religious and social circles of our town, where they have many friends. The Progress wishes for them much success and happiness in their new field of labor.—Ashland Progress.

We spent a pleasant hour on the train recently with Rev. J. D. Crosby and his estimable family. They have been located at Graham, in Bradford county, for some time, but were moving to Mobile, Ala., where he has accepted some work as city missionary. Bro. Crosby was much beloved by his people at Oak Grove and other points, where he preached, and they reluctantly separated, but the Alabama field is a large one with better opportunities. We regret to lose him from Florida, but wish him abundant success in his new field.—Florida Baptist Witness. We welcome Bro. Crosby to Alabama.

Robert Louis Stevenson lived in the South Sea Islands. With all the carefulness of a trained literary worker, and out of the fullness of actual personal experience, he wrote this deliberate opinion: "I had conceived a great prejudice against missions in the South Seas, and I had no sooner come there than that prejudice was at first reduced, and then at last annihilated. Those who deblatterate against missions have only one thing to do, come and see them on the spot. They will see a great deal of good done, and I believe, if they be honest persons, they will cease to complain of mission work and its effects."

Some years ago the English missionaries at Uganda, in Central Africa, were all murdered by the savages that they had gone thither to save, and a score of native converts were burned at the stake in the public square. The whole Christian world shuddered at these deeds of barbarity and blood, and the brethren in England, who had planted and sustained the mission, feared that their work in the heart of the Dark Continent was at an end. They called a public meeting in London, and a large number of students from Oxford and Cambridge were present. The awful story of martyrdom was told, and almost in despair they asked if there were any young men present who would volunteer to take the places of these murdered missionaries. And now their weak faith was rebuked and their breath fairly taken away when a hundred young men sprang to their feet, each saying, "Send me." The more exacting and perilous the duty to which real believers are summoned by their King, the more mightily are they moved to do it.

Dr. F. C. McConnell leaves the Central Baptist church, Kansas City, to accept a call to Waco. We welcome the beloved brother back to Southern territory.

"First seek thy Savior out, and dwell
Beneath the shadow of his roof,
Till thou has scanned His features well,
And know Him for the Christ by proof,
Then, potent with the spell of heaven,
Go and thine erring brother gain,
Entice him home to be forgiven,
Till he, too, sees his Savior plain."

"If an s and i and o and a u
With an x at the end spell su,
And an e and y and e is an i,
Pray what is a speller to do?
When it takes an s and i and a g
and an n, e, d to spell erde
There's nothing remains for a fellow to do
But to go commit sloux-eye-sighed!"

Mr. Stanley, a man of the world, was sent by a great newspaper to find Livingstone, the missionary, who was supposed to be lost in the heart of the Dark Continent. He at length found him, but Livingstone would not give up his work and return with his would-be benefactor. Stanley remained with him a few weeks, and he caught something from that missionary—caught something which transformed his character and led him to continue the work after Livingstone's death.

It seems too good to have Dr. B. D. G. back in Alabama, even as a supply, and we congratulate the members of Parker Memorial church, Andiston, on having had the pleasure of sitting under his preaching during October. If he ever leaves the Home Board we hope he will come back to Alabama for good.

Dr. G. C. Savage, of Nashville, Tenn., a member of the First Baptist church of that city and one of America's foremost oculists, was made President of the Tennessee Baptist Convention. Dr. Savage is one of the South's greatest laymen.

Bro. J. R. Wells reports a meeting he recently held at a country school house five miles from Jennings in which thirteen were received and baptized into an arm of the Statenville church.—Florida Baptist Witness.

"Ma," said the newspaper man's son, "I know why editors call themselves 'we.'"

"Why?"

"So's the man that doesn't like the article will think there are too many people for him to tackle."—Christian Work and Evangelist.

Bro. L. C. DeWitt, who moves from Monticello to Selma to serve some strong country churches, has done a good work in his old pastorate.

A weapon that comes down as still
As snowflakes fall upon the sod;
But executes a freeman's will,
As lightning does the will of God;
And from its force nor doors nor locks
Can shield you; 'tis the ballot-box.

—Pierpont.

The General Association of Virginia Baptists will meet at the Court Street Baptist church, in Portsmouth, Va., on Friday, November 19, at 7:30 p. m.

Dr. J. L. White, of Greensboro, is to assist Pastor A. J. Moncrief, of the Raleigh Tabernacle, in a meeting which is to begin November 1.—Baptist Recorder.

O that estates, degrees, and offices
Were not derived corruptly, and that clear honor
Were purchased by the merit of the wearer!

—Shakespeare.

Dr. A. J. Barton, of Texas, and Dr. A. J. Fawcett, of Arkansas, are engaged in a war of words in the Baptist Advance, of Little Rock, as to the necessity of "A Southern Baptist Convention."—Baptist Banner.

The preacher at a recent associational meeting quoted from another this striking sentence: "Evangelize or fossilize; preach or perish," and added: "Be a missionary, church or become a missionary field."

Editor J. F. Norris, of the Baptist Standard, accepts the call to First church, Fort Worth. He will also continue his editorial work on the Standard till his successor can be secured.—Western Evangel. We will miss him from the editorial fraternity.

Bishop Fitzgerald is authority for this stanza of a hymn which the colored people were singing once in a meeting which he attended—singing with much unction, as may well be fancied:

Don't bodder me now!
Don't bodder me never!
For I hope to do nothin' forever and ever.

—Christian Advocate.

The Texas Baptist Standard, which some years ago reduced its price to ten cents a month, \$1.20 a year, has wisely announced that it will raise its price on the 16th of October. The editor says: "The price ought never to have been reduced." Trouble followed this reduction, and now the brethren are wise in putting their paper at its value.—Christian Index.

Slowly the Bible of the race is writ,
Besides on paper leaves and leaves of stone;
Each age, each kindred adds a verse to it,
Texts of despair or hope, of joy or moan.
While swings the sea, while mists the mountains
shroud,
While thunder's surges burst on cliff or cloud,
Still at the prophet's feet the nations sit."

When Henry Ward Beecher was asked to become a candidate for Congress, his reply well voiced the sentiment of a true ministry when he said: "If the angel Gabriel should propose an exchange of labor with me, I should answer him in the words of Nehemiah, 'I am doing a great work, and cannot come down.'"

BROTHER CRUMPTON WRITES:

"IF THE AMENDMENT IS LOST THE PREACHERS WILL BE TO BLAME. THEY ARE ALMOST TO A MAN IN FAVOR OF THE AMENDMENT, BUT THEY ARE NOT ON FIRE LIKE THEY OUGHT TO BE. THEY BELIEVE IT WILL CARRY SOME HOW. MANY ARE IDLE, LOOKING ON WITH INTEREST, BUT DOING NOTHING. THE ENEMY ARE ALERT AND ACTIVE. THE PREACHERS HOLD THE KEY TO THE SITUATION."
W. B. C."

MR. COLQUITT AND THE BAPTISTS—By J. B. GAMBRELL

In a recent speech, delivered by Mr. O. B. Colquitt to the Germans, he uses the Baptist denomination in aid of his barroom proclivities. In that address he says:

"But there are some who would take away from you the responsibility for your personal conduct and confer its regulations upon the State. The right of local self-government, which was guaranteed to the Germans who first settled in Pennsylvania, is and always has been one of the foundation principles of democracy. It is firmly imbedded in our constitution, though some would like to change it in one particular and substitute 'prohibition' for 'local option.' But local self-government was one of the most cherished rights, even of the early colonists. It was the one essential protection against tyranny and despotism. Every man persecuted for conscience sake felt the need of its protecting principle. Roger Williams, one of the greatest and best men, established firmly as a rule, in civil things, in his colony this great principle. It is also firmly established for the government of the Baptist church, of which Roger Williams is the reputed founder in America. This great religious organization is one of the completest establishments of the principle of local self-government to be found anywhere. Each congregation or church is separate and independent of any other and governs itself and regulates its own internal affairs without interference from any superior body. In the regulation of its affairs in each Baptist congregation is embodied the principles of pure democracy in the exercise of their church government. This was the principle in the constitution for the government of Roger Williams' colony or town of Providence, though the latter was to control 'only civil things,' whereas, the former uses the same principle in its ecclesiastical government. Our State constitution does now and should continue to apply the principles of local self-control in matters affecting the rights of the people of the counties of the State and of the precincts and districts in the counties. The system is akin to the principle of government of the Baptist church in this respect, and this denomination is one of the greatest religious orders in the world. Each congregation forms a complete government in itself, and yet is a member of a great family of churches. It has the right to settle all policies for itself and no other congregation is entitled to interfere. What a grand and glorious example and type of local self-government do we find in this illustration. When passion and prejudice and war split other denominations in twain, this one stood undisturbed by divisions, because each church was separate and independent in its own government. The necessity for this freedom came from the need of liberty of thought and the freedom of conscience unhampered by the force of power antagonistic to its free exercises."

Of course, it is pleasing to the Baptists to be held up as models of enlightened freedom, but it is not equally pleasing for the principles of democracy, imbedded in Baptist church government, to be used in the interest of barrooms, especially when those principles are entirely perverted in the use.

Mr. Colquitt makes the usual mistake concerning Baptists in talking of the "Baptist church." There is not any "Baptist church" in the sense in which he uses the term. There are some four, five or six thousand Baptist churches in Texas, little, big and all sorts. There are other minor discrepancies in Mr. Colquitt's allusions to the Baptists, which any well informed person will readily detect, but I pass them.

It is just at the point where Mr. Colquitt applies Baptist church government to his contentions that he makes a bad slip. According to his contention, each community may enact for itself a prohibition law, or it may set up saloons for itself; that is to say, each local community touching the question he is most concerned with, makes its own law. By vote, the saloon may be made lawful, and by another vote the saloon may be made an outlaw. No such principle as that inheres in Baptist church polity. Baptist churches have no law-making power whatever. Their one law-maker is Jesus Christ. Their law book is the New Testament, and they cannot change that law book. It is just at this point Mr.

Colquitt does violence to the principles governing Baptist churches, and that violence he commits in the interest of barrooms.

For the enlightenment of Mr. Colquitt and others, his German friends and mine, I take this opportunity to state that the functions of Baptist churches are purely executive, not law-making at all. They can neither make nor change laws. The fact that they stand together so well should be attributed to the fact that Mr. Colquitt evades or never saw—allegiance to one head, Jesus Christ, and one law book, the New Testament. The fact that the Baptist denomination did not draw lines during the war is attributed solely to the fact that a Baptist is not one by reason of nationality, nor section, nor race, nor color. A Baptist is a Baptist because he accepts the supreme authority of Jesus Christ as his Lord and Savior, and the New Testament as the law governing all churches. He is not one thing in one place and another in another place. He does not find different laws in different communities or churches.

The things that Baptist churches can severally do, each for itself and according to its own circumstances and desires, are building meeting houses, directing their own work, calling their own pastors, disciplining their own members and so on; but, never for a moment can a Baptist church choose whether it will obey a law or presume to make a law.

This is an excellent model, rightly applied, for all of the communities of Texas. Let us have one law touching gambling, stealing and other evils, and then let every community in the State enforce that law as Baptist churches enforce the law of Christ.

Let us make a parallelism between Baptist churches and civil government. In the Kingdom of Jesus Christ. He is the law-maker. All sovereignty adheres in him, not in churches. In Texas the sovereignty is in the State, not in counties, not in precincts. Mr. Colquitt was on a hot trail, but he forsook the track. If he would follow it out, it would lead him to a great truth, which needs now to be especially enforced, i. e., that sovereignty is in the State, and not in the counties and not in the precincts; and, as Jesus Christ did not delegate His sovereignty to any church, the State cannot of right delegate its sovereignty to any community in matters pertaining to the rights of citizenship.

If the sale of liquor is a right, then the State ought to allow every man to sell it. If it is not, the State ought not to allow it to be sold at all. Possibly Mr. Colquitt may not have read up on the question, but I will here state that all the courts, from the Supreme Court of the United States down, have declared that the sale of liquor is not a right.

Our very earnest saloon advocate is as far off on the principle of government as he is on the government of Baptist churches. He lays this down as the right doctrine of government, and the doctrine established in this county. "Every man is free to do that which he wills, provided he infringes not the equal freedom of any other man." That is not now and never has been a principle of any government, because it leads absolutely to no government at all. As a formula of government, it destroys government. The old pirates willed to take all property they could get their hands on, and they allowed that anybody else might do the same thing. They held there were no rights in property they must respect, but whoever could take it, might do so. There are plenty of men today in Texas who desire to get all the money they can without working, and they are willing for everybody else to do the same thing. Every gambler and thief in the land will accept Mr. Colquitt's doctrine, i. e., they will let others gamble and steal. This is not a formula of government, but a formula of anarchy. Mr. Jefferson, in his first inaugural, laid down the true doctrine of government, when he declared that men might have the largest liberty not inconsistent with the welfare of others. Every man's personal liberty is limited by the welfare of the country, and the community is bound not to license immorality.

It is not very remarkable that Mr. Colquitt in his effort to set up the doctrine that barrooms have a natural right to exist, even contrary to all courts of

the country, should find it necessary to find new doctrines for churches and states.

But we must remember that he was talking to Germans, and he is a candidate for Governor and the German's vote. This affords an opportunity for saying some things that need to be said in the present state of things. I, personally, have no prejudice against Germans, Swedes, Bohemians, Mexicans or others. I have often said the German Empire is one of the strongest and best of any civil community in the world. I recognize the value of Germans, and others, who come to America, but it would be as extravagant, as it would be false, to maintain that any one of the old world models produced the liberties which Americans enjoy. The German government is not a type of the liberal government the American people are working out their destiny in. The old world Italians are not models for the new world Italians to follow in government. When our German fellow-citizens come to America, it is to be supposed that they came to be citizens under the laws of this country, and to make such adjustments as will cause them to fit into American ideals; and what I say of the Germans, I would say of the French, of which nation I am; of the Irish, the English and all the rest. When the new-comers reach this land, they find a free government, and under that government, sovereignty is based in the general government, and, within limitations, in the State government. If Mr. Colquitt wants to say the patriotic good word, he will say to the Germans and to all others, that it is the highest test of citizenship to use the franchise freely, but when the majority, under State sovereignty, determine a proposition, then it becomes a duty of every one to submit. He would not stir up rebellion against the laws of the State. He would not tell one section of our people that they are of such consequence that American ideals ought to be changed to suit them. And, I will say, that, according to my thinking, Mr. Colquitt shows himself not a German to be despised. He would not wish to foist on the State European ideals of government, rather than American. I am perfectly willing to live on terms of equality with my German neighbors, my Irish neighbors, my Italian neighbors, but I am not willing that any of them shall dictate European policies in free America. And I do not forget the broad distinction between liberty and license. Mr. Jefferson marked the limits in a special message to Congress in which he urged "prohibition" in a locality in the interest of the peace and order of the community. The message was democratic then and is now; though some men today believe the only enlightened people are such as stand for barrooms.—Baptist Standard.

Our government in 1908 received in internal revenue on intoxicating liquors seventeen millions less than it received the year before, and forty-one million gallons less of distilled spirits were consumed. Hand this information out to the fellow who says more whiskey is being consumed than ever before.

The Baltimore and Ohio Railroad Company will employ no person charged with the direction or operation of trains who uses intoxicants on or off duty. Most other roads permit no use of intoxicating liquors by employes while on duty. On the Northwestern railroad last New Year's eve twenty-five thousand employes signed a temperance pledge, the movement originating with themselves. The pledge was sent to the president of the road. And yet it seems strange that here in Alabama so many railroad attorneys are lined up against the amendment. Politics planning to push out prohibition.

The Chicago Tribune says: "The eight thousand saloons of Chicago contribute seventy-five per cent of the criminals, and cost the city five million one hundred and twenty-five thousand dollars for the care of the saloon product." And yet the politicians, urged on by some large business interests, say that unless we have saloons our cities will not prosper. If it takes crime to make big cities it would be better to have smaller ones with happy, contented, Christian citizens.

AMMUNITION FOR USE ON THE FIRING LINE

The Late Robert Ingersoll on the Rum Demon.

A friend sends us a speech made by Col. Robert G. Ingersoll to a jury in a case involving the manufacture of alcohol, and at his request we publish it below:

"I am aware that there is a prejudice against any man engaged in the manufacture of alcohol. I believe that from the time it issues from the coiled and poisonous worm (in the distillery) until it empties into the hell of death, it demoralizes everybody that touches it from its source to where it ends. I do not believe I can contemplate the subject without becoming prejudiced to the liquor cause. All we have to do, gentlemen, is to think of the wrecks on either bank of this stream of death, of the suicides, of the insanity, of the destitution, of the little children tugging at the weary and faded breast of weeping and despairing mothers, asking for bread; of the talented men of genius it has wrecked; the men struggling with imaginary serpents produced by this devilish thing; and when you think of the jails, the almshouses, of the asylums, of the prisons, of the scaffolds, upon either bank, I do not wonder that every thoughtful man is prejudiced against this damnable stuff called alcohol. Intemperance cuts down youth in its vigor, manhood in its strength, and old age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural action, erases conjugal love, blows out filial attachment, blasts parental affection, and brings down mourning age in sorrow to the grave. It produces weakness, not strength; death, not life. It makes wives widows, children orphans, parents childless, and all of them beggars and paupers. It feeds rheumatism, invites disease, imparts pestilence, and embraces consumption. It covers the land with idleness, misery and crime. It fills your jails, supplies your almshouses, and demands your asylums. It engenders controversies, fosters quarrels, and cherishes riots. It crowds your penitentiaries, and furnishes victims to your scaffolds. It is the life-blood of the gambler, the prop of the highwayman, and the support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates obligations, reverences fraud, and harbors infamy. It defames benevolence, hates love, scorns virtue, and slanders innocence. It incites the father to beat his helpless offspring, helps the husband to massacre his wife, and the child to grind the patricidal axe. It burns up men and consumes women, detests life, curses God, denies heaven. It suborns witnesses, nurses perjury, decries the jury box, and stains the judicial ermine. It degrades the citizen, debases the legislator, dishonors the statesman, and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness, and with the malevolence of a fiend, it calmly surveys its frightful desolation, and unsatisfied with its havoc, it poisons felicity, and wipes out national honor; then curses the world and laughs at its ruin. It does all that and more. It murders the soul; it is the sum of villainies, the father of abominations, the mother of all shame. It is God's worst enemy, and the devil's best friend.—Alabama Times.

From High Authority.

Judge Alton G. Dayton, of the Federal Court, while on the bench, declared the liquor business and dishonesty are inseparable, and asserted 75 per cent of the crimes arise from the saloon. He said: "I have said it and I again proclaim it, that no man can be engaged in the sale of liquor and be honest. He will take the last dollar of a drunken man, kick him out and send him on to a drunkard's grave. They study dishonesty, and come into court and perjure themselves to avoid punishment. We don't license any man to rob, steal or murder, but you can take the licensed saloons generally of the country and the murders committed under the sale of liquor will average one murder for every saloon in the country."

Do you want the saloon man back in your town selling whiskey? If so, you may open the way for him by voting against the amendment.

The Amendment Catechism

If the amendment placing prohibition in the Constitution of Alabama is defeated, what will be the next step of the liquor interests?

To open a fight for control of the next Legislature.

How long will they wait to open the fight?

Not an unnecessary minute.

How long will the fight last?

Until the Legislature of 1911 is elected.

Will it end then?

Not if they fail to secure control of the law-making body.

What would they do next?

Open a fight for the control of the Legislature of 1915.

Why would the defeat of the amendment mean the opening of such a prolonged battle?

Because it would encourage the liquor people to believe that they could again secure an entrance into Alabama, and they would very naturally seek to follow up the advantage.

What would the effect of such a fight be upon the business interests of the State?

Demoralizing.

Why?

Because the whole State would be torn by a campaign of great bitterness and the attention of the people would be centered upon politics rather than upon gainful occupations.

And what would the effect be?

To retard the growth of the State at a time when a new wave of prosperity is sweeping the country and when conditions, barring politics, are most favorable for rapid advancement along industrial and business lines.

How is Alabama to escape this long and demoralizing campaign?

By adopting the constitutional amendment.

Why would the adoption of the amendment prevent such a fight?

Because it would show the liquor interests that the people of the State favor prohibition and that the so-called "reaction" upon which they base their hope of success is a purely imaginary thing.

Then if the amendment were adopted the liquor interests would not launch a fight for control of the Legislature of 1911?

No. They would realize that the same people who voted for the amendment would vote for lawmakers who favored upholding it and they would not waste the time and money necessary to make such a fight when it was manifestly hopeless.

Political peace in Alabama, then, depends upon the adoption of the amendment?

It most assuredly does. Defeat the amendment and one of the bitterest fights in the history of the State will follow. Carry the amendment and there will be political peace. This is the situation in a nutshell.—Birmingham News.

One newspaper says that a repeal of all the acts of the present Legislature "rests in the hands of any succeeding Legislature," and that "standing by itself the proposed amendment would simply be an academic expression on the subject," and "would be as harmless and ineffective as a last year's bird's nest." Everybody knows that the traffic believes constitutional prohibition will hurt it seriously. If this is not so its tremendous outlay of men, money and time to defeat the amendment would be inexplicable. Unless they are convinced that the adoption of this amendment will greatly damage their cause, then why fight it so bitterly? Are they spending thousands to defeat a measure which they think, if adopted, will do them no harm? The folly of such a thought is plainly evident to the man that thinks.—Birmingham News.

"Out of three thousand natives employed in the Premier Mine in the Transvaal, it now develops, according to testimony given before the Transvaal Liquor Commission, that all but 171 recently voted for the prohibition of the sale of liquor in that section," declares William Hoskim, member of the legislative assembly.

Social Necessity of the Saloon.

(By James M. Buckley, D. D., Editor New York Christian Advocate.)

Are saloons, brilliantly lighted, furnished with seats to which all are admitted free, selling ardent spirits and other intoxicants by the glass, filled with temptations of every kind to young and old, to drink though they give free society, furnish convenient places for meeting, furnish warmth and light and free seats, so evil in their effects that it would be better not to have the social necessity met than to meet it in that way? *

The fatal defect of the saloon, as a means of gratifying the social instinct, is that it depraves the tastes of its habitués, so that they prefer bad society to good. The saloon is an insuperable obstacle to the growth of good society.

The saloon not only demoralizes the social instinct as respects casual meetings, but the social instinct as normally developed in the family. No frequenter of the saloon loves his home, if he has one. The habitual frequenter of the saloon rarely desires a home, or is possessed of the qualifications to make one happy.

The saloon, therefore, should never be spoken of pityingly or patronizingly. Its existence is a disgrace to the American people, and whoever assumes or implies that it is other than evil, and that continually, whatever his inward feelings toward it, strengthens it.

It is said that many men who voted for prohibition two years ago will vote against constitutional prohibition because in the larger cities the law was so flagrantly violated; that in a large measure these communities were subjected to the annoyance of the traffic without the revenue, and if it is to be so under constitutional prohibition, it were best to have the licensed saloon. In answer to this it is submitted that such violations of the law were confined almost exclusively to the larger cities, where it may always be anticipated complete enforcement will be most difficult, and where the club system when permitted rendered violation easy and detection hard. In the smaller centers of population and in the rural districts the law was carefully observed.—Birmingham News.

The daily press correspondents appear to have a standing "assignment" to report every instance where an alleged prohibition city raises its taxes or gets into financial difficulty. Why then should not these same scribes take equal pains to report similar facts from wide-open towns which go "broke" despite all their license fees. Rock Island, Ill., we are now informed, with a population of 27,000 and 103 saloons, has just added half a cent to its taxes with which to meet a startling deficit in the city treasury, and for want of public funds, the Danville Banner says, the garbage wagon service has been discontinued, and as a result an increase in the number of typhoid fever cases is reported.

Over half the adult population of Denmark have signed a petition to the Danish Parliament in favor of the enactment of a law giving the privilege of local veto to every section of the country. This movement was conducted under the auspices of the Danish Good Templars, and the petition signatures to date number 446,000.

Prince Henry of Germany has just sanctioned the establishment of Good Templary in the imperial navy, and the first lodge was instituted at Kiel with nearly a hundred charter members.

The Medical Society of Servia in its last general meeting addressed a petition to the Minister of the Interior, asking for a permanent commission to study the question of alcoholism and the means of wiping out the curse in Servia.

Some daily papers still betray in their news columns very hot prejudice against prohibition and the temperance movement.

EDITORIAL

LAYMEN'S MISSIONARY MOVEMENT.

A national missionary campaign for the United States has been undertaken by the Laymen's Missionary Movement. The campaign involves the holding of men's conventions in seventy-five of the leading cities of the country, the series beginning in Buffalo, N. Y., October 16-19, and culminating in a National Missionary Congress in Chicago, May 3-6, 1910.

The Laymen's Missionary Movement began in a special service of prayer called by a small committee of laymen for November 15, 1906, on the occasion of the centennial anniversary of the Haystack Prayer Meeting. Whatever has been done thus far in extending the movement over the continent of North America, and through deputations to England, Scotland and other parts of the world, has been done in reverent dependence upon God in prayer. In the national campaign inaugurated for the purpose of securing the concerted effort of the men of all churches in an aggressive movement for the evangelization of the world, everything depends on united prayer and service.

It is asked that Sunday, November 14, the eve of the third anniversary of the movement, be observed as a special day of prayer for the whole campaign. This call is addressed to the churches of this country, to the missionaries in all fields, and to Christian people throughout the world.

Prayer is always the primary condition of obtaining spiritual results. The present widespread missionary awakening is the fruit of prayer. "Therefore pray," was the one specific direction given by our Lord to His disciples in view of the white harvest fields and the lack of laborers. The greatest evidence of answered prayer in the history of the church have been in connection with aggressive efforts to carry out the Great Commission.

FIGHTING PROHIBITION.

Realizing that the saloon is doomed, the allied liquor forces are fighting for their lives and doing everything in their power to create a spirit of distrust against every form of temperance agitation in Alabama. This feeling of alarm has concentrated into various movements to neutralize the efforts of the Anti-Saloon League, the W. C. T. U. and the ministry. Already men prominent in the civic life of the State are lining up against the amendment and asking for a division of time with those who will canvass the State in its favor. A campaign will soon be on that will stir the State from one end to the other, and it behooves every one who hopes to see the amendment added to the constitution to begin to work and pray for it. Its enemies are sowing down the State with literature which, unless answered, will confuse many of our best people. They have much money, much brains, much political shrewdness, but we have God and right on our side.

THE UNION OF CHURCH AND STATE.

It is sometimes quite hard to keep a straight face when we hear or read about the danger of the union of church and state in Alabama. It is a reflection on the good sense of any Baptist to have this outworn cry revived and flung at him from the street corner, the stump and the sanctums. The separation of church and state, which is now so completely a commonplace of constitutional law for us Americans, blinds many to its historical significance, and to the great fact that the Baptists of America had so much to do in making it a blessed reality; so much, in fact, that, despite the danger signals erected at every cross-road by politicians warning us that we are about to surrender the principles for which our fathers fought, bled and died, and once more bind church and state, we can afford to laugh at them and go on to the polls and vote for the amendment, knowing full well that in doing so we are merely separating the saloon and the state.

We are hearing on all sides that if the amendment passes it will hurt business. Yes, it will hurt the business of the brewer, the distiller, the gambler and the harlot, but every legitimate business will be benefited. Its passage will contribute not only to the moral, but the material interest of our great State.

NO NEW THING TO CHANGE CONSTITUTIONS.

Because so many are trying to make a fetish out of the constitution, and are holding their hands in holy horror because an amendment is to be submitted to the people, we have taken the pains to investigate, and thereby show from the records, that both the Federal and State constitutions have not heretofore been so inviolable, but that on the contrary the Federal constitution has its fifteenth amendment, and no doubt will be further amended. There is, in most States, provision for a general revision of the constitution by a convention called for that purpose, and in some, the question of holding such a convention is regularly submitted to the people at stated times, the delegates to be elected by the people. New constitutions, such as those of Alabama, Louisiana, together with some of those of the Western States, evidently seek to embody all the broad notions of what a present majority thinks the law ought to be into the organic law of the State. Why is it such a revolutionary thing, this so-called "legislation by the people?"

The great majority of the States have not only rewritten their constitutions from time to time, but have added numerous amendments, and Alabama has done it a number of times. All this hue and cry about fanatical legislation is intended merely to throw dust in the eyes of the voters. A man may be perfectly "safe and sane" and vote for the amendment; in fact, we believe it to be the duty of every good citizen, every good church member, and every good Christian to work, pray and vote for the amendment.

A great many are saying that we cannot keep the skilled laborers in our mines and factories if the amendment is passed, because they will not live where they cannot get whiskey and will leave the State. We do not believe any such thing, and if we did we would still favor its passage. It would lower the moral tone of our people to retain trained workers we prefer to get along a while longer with unskilled labor. But we believe that those who are scattering the above ideas about the skilled workers are doing them an incalculable injury, and that when the question is left to them they will be found fighting for the amendment, even in spite of any attempted coercion on the part of those who are appearing either as employers or champions.

Do not lose sight of this fact. Every enemy of prohibition will be lined up against the amendment. Influences of extraordinary potency will bring to the polls every opponent of the amendment. Pressure will be applied to the hesitating voter, while those who sit on the fence will be shaken off on the side of self-interest. It will be a part of the game to confuse the minds of prohibitionists with all kinds of irrelevant issues, and to fill the camp of the neutrals with backsliding prohibition sympathizers. It is a time for sitting up with the "weak brother."

This is no time to play politics. We must concentrate our forces to meet the undivided attack of the liquorites. We now have a rare opportunity to put the enemy to flight. The game demands "team play." This is no time for spectacular and individual plays.

The people expect the preachers to arouse a moral enthusiasm for temperance which will cause them to forget self-interest and make them fight for what is right in the face of all opposition from within and without. This is truly a preachers' fight, even if it does give the politicians pain.

Abraham Lincoln was not only a total abstainer, but in later years a believer in and champion of prohibition, and the further fact that on the very day of his assassination he declared to a personal friend that "the next great question after reconstruction will be the overthrow of the liquor traffic" shows his far-sightedness.

THE SALOON IS A VAMPIRE.

There are men in Alabama who are willing to return to open saloons, and yet whose names are on church rolls. Men who for the sake of revenue are willing to license them and let them open under attractive conditions, surrounded by luxury, art and comfort. Attractive resorts, with frescoed and mirrored walls, flashing glass ornaments, colored liquids, pungent odors, seductive music, all arranged to stir the senses, and create thirst, and stimulate the senses. All this, well knowing that the saloon has become a terrible drawing magnet for a number of weak, defective persons, whose mental and physical health it breaks up and destroys. Sad enough that any one stands for the misnamed high-class saloon, but for revenue men will license the low-down doggery with all of its misery and squalor, the club of the bum and the hang-out for the thug. The saloon has no right to exist. It is a constant menace to law and order and should be wiped from the face of the earth. If you believe this, then vote for the amendment.

PAIN.

The spur which drives the race along its ordered path of progress.—Dr. John Watson.

The longest line of human sympathy—the line by which the heart can travel farther than by any other route.—Dr. G. Matheson.

Simple pain is a state of purification; trouble a state of punishment. Pain, if we are not unfaithful, is sweet and tranquil, from the acquiescence of the soul in the will of God. Trouble is the rebellion of the heart against Him, and an opposition of the will to itself.—Fenelon.

The only protest in the human constitution against something which is wrong; the one Protestant movement in the body politic of man's organism, the only thing which raises its voice against existing abuses. It is a signal—in the moral world the only signal—indicating danger on the line. It is the declaration that our health is bad, or, at the least, that it is getting bad.—Dr. G. Matheson.

The close affiliation between the saloon and the social evil is notorious. It was acknowledged by President Julius Liedman, of the United Brewers Association, in his address at its annual convention held in Milwaukee June 9 and 10, 1908. In the report of that address published in the Brewers' Journal of New York, July 1, 1908, on page 396, President Liedman is quoted as saying: "The abuse of the saloon is marked by disorderly and disreputable practices, which are not incidental to the business. We agree with all decent men upon this point, that the saloon should not be used to foster the social evil, and should be utterly divorced from it."

The politicians are uttering a great howl about the state having to spend money to hold a special election in the interest of prohibition, but we have heard few growls from them when the United States had to spend about half a million dollars for the extra session of congress, called to revise the tariff, yet such is the estimated expense of the special session. The chief item of expenditure, \$201,000, was for mileage, and extra pay to the capitol employes amounted to \$150,000. Congress did not "revise" much, but, the legislature having given us a chance to "amend," we believe the amendment will not be a farce.

General Booth's representatives are negotiating with the Canadian Pacific railway for the purchase of a large tract of land in Alberta for the establishment of a Salvation Army colony.

The annual drink bill of the United States is about two billions; while its school bill is only two hundred and fifty millions. Time to study more and drink less.

Mr. Charles R. Crane, the new minister to China, was summoned back to Washington from San Francisco just as he was about to sail to receive further instructions.

THE ALABAMA BAPTIST

AN ENLISTED SOLDIER.

The immortal Shakespeare has said, "All the world's a stage; its men and women mere players." I would not presume to dispute the illustrious poet, for we are all in one sense of the word actors in this world, but there is a higher, grander application. Listen. The world today is a great battle-field, its men and women enlisted soldiers. Are you on the right side, or have you listened to the plausible voice of the evil one, as he talks against the Constitutional Amendment?

Every true Christian is fighting earnestly, engaged in a desperate conflict all over this fair State of ours, as they do battle in this prohibition fight, which is the crisis. The real question is, Shall we have whiskey or not? It will soon be determined. Every idle, do-nothing Christian, who refuses to put on the whole armor of God and fight for the right issue of this question, is a deserter and a traitor to the cause of Christ, our great commander. This is strong language, I know, but it is the literal truth, for they have deserted the great army of Christians, and joined forces with the evil one, who is fighting just as desperately for the souls of our noble boys, aye, and for the souls of our fair girls, too, for sad to relate, many girls form the drink habit, and become intoxicated and go astray.

Every true Christian is fighting earnestly, engaged forces of good and evil been drawn up so desperately in battle array. The evil one has his forces well organized and in good working order, as the tremendous opposition to the Constitutional Amendment will testify. The Christian army never was better equipped than now for the great conflict, and with Christ, the great commander, we who are fighting under His blood-stained banner will drive the enemy off the field and shout the victory all over fair Alabama's hills and valleys, if the Christian men and women do their duty; the men with their votes, the women with their prayers and influence.

There are many divisions of this Christian army, but one commander-in-chief, even the Lord Christ, and He only issues the marching orders to His generals. He has received the command to go forward and fight the whiskey traffic—whiskey, which deals death and destruction to the souls of men.

Every Christian denomination, every convention and association, every organization of Christians, working to save the souls of men, is one division of Christ's army, and its leaders are His generals and captains, to whom He issues His daily orders. Even so is every church a little squad, its pastor the captain to lead them on to victory. Every member is an enlisted soldier, and has a place to stand, a post to guard, lest the enemy get inside the breastworks.

Shall we be faithful and true to the vows we assumed that day we felt sure that God, for Christ's sake, had pardoned our sins; or shall we be false to the trust our Savior has committed to us? Which shall it be whiskey or no whiskey? Oh, pray earnestly, sisters, that we be not defeated, for the crisis is near at hand.

Oh, Christian soldiers everywhere, do not desert the ranks; stand guard! "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God." And you have the whole armor of the Christian soldier, furnished every one, free of charge, by that perfect commander, our Lord.

Having done all to stand, lifting aloft your precious banner, proudly displaying your colors, thereby showing on which side you are fighting, oh, Christian soldier, be more earnest, more true and faithful to the trust committed to your charge, to the great commission delivered to you by your crucified, but now a risen, Lord, and in His own appointed time we can proclaim the victory, for we know—

Not to the strong is the battle,
Not to the swift is the race,
But to the true and the faithful
Victory is promised through grace.

MRS. W. D. HARDY.

Tyler, Ala.

IN MEMORY OF REV. B. H. CRUMPTON.

"Concerning the dead say nothing but good" is an ancient maxim often invoked to cover up the frailties of our deceased friends and loved ones. The subject of this memorial does not need the application of this maxim to minimize his defects or magnify his virtues. Born at a time when the south was at the zenith of her glory, of patrician ancestry, he was by nature a gentleman.

Added to this were the cultivated graces of a refined home, a liberal education and a high born character. Descended from Christian parents and nurtured in the lap of piety, he gave his heart and life to God at an early age, and began to preach before attaining his majority. This he continued so long as he was able to stand, despite the fact that for the last ten years he was in feeble health, and urged by relatives and friends to rest and recuperate his failing strength.

As a man he was gentle and courteous in manner, steadfast and honest in purpose, strong in his convictions of duty and right, alert in mind and prompt in action. These qualities made him a useful and valuable citizen, and one who was always alive to the best moral, intellectual and material interests of every community in which he lived and of the state at large.

As a friend he opened wide the door of his heart to those he esteemed as friends, and delighted to tell them of his confidence and love. He fully exemplified that scripture, "A man that hath friends must show himself friendly." He loved the good he found in people and was charitable toward their faults, believing this the best way to develop that which is noblest in humanity. He was perfectly candid, sincere and honest in his dealings and had the unbounded confidence of all who had business transactions with him. He preferred to suffer injustice and loss rather than to have the semblance of injuring others.

As a preacher he was sound in doctrine and held tenaciously to all the fundamental tenets of his denomination, yet he was respectful and courteous to all who differed with him and loved the Christ-like spirit in all believers. He had unwavering faith in the scriptures, and God's overruling providence in the affairs of men. He was ardent in devotion and possessed a burning zeal for the advancement of Christ's kingdom.

He was gifted in prayer, forceful and eloquent in presenting the truth, simple and persuasive in manner. This made him effective as an evangelist and in the meridian of his life he was greatly in demand as a revivalist. Many of the churches in south Alabama were thus greatly edified and strengthened by his preaching and many grateful hearts in this section will bear willing testimony to this statement.

He was a true friend and helper of young preachers, many of whom he assisted in obtaining an education, giving freely of his own limited means for that purpose. He also aided other worthy young men and women in procuring an education, often times at great sacrifice to himself.

As husband and father he was deeply devoted to his family, and in turn he was greatly beloved not only as the natural but spiritual father and sweet companion and adviser of all its members.

In the early morning of Oct. 13th our dearest friend and brother was called from the scenes of his earthly labors to enter into his heavenly rest. On the afternoon of Oct. 14th his funeral services were held in the new Baptist church at Evergreen, in which there is a beautiful memorial window erected to him and three other pastors. The painting represents the "Parable of the Sowers" and above his name are the golden sheaves ready for the garner. In the soft glow and mellow light of that perfect October day the scene on that window never looked more beautiful and appropriate. He that had gone forth bearing precious seed had entered his father's kingdom with rejoicing, "bringing his sheaves with him."

He and his estimable wife, his family, kindred and

wide circle of friends were looking forward with joy to the celebration of his golden wedding on October 27th, but his Lord called him away to celebrate the golden jubilee of his ministry and receive "a crown of glory that fadeth not away." The writer was converted under his preaching, ordained a deacon by him and inspired and encouraged by him as my pastor in the beginning of my religious life. Our association thus became intimate and our attachment so strong that nothing ever marred our friendship or diminished our love.

Good by, dearest friend and brother,
"Until the shadows from this earth are cast,
Until he gathers in his sheaves at last,
Until the twilight gloom be over past—
Good night! Good night! Good night!

"Until made beautiful by Love Divine,
Thou, in the likeness of Thy Lord shalt shine,
And He shall bring that golden crown of thine—
Good night!

"Until we meet again before His throne,
Clothed in the spotless robe He gives His own,
Until we know even as we are known—
Good night!"

G. R. FARNHAM.

Evergreen, Ala., Oct. 29, 1909.

A GOOD MEETING.

We have recently had in the First Baptist church of Gadsden a most gracious and refreshing meeting in which forty new members were added to the church, 27 by baptism and 13 by letter. Our people have been greatly revived and are manifesting greater interest and pleasure in the Lord's service. There seems to be a decided quickening in our spiritual life. It has been a long time since I have enjoyed a meeting so much or had one the results of which have been so gratifying. From beginning to end it was a spiritual feast with nothing to mar its blessedness.

Rev. R. S. Gavin was our helper, and a helper indeed he proved to be. A strong, forceful, practical, attractive, spiritual preacher who speaks the truth in love. Bro. Gavin was with us for two weeks, beginning the first Sunday in October and remaining over the third Sunday. Everybody was delighted with him both as a man and a preacher. We were so pleased with his work that we made another engagement with him for a meeting next June. As pastor I have never labored with a brother that proved to be a more delightful fellow worker, and I shall long remember his fellowship in the furtherance of the gospel here. Bro. Gavin has no peculiar "methods," but relies upon the power of God unto salvation. The meeting here was altogether natural and easy in its movements and a delightful spiritual growth to the very close. I can unreservedly commend our brother to pastors who want really successful meetings with abiding results.

J. G. DICKINSON.

HELP THE ORPHANS.

Dear Brother:

The Baptist State Convention has adopted a schedule which divides the state into twelve districts, one for each month in the year.

Your county is included in the district that is to contribute for the orphanage this month. All collections from the churches in your county and other churches in the said district are to be taken for the orphanage this month.

My dear brother, will you see that this fact is brought before the church, Sunday school and all other organizations in your church and that a liberal offering is sent us during the month?

If your Sunday school has not already promised to send a collection monthly please have them make this pledge.

Our friends have never failed us in the past and we shall depend upon them in the future. These helpless ones must be fed, clothed and sent to school, and unless you help us it can not be done.

Address all communications and send all contributions to the Baptist orphanage, Evergreen, Ala.

Yours for the orphans,
S. O. Y. RAY, Financial Secretary.

THE CONVENIENT SEASON.

There is no such time as "the convenient season." We have many opportunities offered us and now is the accepted time.

In Hebrews, 3d chapter, 7 and 8 verse, we are taught, "Wherefore as the Holy Ghost saith, Today if ye will hear his voice. Harden not your hearts, as in the provocation, in the day of temptation in the wilderness."

And in II Cor., 2d verse, in telling us of Paul's faithfulness in the ministry he says: "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the day of salvation."

If we are intending to be shining lights for God's kingdom why do we delay? Are we waiting for some one else to come forward first? Oh, let us be among the leaders. Or are we waiting to have a so-called good time and be admired by worldly people a little longer? Oh, let us come forward, our children, our little sisters and brothers, our friends who love us, are eagerly watching us and following in our footsteps.

By staying out of God's beautiful path we are missing so many years of happiness and are keeping others back, too. And some day, after waiting for some convenient season, it may prove too late.

God wants us now. Let us join hands and work for the honor and glory of God's kingdom.

JESSIE MAY MORRIS.

Maplesville, Ala., Oct. 7, '09.

HOWARD COLLEGE ENVIED.

We were getting to the station, and my friend asked me whether my son was at the Howard, I having said he was at college, and upon my affirmative answer, he said: "You have a fine president in that college. I wish we could have gotten him at" "Yes," I said, "he embodies as nearly all the good qualities for a great president as any man I know. I want to say this in the Alabama Baptist and add that the faculty with which he is supported are a splendid counter part of the splendid president. Let all the Baptists wake up to the fact that they have a school second to none in the land, and send their son to the Howard, and soon we will have added such departments as are so much needed, and we will be in the front in numbers as well as in other respects. You can get more for your boy there of what you should really desire for him than you can by sending him to some other school than your own."

JOHN W. STEWART.

A GOOD MEETING.

We have enjoyed a great meeting in the western part of Calhoun county this year. I have three churches in the Calhoun County Association. Bro. C. W. Henson assisted me in two of my meetings and his sermons were so filled with the power of the gospel that they had wonderful effect upon the people that heard him. We had seven additions at Ten Island by baptism. Also seven at Ethelville by baptism. Both churches were greatly revived. Bro. Ira Harris assisted me in the meeting at Sulphur Springs. The church was greatly revived. We



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It's a lucky thing, 'tis said, to see the new moon over your right shoulder. It's lucky, too, to wear an opal. We offer finest Hungarian select Opals in stylish gold settings at prices below regular.

- Rings, 1, 2 or 3 stone \$3.00
- Scarf Pin, set with other stones or single 2.50
- Brooch, all Opals, or with Pearls, as low as 5.00
- Studs, set of three, \$2.50, \$3.00 3.50
- Opal is October's birthstone.
- Sterling Silver Birthday Spoon \$1.25

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New Giant 'Phone

Rings as Loud As You Wish



Andrae's New Giant Telephone has a special heavy generator made of imported steel. You can adjust this 'phone so it will call you from any part of the house.

It rings loud or soft, as you adjust it. You are always in communication with the city.

This 'phone is built storm-proof. While the wires work, this 'phone works.

Phone Test at a Kentucky Exchange
 Number of Andrae Giants in use - 110
 Repair jobs - None

Number of all other makes - 139
 Repair jobs on them - 148

NEW LOW PRICE

No other manufacturer can build a 'phone of this class for the low price of New Giant. Last year we had to charge much more for it. Our enormous factory output explains the special low price.

We will let you try this 'phone free for 30 days. Write today for interesting 'phone facts and booklet.

Julius Andrae & Sons Company
 Sycamore St., Milwaukee, Wis.

Tuberculosis Book

200 PAGE MEDICAL BOOK ON TUBERCULOSIS

FREE

This valuable medical book tells in plain, simple language how Tuberculosis can be cured in your own home. If you know of any one suffering from Tuberculosis, Catarrh, Bronchitis, Asthma or any throat or lung trouble, or are you yourself in the advanced stage of the disease and feel there is no hope, this book will show you how others have cured themselves after all remedies they had tried failed, and they believed their case hopeless.

Write at once to the Yonkerman Company, 3351 Water Street, Kalamazoo, Mich., and they will gladly send you the book by return mail free, and also a generous supply of the New Treatment, absolutely free, for they want every sufferer to have this wonderful remedy before it is too late. Don't wait—write today. It may mean the saving of your life.

PRESIDENT PECAN

NONE BETTER

SEE THE ROOTS SUCH TREES LIVE

Pecan Growing MADE EASY

By planting trees dug with entire Tap Root and well developed lateral roots. Few Nurseries sell such trees.

Made Profitable

By planting only genuine budded or grafted trees, of best quality and best producing varieties. Some of the biggest, thickest-shelled nuts don't bear. Beware of them.

Griffing's Trees are Models **ROOT and TOP**

Our Varieties are Best
 Gold Medal awarded our Pecans at Jamestown Exposition

Handsome Pecan Catalog Free

THE Griffing Bros. Co.
 Nurserymen
 Jacksonville, Florida

We also grow Orange on hardy roots, all kinds Fruit, and Ornamental Trees. Shrubbery.

ROSES

had six additions by baptism. I feel proud over the outlook for the Baptists in this part of Calhoun county. Yet while we are glad for what the Lord has done for us, we are made sad over the loss of one of our deacons at Ten Island church, Bro. J. R. Sisson, who was a great power for good in his community. He was faithful to his church, true to pastor and loyal to his God. I have seen congregations revived by his prayers. Bro. Sisson leaves a wife and five children, who have our heartfelt sympathy in their bereavement.

M. A. RAMSEY.
 Ohatchee, Ala.

TENNESSEE NOTES.

The recent session of the Tennessee Baptist State Convention held with the Edgefield Baptist church, Nashville, was great. The reports were all encouraging and speeches great.

Dr. R. M. Inlow, the new pastor at the First Baptist church, has the situation well in hand already. He is a lovely character and will be a great addition to the Baptist forces of the city and state.

I have recently held meetings resulting in many conversions and accessions. I am now in a meeting at Lebanon with Dr. J. M. Phillips. My last meeting was with E. S. Baldwin at Cowan and resulted in 27 conversions.

We are to have a great campaign church. He comes prepared to love us and will be a great addition to the association.

Fraternally yours,
 J. A. BELL.

In loving remembrance of Bell Jones Seabury, who died Sept. 20th 1903.

With a laugh and a song on our lip,
 We go forth in the morning of life,
 Sowing the seeds for the harvest,
 Never dreaming of sorrow or strife.

lifting and upbuilding of our lives and characters; and,

Whereas, By such interest he has shown us that he loves us, therefore, be it

Resolved, 1. That we, the young people of the Woodlawn Baptist church, take this means of expressing to him our grateful thanks for the effort he has put forth in our behalf.

2. That because of our love for him and what he has done for us, we deeply regret the separation; and that wherever he may go, he has the assurance that the young people of this church will ever bear in mind and heart the blessing he has been to us, and that we will cherish the memories of his association and will cultivate that love with which he loved us.

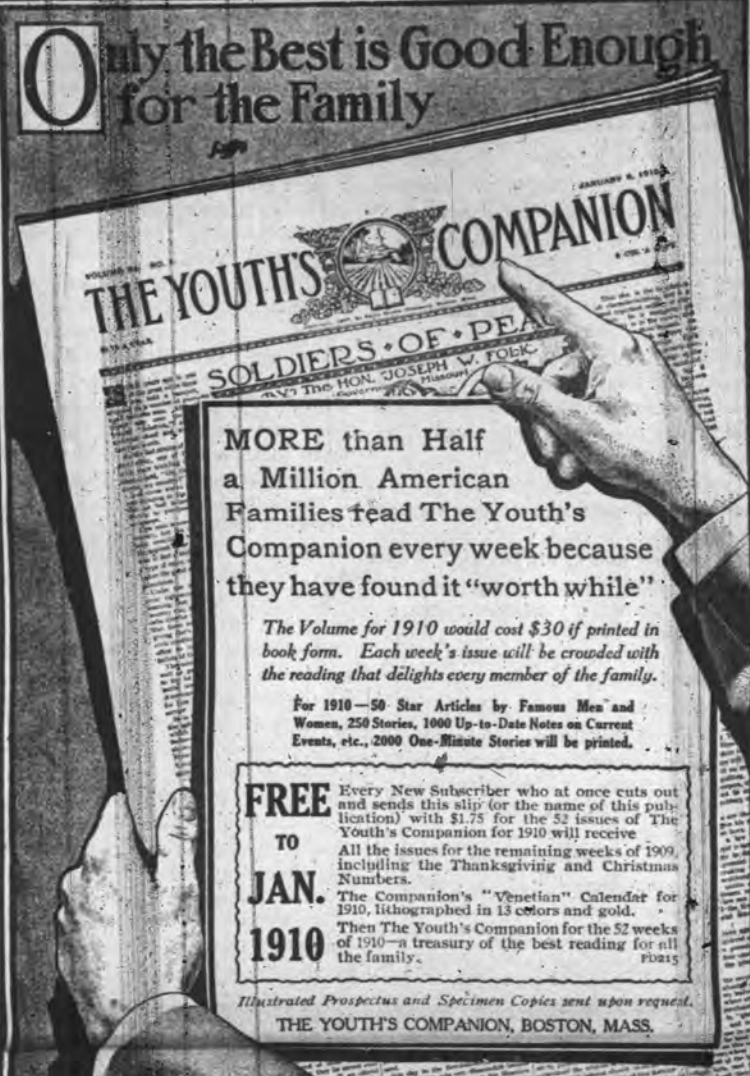
3. Be it further resolved, That our parting message to him be, "We love you. May God's richest blessings be yours and may success crown your efforts now and henceforth."

Adopted in body assembled this, 10th day of October, 1909.

JOS. E. ROBINSON,
 President.

MISS LUCILE MASSEY,
 Secretary.

Only the Best is Good Enough for the Family



MORE than Half a Million American Families read The Youth's Companion every week because they have found it "worth while"

The Volume for 1910 would cost \$30 if printed in book form. Each week's issue will be crowded with the reading that delights every member of the family.

For 1910—50 Star Articles by Famous Men and Women, 250 Stories, 1000 Up-to-Date Notes on Current Events, etc., 2000 One-Minute Stories will be printed.

FREE TO JAN. 1910

Every New Subscriber who at once cuts out and sends this slip (or the name of this publication) with \$1.75 for the 52 issues of The Youth's Companion for 1910 will receive All the issues for the remaining weeks of 1909, including the Thanksgiving and Christmas Numbers. The Companion's "Venetian" Calendar for 1910, lithographed in 13 colors and gold. Then The Youth's Companion for the 52 weeks of 1910—a treasury of the best reading for all the family.

Illustrated Prospectus and Specimen Copies sent upon request.

THE YOUTH'S COMPANION, BOSTON, MASS.

Sister Woman!

READ MY FREE OFFER

My Mission is to make sick women well, and I want to send you, your daughter, your sister, your mother, or any ailing friend a full fifty-cent box of Balm of Figs absolutely free. It is a remedy that cures woman's ailments, and I want to tell you all about it—just how to use it yourself right at home without the aid of a doctor—and the best of it is that it will not in the least interfere with your work or occupation. Balm of Figs is a remedy that has made many sick women well and weak women strong, and I can prove it—let me prove it to you. I will gladly do it, for I have never heard of anything that has so quickly and safely cured woman's ailments. No internal dosing necessary—it is a local treatment. Such has its credit some of the most extraordinary cures on record. Therefore, I want to present it in the hands of every woman suffering with any form of Leucorrhoea, Painful Periods, Ulceration, Inflammation, Uterine Displacements, Ovarian or Uterine Tumors or Growths, or any of the weaknesses so common to women.

This fifty-cent box of Balm of Figs will not cost you one cent

I will send it to you absolutely free, to prove to you its splendid qualities, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to prove my faith by sending out these fifty-cent boxes free. So, my reader, irrespective of your past experience, write to me at once—today—and I will send you the treatment entirely free by return mail, and if you so desire, undoubtedly I can refer you to some one near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the very best test of anything is a personal trial of it, and I know a fifty-cent box of Balm of Figs will convince you of its merit. Nothing is so convincing as the actual test of the article itself. Will you give Balm of Figs this test? Write to me today, and remember I will gladly send you a fifty-cent box of Balm of Figs for the asking. Address **MRS. HARRIET M. RICHARDS, Box 248D, Joliet, Illinois.**



FOUND AT LAST

A Cheap, harmless, pleasant and ABSOLUTE cure for the tobacco habit in all its forms. Price per Box, \$1.00.

ROSE DRUG CO., Birmingham, Ala.

DEWBERRY SCHOOL AGENCY. Established 1892.

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

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

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 Can Now Hear Whispers

I was deaf for 25 years. I can now hear a whisper with my artificial EAR DRUMS in my ears. You cannot see them. Medicated Ear Drum Pat. July 15, 1908

Hot Foot Them for they are perfectly comfortable. Write and I will tell you a true story—How I Got Deaf—and How I Made Myself Hear. Address **GEO. P. WAY**
 8 Adelaide St., Detroit, Mich.

Church Chime BELLS
 Memorial Bells a Specialty.

WONDERFUL ABSORBING POWER OF CHARCOAL

One Hundred Times Its Own Volume
in Gases Rapidly Absorbed by It.

As a reliable remedy for stomach gases and intestinal flatulence, charcoal is without a peer. More than a century ago a French physician discovered the marvelous absorbing powers possessed by charcoal, and he experimented with it very extensively until he finally ascertained that charcoal made from willow wood possessed far more powerful and valuable medicinal properties than that made from any other wood.

Charcoal is a black, shining, brittle, porous, inodorous substance, insoluble in water. It possesses to a wonderful degree the remarkable property of absorbing many times its own bulk in any and all gases, condensing and retaining them within itself. In addition to this, charcoal is a disinfectant and antiseptic, and is used with great advantage in all cases of stomach and intestinal derangement, constipation, diarrhoea, dysentery, cholera morbus and true cholera, and the toxins which these conditions bring about in the alimentary system, are completely destroyed by its use.

Dr. Belloc recommended it strongly in gastralgia, as it abates the pain, nausea and vomiting from the functionally diseased stomach; while as a remedy for obstinate constipation, Dr. Daniel speaks of it in the highest terms. It has the advantage over other laxatives of acting mildly, though efficiently, instead of drastically, or harmfully.

Until the exclusive process by which STUART'S CHARCOAL LOZENGES are made, was discovered, people who suffered from stomach troubles, flatulence and offensive breath were accustomed to use ordinary powdered charcoal, which is extremely disagreeable to the taste, and many persons after trying it once, could not be induced to resume using it.

Since the Stuart Company perfected their process of combining pure willow charcoal with sweet, palatable honey, all objections to the use of this powerful absorbent have been removed, and thousands of persons who were annoyed with stomach gases, bad breath, rumbling noises in the intestinal system, constipation, diarrhoea, liver torpor, etc., have voluntarily testified that not only do they find Stuart's Charcoal Lozenges extremely agreeable to the taste, and all that could be desired in that respect, but they also obtained complete relief from the above-mentioned diseases, after many other medicinal agents, previously tried, had failed completely.

If you are suffering from any of these annoying complaints, you cannot do better than to give this remedy a thorough trial, as relief from such troubles is absolutely assured. But be sure you get the genuine, as there are many imitations on the market, inferior in quality, and altogether worthless.

Secure a box from your druggist for 25c and send us your name and address for free sample package. Address, F. A. Stuart Company, 200 Stuart Building, Marshall, Michigan.

WOMAN'S MEETING AT THE TUSKEGEE ASSOCIATION.

The W. M. U. of the Tuskegee Baptist Association held its annual session in the Methodist church at Notasulga on October 12th. Many delegates were present.

The motto of the W. M. U., from Dan. 11:32, was used by Mrs. George S. Robinson as the subject for the devotional exercises.

A bright and cordial address of welcome was given by Miss Berta Arant, Mrs. Robinson responding. Reports from the different societies were next in order, and to quote Bro. Geo. F. Brewer, it was a case of "God bless the women. They are doing more to spread the gospel, according to their means, than the men."

The appointment of a nominating committee enlisted Mrs. J. P. Hunter, Mrs. T. O. Wright, Mrs. Waller and Mrs. F. T. Hudson.

Memorial Committee: Mrs. J. A. Boyd and Miss Robinson.

Resolutions of the executive board were read by Mrs. T. F. Hudson and a general discussion followed.

The work of the Y. W. A. was forcibly and enthusiastically commented upon by Mrs. E. P. Blackmon and Mrs. F. P. Williams.

The morning exercises were concluded by a Mission Love Chain for Our Home and Foreign Missionaries.

Afternoon Session.

The devotional exercises were conducted by Mrs. Joe Reed and Mrs. J. P. Hunter.

Mrs. Robinson then tendered her resignation as vice president of the association. The nominating committee placed the name of Mrs. W. W. Campbell before the house. She was unanimously elected. Mrs. S. P. Hearn was re-elected secretary of the association.

The memorial committee reported the names of deceased members as follows: Mrs. J. P. Duffy, Opelika; Mrs. Culpepper, Loachapoka; Mrs. Bailey, Society Hill.

Miss Heck's letter of greeting to the W. M. U. was read by Mrs. Dearborn, who also gave a fine report of Philadelphia work.

"Our Year's Work," by Mrs. Robinson, proved conclusively that woman's work in this association is moving forward at a rapid rate. Giving all praise for increase to the Heavenly Father and the co-operation of the pastors and laymen of the churches during the rally campaign of July and August. She gave the number of organizations, all inclusive, which have been added during the year as sixteen.

The amount already subscribed on the apportionment plan for another year, \$440; the total income from all sources for all purposes from woman's work in the Tuskegee Association, \$2,845.66.

She stressed the necessity of sending in promptly all quarterly reports to the vice president, and Mrs. Yarborough, of Auburn, offered the following resolution:

"Resolved, That one week before the close of each quarter reports from each and every society in this association be read and adopted by the respective societies, then forwarded at once to the associational vice president."

This resolution was unanimously adopted.

Objects We Foster.

This was by far the most interesting feature of the program, because of its clear explanatory character. Foreign Missions, Mrs. F. T. Hudson; Home Missions, Miss Emma Lanier; Louisville Training School, Mrs. Joe Reed; the Margaret Home, Mrs. J. P. Hunter; State Missions, Mrs. T. O. Wright.

An open parliament brought into a warm discussion not only the above subjects, but the Orphans' Home and the aged and infirm ministers' relief fund, which was brought close to our hearts by the remembrance of those who have given their lives for the cause.

A collection was taken for associational expense fund.

The societies were requested to send delegates to the state convention, November 2, at Selma.

"Blest be the tie that binds" was sung and the meeting was closed with prayer.

Cancer of the Breast.

The breast is the most frequent location of cancer among women. Any abnormal growth in the breast, regardless of whether it causes any pain or not, should be looked upon with suspicion. It is of the utmost importance to the patient that the disease be recognized in its early stage and skillfully treated. Dr. Bye, a noted Cancer Specialist, states that he has perfected a Combination of Oils which are producing wonderful results in curing Cancer, and that he has published an illustrated book giving his views on the disease, which he will gladly send free to any one interested. Address Dr. W. O. Bye, Ninth and Broadway, Kansas City, Mo.

HOWARD COLLEGE ENVIED.

We were getting to the station, and friend asked me whether my son at the Howard, I having said he at college, and upon my affirmative answer, he said: "You have a president in that college. I wish could have gotten him at" "I said, 'he embodies as nearly the good qualities for a great president as any man I know. I want to this in the Alabama Baptist and that the faculty with which he is sorted are a splendid counter part

BANISH CATARRH

Hyomei Will Cure You or Nothing to Pay.

When you make up your mind to get rid of disgusting Catarrh, follow this advice:

Go to your druggist; ask him for HYOMEI Outfit (pronounce it High-ome). This outfit consists of a bottle of HYOMEI (liquid), a hard rubber pocket inhaler, a medicine dropper, and full instructions for use. Pour a few drops into the inhaler, and breathe it in a few minutes each day, according to directions.

HYOMEI cures Catarrh because it reaches every nook, corner and crevice of the membrane of the nose, throat, and bronchial tubes and kills the germs of Catarrh. Stomach dosing, sprays, douches, and ointments don't kill the germs, because they don't get where the germs are. HYOMEI will cure Catarrh. It is guaranteed, as the publisher of this paper knows, to cure Catarrh, Coughs, Colds, Sore Throat, and Bronchitis, or money back. Refuse substitutes. If your druggist does not sell it, we will send you a complete outfit, charges prepaid, for \$1. Sample bottle mailed free upon request. Address, Booth's HYOMEI CO., Dept. 1, Buffalo, N. Y.

Mi-o-na CURES
Indigestion
or Honey Back
LARGE BOX 50 CENTS AT DRUGGISTS.

ORDER OF PUBLICATION.

The State of Alabama, Jefferson County. In Chancery. City Court of Birmingham.

Rosa A. Causey vs. Robert A. Causey.

In this cause it being made to appear to the undersigned judge of this court in term time by the affidavit of James M. Russell, solicitor for and agent of complainant, that the defendant, Robert A. Causey, is in said affiant's belief a non-resident of the state of Alabama and his particular place of residence is unknown to affiant; and further, that, in the belief of said affiant, the defendant is over the age of 21 years, it is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in Jefferson county, Alabama, once a week for four consecutive weeks, requiring him, the said Robert A. Causey to answer, plead or demur to the bill of complaint in this cause by the 15th day of November, 1909, or after thirty days therefrom a decree of pro confesso may be taken against him.

This 7th day of October, 1909.

H. A. SHARPE,

Judge of the City Court of Birmingham.

JAS. M. RUSSELL, Attorney.

ORDER OF PUBLICATION.

The State of Alabama, Jefferson County. In Chancery. City Court of Birmingham.

Ella Rendle vs. Fred Rendle.

In this cause it being made to appear to the undersigned judge of this court in term time by the affidavit of James M. Russell, solicitor for and agent of complainant, that the defendant, Fred Rendle, is in said affiant's belief a non-resident of the State of Alabama and his particular place of residence is unknown to affiant; and further that in the belief of said affiant, the defendant is over the age of 21 years, it is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in Jefferson county, Alabama, once a week for four consecutive weeks, requiring him, the said Fred Rendle, to answer, plead or demur to the bill of complaint in this cause by the 15th day of November, 1909, or after thirty days therefrom a decree of pro confesso may be taken against him.

This 7th day of October, 1909.

H. A. SHARPE,

Judge of the City Court of Birmingham.

JAS. M. RUSSELL, Attorney.

NOTICE OF APPLICATION TO SELL LAND BY ADMINISTRATOR.

The State of Alabama, Jefferson County. Probate Court.

Estate of Rufus Spake, Deceased.

This day came Mary E. Spake, administratrix of said estate, and filed her application in due form and under oath, praying for an order of sale of certain lands described therein, and belonging to said estate, for the purpose of division, and upon the ground that said land cannot be equitably divided. And it appearing to the court from said application that A. T. Spake, one of the heirs of said deceased, is in the United States navy and a non-resident of the State of Alabama.

It is ordered, that the 11th day of November, 1909, be appointed a day for hearing such application, at which time the said A. T. Spake and all other parties in interest can appear and contest the same if they think proper.

SAMUEL E. GREENE,

Judge of Probate.

"Whatever the weather may be," says he,

"Whatever the weather may be,

It's the song ye sing,

And the smiles ye wear,

That's a-making the sun shine everywhere."

THE CARY ASSOCIATION.

The 57th annual session of the Cary Association convened with the Baptist church at Motley, Ala., on the 12th and 13th. Bro. W. L. Davis, who has served as moderator constantly for thirty years, was again selected by acclamation.

Of course, we missed Dr. Shaffer, who has been of such wonderful help and comfort to the brethren of the Cary Association for so long.

All of the thirty-five churches of the association were represented the first day. Much good was done, we believe, in this year's assembling of the churches to discuss their needs, to tell about their successes and to touch elbows with each other in the common cause.

Bro. Gwaltney, of Talladega, was there to represent Dr. Montague for Howard college, and Dr. Crumpton for missions. On the 13th at 11 o'clock he delighted the association with a strong talk on the constitutional amendment question and turned much light on that subject that the opposition has tried so hard to becloud throughout our rural districts. The result was almost a unanimous rising vote to add another blow to the whiskey traffic on the 29th of November.

The association meets next year with Hatchett Creek church.

We were glad to welcome into the association Bro. W. A. Lush, pastor of the Lineville church, who comes to us from Mississippi. He is a man of wonderful personality, a thorough student of the Bible, and is willing for it to guide both him and his church. He comes prepared to love us and will be a great help to the future to the association.

Fraternally yours,
J. A. BELL.

In loving remembrance of Belle Jones Seabury, who died Sept. 20th, 1909.

With a laugh and a song on our lips
We go forth in the morning of life,
Sowing the seeds for the harvest,
Never dreaming of sorrow nor strife.

While the morning is yet in its glory,
Even before the sowing is done,
The reaper gathers his harvest,
And we grieve for a dear loved one.

Though with anguish of tears and weeping
Our hearts feel crushed and sore,
We know the loved one's sleeping
'Pon the beautiful heavenly shore.

Not now, but in the coming years,
It may be in a better land,
We'll read the meaning of our tears
And there, some time, we'll understand.

God knows the way, He holds the key,
He guides us with unerring hand;
Some time with tearless eyes we'll see,
Yes, there, up there, we'll understand.

SISTER SALLIE.

20 Christmas Post Cards 10c
No Two Alike—Latest Designs
Lovely assortment of 20 Artistic Christmas, New Year, and Flowers in exquisite colors, all for only 10c if you answer this ad immediately. J. H. Seymour, 251 W. Eighth St., Topeka, Kan.

A RELIABLE POWER
ISA FARM NECESSITY



Prosperity
Means Power



You can do twice as much farming without doubling your force of helpers, by adding an I. H. C. gasoline engine to your equipment of implements and machines.

Your men will be able to turn out twice as much work. They will save time and you will save money, energy, worry and delay.

With an engine, the hired-help problem is simplified—you will be freed from the worry of unreliable, inefficient and dissatisfied help. The efficiency of your other farm machines will be more than doubled. You can operate, at minimum cost, your grinder, fanning mill, cream separator, churn, pump, thresher, huller, cutter and other farm machines without the need of even one helper. You can also have a power-house on your farm, where you will always find a willing power to do your work. You can have electric lights for your home—just add your engine to a little dynamo. There should be no difficulty about an adequate water supply for fire protection, for general use about your premises, or for irrigation if you find that necessary.

Sit down and figure the price of labor by the year; calculate what it costs to feed a man; include your losses when you could not find help in busy seasons; and it won't take long for an International agent to sell you an

I. H. C. Gasoline Engine

one of the farmer's own line. When he explains its varied uses; its simple construction; how cheaply it can be operated; and how long it will render service, it won't be a question as to whether you can afford one, but how you ever got along without it.

Go to our local agent and look over the line. It includes an engine for every section and every problem; of all sizes and all costs, for all farm uses—vertical and horizontal (both stationary and portable); engines on skids; sawing, pumping and spraying outfits. It also includes I. H. C. gasoline tractors—first-prize gold-medal winners—the best all-around farm tractor by test. Information regarding I. H. C. engines will be cheerfully given by the local agent; or, if you prefer, write to us direct for catalogue, prices and details.

INTERNATIONAL HARVESTER
COMPANY OF AMERICA
CHICAGO, U. S. A.



Look for the I. H. C. Trade Mark. It is a Seal of Excellence and a Guarantee of Quality.

Eczema? Use Tetterine.

"I have been troubled with Eczema on the face for nearly two years, and a few applications of Tetterine and the use of Tetterine Soap has entirely cured me. I cannot say too much for its praise."

Myricks, Mass. Mrs. S. A. Haskins.
Tetterine cures Eczema, Dandruff, Itching Piles, Ring Worm, and every form of Scaly and Skin Disease. Tetterine Soap, Tetterine Cream, etc. At druggists, or by mail direct from The Supt. Co., Savannah, Ga.

First Aid to Parents.

Every father and mother is frequently called upon to treat the simpler maladies of the household, and no home is complete without a medicine shelf. In thousands of homes both in America and foreign countries the remedy most valued and most frequently used is "Gray's Ointment." For boils, old sores, carbuncles, chronic ulcers, burns, festering cuts, bruises, poison oak, and many other ailments it is the parent's faithful helper and reliance. Get a 25c box at your druggist's, or if you have never used it send your name for a small free trial box, which we will gladly send postpaid to demonstrate our claim that Gray's Ointment is indispensable in every home. Address Dr. W. F. Gray & Co., 800 Gray Building, Nashville, Tenn.

Mrs. E. E. Jackson, of Mt. Jackson, Va., writes: "Please send me one box of Gray's Invaluable Ointment. I have used it in my family for 15 years, and have not found any ointment equal to it."

Substance of Their Opinions.

"In ten days I was well, bright and healthy—and could sleep soundly." This is the substance of what most of the patients say who receive treatment for the drug or liquor habit at Dr. Woolley's Victor Sanitarium in Atlanta, Ga. These are exact words of a man who was an habitual drinker and frequently drank a quart of whiskey a day. After eight years' continuous intoxication he went to Dr. Woolley's Sanitarium with the result above described. People from all over the country go to Dr. Woolley for treatment. He has a great reputation founded upon the success he has met with in his practice of over 30 years.

Mrs. Campbell, widow of Dr. A. B. Campbell, acknowledges receipt of check for \$508 on Assessment No. 6, as follows:

Dear Bro. Elliott—I was delayed on my way to Thomasville, consequently your letter, enclosing check for \$508 reached here before I did, but I hasten to reply and thank you for your prompt response to my letter, and the check. It is very timely and much appreciated.—Mrs. A. B. Campbell, Thomasville, Ga.

**Wintersmith's
Chill
Tonic**
NO CURE, NO PAY.
Oldest and best cure for chills and malarial fevers of all kinds everywhere.
No arsenic or other poisons; no injurious effects; not bad to take.
As a general Tonic it builds you up and makes you immune to malaria.
Sold by your druggist; 50c. and \$1.00.

**PUZZLE
FREE**

Say you saw this ad, and send front of box in which Wintersmith's Tonic is put up and we will mail you picture puzzle; latest craze; for adults as well as children. Address ARTHUR PETER & Co., 657 Hill Street, Louisville, Ky.

Reliable Frick Engines



Also large Engines and Boilers supplied very promptly. Circular Saws, Engines and Mill Repairs, all kinds of Patent Dies, Steam Governor, Corn Mills, Feed Mills, Grain Separators, Saw Teeth, Locks, Mill Supplies, and all kinds of machinery. Send for catalogue. AVERY & CO., 51-53S, Forsyth St., Atlanta, Ga.

Get this Gold Pair Free



DR. HAUX

DON'T SEND ME ONE CENT

when you answer this announcement, as I am going to distribute at least one hundred thousand sets of the Dr. Haux famous "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers, in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes, no matter how weak they may be; read the finest print in your bible with them on, thread the smallest eyed needle you can get hold of and put them to any test you like in your own home as long as you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes and if they honestly make you see just as well as you ever did in your younger days, you can keep the gold pair forever without a cent of pay and

JUST DO ME A GOOD TURN

by showing them around to your neighbors and friends and speak a good word for them everywhere, at every opportunity.

Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat 100% Spectacle Offer," and address me personally and I will give your letter my own personal attention. Address:—

D. R. HAUX, (Personal), Haux Building, St. Louis, Mo.

NOTE.—The Above is the Largest Mail Order Spectacle House in the World, and Perfectly Reliable.

**BRIGHT'S
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If so, your liver or your kidneys are out of order—diseased. You are in danger of Bright's disease and other serious afflictions. Bright's disease is especially dangerous; it could be killing you and you might not know you had it. You should start at once to take

Dr. DeWitt's Liver, Blood & Kidney Cure

This efficient remedy has cured thousands afflicted like you. It absolutely CURES by first cleansing and stimulating the liver, next purifying and enriching and restoring diseased kidneys to healthy action.

By the use of Dr. DeWitt's Liver, Blood & Kidney Cure you will regain health and at length and the world will seem brighter. If your druggist cannot supply you, accept no substitute, but send \$1 to us and we will send the bottle of the medicine to you, transportation prepaid. Address: The W. J. Parker Co., Manufacturers, Baltimore, Md.

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If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, box 543, South Bend, Ind.

WANTED—All kinds of old-fashioned furniture, looking glasses, clocks, brass articles, etc. Send description and price. Address, IRVING ELTING, Saugerties, New York.

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Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-four years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of them. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased membranes and makes a radical cure, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

WEDDING INVITATIONS. 100 printed, best style, fine paper for \$3.75. 100 engraved, \$8.75 up. If you mention this paper in ordering, will allow 25c discount. **RUBERTS PRINTING CO.,** 2007 Third Avenue, Birmingham, Alabama. Send for our booklet "Wedding Etiquette."

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 1098. AN OLD AND WELL TRIED REMEDY.

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A GOOD MEETING.

On October 10, Bro. W. J. Ray, our state evangelist, came to us for eight days and nights, preached the gospel of Christ with power to large congregations.

Truly Bro. Ray is a great preacher and if all who hold meetings would preach the truth as clearly and forcefully as he, there would be more live churches than there are. Bro. Ray left the people of Girard something to think upon in the years to come.

Our board, which is composed of men who bring things to pass, with our beloved Dr. Crumpton in the front, have made no mistake in placing Dr. Ray where he is. He is the right man in the right place.

Bro. Ray has with him Mr. L. R. Gilreath, of Cartersville, Ga., a Baptist who sings the gospel with the spirit and the understanding. Mr. Gilreath knows how to get people to sing. While he sang the congregation seemed to get a vision of heaven.

The good that these men of God did in our city will never be known until the books are opened up yonder. There were several additions to the church and more to follow. Both pastor and people were drawn closer together. They gave the pastor the severest pounding that he ever had and made up a purse of \$40 with which to buy the pastor a suit of clothes. Bro. Ray carried away the largest contribution that was ever made in Girard.

H. F. VAUGHAN.

Girard, Ala.

A GREAT MEETING.

At Fort Payne on the evening of the 17th inst. we closed one of the greatest revivals that the town in its history has known. W. W. Howard, of Linden, did the preaching and it was he that God so marvelously used for His glory in the meeting.

This is Bro. Howard's boyhood town, where he is universally loved and implicitly trusted.

The meetings ran two weeks. From the very first service the spirit was present and abided till the last service aglow with power and demonstration.

Bro. Howard has a unique way of burning his text, topic and central truth into your very soul.

He is intensely earnest and profoundly consecrated. He also has the happy faculty of preaching the truth much in love and to the approval of the entire congregation regardless of creed.

We had seventeen conversions in one class of the high school; perhaps more than seventy-five public professions of faith. We had twenty-six additions to the Baptist church with perhaps as many more to the other churches and a great many more to follow.

Bro. Howard has wonderful evangelistic gifts; in other words, he is a born soul-winner, a sweet-spirited, tactful fisher of men.

M. BRISCOE.

P. S.—I forgot to say that at the close of the revival we organized a strong B. Y. P. U. and also found that Bro. Howard's coming had strengthened every phase of our church work.

MARION BRISCOE.

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Handy Pin Pearl. Gold Filled Handy Pin. Gold Filled Waist Pin. Gold Filled Gracie Brooch. Gold Filled Hat Pin. Gold Filled Neck Chain. 10K Gold Ring. 10K Gold Signet Ring. 10K Gold Rose Diam. and Garnet. 10K Gold Baby Signet Ring. 10K Gold Odd Fellows Pin. Sterling Silver Heart Brooch. Sterling Silver Ribbon Needle. Gold Filled Neck Chain. 15 in. long.

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Write for descriptive booklet containing testimonials.

Sold by all mineral water dealers and druggists or shipped direct from spring to any address—12 half-galons, \$4.00; 6-gallon demi-john, \$1.50. Insist upon having Harris Lithia, Nature's Sovereign Remedy.

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Mrs. Temple Clark suffered for years, before she found relief in that popular, successful woman's medicine, Wine of Cardui.

Mrs. Clark, who lives in Timberville, Miss., writes: "Cardui has been worth more to me than a carload of silver. If it had not been for Cardui, I would have been dead. I love a dollar, but I have never seen one that I do not think as much of, as I do of a bottle of Cardui. I now keep it in my house, as regularly as I do coal oil or coffee, and have done so for years.

"Some years ago I jumped off a horse and had a mishap, and for about four years after that I suffered intense agony. At last I was induced to try Cardui, which cured me, and now I am well and happy.

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Cardui is for women. It acts specifically and in a natural manner on the womanly system and has been found to relieve pain and to restore woman's health.

If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class druggists, with full directions for use.

FREE DEAFNESS CURE

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City, Mo.

THE PINE BARREN ASSOCIATION.

The Pine Barren Baptist Association has just held a most delightful session at Ackerville, Wilcox county.

P. E. Wallace, of Ackerville, and R. E. Lambert, of Darlington, were unanimously re-elected moderator and clerk.

Dr. D. W. Ramsey, in the absence of the appointees, preached the opening sermon, which everybody greatly enjoyed.

Rev. L. N. Brock preached at night. The missionary sermon was preached at 11 a. m. the second day by Rev. J. G. Dobbins and Rev. J. R. Griffith preached to the overflow at the same hour in the school house. These sermons were greatly appreciated by all who heard them.

The letters from the churches showed an advance of over \$400 for this year in contributions, and a net increase in membership of 28.

The mission reports were good and the discussion interesting, as were also the reports and discussions on education.

The temperance report took high ground on current questions, and was unanimously adopted. The speech of the meeting was on this report, and by Bro. Dobbins.

At the request of the Camden church, Bro. A. J. Kempton, who recently came to us from the Congregationalists, was ordained to the work of the ministry on Thursday night. Bro. Kempton is a man of much promise and is most cordially commended to the brotherhood.

The association meets next year the first week in September with the camp at McWilliams.

The Ackerville saints did themselves great credit in the splendid entertainment which they furnished.

The women held a delightful meeting Thursday afternoon and elected Mrs. E. L. Cunningham vice president and Mrs. Kate Breithaupt secretary.

With an air of hopefulness for the coming year that was refreshing, this body adjourned at 1 p. m. Friday.

M. M. WOOD.

HARMONY GROVE ASSOCIATION.

The Harmony Grove Association met with Hamilton church on last Thursday and we had a pleasant, and, I trust, profitable session.

Bro. Crumpton was with us one day and night. His speech on missions got hold of some of our anti brethren and did them good. At night he explained to us the prohibition amendment and converted a number who had been working against it. But they say now that they will vote for it. There remains much to be done in these parts before November 29th. But we are at work. The association passed strong resolutions favoring the amendment.

After the association adjourned the Hamilton church ordained Brother Marion Holly to preach the gospel. The presbytery consisted of the following brethren: A. J. Maize, R. W. Clark and ye scribe. Bro. Holly is a promising young preacher with a wide field of usefulness lying out before him.

The Lord bless the two big Barnetts and all the little Barnetts.

Fraternally,
A. W. REEVES.

Run Down?

Ask your doctor all about Ayer's Sarsaparilla. Entirely free from alcohol. A strong tonic and alterative.

Ayer's Sarsaparilla is a tonic. It does not stimulate. It does not make you feel better one day, then as bad as ever the next. There is not a drop of alcohol in it. You have the steady, even gain that comes from a strong tonic. Ask your doctor all about this.

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Prescribed by leading physicians everywhere for constipation, indigestion, dyspepsia, rheumatism, and all ills of the liver, kidneys and bladder.

Rev. Dr. F. E. Hess, Editor Christian Advocate, Nashville, writes: "It gives me the greatest pleasure to say that I regard Tate Spring water as the best remedy for all disorders of the stomach, bowels, liver and kidneys of which I have any knowledge."

Prices f. o. b. Tate Spring, Tenn.

Barrel	\$5.00
Half-barrel	3.50
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If unconvincing write for our booklet showing hundreds of testimonials like the one from Dr. Hess.

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FREE TO YOU

LORD'S PRAYER BANGLE PIN
We mean what we say. We will send to you ABSOLUTELY FREE THIS LOVELY BANGLE PIN with the entire Lord's Prayer engraved on it if you will send us your name and address.

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ORDINATION SERVICES.

Shoal Creek Church of Christ, of Deatsville, Ala., appointed the following brethren to constitute a presbytery for the purpose of ordaining deacons to serve Shoal Creek church: Bros. J. L. Long, J. C. Thomas, F. W. C. Bice, J. S. Wood constituted the presbytery.

Ordination services were opened by singing "How firm a foundation." Scripture service, 133 division of Psalms. Prayer by Bro. J. S. Wood. Bro. J. L. Long was elected moderator of the presbytery. L. G. McQueen was appointed secretary. The deacons and deaconesses are as follows: Bro. J. A. Lake and wife, J. B. Goss and wife, W. M. Gantt and wife, Henry Wamble and wife.

An interesting talk was made by Bro. Thomas on the duties of a deacon. He told them their duties were to aid and assist the pastor. Brother Holley was invited to a seat with us. Bro. J. L. Long followed Bro. Thomas on the duties of a deacon. Bro. J. C. Thomas was elected mouthpiece of the church. Bro. Bice read the articles of faith to the candidates and they gladly accepted the same. The candidates were questioned by Bro. J. S. Wood. The questions were as follows:

Do you believe in missions and prohibition? They answered in the affirmative.

Scripture lesson, third chapter St. Timothy.

The presbytery and church were both satisfied with the deacons and were willing to fellowship them as Deacons of Shoal Creek church. Singing exercises, "All hail the power of Jesus' name," followed with prayer by Bro. J. C. Thomas.

After prayer the deacons came under the hands of the presbytery. The charge was given the deacons by Bro. J. S. Wood. Sang No. 133. The doors of the church were opened for the reception of members. Sung No. 103 in Manley's Choice, and the church extended the deacons and deaconesses the right hand of fellowship, extending an invitation to visiting brothers and sisters and friends.

The exercises were closed by Bro. T. W. Bice.

J. L. LONG, Moderator.

L. G. McQUEEN, Secretary.

IN MEMORIUM.

George Smith Anderson, Jr.

Death is always a sad event. It matters not whether the decedent is a babe of a few weeks or months or a person bowed down with the weight of years, the event always brings with it sadness and sorrow. But when the grim monster strikes down one in the prime of life, with the roseate hues of hope in the ascendant, the blow is doubly sad, the sorrow more acute. These reflections are called forth by the very sad loss this community has sustained by the death of one of our most prominent and beloved citizens, George Smith Anderson, Jr., which sad event occurred Sept. 5, 1909, at a sanatorium in Selma, Ala., after an illness of three days.

Mr. Anderson was the son of Rev. George Smith Anderson and Isabel Anderson, and was born August 17, 1873, in Columbia, S. C. He came to Alabama with his parents when he was seven years old. When fifteen

years old, after conversion, he united with the Baptist church at Fort Deposit, Ala., his father conferring the ordinance of baptism. Shortly afterwards he was sent to M. M. Institute, Marion, Ala., for one year. He then went to Auburn and entered the Alabama Polytechnic Institute and remained there until he graduated in 1894. He shortly afterwards came to Newbern and became connected as salesman with a large mercantile firm, where he remained several years. About 1900 he married Miss Margaret Winston, of Auburn, who, with two bright and attractive children, survive him.

Shortly after his marriage he moved to his father's farm, near Newbern, and engaged in agriculture. Here his agricultural knowledge received at Auburn and his practical business judgment and energy soon proved him to be one of the most progressive and wide-awake young farmers in his locality. In addition to his farming operations he with other members of the family opened a store at Newbern and under his skillful management and strict attention, his courteous manners and accommodating disposition, the firm soon on a large and increasing patronage. Mr. Anderson was a man of generous impulses, gentle and modest in his manners, and won the esteem of all who came in contact with him. The large attendance at his funeral—white and black—showed the high esteem in which he was held by the entire community. His death was a public misfortune. To his devoted mother, wife and little ones his death is an irreparable loss, yet they should remember that death to those who have faith is but a mere transition from this life to the blissful abode beyond the stars.

"This life is but the passage of a day.

This life is but a pang and all is over;

But in the life to come which fades not away

Every love shall abide and every lover."

DR. JACOB HUGGINS.

IN MEMORIUM.

Dr. J. C. Wright was born in Abbeville, S. C., December 10, 1830, and died at his home in Oxford, Ala., September 13, 1909. He came in early childhood with his parents to Alabama, and was reared in Talladega county. He received a classical education, graduating from Howard college in 1856. The year following he was ordained to the Baptist ministry and from that time, for more than half a century, he was a consecrated, zealous and able expounder of the gospel.

His first pastorate embraced the churches at Newbern and Greensboro; later those of Clinton and Forkland, the Broad street church in Mobile, Jacksonville and others, all in Alabama. He was pastor of the Oxford church seven years, and the last sermon he ever preached was from the pulpit of that church, October 11, 1908.

Howard college conferred upon him the degree of Doctor of Divinity June 13, 1887.

He is survived by his wife, who was Miss Betty Brown, a member of one of the most prominent families

of Greene county, Alabama. They lost by death their only child—a son.

He was a prominent member of the Masonic fraternity and was interred with the honors of that ancient order.

He was honored and loved by all who knew him. His spirit was gentle and kind, his manner dignified but unostentatious. No purer, sweeter life ever blessed any community. In him were harmoniously blended all the noblest attributes of exemplary citizen and devoted Christian. Blessed is his memory. Peace to his hallowed dust!

B. D. WILLIAMS.

Oxford, Ala., Oct. 19, 1909.

A GOOD MEETING.

A good meeting commenced at Shoal Creek church, Elmore county, on Saturday before the third Sunday in September and ended on the fourth Sunday with 12 accession—nine by experience and baptism—and a large audience of attentive listeners. Bro. J. S. Wood did the preaching except the first and last sermons, which was done by the scribe, the pastor.

Bro. F. W. C. Bice was with us and did valuable service. This church has a good Sunday school, superintended by Bro. Jo Goss. Best wishes for the Alabama Baptist.

J. L. LONG.

P. S.—Well, yes, during our meeting the church ordained four deacons, Bros. W. M. Gantt, Joe Lake, Henry Wamble and Joe Goss.—J. L. Long, Mt. Creek, Ala.

What's Your Time Worth.

Technically, the Bell Telephone is applicable in ALL cases. "It reaches anyone, anywhere, any time." Lectures and personal calls, trips by rail, trolley or team may sometimes be necessary or desirable substitutes, but as a standing rule we should use the telephone. It saves time, trouble, annoyance and money; often it saves life and property.

Ever read what the Southern Bell Telephone and Telegraph Co. of Atlanta, Ga., has to say upon the importance of telephone service in rural districts? If not, write for their free booklet. It explains how the Southern farmer can enjoy the advantages of telephone connection at a mere trifle. And then to think that there are still people to be found who are trying to struggle through life without it!

WHY DO YOU HESITATE?

The common use of violent cathartics is a habit destructive of health and creates a necessity for larger and more frequent doses.

A small trial bottle of Vernal Pallettona will be sent free and prepaid to any reader of this publication who needs it and writes for it. One small dose a day quickly cures the most stubborn stomach trouble, to stay cured. Its influence upon the liver, kidneys and bladder is gentle and wonderful and restores those organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

Any reader of the Alabama Baptist may prove this remarkable remedy without expense by writing to Vernal Remedy Company, Buffalo, N. Y. They will send a small trial bottle free to all who need it and write for it. It quickly and permanently cures indigestion, constipation, flatulence, catarrh of stomach, bowels and bladder, and all stomach, liver, kidney and urinary troubles caused by inflammation, congestion or catarrh of the stomach. Why hesitate? Write immediately for one bottle. You will receive it promptly, free and prepaid.

For sale by all leading druggists.

QUICKLY CURED AT HOME

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure, if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 92 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torments.

No doctor and his bills.

All druggists, 50 cents. Write today for a free package.

RESOLUTIONS

Of the W. M. U. of West Bend on the death of Mrs. Sarah Thornton.

Since God in his providence has removed from us by death our oldest member and much loved sister, be it

Resolved 1. That we hereby express the deep sense of loss we have sustained in her death.

2. That we thank our Heavenly Father for the long and useful life of our co-worker, and while we lament the departure of our dear sister, yet we humbly bow to the will of Him who doeth all things well.

3. That we extend our heartfelt sympathy to the bereaved ones.

4. That a copy of these resolutions be sent to the Alabama Baptist and be spread on the minutes and a copy be furnished the bereaved family.

ALBERTA SCRUGGS,

MARY WEBB,

Committee.

FACES.

(From the German of Friedrich von Bodenstedt.)

On each man's face

Life doth trace

That man's history.

The hidden mystery

His heart doth hold,

There it is told;

His joys and his pain

In characters plain,

With unerring hand—

Yet few understand;

Not many can gage

What is writ on that page.

—Living Church.