

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Organ Baptist State Convention.

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Paragraphs

"Our pastor must be Irish."
"What makes you think so?"
"He started his sermon by saying, 'I see many absent people in the vacant pews this morning.'"

Emerson's saying proves itself:
"He who has a thousand friends has not a friend to spare,
And he who has one enemy will meet him everywhere."

We acknowledge with pleasure the receipt of the following invitation: Judge and Mrs. Nimrod Davis Denison request the honor of your presence at the marriage of their daughter Carrie Lufelia to Mr. Charles Darwin Tallman, on Wednesday evening, October the twelfth at nine o'clock, Baptist church, La Fayette, Alabama.

Lineville, Ala., Oct. 3, 1910.

We request you and every brother that can to help us in the Clay County Association which convenes at County Line church, eight miles southeast of Lineville, October 18th and 19th to come and be with us.

W. H. PRESTON.

Belden Avenue Baptist Church, Chicago, is erecting a drinking fountain, to cost \$500, in front of its church building in memory of Rev. H. H. Barbour, during whose ministry the church was built.

We believe a church that would conscientiously give a tenth of its income for the Lord's work would prosper beyond all expectation.

No matter where we go, east, west, north or south, we find the same discouraging expressions about the prayer meeting. It is scarcely attended, it lacks interest, and somehow it does not strike the vital spot it used to, and yet when we got off the train at Opelika one of the first things we heard was a deacon's praise of the prayer meeting service the night before.

We acknowledge with pleasure the receipt of the following invitation: Mr. and Mrs. Septimus Bonham Lightler request the pleasure of your company at the marriage of their daughter Annie to Mr. Lee Fuller Gregory on the afternoon of Tuesday, the eighteenth of October Nineteen hundred ten, at five o'clock, Sixty-five Jefferson Avenue, Montgomery, Alabama.

We have had a most cordial reception by the church at Ensley, Ala. The parsonage was arranged in order, the pantry filled with provisions and a warm welcome into the homes of the members.

Last Sunday we began a campaign for the enlargement and remodeling of our church building and secured over \$6000 in subscriptions. The field seems to be one of unlimited opportunities.

A. K. Wright.



REV. W. W. LEE.

We welcome Brother Lee to the Birmingham District and pray God's blessings upon him and his work as pastor of Ruhama Baptist Church, East Lake.

STAND BY THE BAPTIST NEWSPAPER.

A NUMBER of Baptist newspapers in the South are making strenuous efforts in their columns to enlist their constituency in an effort to enlarge their subscription lists and to get the tardy subscribers to pay up. Editor Frank Willis Barnett, of the Alabama Baptist, with good-natured facetiousness declares: "If our delinquents would pay up we could buy a touring car, an air ship and a submarine."

The delinquent subscriber is a very serious proposition with the denominational weekly. The wise editor always speaks semi-humorously when he refers to the delinquents. It is better policy, and also saves him from offending some of the faithful sheep of the flock who have unthoughtfully strayed into this large band of goats. It is a large question and one upon which it is particularly difficult for this editor to write with sufficient brevity, once he has started. We stand ready to defend the proposition that all our State papers are better than the Baptists of the several States have any right to expect when one considers how they treat the paper.

There is no agency of such large value in any State to the constructive Christian work of the denomination as the denominational newspaper. Our papers have tried nearly every kind of expedient to increase their circulation so as to reach most of the Baptist families among their should-be constituency. It must be confessed that they have almost universally failed to meet with response that they merit.

We know of only one way to change this condition. It is the way that was fostered in our last Southern Baptist Convention when an hour of the time of the convention (not a very good hour, by the way) was given to magnifying the mission of the denominational journal.

The only way to reach the rank and file of our people in this behalf is in our State Conventions and Associations and churches to put the subject squarely on the consciences of the people. It merits this serious treatment. So far as we know every other expedient has largely failed. We do not believe this will fail.

The only thing is so to get hold of the leaders and workers that they will find that they stand in the way of the general education and enlistment of our Baptist membership by not magnifying the denominational press as the agency of prime importance in creating a sense of denominational loyalty, in disseminating information about the progress of the Kingdom, and in standing for civic righteousness and moral cleanliness in politics.

Without apology, on the important occasions as well as the smaller ones, in season and out, put the mission of the denominational paper upon the consciences of the brotherhood. This, we believe, is the effective and the only effective means of enabling our Baptist papers to get and maintain as large lists of subscribers as they ought to have.

It is the only method by which we succeed at any other work we undertake for the progress of the Kingdom. As long as we treat the denomination's newspaper as an exception and as unworthy of such magnifying, so long will they be crippled in their efforts to do good.

Paragraphs

Rev. Jas. Allen Smith has accepted a call to the Ashland church.

Dear Bro. Barnett—Please change my Baptist from Crossville, Ala., to Mexia, Ala., as I enter upon my new work there October 22d. Your brother,
A. L. STEPHENS.

The Seminary had a large opening and Alabama is largely represented again this year, as usual. With best wishes for the Alabama Baptist and its editor, I remain, very truly yours,
O. T. ANDERSON,
New York Hall, Louisville, Ky.

A copy of the quarterly Review of the Baptist Sunday School at Prattville for the third quarter has reached our desk, and we congratulate Pastor Smith and the officers and teachers on the fine showing. The average attendance was 276.

The king of Sweden has knighted Rev. Jacob Bystrom, editor of the Baptist paper, Wecko-Posten, making him a knight of the Royal Order of Vasa. No doubt our brother who is now a knight of the quill is happy, but we could be just as happy if our delinquents would pay their bills.

Beginning with this week's issue of the Baptist, please change my paper for the next eight (8) issues from Plains, Ga., to 651 3rd Ave., S., Louisville, Ky. My people gave me two months, which I am spending in the Seminary. The Alabama men make a good showing this year. Cordially,
P. C. BARKLEY.

On September 27th, 1910, at his home near Kellyton, Ala., Brother Ellis Thompson gave in marriage his daughter, Miss Pearl, to Mr. F. J. Hughes, the writer officiating at the wedding. The bride is of one of the best families in the state, a consistent member of the Baptist church. The groom is a young business man of Ackerman, Miss., and is also a Baptist. Many friends join in wishing them a long and happy life.
CHAS. H. GERMAN.

Dear Bro. Barnett—I am now located at Enterprise, Ala., having accepted the care of the First Baptist church here. Regretted to leave the great city of Birmingham and the association of the brethren, but to follow the leadings of the Holy Spirit, I am trying.

Please change the address of my paper from 607 N. 20th St., Birmingham, to Enterprise, Ala., and give this notice that friends may know where to address me. The Coffee County Association convenes with the County Line church near Enterprise on October 19-21. Would be glad to see you there. With love to the brotherhood I am yours fraternally,
O. P. BENTLEY.

ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

Headquarters—Mission Room, 1122 Bell Building, Montgomery, Alabama.

Motto for 1910: "Let Us Advance Upon Our Knees"

Mrs. Charles Stakely, President,
23 Wilkerson Street, Montgomery.

Vice-Presidents

Mrs. T. W. Hannon, Montgomery.
Mrs. D. M. Malone, Birmingham.
Mrs. O. M. Reynolds, Anniston.
Mrs. W. J. E. Cox, Mobile.
Mrs. F. B. Stallworth, Cuba.

W. M. U. MOTTO:

Whatsoever He saith unto you, do it.—John 2:5.

Miss Kathleen Mallory, Secretary-Treasurer, 1122 Bell Building, Montgomery.

Mrs. William H. Samford, Recording Secretary, 915 S. Petry Street, Montgomery.

Mrs. George M. Morrow, Auditor, Glen Iris, Birmingham.

Mrs. T. A. Hamilton, State Organizer, South Highlands, Birmingham.

Miss Mary Rhoades, Leader of Young People's Societies, 1122 Bell Building, Montgomery.

Mrs. D. M. Malone, Associational Visitor, 3446 Highland Avenue, Birmingham.

Mrs. Grace Hiden Wilkinson, Secretary of Relief Work for Aged and Infirm Ministers, Idlewild, Birmingham.

Advisory Board.

Mrs. W. B. Crumpton, Montgomery.
Mrs. A. J. Dickinson, Birmingham.
Mrs. McQueen Smith, Prattville.
Mrs. Jessie L. Hattimer, Montgomery.
Mrs. Jesse Cook, Montgomery.

Send contributions for this page to the Mission Room.

Y. W. A. MOTTO:

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.—Daniel 12:3.

THOUGHT FOR THE WEEK.

"We are not only stewards of time, money, and opportunity, but of souls, and must give account of the influence we have exerted over them, and of that which we ought to have exerted."

DURING OCTOBER .

We study about Mexico, Central America, the Canal Zone, and State Missions.

We give to State, Home and Foreign Missions. The crumbs that fall from your laden table are not enough; they will not do to meet the need of the world that gropes in its ignorance, in its blindness, without God.—Willis R. Hotchkiss.

REMEMBER IN YOUR PRAYERS.

Wednesday—Rev. and Mrs. J. L. Wise, Gorgona, Panama.
Thursday—Rev. and Mrs. R. P. Mahon, Morelia, Mexico.
Friday—Missionary H. W. Dorchman, Gorgona, Panama.
Saturday—Rev. and Mrs. Charles L. Neal, Leon, Mexico.
Sunday—Our Opportunities in the Panama Government Towns.
Monday—Rev. and Mrs. J. E. Davis, Leon, Mexico.
Tuesday—Miss Beulah Bowden, Saltillo, Mexico.

"Away in foreign lands they wondered how
Their single word had power!
At home the Christians, two or three, had met
To pray an hour!"

ASSOCIATIONS MEETING THIS WEEK.

Eljim—Judson Church.
Mud Creek—Parson's Chapel.
Salem-Troy—Banks.
Harmony Grove—New River Church.
Zion, Florida.
Columbia—Ashford.
Chilton—Liberty Hill Church.
Blount County—Oneonta.
Gilliam Springs—Hopewell Church.
Clay County—County Line Church.
Cullman—Holly Pond Church.
Marshall—Clear Springs Church.

Are you quite sure that your Associational Superintendent and Secretary are going to the Convention? It will greatly help the work if you do your part to get them there!

Don't fail to have your best talent at the Evergreen Convention, November 1-3.

SCRIPTURE THOUGHT.

Shew forth the praises of Him who hath called you out of darkness into His marvellous light.—I S. Peter ii, 9.

Send your full delegation to the Evergreen Convention.

WOMAN'S MEETING OF CALHOUN ASSOCIATION.

The 13th annual meeting of the W. M. U. of Calhoun Association was held with Harmony Church at Choccolocco, September 21 and 22. The meeting was called to order by the Superintendent, Mrs. O. M. Reynolds, at 10 o'clock. The devotional exercises, with our motto, "Whatsoever He saith unto you, do it," as our lesson, were led by Mrs. C. N. James. Miss Mattie Rhodes welcomed us to the hearts and homes of these kind and hospitable sisters and Miss Hannah Crook, of Jacksonville, responded in a few appropriate words and beautiful song, to which our hearts all responded.

The annual address of our Superintendent showed considerable progress. Nineteen societies and bands were reported with a total of \$1,208.57 for missionary and aid work. Two new societies had been organized and two bands re-organized. Following this, the usual committees were then appointed. Mrs. W. F. Yarbrough gave a sketch of Miss Heck's Baltimore address in a way that led us all to catch a vision of the duties and responsibilities that are before us as a Woman's Missionary Union. An interesting part of the program was the reports of societies and bands which were all gratifying. It was encouraging to note that so many of our young ladies were present and we were greeted in verse by two of our little Sunbeams.

After a social half hour and a bountiful repast, we were ready to take up the afternoon work. Our mission love chain, in which all participated and in which our missionaries were carried to a throne of Grace, was a sweet part of our meeting. We were indeed fortunate in having with us the principal of our Training School, Mrs. Maude Reynolds McLure, and as some said "If she could visit more of our associational meetings, with her plea for our school, and to mothers for their girls," Alabama wouldn't be short on girls in our Training School. Her address was uplifting and soul-stirring. After a talk on the Margaret Home by Mrs. A. B. Scarbrough, and announcements, the first busy day of our meeting adjourned.

Thursday morning the meeting was opened by Mrs. Reynolds and devotional exercises conducted by Miss Nell Johnston, of Anniston, with our Y. W. A. motto as the lesson. Prayer by Mrs. McLure and another beautiful solo, "Have You Sought," by Miss Crook. We were fortunate in having our State Secretary with us, Miss Kathleen Mallory, who at this time made an address on "The Year's Policy." Women Missionaries and Schools were discussed by Mrs. J. T. Gardner. Hospital Work by Mrs. R. L. Bowcock, and Africa by Mrs. J. B. Allen. Papers on Mountain Schools by Mrs. Long, of Jacksonville, and "Indians" by Miss Florine Smythe, were read. Just before adjourning for the noon hour, a telegram of greeting was sent to our State President, Mrs. Stakely.

The afternoon session opened by singing "How Firm a Foundation" and prayer by Miss Mallory. We were lifted up by a beautiful solo "I am Far Frae My Home" by Mrs. McLure. Agents of State Mission Board was given by Mrs. H. F. Montgomery and one of our young ladies, Miss Virginia Bow-

cock, made a talk on the needs of our Orphanage, which was followed by an offering for the Home. A paper on State Schools by Miss Margaret Reynolds was read. Miss Mallory in her inimitable way, made an address "Beginning at Jerusalem," in which she touched on all our work in a helpful and instructive way, giving encouragement and inspiration to all present.

Mrs. W. F. Brown, our associational secretary, talked on "The every member campaign," and "The necessity of giving to the W. M. U. expense fund." Miss Mallory talked on "Our Literature" and Mission Study Classes.

Reports of committees were then had. The nominating committee reported the same officers for reelection with the addition of several ladies in different parts of the Association, as helpers. Greeting was extended to Mrs. Virgil Watson, whose husband has been called to preach the Word. Final words were then spoken by leaders and workers. In Mrs. Reynolds' closing words she stated that she was going to do more in our association during the next year, but those of us who know what she is already doing, can't see much room for improvement. She is indeed a valiant leader among our women of Calhoun County. After singing "Blest Be the Tie" and the Mizpah Benediction, we adjourned to meet next year with Coldwater Church.

MRS. C. N. JAMES.

THE FAVOR OF THE FALL.

With the compliments of the fall season, our preparations are being made for the great convention in Evergreen the first three days of November. We look upon it as a real favor to have this delightful opportunity to gather together in that health-favored district, where our Baptists are loyal and true and where our State Orphanage is doing its beneficent work. To this meeting, each society and auxiliary and band should do its best to send two delegates. Last year, we had a fine delegation at Selma, but this year we must do even better. Let each Association see to it that its Superintendent goes, and the very nicest way to make her going doubly sure, is for the Associational Secretary to write to the societies in her Association and ask them to help get up a purse to send this faithful, unselfish worker. Turn about may not always be the fair thing, but we do wish some one would also see to it that these Associational Secretaries get there, too! Each association is entitled to have its Superintendent and Secretary at this Convention. Those who intend going will please write at once to Mrs. E. J. McCreary, Evergreen.

Evergreen is indeed an easy place to reach, being on the through line of the Louisville & Nashville. Those who go by way of Montgomery, had best plan to take the train which will put them in Evergreen a little past ten o'clock Monday night. This will insure their being on hand at the opening session, Tuesday morning, at 9:30. It will mean much to the success of the meeting for all of us to be there for this first meeting, and the schedules from both the north and the south will enable us to do so.

Be sure to plan to be there, and in so doing realize that it is for us pre-eminently the favor of the fall!

THE ALABAMA BAPTIST

W. M. U. MEETING OF CHEROKEE ASSOCIATION.

The W. M. U. of the Cherokee Association met in its second session at Rock Run, Sept. 14, with the Superintendent, Mrs. E. C. Watt, presiding. After scripture reading, an earnest prayer was offered by Mrs. D. N. Williamson, of Cedar Bluff, after which a secretary was appointed and the meeting proceeded with the superintendent's address. In stressing the importance of training our young women for God's service, Mrs. Watt quoted from Psalms 144, 12: "That our daughters may be as corner stones, polished after the similitude of a palace."

Next on the program was given a sketch of Miss Heck's Baltimore address, then Miss Mallory, whom we were so happy to have with us, talked to us about "The Year's Policy."

After appointing the different committees dismissal for dinner was given and I want to say that the Rock Run ladies served to us the most delicious foods of every variety, while we were there to partake of the spiritual food that God had sent through His servants.

After the noon meal the secretary read the reports of the committees, after which pledges were made to Miss Mallory by members of the meeting, to organize for service in God's vineyard. After a plea for co-operation of the several workers, one with another, Mrs. E. C. Watt was re-elected superintendent with Mrs. E. V. Ellis secretary.

Mrs. D. N. Williamson read a paper on "The value of an all-day meeting," in which she told of how we are bound closer to God and to one another by such a meeting.

Miss Nellie Watt spoke interestingly on "Mountain Schools," to which she has given much thought and prayer. In speaking of the great work being done in these mountain schools where boys and girls are trained to shine for Him, she quoted the following:

A diamond is a diamond,
Though a diamond in the rough;
And a diamond in the rough
Is a diamond sure enough.
For before it ever glitters
It is made of diamond stuff.
Of course some one must find it,
Or it never will be found;
And then, some one must grind it,
Or it never will be ground,
And when it's burnished bright,
That diamond's everlastingly just flashing out its light.

After Miss Watt's talk, Mrs. Jace Roberts, of Piedmont, offered prayer, for the teachers of our mountain schools. Miss Mallory then talked of the disposition of the Bible fund, and the blessing it brings to immigrants and to others. She is truly consecrated to God's service and radiates the sunshine of His love everywhere she goes. We are better women for having had her with us, and have resolved more fully, to say: "I am born for God only. I desire that my whole being be swallowed up in the will of God."
MISS SEWELL.

The countryman may think more slowly than the townsman and be less inclined for experimental enterprise. He may be over-cautious, but it is better not to progress than to progress in the wrong direction. As a citizen, he is the embodiment of virtue slow and sure, and the necessary counterpoise to the ever-growing mass who, in the same capacity, exemplify the truism, "More haste, more speed," and whose slippery grip of actualities forms the weakest adjustment in the framework of our democracy. There is some philosophy in the lines of a long-forgotten song which run:

Oh! Polly! just look at the roses!
Oh! Tommy! just look at the leaves!
It is such a pity
To dwell in a city
And live upon make-believes!

In Germany automobiles killed a hundred and ninety-four persons and injured 2,945 last year. The number killed and injured in the United States was of course very much larger, but there are no complete statistics. Only recently at the Vanderbilt races four were killed and many injured.

Count Zeppelin's six mammoth airships have all been destroyed, one after another.

Mr. Taft has been president a year and a half, and there remains of his term a period of two and a half years.

Japan needs Korea for the expansion of her growing population. Its complete colonization and modernization will absorb a good part of her enemies for a generation or more to come.

Hereafter Japan will control the Korean courts. She will guarantee that justice will be done in them, and will probably require the Western powers to surrender the rights they have held for years, to have their nationals tried in Korea by their own consuls.

When the news flashed over the wires last April that Emil Seidel, a pattern-maker, had been elected Mayor of Milwaukee on the Socialist ticket, with the largest plurality ever given in the city, and that in addition he had carried with him nearly the entire municipal government, America paused for a long moment to wonder.

The Grand Army of the Republic refused at its recent encampment, by a vote of 133 to 102, to ask Congress to take the Lee statue out of the Capitol. The view prevailed that Virginia, being a State, had the same right as other States to select what statue she should send in. This will give Senator Hepburn a chance to rave.

For the first time in our history a Socialist administration today finds itself completely controlling a city of metropolitan size. In Milwaukee the government is practically a unit, elected on a straight Socialist platform. It has a free hand. Its failure or success will, in consequence, be watched with keen interest by all to whom the problems of municipal welfare are important.

More momentous and far-reaching than at first even suspected, the Lloyd-George budget is working not simply an amending but a whole recasting of the British constitution. A convention of eight men, four from each of the two political parties, is now in conference preparing the new constitution for the next session of Parliament.

Turkey is ready to make war against Greece if the powers will permit. She has the turbulent Albanians on her hands, who were the support of the late Sultan, and who have become disgruntled because not given as large pay as formerly. She could use them against Greece without affecting the remaining part of the empire, and losses of life of the Albanians would not count. Turkey also has a fleet which is, at least, superior to that of Greece.

When Albert J. Beveridge in 1908 proposed himself as a candidate before the Indiana Legislature for the United States Senate, it seemed to a large body of the people the most preposterous proposal ever made. The party machine opposed him. Party leaders without exception smiled at the idea and reform elements as a rule gave him the cold shoulder. But when the election came, he doubled up the opposition and was chosen—honestly chosen. In a brief speech of thanks, he said, "The people only are my masters and to the people I will be true."

The denomination owes a debt of gratitude to the members of the commission of the Foreign Mission Society—Dr. Johnston Myers, Rev. J. H. Franklin and Rev. W. L. Ferguson, who have just returned from their notable journey to Africa. With great personal sacrifice, with considerable risk of health, with generous devotion of time and strength, they have made this thorough study of missionary conditions in our Congo field and in the Sudan. They have not only rendered a great service to the cause of missions, but have enabled the denomination to establish a precedent which cannot but be lastingly helpful. As will be seen by the report which appears in The Standard this week, the commission favors the retention of the station on the Congo. The commission also in its report expresses its unanimous opinion as opposed to a new mission field in the Sudan.—The Standard.

This Welch Baptists is the most talked of man in England.

Do not fail to examine your subscription date on this paper. If your time is out, please renew at once. We are anxious to keep you on our list. If the date of expiration is not correct, please let us know at once.

Rev. L. B. Warren, of Owensboro, Ky., has been called to the pastorate of the Baptist Church at Middletown, Ohio, and the "Journal and Messenger" says that it is confidently expected that he will accept.—Baptist and Reflector.

To be happy, to be rich, to be loved—these are some of the deep longings of the human heart, but when the Master comes in a desire to serve dominate. Evil loves lead to evil desires, and evil desires are the wrong "thoughts of the heart" that unmake us.

"Man revivals are being held this month especially in our country churches. From hundreds of them we want a line stating who conducted the meeting, with what church, and what were the visible results. Do not write a long letter; give the essential facts on a postal card and let us have it just as soon as the meeting closes."—Biblical Recorder. (This is what we want our friends to do.)

The new Pennsylvania terminal station in Manhattan, which is the largest structure of its kind in the world, embodies the highest development of the art of transportation. It covers eight acres—the space bounded by Seventh and Eighth Avenues and Thirty-first and Thirty-third streets. This fine granite building of beautifully correct architectural proportions, which looks less like a railroad station than an exchange or a public library, has every practical convenience known to the railroad world and many new mechanical inventions for the benefit of the traveler.

Emperor William of Germany has recently paid a visit to Emperor Francis Joseph of Austria-Hungary.

Rev. P. T. Hale recently said: "I am more and more convinced that all of our denominational interests are dependent upon the circulation of our Baptist weeklies. People can never be led to support policies of progress unless they are intelligent in regard to them." This being true, should not pastors and others make a special effort to extend the circulation of their denominational weeklies? Is it not an obligation they owe, not to the paper, but to the denomination?—Baptist and Reflector.

No nation on earth excels Japan in proving that "education is the cheap deference of nations." Japan has given Korea, where there was no public provision for education, a system of manual training, common and high schools, and commercial, industrial, agricultural and medical colleges, having already appropriated over \$250,000. In the Industrial Training School at Seoul six lines of modern technical training, from weaving to engineering, are established. Where public hygiene was unknown, one-half of the people dying of smallpox and syphilis being almost omnipresent, Japan has introduced waterworks, hospitals and other means of preserving life, her appropriations to date rising above \$6,000,000.

The principal social diseases connected with town life which claim the attention of the political pathologist, are poverty, over-crowding, physical deterioration, drunkenness, immorality, and thriftlessness, and all these evils are caused to a greater or lesser extent by overcrowding and by expensive, insufficient, and insanitary housing accommodation.

Mr. Lloyd George has proclaimed far and wide that the urban land problem can be solved only by taxing the landlords out of their land, and that the greed of Dukes and of other wealthy land owners, who have made property in land their monopoly, is responsible for the high rents and the overcrowded and insanitary conditions which prevail in many of our towns, and which inflict great sufferings upon the people. The British nation is a nation of town-dwellers. The census of 1901 showed that 75 per cent of the British people lived then in towns, and the census of 1911 will probably show that at least 80 per cent. of the people live in towns.

Deacons and Deaconing in the New Testament

By A. J. DICKINSON

"According as each hath received a gift, deaconing it among yourselves as good stewards of the manifold grace of God; if any man speaketh, speaking as it were oracles of God; if any man deaconeth, deaconing as of the strength which God supplieth; that in all things God may be glorified through Jesus Christ, whose is the glory and dominion forever and ever, Amen."—I Peter 4:10.

I think we have greatly obscured the matter of the deacon and his functions in the New Testament by sometimes translating the word "minister," sometimes as "servant," and sometimes transferring the word "deacon." The word occurs in the Greek in three forms, as a noun the deacon, as a verb to deacon, and as a noun deaconship; so we have the one who deacons, the act of deaconing, and the office or function of deaconing. The word in its classic uses means one who prepares and serves a feast, or the preparation and serving of a feast, or the office or function of preparing and serving a feast. In my judgment the word never loses this meaning completely in its use in the New Testament. John, in his narrative concerning the wedding feast at Cana of Galilee, writes that Mary said unto the "deacons" that they should do whatsoever Jesus said to them; and although the rules of the feast knew not whence the wine was, the deacons who had drawn the water knew.—John 2:5-9. Also Jesus in his parable of the Watching Servants says "blessed are those servants. Verily I say unto you, that he will gird himself, and make them sit down to meat and shall come and deacon them."—Luke 12:37; and in his parable of the servants coming in from the field, he says the master will say "make ready wherewith I may sup and gird thyself and deacon me till I have eaten and drunken."—Luke 17:8. It is clear that the word here has its original classic use of one waiting on a table. All three evangelists tell us that after his temptation Jesus was hungered, and "the angels came and deaconed unto him."—Matt. 4:11; that after he had healed Peter's wife's mother she arose and deaconed unto him.—Matt. 8:15. Martha was concerned about much deaconing," and said, "Lord, dost thou not care that my sister hath left me to deacon alone?"—Luke 10:40; and "they made him a supper at Bethany, and Martha deaconed."—John 12:2. Also certain women, Mary Magdalene, Joanna and Susanna "deaconing unto him of their substance"—Luke 8:3; and many women, Mary Magdalene, Mary the mother of James and Joseph, Salome and many others, "that followed him from Galilee deaconing unto him" beheld the cross from afar.—Mt. 27:55. It is possibly worth our notice that the only deaconing mentioned as having been done during our Lord's ministry is attributed to the angels and women. Yet Jesus said "If any man deacon me, let him follow me; and where I am there shall also my deacon be; if any man deacon me him will my father honor."—John 12:26-27. The office and function was looked upon as menial, but our Lord reversed the standards in his kingdom in the following teachings; "for which is greater, he that sitteth at meat or he that deaconeth? Is not he that sitteth at meat? But I am in the midst of you as he that deaconeth."—Luke 22:27; "He that is the greater among you, let him become as the younger and he that is chief as he that deacons." 22:26; "the Son of Man came not to be deaconed unto but to deacon, and give his life a ransom for many."—Matt. 20:28; and in the parable Separating the Sheep from the Goats, those on the left after they have heard their sentence shall say "Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick or in prison and did not deacon unto thee?" and the king shall assure them that deaconing unto one of the least of his brethren is deaconing unto him.—Matt. 25:44. So Jesus received deaconing, approved it, valued it highly, and taught it as the way to greatness in the kingdom of God and classed his own mission and work with it.

So we find that the community of disciples he left called a deaconship by Peter when he was nominating a successor to Judas "who was numbered among us and received his portion in this deaconship."—Acts 1:17; and when they had put forth Joseph and Mathias they prayed "Lord show of these two the one whom thou hast chosen to take the place in this deaconship and apostleship from which Judas

fell away."—Acts 1:25. The so-called communism of the early church was a community of mutual deaconing, in which no one counted aught that he had as his own but sold his possessions and distribution was made to each according as any had need in the "daily deaconing." It was in "the daily deaconing" that the Hellenistic widows were neglected. Acts 6:1; and the apostles suggested the selection of the Seven to appoint over that business, to "deacon tables" while they continued in the "deaconing of the word." Acts 6:2-4. Thus was instituted a division of labor in the deaconing, the deaconing of the word being still under the apostles, and the deaconing of tables under the new officers. If these latter were the fore-runners of the office of deacon which we find in the churches, their function was episcopal; for they were appointed not to do the deaconing of the tables, but were appointed to be over that business, while the deaconing itself continued to be the privilege of the body of the community.

After this we find both kinds of deaconing mentioned in the life of the churches. Along with the deaconing of tables may be classed the use of the word with reference to the contribution sent by the church at Antioch by the hands of Barnabas and Saul to the saints that dwelt in Judea during the famine prophesied by Agabus, when "the disciples (at Antioch) each according to his ability determined to send things for deaconing unto the brethren that dwelt in Judea." Acts 11:29; "and Barnabas and Saul returned from Jerusalem, when they had fulfilled their deaconship," Acts 12:25. With this same meaning also the word is used by Paul of the contribution he had collected for the poor saints at Jerusalem, saying to the Elders at Ephesus, "I count not my life dear unto myself, that I may accomplish my journey and the deaconship I received of the Lord." Acts 20:24; and Luke reporting his arrival at Jerusalem says "And when he had saluted them he rehearsed one by one the things which God had wrought among the Gentiles through his deaconship," Acts 20:19. In his letters Paul also refers to this contribution as a "deaconing unto the saints," Rom. 15:25, 31; II Cor. 8:4, 9:1, I Cor. 16:15; and "this deaconing," II Cor. 9:13, and "the deaconing of this service of grace," II Cor. 8:19; 9:12. In these contributions he was conducting a deaconing, preparing and serving the feast that supplied the measure of the wants of the saints, II Cor. 9:12. The following persons are spoken of as "deaconing unto him" in the sense of providing for his personal wants: Timoty and Erastus, Acts 19:22; Onesimus, Ohilman, 13; Onesiphorus, I Tim 1:18; Mark, II Tim. 4:11. In Hebrews Christian hospitality is called a "deaconing"; for God is not unrighteous to forget your work and the love which ye showed towards his name in that ye deaconed unto the saints and still do deacon." Heb. 6:10, which also appears to be the sense of the word in Rev. 2:19. In all of these passages the word still has its primary meaning, and the table and waiter are in the forefront; they may therefore be said to refer to the deaconing of tables.

But the word is often used by Paul with reference to the "deaconing of the word." In II Cor. 1:3-14, 2:14, 6:13 we have a discussion of the Messianic ministry which prepares and serves the gospel as compared with the Mosaic ministry which prepared and served the law. II Cor. 3:4; The Messianic are "deacons of the new covenant," 3:6, is a "deaconing of the Spirit," 3:8, a "deaconing of righteousness," 3:9; while the Mosaic is a "deaconing of death," 3:7; a "deaconing of condemnation," 3:9. The Messianic ministry is also a "deaconing of reconciliation," 5:18 and is termed a "deaconship," 4:1, 6:3; and the ministers are called "deacons of God," 6:4. Just as Moses prepared and served the law on tables of stone, and certain of the opposition in Corinth did in letters of commendation with pen and ink, so the missionaries "deaconed" a letter of commendation, in their converts, "on tables that are hearts of flesh," 3:3. Here the word is prepared and served to the people by the Messianic ministry, a gospel feast to which Jesus often compared the Messianic regime.

The work of missionary is termed a "deaconship," Rom. 11:13, I Tim. 1:12, II Cor. 11:8, I Cor. 3:5; and any work of preparing and serving the gospel is called a "deaconing," as evangelism in II Tim. 4:5, divers gifts in I Cor. 12:5, Eph. 4:12, probably a pastor in Col. 4:17, a special comfort of a missionary in I Thes. 3:2, a teacher in I Tim. 4:6, a messenger in Eph. 6:12, Col. 4:7, a preacher of the gospel in Eph. 3:6, Col. 1:23, 25, Col. 1:17, II Cor. 11:23. A secular ruler in his office of dispensing justice is called a deacon, Rom. 13:5. False apostles are said to be Satan's "deacons fashioning themselves into deacons of righteousness," II Cor. 11:15. Although Jews seeking to be justified by faith in Messiah are found to be sinners, Christ is not a "deacon of sin," Gal. 2:17. But Messiah in confirming the promises of the fathers to the Jews has been made a "deacon of circumcision for the truth of God," Rom. 15:8. The angels are represented as "liturgical spirits sent forth to deacon to them who inherit salvation," Heb. 1:14. The Old Testament prophets in their Messianic foreshadowings are said to have had it revealed unto them that their deaconing was not for themselves, but for those who should enjoy the Messianic era, I Peter 1:12. The text is the fullest statement of the function of deaconing both of the word and of tables, wherein God supplies both the gifts for the service and the grace to be served; while we are the waiters on the table in His household serving each other in mutual deaconships, I Peter 4:10 f.

It is clear from these passages that deaconing in the early churches covered all kinds of service needed for the promotion of the life of the churches, and that it belonged to the entire body of Christians to perform those services. But probably in Phil. 1:1 and in Tim. 3:8-13 we have references to officers in the church who were known as deacons. These, if they grew out of the Seven, were men who superintended the deaconing in the congregations. The deacon's office was therefore an episcopal one in its functions, and had as its mission the oversight of the deaconing of church in other matters than that of preaching the word. But in the New Testament there is no such developed and exclusive order of the ministry as we have today in the deaconate of any of our denominations. Indeed it is coming more and more probable that in Phil. 1:1 the correct text is "to all the saints in Christ Jesus that are at Philippi, to the fellow-bishops and Deacons"; and according to this reading the church would be designated as being composed of the two classes overseers and servants, all officials being in the first and the body of the church in the latter. While in Timothy we may well read "if any man seek overseership, he desireth a good work. The overseer therefore etc. . . . Deacons in like manner, etc." I Tim. 3:1-13; and the Apostle would be giving directions to the entire congregation, composed of those serving in the oversight as officers and those doing the service as members. According to this construction we would have no reference in either passage to official deacons at all, but the word would have the meaning it has in other passages in the New Testament. But it is possible that both of these passages come from a time the respective writings were published, and are from the hands of the publishers rather than from the author, Paul; and in that event they would be no more than another witness to the fact well attested by the Epistle of Clement and the Didache, that there was such an office as deacon in the churches by the close of the first century. How or when such an office arose we are unable as yet to say; but Clement asserts that it was by apostolic appointment. But any argument which would validate the office of deacon from any passage in the New Testament, would also validate that of deaconess, Rom. 16:1, I Tim. 3:11. But whatever may be said of the office of deacon as an official in the church, it is clear that the function of deaconing was instituted by the Lord, fostered by the early churches unto their growth and usefulness and organized or more effective work before the close of the first century. The office gets its warrant from the function it is to perform, and few deacons would seek the office

if its functions were taken away. So, if any seek a Scripture warrant, it may be found in the scriptural recognition of the function as of fundamental importance in the growth and life of the church. What we want is the deaconing of our churches. Hence we have deacons set over that matter. If only we can realize in our churches the idea of a deaconship, wherein the members according to the strength which God supplies mutually deacon each other of God's grace, each according as any may have need both in the spiritual food of the word and the table of temporal supply, we shall abundantly vindicate the form of our organization as scriptural; but if with all of our officialism, we fail to feed the flock of God, even though we have a perfect copy of every scripture precedent and suggestion, we have only the form of primitive godliness without the power thereof. I believe our present form of organization is both fulfilling the scriptures as they apply to our age, and sufficient for the needs of this age; if only we make that organization do the things required of our churches in the functions had in view in its institution. But in my judgment the Deacon as an official in the church has an episcopal function over the deaconing; and it is his duty to see that the deaconing is done efficiently by the whole body of the church under his leadership. He was at first called an "Elder"; and it was to "the Elders" that Barnabas and Saul delivered "the things for deaconing," Acts 11:30; and as an elder he had episcopal function in that matter. Towards the close of the first century the deaconing elders to distinguish them from the teaching elders got the name of Deacons; but in the earlier years of that century the deacon was rather the one actually doing the deaconing rather than the one superintending it, and hence the use of the word exclusively in that sense in the New Testament written during that period. I could wish that this church would become a deaconship in Christ, each member being a deacon according to the gift God has given him whether for the deaconing of the word or the deaconing of tables, under the Deacons both of the word and of temporalities, deaconing your gifts among yourselves as good stewards of the grace of God.

FOREIGN MISSION NOTES.

There has been a decided stir among the missionaries of the Foreign Mission Board this fall. The following missionaries, who have been on furlough, have returned to their fields: Mrs. Lillian Todd, Miss Lula Whilden, Miss Ella Jeter, Rev. and Mrs. Peyton Stephens, Rev. E. F. Tatum and Miss Beulah Bowden. Rev. and Mrs. Everette Gill, reappointed to Italy, have returned to their field.

The following new missionaries have already sailed: Miss E. E. Teal, Miss Mary Anderson, Miss Louise Tucker, Miss Elsie Gilliam, Rev. and Mrs. C. A. Leonard, Rev. and Mrs. C. C. Marriott, Rev. J. C. Daniel, Miss Leonora Scarlett, Miss Pearl Caldwell, Rev. A. S. Patterson, Dr. and Mrs. B. L. Lockett, and Miss Laura Cox.

The following Missionaries will sail in October and November: Rev. and Mrs. L. C. Quarles, Rev. and Mrs. E. H. Walne and family, Dr. and Mrs. C. A. Hayes, and Rev. and Mrs. H. M. Harris.

The Board has already appointed thirty-two new missionaries since the Convention met in Baltimore, but owing to the financial pressure and the stringency of the money market which makes it difficult to borrow sufficient money to sustain the work, the Board has announced that it will not be able to send out any more missionaries at present. How soon will our churches begin to take their collections all through the year, and thus relieve the Board of the great embarrassment of having to do a large part of the year's work on borrowed money?

The October Foreign Mission Journal has in it an interesting diagram showing how the contributions to foreign missions have run throughout the sixty-five years of the Board's history. The most striking thing about it is that our contributions have quadrupled since the beginning of the twentieth century, and if the aim for this year, \$600,000, is reached, it will mean that the contributions to foreign

mission work have increased nearly five-fold since 1899. It begins to look as if our people have decided to make the new century glorious for worldwide evangelization.

Dr. T. B. Ray, Educational Secretary of the Foreign Mission Board, will return from his trip to South America on the 6th of October. The papers have been giving some accounts of intensely interesting experiences which he has had on this trip. As has already been suggested the most delightful reception that could greet him on his return is a great number of enrollment cards for Mission Study Classes. Nothing else would so cheer his heart as such a greeting. It would be especially gratifying to him to find that the Mission Study work had been promptly organized in all of our Baptist schools.

Rev. J. J. Oliveira, who has completed a thorough course at Baylor University, has gone to Para, Brazil, to become the pastor of the Baptist church at that place. He sends back the good tidings that his mother, for whom he has long prayed, has at last been converted, and will become a member of his church. On his way to Brazil he went through his native country Portugal, and had the privilege of preaching in many of the cities of that country. He says that everywhere he found the people willing to believe anything but Catholicism.

Mrs. R. P. Mahon, writing from Morelia, Mexico, a fanatical Catholic city, tells of the abject bondage of the people to the Roman Hierarchy in the following words: "When the carriage of the archbishop passes along the street—whether he is in it or the driver is just taking out the mules for a little exercise—everyone kneels as soon as he sees it coming and remains on his knees until it has passed out of sight. People have been stoned for standing at a time like this, but the law protects us now."

In another place Mrs. Mahon shows how the Romish priests hate the Bible—"Another friend of mine has a Bible that was presented her several years ago by the wife of one of our faithful church members. She was talking to a priest not long ago and told him about having a Bible and how much she enjoyed reading it. He told her that she must give that book to him at once—that it was the "devil's book," their favorite name for it. And when she told him she could not give it up, for she found nothing but good in it, he answered, "Well, daughter, I want to give you fair warning—if you read that book one year, you will become a Protestant." I have tried to persuade her that he was acknowledging, perhaps unconsciously, that our religion is true and that she should be willing to let the word of God make of her just what it would; but so far I have not succeeded."

Dr. R. W. Hooker gives the following interesting account of the manner in which he does his work in the dispensary at Guadalajara: "This door is opened for them at three o'clock in the afternoon. My assistant collects the regular fee 25 cents, only 12½ cents in United States currency, which entitles them to medicine or treatment as the case may be, and they await their turn for treatment.

At 4 o'clock I go in and hold a short religious service with them, reading some selection from the gospels, endeavoring to make a practical application to those present in a few moments' talk. It is always my aim to impress upon them that the soul is also sick with a disease more incurable than leprosy, and being immortal, it is worth far more than the body. This leads me to say that I am powerless to help them, that only the Great Physician can heal them, "For He took upon Himself our infirmities and bare our sickness." "Neither is there salvation (eternal health according to the Spanish version) in any other; for there is none other name under heaven, given among men, whereby we must be saved." Shall we not ask this divine Physician then to heal us? By this time they are very serious and in a moment reverently bow their heads while I pray.

One May night they came into church dusty, weary and footsore. After the leader's remarks one of these men gave an account of the day.

A few miles from here in the mountains, high up and secluded, is a Toaist retreat, two temples, one a thousand years old, the other upwards of five hundred, containing flaring, gaudy idols. Trees surround the spot and a great spring makes verdant a little place in sharp contrast with the bare, seraggy cliffs all about. For the greater part of the year the sole representatives of human life are the priests.

In the spring after crops are planted there is held an annual festival, and people from the villages which cluster about the foot of the mountains, go up to this "high place" to worship, chat and eat their dainties, which they carry along. The women show off their nice clothes, and the men, after a few sticks of incense are burned, spend their time in idling, eating and gambling. The children frolic everywhere, and watch the wine drinking and the separation of fools and their money over cards and the dice bowls. For three days this continues, then they go down to their homes for another year, leaving the priests to count up their gains. It has happened that none of our missionaries had ever reached this secluded spot, but something led me to go up there, the first day; that visit broke ground and next day these two evangelists followed. This is the gist of their prayer-meeting report.

"As we went along the trail, we could not imagine what ever could have led the pastor up to that lonely place! Who could there be in such a forsaken region? It seemed to be a useless trip. But, lo! when we reached there we found people, almost two hundred. Both priests and people treated us with courtesy, asking politely who we were, whence we came, our business, etc. Yes, they remembered the pastor's visit of yesterday. After resting we ate some food, and drank some tea which they hospitably furnished us. We talked some to the few around us, and considered how best to proceed, as we were in their temple and felt that courtesy demanded that we go slowly, with due regard for their feelings; thus we might the better gain them. Upon some motion to go, they began to say, 'You are going to preach some to us, are you not?' 'Would you like to hear?' we asked. 'Yes, yes; let us hear,' they urged.

We began with a hymn, verily a strange sound in that old fortress of heathenism, and the men engaged in gambling poured out of the side rooms into the court to investigate. For the present cards and dice were forgotten. Perhaps more than a hundred listened very respectfully, and when we stopped a number bought books and scriptures and accepted tracts. Then, what do you think! the old women said, 'Tell us some too; preach to us; the men have heard, we, too, want to hear.'

"Brothers," he said as he concluded with shining eyes and yearning, joyous face, showing the intensity of emotion which the great opportunity and need of the day had wrought in him, "it was the strangest meeting I ever saw, all for eating and pleasure, but they did not seem one bit satisfied. We gave them real bread, and such food is the only kind which given to our people can satisfy their needs."

EDGAR L. MORGAN.

Lai Chow Fu, N. China.

A NEW BABY.

A baby came to our house,
Not very long ago,
And father says we'll keep it here
'Cause mother loves it so.
I didn't understand at first,
My heart felt very sore,
It seemed to me that mother
Wouldn't love me any more.

But mother took me in her arms,
Just as she used to do,
And told me that a mother's heart
Was big enough for two.
And that she loved me just the same.
Because of this, you see,
The place I have in mother's heart
Is always kept for me.

—St. Nicholas.

MARK TWAIN'S EXPERIENCE WITH BURGLARS.

Probably the most startling and picturesque incident during Mr. Clemens' short time at Redding was when the two misguided young men from New York burglarized the house on the hill. This came very near being a tragic affair, and our sheriff carries two bullet-wounds to remember it by. The following morning neighbor Lounshury's stable-yard looked like a field hospital in time of war. The village doctor was busy binding up the battered head of one of the burglars and caring for the bullet-wounds in the leg and thumb of the doughty sheriff. By great good fortune I happened to be in the little town clerk's office when Mark Twain himself entered. It was a small, narrow room on the west side of the little one-story building. A safe stood at the north end, near a plain deal table at which the officials sat.

At the south end of the room there was, on this occasion, a small table, at which the two prisoners, with the gyves upon their wrists, sat waiting their fate. One of them had his head swathed in bandages and the back of his coat was stiff with his own gore. The other, with an insolent smile, was smoking a cigarette. Some kind neighbor had supplied them with sandwiches and coffee. The sheriff was limping around, with one hand done up in bandages, and, as he said, "a bootful of blood, begob." The officials were in the clothes they wore at their farm work, and the doors were crowded with rustics. In contrast with the simple surroundings was the fashionably dressed Miss Clara Clemens and her feminine companions.

When Mark Twain entered, arrayed in his white flannel suit, he stopped at the table occupied by the two "yeggmen." This was before any of the newspaper men had arrived, and they missed a most characteristic and interesting heart to heart talk with a live burglar. Said the white philosopher: "So you're the two young men who called at my house last night and forgot to put your names in my guest-book? Now that was a pretty sort of business for you, wasn't it, and a nice way to treat me, after I've been down on the East Side working for just such fellows as you, and after I made Bingham take back what he said about the Jews."

"Excuse me, Mr. Clemens," interrupted the battered and wounded prisoner, for the first time showing any interest in the proceedings, "my parents are Jewish."

"Then you're a disgrace to your race!"

"Now you two young men," continued Mr. Clemens, "have been up to my house, stealing my tinware, and got pulled up by these Yankees up here. You had much better have stayed in New York, where you have the pull. Don't you see where you're drifting to? They'll send you from here down to Bridgeport jail, and the next thing you know you'll be in the United States Senate. There's no other future left open to you."

It was worthy of remark that even the burglar treated Mark Twain with a deference which was the more marked because of the sullen contempt with which the "yeggman" greeted every one else.—From "Mark Twain as a Neighbor," by Dan Beard, in the American Review of Reviews.

Faculty Recital at Central College

Miss Whiting and Mr. Naff Emphasize Former Favorable Impressions and Miss McCorkle Makes a Decided Hit With Her Reading.

- Program
- Grand Prelude and Fugue in F minor.....H. P. Chelius
 - Miss Whiting
 - The Worker in Stone.....Gilbert Parker
 - Miss McCorkle
 - Pipes of Pan.....Sir Edward Elgar
 - Mr. Naff
 - The Heart of Old Hickory.....Will Allen Dromgoole
 - Miss McCorkle
 - (a) The Two Grenadiers.....Robert Schumann
 - (b) Allerseelen (All Souls' Day).....Richard Strauss
 - Mr. Naff
 - Monologue.....May Isabel Fisk
 - Miss McCorkle
 - Scherzo in B flat minor.....Chopin
 - Miss Whiting

The faculty recital of Central College last night gave a decided treat to a large and cultured audience gathered in the stately old Alumnae Hall of this noted institution. Two of the members of Dr. Giles' faculty appearing last night, Mr. Naff, baritone, and Miss Whiting, pianist, made most favorable impressions last year and Miss McCorkle, the new teacher of expression, made a host of admirers by her charming reading.

The program was one of great interest. Some of its features were novelties in Tuscaloosa, the Strauss song being heard here for the first time, the Chelius Prelude and Fugue being a decided novelty, and the readings being all new to a Tuscaloosa audience. All were finely given and were heard with decided pleasure.

Miss Whiting has never played better. Miss Whiting is a most finished artist. Having received the training of such schools as Oberlin and the Sherwood Music School of Chicago, she has the completest sort of technique and an appreciation of the best composers that is found only in the best pianists. Her playing is always characteristic by delicacy and refinement, and last night she displayed a particular amount of power and sure, firm touch that was most delightful. Her interpretation of the brilliant Prelude and Fugue was full of interest. Her command of the difficulties of the composition was admirable and in the fugue she kept the intertwined melodies clearly and beautifully distinct. In the Chopin Scherzo, there was shown the proper playfulness of spirit and the daintiness of execution that Chopin requires. She gave the piece with great charm and rare insight. It was delightful to hear her all through.

Mr. Naff, as usual, gave a thoroughly smooth performance. He is one of the most completely trained singers Tuscaloosa has had the pleasure of retaining here and he has a wide and varied repertoire. He went into new fields of musical literature last night and gave an exhibition of his catholicity of taste and his fine appreciation of the modern writers of master songs as well as a discriminating understanding of the classic composers. He was in excellent voice last night and his nicety of phrasing and the smoothness of his voice through-

out its wide range was never more pleasantly apparent. If anything, his high tones are clearer and better than ever before and perhaps are a credit to his summer's work with Weigester, with whom he studied for a season. The Pipes of Pan was much liked. It has a fine melody and Mr. Naff gave it with much skill and ease. The Allerseelen of Strauss is one of that ultra modern composer's most popular compositions and Mr. Naff sang it with a keen appreciation of its subtle beauty and indefinable charm. The Two Grenadiers went well and the Marseillais part he gave with considerable volume and style. His whole program was much enjoyed.

Miss McCorkle appeared as a stranger before a Tuscaloosa audience but she won the hearts of her hearers with her first number and each appearance only intensified the charm of her personality and the delightful quality of her reading. Miss McCorkle has a most prepossessing stage presence. She is uncommonly pretty and her face is as expressive as it is beautiful. She has poise and what is most delightful, particularly in a reader, decided naturalness. She has many of the best points of her school, she being an exponent of the Curry method of Boston. She has no mannerisms and no "elocutionary tricks." She tells her stories simply but with ineffable grace and charm and her voice, a low, sweet organ, is finely controlled, capable of expressing much of passion and pathos and all the emotions.

Her program was selected with great art and it pleased the audience splendidly. Her reading of the Gilbert Parker story was extremely attractive. Its dramatic significance was well brought out and the thrilling denouement of the narrative was extremely well handled. In the Heart of Old Hickory, which was brim full of pathos, she never for a moment strained for any effect and yet she had the people dewy-eyed as she told in the simple homely talk of the newsboy about Skinny and the governor. It was a finished piece of workmanship and when she concluded she was recalled, but only responded by bowing.

Her comedy instincts are especially fine as was evidenced in her handling of the character sketch from May Isabel Fisk. She represented the different phases of the village gossip, with the neuralgia, subtly and inimitably. Her facile expressions were superb and she convulsed the audience time after time. There was never a bit of over acting, Miss McCorkle always gaining her points in a quiet way. She was thunderously recalled on the monologue and graciously responded with Paul Lawrence Dunbar's "Encouragements," which she gave in fascinating manner. Her dialect and her actness were absolutely irresistible. Her second encore was "When My Dolly Died," and this was given in a simple childlike manner that was wonderfully effective and heightened the already enthusiastic enthusiastic impressions she had made during her former readings.

Dr. Giles and the college received many congratulations on the fine recital and the quality of his faculty for this year.—Times-Gazette.

HOWARD COLLEGE NOTES.

It is usually customary for the old students at the beginning of the new session to make inquiry of the occupations and whereabouts of the graduating class of the preceding year. The investigation of the '10 class of Howard reveals the interesting fact that eighty per cent. of that class have either returned to Howard for post-graduate work or have gone to northern universities. Four members, Messrs. H. M. Haggard, W. M. Pitts, T. C. Jester, and S. B. Gibson, are back at Howard. W. W. Burns has gone to the Tulane School of Medicine; D. H. Doherty to the Johns Hopkins Medical School; J. R. Hudson will be at the Birmingham Medical School; H. G. Grant will be at Harvard University, where he has a scholarship. W. R. Seymore and W. D. Ogletree will attend the Baptist Theological Seminary, Louisville, Ky.; J. C. Hutto is studying journalism in the University of Missouri. J. J. Wooten has a position in a deaf and dumb institute, Baltimore, Md. The other three, E. L. Barlow, J. D. Jackson, and H. F. McCord are working in the state.

For eight per cent. of a class, to continue their studies speaks well for it as well as the college.

Twenty days after the opening, Howard had gained over one hundred per cent in enrollment, a fact remarkable in the numerical gain in institutions.

President Montague will go to Anniston Saturday afternoon to the pulpit of the Parker Memorial Baptist Church Sunday morning. Owing to the establishment of the educational commission, Dr. Montague has been able to stay on the college grounds more where he has pushed the internal affairs of the college to a much better state of organization.

T. T. MARTIN AT BESSEMER

T. T. Martin with his helpers, R. F. Jordon and Mr. and Mrs. Scholdfield, has just closed the best meeting ever held in Bessemer. There were fifty-eight to join the church besides a great spiritual uplift to the whole church and town.

They are the best help in a meeting I have ever had. Bro. Jordon is a great preacher of deep spirituality. Bro. and Sister Scholdfield are the best to lead the music I have ever seen. She is a great soloist while he is at his best as a chorus leader.

T. T. Martin has few equals as a preacher of the doctrines of salvation by grace. I have heard many of our greatest preachers, both evangelists and pastors, and Martin is ahead of any I have ever heard on these doctrines. It is simply marvelous how he can put it before the people. He would be a blessing to any church. M. K. TORNTON.

Bessemer, Sept. 29, 1910.

We must not be content to prolong the life of the unfit and point to that as the result of our knowledge, but we should rather endeavor to prevent sickness or disease. This is the highest form of civilization, as looked at from a social aspect, and one which seems to have been grasped many years ago by the Chinaman, when he introduced the practice of paying the doctor so long as he was well and of stopping payment if he fell ill.

YOU CAN INTEREST HIM.

Any Man Over Fifty.

You can interest any man over fifty years of age in anything that will make him feel better, because while he may not as yet have any positive organic disease he no longer feels the buoyancy and vigor of twenty-five nor the freedom from aches and pains he enjoyed in earlier years, and he very naturally examines with interest any proposition looking to the improvement and preservation of his health.

He will notice among other things that the stomach of fifty is a very different one from the stomach he possessed at twenty-five. That greatest care must be exercised as to what is eaten and how much of it, and even with the best of care, there will be increasing digestive weakness with advancing years.

A proposition to perfect or improve the digestion and assimilation of food is one which interests not only every man of fifty but every man, woman and child of any age, because the whole secret of good health, good blood, strong nerves, is to have a stomach which will promptly and thoroughly digest wholesome food because blood, nerves, brain tissue and every other constituent of the body is entirely the product of digestion, and no medicine or "health" food can possibly create pure blood or restore shaky nerves, when a weak stomach is shaky nerves, when a weak stomach is replenishing the daily wear and tear of the body from a mass of fermenting, half-digested food.

No, the stomach itself wants help and in no round about way either; it wants direct, unmistakable assistance, such as is given by one or two of Stuart's Dyspepsia Tablets after each meal.

These tablets cure stomach trouble because their use gives the stomach a chance to rest and recuperate; one of Stuart's Dyspepsia Tablets contains digestive elements sufficient to digest 3,000 grains of ordinary food such as bread, meat, eggs, etc.

The plan of dieting is simply another name for starvation, and the use of prepared foods and new fangled breakfast foods simply makes matters worse as any dyspeptic who has tried them knows.

As Dr. Bennett says, the only reason I can imagine why Stuart's Dyspepsia Tablets are not universally used by everybody who is troubled in any way with poor digestion is because many people seem to think that because a medicine is advertised or sold in drug stores or is protected by a trade mark must be a humbug, whereas, as a matter of truth any druggist who is observant knows that Stuart's Dyspepsia Tablets have cured more people of indigestion, heartburn, heart trouble, nervous prostration and run down condition generally than all the patent medicines and doctors' prescriptions for stomach trouble combined.

THERE IS A CURE

for all forms of indigestion or dyspepsia, catarrh of stomach and flatulence in stomach and bowels. This remedy has never failed to cure the most distressing and stubborn cases.

This remedy will cure any case of constipation, to stay cured, so that you are free from that trouble in a week.

The name of this remarkable remedy is Vernal Palmettona. Any reader of the Alabama Baptist may have a small trial bottle of Vernal Palmettona sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh of the stomach, flatulence, indigestion, constipation of the bowels, congestion of the kidneys and inflammation of the bladder. One dose a day does the work quickly, thoroughly and permanently.

This remedy for sale by all leading druggists.

For Indigestion

Take Horsford's Acid Phosphate.

Especially recommended for the relief of nervous dyspepsia, loss of appetite and headache.

TRIP NOTES

For the Alabama Baptist.

Last Saturday, September 24th, it was my privilege to rise at four o'clock and to see daybreak redden the sky over Red Mountain, as the street car hurried towards the Terminal Station. My objective point was Myrtlewood, where the Bethel Association was in session.

At Selma I met the distinguished president of the Howard Board, Hon. James B. Ellis, and had with him a profitable talk concerning our college.

It was dark when my train, with a crippled engine, drew up at Myrtlewood. Entering a carriage with my old and valued friend, Hon. D. I. Meador, I was driven to his home, and such a home! I shall our state I know of no other residence quite so commodious, so spacious, and so adapted to every need. It would command interest, were it situated on the South Highlands of Birmingham, where the beloved editor of our paper has his dwelling. The beauty and convenience of Bro. Meador's home are, however, excelled by the warmth of greeting and grace of hospitality there, where the distinguished host keeps open house and, to every call of friendship, open heart.

At the association were familiar faces of dear friends, S. O. Y. Ray, J. W. Dunaway, W. F. Shute, A. E. Page, W. V. Vice, J. Q. Bailey, Bro. and Sister Hecker, C. W. Compton, the brethren Thomas and Sister Thomas of Rembert Hill; J. R. Perkins of McKinley; Bro. Ricard of Arlington, who with others rendered the session of the old Bethel five years ago at Pine Hill notable for large and noble gifts to our endowment. We missed the beloved Losey and W. N. Nichols, but met our excellent Brother Hasty, who has two fine boys in Howard College.

Bro. Ray gave delight to our colored Baptists at Myrtlewood by preaching to them on Sunday night.

May I say something here in passing? I believe our preachers should go more frequently to the churches of colored Baptists to break to them the Bread of Life, to counsel and to guide. Taet and consecration will show the way.

Bro. Ray is doing fine service for the Newton Institute, a service timely and necessary for a school which is a necessity for our cause.

It gave me great pleasure to meet at the association my dear friend and pupil of other years in Washington, Rev. Wm. F. Shute, and my heart was cheered when I saw what a place he has won for himself with the best people in that section. He is doing a great work in Marengo County. Bro. Shute, an old student of Columbian College, is also a bachelor and master of laws of the Columbian University; and his masters diploma bears the names of Justices Harlan and Brewer, the leading members for years of the highest court in America. Bro. Shute's report on education was one of the best that I ever heard.

The father of this dear brother, Dr. S. M. Shute, was for many years professor of English in the Columbian College. A most excellent and cultured gentleman, he was also an author of note, having written years ago A Manual of Anglo-Saxon, which was long the authority in our country.

Those were the halcyon years of the old Columbian, when Dr. James

Clarke Welling as president did more for that institution than any one else before him or after him. Long years of service under that scholarly and noble man entitle me to speak with some authority. The Columbian was in his time safe, conservative and yet progressive. In the college and in the allied schools it did work of high grade. The age of "fuss and feathers" came later and had its legitimate end.

To go back to my trip notes: At the association I heard the best things concerning the work of our Howard graduate last May, W. R. Seymour, who was missionary for the Bethel Association during the summer. At college Bro. Seymour gave evidence of the zeal and ability which are now ripening for large service.

At Selma on my return with Bro. Ray, a delightful traveling companion, I met again Bro. Ellis, our dear Brother W. W. Burns, who has as pastor stood loyally by our college, Bro. Law Lamar, and Brother L. M. Bradley.

Bro. Bradley is doing a great work in that section and, though we spare him with real regret from our district here, we know that he is tactfully and nobly bringing things to pass in Dallas County.

Our college has, in twenty days, more than doubled the attendance of the opening day, and nearly every day new boys are coming in. So may it continue.

A. P. MONTAGUE.

TAKE RELIGIOUS CENSUS OF CHICAGO.

Every home in Chicago is to be visited within the space of three hours on Saturday afternoon, October 8. At that time, under the direction of the International Sunday School Association in co-operation with all other religious organizations which are willing to take part, a complete canvass of the city will be made for the purpose of determining the denominational affiliations or inclinations, if any, of every person in the city. The work will be done by volunteers from the different organizations interested, and will require about 30,000 individuals to accomplish the work in the required time. The city has been carefully divided into districts and each worker will receive a list of some twenty-five families to visit. When the census is completed, cards will be made out for each family and will be turned over to the church of the preferred denomination in the district in which the family lives. It is hoped thus to facilitate the work of all of the churches and to aid them better in reaching the people.

Similar census canvasses have been made in other large cities—Louisville, Denver, Toronto, Oklahoma City, New Orleans and Philadelphia—and in each instance was highly successful. It certainly should be a great help to the churches to be able to work intelligently instead of having to grope around in figurative darkness. The International Sunday School Association is especially desirous of making this census a success as upon the result of this rests the decision of the London representatives of the same organization as to whether a similar canvass should be undertaken in the largest city in the world.—The Standard.

Isolated for Twenty Years.

To be isolated for a year, or even a month of a week, would seem to the most of us an eternity, to say nothing of being isolated for twenty years. Here is the story of a man that was practically isolated for twenty years, whose name is (for convenience) Mr. Smith.

Mr. Smith owned a little farm, located about eight miles from the nearest town, or market, and whenever he "went to town," it was a whole day lost, not only for himself, but for his hands on the farm, because he had to use the horses in going to town. Consequently he seldom ever went. Year after year he lived a scheduled life, raising just enough on his farm to make living possible for himself and family, never realizing for a moment what was going on around him in the outside world. He knew nothing of the improved labor-saving and money-making devices of recent years. He did not know what it was to have a neighbor. His existence was one of gradual decline, the natural result of being cut off from his neighbors and other interests.

Now, bring yourself to realize the gladness and improvement in this old hermit when he finds himself in the midst of an enlightened world, surrounded by every comfort—just as the sun rays shoot downward from behind an angry cloud. How did it happen? No, it was not a transformation, nor the skilful work of a magician—he simply put in a Bell Telephone.

Now, when he wants anything from town—he telephones for it. When he wants to know the conditions of the market—he telephones and finds out. When he wants to have a little social chat with his neighbor—he calls him up over the telephone and enjoys himself. The result is, that you couldn't buy his telephone, at any price, if he couldn't get another. No, sirree—it has saved him money, advanced his social standing, given him pleasure, and provided protection.

The rural telephone service offered by the Bell Telephone Company is so cheap that it will save you enough in one month to pay for it a whole year. Full rates and detailed information can be obtained by writing the Farmer's Line Department, Southern Bell Telephone & Telegraph Co., No. 19 South Pryor St., Atlanta, Ga.

We regret to learn that Rev. J. E. Merrell after four years' service in Alabama, leaves Florence to take up the work at Ethridge, Tenn. Brother Merrell made many friends in Alabama.

Write for this Booklet Today.

If you value health you will be more than interested in reading a little booklet which is being distributed free, by mail, by the Harris Lythia Springs Co., Harris Springs, S. C. It contains letters from eighteen of the most prominent and successful physicians in the South, including the editor of our leading Southern Medical Journal and the President of one of our oldest and most honored Medical Colleges.

The free booklet gives the experiences of these physicians and others in the use of Harris Lythia Water for the cure of those diseases that are related to uric acid, viz—rheumatism, sciatica, cystitis, diabetes, Bright's disease, and catarrh of the stomach. Uric acid is a powerful poison but is readily dissolved from the tissues and eliminated through the kidneys and skin by Harris Lythia Water.

Augusta, Ga.
Harris Lythia Springs Co.,
Harris Springs, S. C.

For the past seven years I have prescribed Harris Lythia Water with the most satisfactory and gratifying results in the treatment of the following diseases and disorders: Acute and chronic Nephritis, Renal Calculi, Uric Acid Diathesis, Acute and Chronic Gastritis and Disorders in Pregnancy.

In my judgment, there is no alkaline water to equal Harris Lythia Water.

Yours sincerely,
A. C. WADE, M. D.

HONESTY IN CHURCHES.

It seems to be forgotten by some people that a professedly Christian church has a character as well as an individual has. The general public has the right to expect that a church, as a whole, shall be honest in its dealings with its pastor, and also with others who transact business with it. When the officers of a church have made any purchase for the express benefit of the body, they should see that it is duly paid for. It is an obligation which lies upon the church as a whole, and there should be no attempt to ignore the obligation. But, very fortunately, there are churches that refuse to pay certain debts against them. In the Baptist Standard, of Texas, is a department devoted to answering questions from its readers. It is in charge of Rev. Dr. Fred D. Hale. In a recent issue the following query appeared: "A church, in one of our large cities, invited me to supply one Sunday for them. This I did, but they failed to pay me anything. I wrote to two of the official members, stating that I had to pay a supply for my pulpit \$10, and that my railroad fare and hotel bill amounted to over \$5.00, but I was willing to lose half of that amount, if they would pay the other half. Not a cent did I receive from them. How is that for honesty of a church?" The answer is briefly this: "Comment on the above would spoil it." We feel disposed to make a very plain comment on the question. It is difficult for one to restrain himself from hot indignation at those church officials for such an outrageous treatment of that minister. It may be that the church, as a body, does not know of this occurrence. Perhaps the other members have supposed that minister was duly compensated for his services. But what shall be said of those two officials? They are not only dishonest but, they are hard-hearted, and even cruel. Think of their base conduct! That pastor not only received no pay for his services, but lost over \$15 besides, and all for the sake of accommodating a church which is abundantly able to pay a large salary. Why should any church keep in office men of such character? Get them out!

THE GERMAN NAVY

The Germans have a law which, when all the ships under it are completed, will give them a navy more powerful than any at present in existence.

Well may the statesmen of the world ask the question:

What are these German ships for? But it of momentous import to England that it be answered correctly. Well may Englishmen wonder. Are they for vain glory, that the crews may salute the Kaiser as he steams past in his imperial yacht? It is hardly to be supposed that millions upon millions of pounds are being spent for this. Are they to protect German commerce? German trading vessels are to be seen off Colombo, Singapore, East Africa, and other parts of the world; but German battle ships and striking distance of England and they are especially designed for work in the North Sea.

The late German historian, Professor von Treitschke, said: "We have settled our accounts with Austria-Hungary, with France, and with Russia. The last settlement—the settlement with England, will probably be the lengthiest and most difficult."

The Kaiser has referred to himself as the 'Admiral of the Atlantic.' He has said: 'That trident must be in our fist.' He has constantly affirmed, 'Our future lies upon the water.'

The preamble to the German Navy Act of 1900 runs thus: 'Germany must have a fleet of such strength that a war, even against the mightiest Naval Power, would involve risks threatening the supremacy of that power.'

Germany will be a great naval power in spite of her geographical position and history. Her claim to rule the waves will, earlier or later, bring on a war with Great Britain. That war will be one of the most terrible conflicts of the twentieth century. What its result will be no can foretell, but so much is sure—that Germany does everything that human forethought and the patience and energy of a nation can suggest, and Englishmen would be fools if they did not get ready for the inevitable attack.

Editorial



Things that grow are alive, and the temperance sentiment is growing. It is watered by the tears of suffering women, and no amount of cold water thrown on it will kill it.

Men whose names are enrolled on church books are the real arbiters of the temperance question in Alabama. When they are willing to live up to their vows to govern the whisky trust will bid Alabama a long farewell.

The pastor ought to be a courageous leader of his people. He ought to be strong because his feet are planted upon a divine foundation and his back is placed against the impregnable rock.

Agriculture gives room for the profitable application of more varied knowledge than almost any other calling. Forethought, thoroughness, and scrupulous thrift are essential to its successful prosecution, and its rewards are proportioned to the degree in which these virtues have been practiced. It is essentially the industry of small savings, which can only be effected by constant mental watchfulness.

There are some ministers who do not excel as preachers, who have no reputation as authors, who are unknown as great theologians, who make no pretense as philosophers, who have no classical education, yet by the sanctity of their lives do a work as pastors of which any eloquent preacher, brilliant author, learned theologian, successful philosopher, or college-bred man might well be proud. God gives unto his servants various gifts. Let no man despise the shepherd's heart.

Sieyes was asked what he had done during the Reign of Terror. His answer was, 'J'ai vécu'—'I have kept myself alive.'

Some one could ask the temperance laws now in force in Alabama what have you done since you were enacted into laws, they might answer "We are still on the books." Sieyes did well to even live through the Reign of Terror which deluged France with blood, but within the coming year we want to do our part in creating such a public temperance sentiment that our statutes can rise up and say "We are not only in force but are enforced."

"Swat the fly" has been the slogan throughout the country of the first well organized campaign to suppress this disease-spreading insect. Until the last few years the common house fly has been looked upon merely as a nuisance. Its apparent obsession that its company is essential to human happiness earned for it plenty of execration. But we have gotten beyond the insouciance of the rhymster who wrote: "Here, sir, is your currant pie, alternating currant pie; first a currant then a fly, neath the crust, alternate, lie."—Ex.

Rash are innovators, the new leaders of democracy who dare to try and undermine and abolish the expressed will of the people in the temperance question so recently registered at the polls. Beware, while it is yet time, for the temperance ideas have sunk deep into the minds and hearts of the men of Alabama, and they who tamper with the prohibition laws will be looked on as violaters and despoilers of the people's will.

We fear some of our timid temperance people have adopted the suicidal habit of systematically talking about the defeat of the amendment as if we had lost all of our previous prohibition victories. The same laws are still in force. Begin to talk about them and their enforcement.

EUROPEAN ROYALTY TURNING AGAINST ALCOHOL.

Correspondence to the Associated Prohibition Press from the International Temperance Bureau, Lucerne, Switzerland, notes an interesting trio of facts showing the growing attitude of royalty towards drink and the liquor traffic in Europe.

The address of Emperor William to the German students, urging them to abolish beer drinking bouts in their societies, was cabled in detail to the American press. On Sunday, June 25th, the King of Belgium attended an anti-alcoholic manifestation, organized by the United Belgium Temperance Societies. He listened with attention to eloquent addresses by the Catholic Primate of Belgium, Monseigneur Mercier, and the great French barrister, Monsieur Henry Robert. But by his own presence he did the rapid spread of the reform during the coming most eloquent speeches, as was remarked by Monsieur Robert.

Some days ago, the future King of Sweden, Prince Gustavus, was the chief speaker in a meeting organized by Swedish Good Templars. He was pleased to take the lead in the temperance cause, he declared, and with such royal patronage, it is easy to picture the rapid spread of the reform during the coming reign of this Scandinavian ruler.

THE "SOVEREIGN VOTER."

It has been truly said:

"Nowhere has the 'sovereign voter' received more adulation than in the United States, and nowhere has the power of sovereignty been more frittered away in futile agitations and the collateral incidents of practical politics." We have rightly felt that there was something gratifying and inspiring in the spectacle of the common people rising to the height of self-government; and we have paid worthy tribute to the power of the ballot; but we have made little effort to ascertain what the ballot can really do. We have apparently assumed that it can do everything. And yet there is ground for fear in the hearts of some good men in Alabama that those who go into office will fail to register the will of the people and that our prohibition laws will be tampered with, set aside, or fail of enforcement. The ballot can do much, but it cannot do it all. We must strive to win victories at the polls, but we must not forget to win the men who vote for temperance, to live temperately. When we do this, we can bring pressure to bear on office holders which will compel them to respect the "sovereign voter."

HOW THE LIQUOR TRAFFIC INTIMIDATES THE PRESS.

"Why do the papers which advertise the brewing interests remain silent on these great issues?" demands the Rev. C. J. Hawkins pastor of the Central Congregational Church of Jamaica Plains, Boston, in an interview in the Herald, and Dr. Hawkins continues:

"So far as the public is concerned, a terrible revelation has been made in the refusal of the brewers to advertise in the Herald. It is nothing less than the revelation of the fact that they try to strangle the freedom of the press, compelling it to maintain silence if not a definite advocacy of their measures."

"The Boston Herald has not only raised a campaign against the breweries, but also against the newspapers of the country, and some of them will be compelled to speak if they continue to hold the interest of the great temperance forces."

Roused by the disclosures of the Herald, nearly every prominent preacher of Boston, and of many other Massachusetts cities, have denounced the brewers and the liquor traffic for their pernicious activities in Bay State politics, while civic and reform organizations of every kind have thundered their approval of the brave fight for newspaper independence which bids fair to prove a stinging boomerang for the trade that provoked it.

The fact that the far-famed "local option" law of Massachusetts, after twenty-nine years of trial has not succeeded in permanently extending the no-license territory in all that time, and on the contrary has afforded the liquor trade opportunity to get a strangle-hold upon municipal and state politics, is a startling indictment of its effectiveness as a "step" toward state-wide prohibition.

SUGGESTED BY MR. SHAKESPEARE'S CRITICISMS.

By Rev. Howard Lee Jones, D. D., in Religious Herald.

Mr. Shakespeare's sweeping criticisms of American Baptists can, it seem to me, be attributed largely to his slightly too enthusiastic reception by Americans. Our non-conformist brethren are not accustomed to such blare of trumpets and turning on of the lights, and it has the effect of giving them a mad impression of those so readily stirred to hero worship. It is not the first time that American enthusiasm of the kind shown Mr. Shakespeare in Baltimore has been thus rewarded by Englishmen of the lower middle class. But he has been sufficiently answered "according to his folly," and lists of "All-American Teams" have been picked by our ecclesiastical experts, and John Bull has been told to "come on" for a contest either in preaching or presiding.

The incident suggests to me that if we are really so much interested in the impression we make on those who happen to look us over, that it might be just as well to spend some time and thought as to how we can improve before we have some more guests with Mr. Shakespeare's ideas of good taste.

I am speaking now only of the Southern Baptist Convention. Since this is September, and not May, when we must read in all well-approved Southern Baptist periodicals of "The Best Convention ever held" and "the greatest speeches," one ought to be a little freer to speak frankly about our annual gathering and the impression it is calculated to make on those who have not gotten so used to it that they say the same things with the mechanical regularity of an almanac.

As one who has been attending the Convention with regularity for many years, I have received certain impressions which recently I have found have been received by others, who are so much more intelligent than I am, that I am emboldened to speak of them at this time.

The first impression I have received is, that if we were to judge by the appointed speakers who occupy our Convention platform year after year, and year after year, we have a very limited number of men capable of enlightening and inspiring the Southern Baptist hosts. I have nothing to say against those who make up the little list of speakers we listen to annually. Some of my best friends are of the number. Some of them are men of very great ability. Some of them are men of more voice than vision more words than wisdom, which is only to say that they make up a good average list of convention speakers. The point is, however, that it is practically the same little group every year. Nor are they confined to one speech at one convention; they are invited to appear again and again. Their voices have become so familiar, and in some cases they are so strong, that you can tell a block away who is speaking, and if you have been a regular convention-goer, you can go as many blocks farther off as it takes to get out of the sound of the voice, and still be able to tell about what is being said. One excellent brother, who has spoken at every convention that I have attended for the past eight years, made three set addresses at Baltimore, all by special invitation. Let no one imagine that any reflection is cast upon these brethren. They have my profound sympathy. They are overworked.

And the result of this sort of thing is that we have not only the same speakers each year, but very much the same speeches. They are all busy men, with only a limited amount of time at their disposal to study special themes and make an annual contribution to current thought on missions. Yet they are spurred on by flattering invitations, and of course the result is that they say the same things over, again and again, and run to explosive exhortation.

But why are we shut up to so small a list of men out of so large a body of trained speakers as we have in our Southern Baptist ministry? The answer is two-fold. In the first place, because the selection of speakers for our conventions is left to the Secretaries of the Boards. These brethren, with the best intentions in the world, have yielded to the temptation of using these appointments as "honors" to be awarded for results registered in gifts to their several boards. Churches making large contributions must be "recognized" by having their pastors appointed to speak at the convention. Where brethren

have ambitions running in the direction of "appearing before the Convention" this "patronage", held in the hands of the Secretaries, becomes very powerful in inducing brethren to become very zealous for missions. I do not stop here to speak of a danger which, to a people who do not believe in bishops, in the commonly accepted meaning of the word, needs to be carefully guarded against. I do insist, however, that we do not have, and cannot have, the best and most helpful utterances at our annual meetings when men are chosen for any other reason than that they are equipped and prepared to give the most informing, freshest and most vigorous presentation of various phases of our missionary and educational enterprises. The basis of selection is bad and the results, as shown in the character of the speakers, is, correspondingly bad. And it is needless. To say otherwise is to reflect upon the hundreds of able, well-equipped men whose voices have never been heard on the floor of the convention. If the Secretaries cannot find some better way to give us variety and freshness in our annual programs, the convention should take the matter out of their hands altogether and appoint committees especially charged with the responsibility of making the programs.

The other reason that the list of speakers is so small is to be found in the growth of our convention. The attendance is so large that only the largest auditoriums can hold the throngs. This calls for just one type of speaker—the "spell-binder." He must have a sufficient voice to be heard. He must be an excellent "stump" speaker, with ready wit and an abundant fund of stories. The type is well known and need not be further characterized. He is almost certainly not profound or scholarly. He is usually a good phrase-maker. He knows too well the limitations of the occasion and those by which he himself is circumscribed to attempt anything like an argument or an address with a sustained purpose or artistic intent. If he is a good "spell-binder," he makes a good "impression," so good that I would not for anything have this type of speaker eliminated from our conventions. But is this all that we should have. Is it all that other great modern conventions have? Why not have sectional meetings, as the Volunteer Convention has? A number of meetings held simultaneously in smaller buildings, with speakers who may not have the voice or the pathetic and funny stories, but who have a grasp of a big subject, fortified with facts, and can furnish light as well as heat from a power-plant or adequate preparation. A man who must yell at an acre or so of people requires no smaller subject than "Home Missions" or "Capturing the World for Christ." Then he can start his explosions and soar like an aeroplane and enlist a certain interest by the daring of his undertaking, and if he is successful in his flight his dexterity will elicit rounds of applause. But he has been much too busy managing the mechanism of his flight to see anything, and those who have watched him have been much too busy watching him to think of what he was saying over, so that the whole performance is, after all, only an exhibition of how a man can fly. But suppose, at the same hour, a number of topics on Home Missions were to be discussed by different men in different places, phases of the city problem, the rural problems, the negro problems, by men who, if they chose, could talk in a conversational tone, but who had so studied the subject to be discussed as to have something worth hearing, no matter how it might be said, could not the mental and spiritual pabulum of our conventions be improved? These are phases of the problems presented by the clash of Christianity with the great ethnic religions never even alluded to in the Foreign Mission speeches I have heard at the convention, questions of methods of work on the Foreign field, which so far as I know, are never discussed except by our Foreign Board in their private meetings, and yet questions which would awaken and stimulate the liveliest interest if discussed by men who were informed, before the people. Such discussions are discouraged and made impossible if we are going to insist on the preservation of forms which we have outgrown and which demand only one type of speaking.

Entirely at random and without giving more than a moment's thought to the selection of names, I will mention four men who so far as I know, have never been asked to speak on Foreign Missions or Home Missions at one of our conventions. W. L. Poteat, S. C. Mitchell, R. W. Weaver, E. W. Winfrey. Who

would not go a long distance and count it a great privilege to hear either of this quartette speak on some phase of missions which had been assigned sufficiently in advance? I in no way reflect on these men when I say that not one of them would make "good impression" before one of the mass-meetings of our Convention as now constituted. Neither do I believe that the Foreign Board or Home Board would get any more work out of them by "honoring" them with an invitation to speak. But I do believe that if you would give any one of the four an ordinary church auditorium, a live, sensible topic and an hour to speak, you would hear that which would be a real contribution to the subject treated and furnish information as well as inspiration for many splendid appeals for missions.

I realize that in thus frankly writing out my views, that I open the way for the argument ad hominem, to be very forcibly used against me, but since that could only hurt me, and not the thing I am contending for, and would be invoked obviously to obscure the issue, I have not been embarrassed in the least by such a danger. My purpose shall have been accomplished if some sincere thinking shall be done on this whole subject, for I am sure that there are improvements which can be made if attention is given to the matter.

Charleston, S. C., September 20, 1910.

MANNERS OF WOMEN.

Every now and then some newspaper paragrapher pays his respects to the lack of manners exhibited by women in public places and particularly of their bad treatment of one another while traveling, and we were much interested recently in reading some of the famous Poston letters.

The fifteenth in England was a vulgar century; gentlewomen were slovenly in their habits; the old manners and the old customs which passed in the best society then would not be tolerated in the cottage of a self-respecting artisan now; well-bred women were more free of their kisses than our conventions permit; they sat in the bear and surf of oaths and obscenity, yet with it all no visitor seems to have left the shores of mediæval England without a sense of the surpassing courtesies of its sexes, whilst the frame and sanctity of its home life were a source of admiration and envy.

Though the recreations of girls and married women were fewer and the delights of golf and hockey and cricket unknown, they cannot be said to be less wholesome or less in keeping with the sex than our own. They excelled as equestrians, but they had not yet learned to hunt or ride astride. They danced, but with seeming decorum, and the embrace known to this present year of grace as waltzing would not have amused them but scandalized them. Their nakedness they reserved for their beds and not for their ball rooms.

"Consider," said the contemporary satirist, "their coyness in gestures, their minceness in words and speeches, their gingeriness in tipping on toes, like young goats, their demure nicety and babbishness." He condemned with the same quaint frankness their extravagance in dress. But is it for the crinoline to pour contempt on the high-waisted gown, or the shoulder-high hand-shake to despise the mincing mediæval gait? Whether is worse, the head-dress with horns that pierced the heavens or the picture hat which obscures them?

The comparison between them and modern femininity is not always to their disadvantage. Their education was lamentably deficient from the standard of an elementary day school. With all her imperfection and frailties, she justified the chivalrous and saintly ideal—not yet perished of women as man's guardian angel, the queen of his home.

A FREAK OF NATURE.

Colonel Dennison had become the happy father of twins, and his unbounded pride in this two-fold blessedness found expression on every occasion.

He stood with a friend on the bank steps one day as a young woman passed wheeling a baby carriage containing a pretty girl baby.

"Doesn't a woman look queer," said the Colonel loftily, "with only one child!"—From "Success Magazine."

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GOOD MEETING.

We had a very good revival at Liberty East. Results visible was two restored and two baptised. The pastor being in a meeting at Lockett on the day set for the baptising, the writer attended the ordinance. Last Saturday being our regular meeting and preacher calling day the church unanimously called the writer for the next year. I ask the brethren to pray for me that I may fill the important position with profit to the people and honor to the Lord and His work here. On the call of County Line church we organized a Presbytery for the ordination of our beloved Bro. J. C. Galloway to the full work of the ministry. The ordination sermon was preached by the pastor W. A. Robertson. Bro. Jack Knox acted as mouthpiece for the church and the ordination proceeded as follows:

Examination of the church by the writer; examination of the candidate by W. A. Robertson; ordination prayer by the writer, and the laying of hands charge to the church by W. A. Robertson; charge and presentation of the Bible to Bro. J. C. Galloway by the writer, and the extending our hand wishing him God's speed in the great work. Goldville has also called him (Galloway) as pastor, and other churches are also talking of calling him. He is a gospel preacher of the old time sort—his preaching seems to be especially blessed of the Lord.

Yours in Christ,

R. L. ENNIS

Shilo Sunday School and Church Committee.

Resolutions adopted by Baptist Church of Christ of Tallassee, Ala., Sept. 25, 1910.

Whereas, the church after due and prayerful consideration have decided that it would conserve to the best interest of the church and congregation to have a pastor that could live among us, and

Whereas, Bro. J. P. Hunter, our present beloved pastor is so situated that he cannot arrange to move here the church for this reason has thought it best to call another pastor; Therefore be it

Resolved, That we express to Bro. Hunter our heartiest appreciation for his able and unselfish labor in our behalf for the past two years, assuring him that he will always have a warm place in the affection of our hearts, and

Resolved, 2nd, That we cheerfully commend him to the people of any new field that he may be called to as an earnest, consecrated christian gentleman, and a bold and fearless herald of the cross of Christ.

Respectfully submitted,
W. F. BARNES,
A. J. LILLY,
Committee.

The above resolutions adopted by church in conference, September 25, 1910.

IN MEMORIAM

Again the death angel has crossed the threshold of our church, and called a faithful member to the joys of his eternal home.

On Tuesday morning, September 6, 1910, the sweet spirit of our beloved brother M. A. Wood took its flight. Mr. Wood was born at Mill Town, Chambers county, Ala., April 22, 1848. Joined the Baptist church at Brundidge, Ala., during the war. After the war he placed his membership with Shilo church, where he lived a consistent member forty-five years. His home, his church and his community are in deep sorrow. He leaves a devoted wife, two sons, two stepsons and two brothers. Many places are vacant in his church, for he was regular in the performance of his duties as a deacon; faithful as a Sunday School teacher; and one always ready when duty called. The community has lost one of its best citizens, and grief has stricken many beyond its borders, as testified by the presence of a large number of friends from a distance. His was a character that shown with beautiful virtues that drew hearts to him and created an atmosphere at once genial and spiritually wholesome and moulding. Childlike in simplicity and gentleness, refined in feeling, his presence shed light and gladness into hearts of his household. The tears of the church and community mingle with those of his own family over the grave. From a life of sweet ministrations he has been transplanted to a life of sweeter service above. A true christian man has gone from our midst. But the Lord did it; it is well. May His grace enable all these broken hearts to say, "Even so Father, for seemeth it good in Thy sight."

MRS. ED. PARKS,
MRS. C. W. McKEE,
MISS EMMIE COTTON,
MISS NETTIE MAE PARKS.

AN APPRECIATION OF BRO. WRIGHT.

Dear Bro. Barnett: I wish to congratulate Alabama Baptists upon the coming of Rev. A. K. Wright and wife to the pastorate of the First Baptist church of Ensley. I was his pastor for six years in Kentucky, and was one of the first if not the first to discover that God had called Bro. A. K. Wright and his brother, L. T. Wright into the gospel ministry. Bro. Wright is from one of Kentucky's best and most intelligent Baptist families. He is well equipped for the great work at Ensley, having graduated from Georgetown College and our Southern Baptist Seminary. He is further equipped by experience as a successful pastor in Washington City, D. C., and Lexington, N. C.

While in Georgetown College he represented his college in an inter-Collegiate oratorical contest in which he scored the prize and was borne around on the shoulders of admiring friends amidst great demonstrations. He was at one time a delegate to the World's Sunday school convention at Jerusalem. Yours fraternally,
ISAAC W. MARTIN.

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OBITUARY.

On the morning of the 28th of last December, the spirit of our beloved pastor and venerable brother, W. C. Avant, laid aside this tabernacle of clay and took its flight to Beulah's land to bask for evermore in the smiles of his precious Savior whom he loved so much and served so well here on earth.

Brother Avant was born in the State of South Carolina on April the 11th, 1832, and was, therefore, nearly 78 years of age. At an early age he moved with his parents to this state, where his father soon died. At the age of 17 years he was happily converted; four years later he was licensed to preach, and on April 30th, 1859, he was ordained to the full work of the ministry in the Zion Baptist church in Covington county, Alabama. On the 25th of February, 1858, he married Miss S. M. Webb, of Pike county. To them were born fourteen children, eight of whom survive him. Some ten years ago Sister Avant died, and on November 23rd, 1905, he married Mrs. R. Mitchell. The remains of Brother Avant were interred at Luverne, Rev. R. F. Hawkins preaching the funeral discourse.

For more than half a century he stood upon the walls of Zion proclaiming the glad tidings of the glorious gospel, and was the instrument in the hands of our Heavenly Father in leading a great number of penitent souls to the feet of Jesus. Deprived of the advantages of a scholastic education, by dint of hard study and much reading he became an apt teacher of the Scriptures and kept in touch with the current events of the day. As a man he was loving and loveable, honest and true, patriotic and generous.

While mingling our tears with his loved ones, we are grateful that it was our privilege to minister to his physical needs in his declining days, and we believe that his last days were, spiritually, his happiest.

We commend the stricken relatives to the promises contained in the Holy book for those who love our Lord and await His coming.

We ask that this memorial be spread upon our minutes and that our clerk furnish Sister Avant with a copy, and that copies also be sent the Troy Messenger and Alabama Baptist, with requests to publish.

Respectfully submitted,

J. M. CARTER,
W. H. BARNETT,
R. T. McLEOD,

Committee.

Dr. Robert Stuart MacArthur at the Calvary Church, New York, is preaching a series of Sunday evening sermons on "The Church in Its Relations." The first was given on Sunday evening, September 18, on "The Church and The Workingman." He said that Christ was poor and was a workingman and the Church founded by Christ is the best friend of the workingman. Other sermons will be on "The Church and the Theatre" and "The Church and the Lodge."

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TO HOWARD COLLEGE ENDOWMENT SUBSCRIBERS.

December 31, 1910, is the last day of payment of all bonds of the Howard College Endowment which was secured in 1905 and 1906.

On behalf of the College, I beg you to pay, if possible, from this time on, to the end that Christmas day next will find the whole \$100,000 paid. The highest welfare of the college is at stake; the sanctity of our word and the worth of our notes must be kept inviolate; the General Education Board of New York expects us to keep our promises, and other states of the South have their eyes upon us. This is the time when convenience and even comforts must yield to the sacredness of obligation, if we would be true to our word, fair to ourselves and just to the college, with which we entered four or five years ago into a solemn and binding contract.

If I seem to write with insistence, please believe, my friends, that I know how important the matter is, how critical the situation. Pardon me if I am personal: I have borrowed money on my house and I have met my notes to the endowment to date. I am not asking you to do what I have not done.

The meeting of our notes to the endowment is not only a business matter, in which we are to act as business men and women of affairs, but it is the execution of a solemn promise and a sacred contract.

I beseech you to pay and, if possible, to pay in October and November of this year the last dollar of your notes.

Please gladden the heart of Bro. Wm. A. Davis, our treasurer, by sending him your check just as soon as you read these words. His address is P. O. Drawer 266, Anniston, Ala. Yours fraternally, A. P. MONTAGUE.

SCIENTIFIC MOTHERHOOD.

By John Kendrick Bangs

"The papers read recently at various mothers' meetings throughout the country have resulted in many valuable additions to the Science of Motherhood." Daily paper

(From Judge)

Oh, deary me! Oh, deary me! That such a thing should ever be— That motherhood should come at last And 'mongst the sciences be classed With chemistry, astronomy, And gee and ento mology! I'm mighty glad, you may be sure, My mother was an amateur!

The scientific mother jogs Her infant like a thing of cogs; And cradles now no longer rock Lest nervous systems they shall shock. The child is placed within a sling— A sort of antiseptic swing— And not too fast, and not too slow, Fair science sways him to and fro.

The little babe's no longer pressed Against his untaught mother's breast, But held at arm's length, so that he May gather girth expansively; And when his little tummy's filled With milk and pepsin thrice distilled, He goes to dreamland by the rule On couch of medicated wool.

The mother's kiss is obsolete, As also is her hug so sweet; Because that dearest kiss of youth Holds microbes dangerous, forsooth! And every show of mother-love, With eyes lit like the skies above, Is quite forbidden, lest it serve To enervate the infant nerve.

No scientific mother cheers With baby talk the infant ears, But molds his character with speech Such as the icy purists teach; And lullabies and soothing hand To send him into slumberland Cold science treats with sniffs and shrugs, As merely sentimental drugs.

THE ALABAMA BAPTIST

THINE AND MINE.

I closely held within my arms A jewel rare; Never had one so rich and pure Engaged my care; 'Twas my own, my precious jewel, God gave it to me; 'Twas mine, who-else could care for it, So tenderly?

But the Master came one day My gem to take; I cannot let it go, I cried, My heart would break; Nay, but the Master comes for it, To bear above To deck his royal diadem; He comes in love.

But, Master, it is my treasure, My jewel rare, I'll safely guard and keep it pure, And very fair; If thou keeps't my gem, he said, It may be lost; The threshold of My home, no thief Has ever crossed.

And where the heart's rich treasure is, The heart will be; Thy jewel will be safe above, Gone before thee. The Master said these words and gazed With pitying look, While in the early hush of morn My gem He took.

PROPER DIET FOR YOUNG CHILDREN.

After the beginning of the third year meat may be given once every day—scraped beef, beefsteak, lamb chops (broiled, never fried), roast beef and lamb, and the white meat of chicken. Beef and lamb should never be over cooked, rather a trifle rare; chicken, however, should always be well cooked.

Milk. This must continue the standby. A quart a day is not too much. If not perfectly digested in its unmodified state, it may be perfected in the following way: To six ounces of milk add one ounce of cream and three ounces of water.

Eggs. One soft-boiled, coddled or poached egg may be given every day, but it is often wiser to give every other day, especially before the age of five years. Eggs are a very valuable form of food, and it is unfortunate to create in children a dislike for them, and this frequently happens when they are used every day for long periods.

Broths. These are valuable as stimulating foods. They are made more nutritious by the addition of cream or milk and when thickened by arrowroot or corn-starch.

Cereals, always well cooked, may be eaten twice a day, morning and evening. Oatmeal, wheat cereals, hominy, corn-meal mush, farina, etc., give opportunity for pleasant variation. Cream or rich milk, but little, if any, sugar should be eaten with these.

Candy, in small quantities, of undoubted purity, may sometimes take the place of dessert, or a lump or two of sugar may be allowed at the close of a meal, dinner preferably, even when a simple dessert has been included.—Jean Williams, M. D., in Woman's Home Companion for September.

A man may not have faith to move mountains but may have the faith which opens purses and causes gifts to flow into the Lord's treasury. Our pastors need more faith in asking their people for mission money. They ought to have no peace, or let their members have any peace, until the church has done its full duty in the way of giving.

MOTHERS.

Mothers are the queerest things! Member when John went away, All but mother cried and cried, When they said good-bye that day. She just talked and seemed to be Not the slightest bit upset— Was the only one who smiled! Others' eyes were streaming wet.

But when John came back again, On a furlough safe and sound, With a medal for his deeds, And without a single wound, While the rest of us hurrahed, Laughed and joked and danced about, Mother kissed him, then she cried— Cried and cried like anything!

The greatest soldier of the age, Lord Roberts, in his speech of the 23rd of November 1908, in which he dwelt on the secret preparations of Germany, said: "It is our firm conviction that it is perfectly possible for our fleet to be effectually misled and evaded, and that this country might be invaded before having the opportunity of bringing her tremendous sea-power into play. However much we may desire peace, many of the startling events that have occurred in the Near East within the last two months must have brought it home to the most careless observer that nothing can save a country which is unprepared to protect itself and safeguard its own possessions. No alliances, no treaties, prevail. It is evident that the danger is becoming every day more threatening, and the undertaking every day more practicable. Within a single decade Germany has created the greatest sea power that has yet existed except our own. Day by day the the period required for every stage of an invading operation is made shorter, day by day the chances of success are increased."

The British people may not want war, but Englishmen must remember that the German people have nothing to say to the declaration of war. They are entirely under the bureaucracy.

PASSING OF THE CRADLE.

Good-bye to the cradle, the dear wooden cradle, The rude hand of progress has thrust it aside; No more to its motion, o'er sleep's fairy ocean, Our play-weary wayfarers peacefully glide.

No more by the rhythm of the slow-moving rocker Their sweet, dreamy faces are fostered and fed; No more to low singing the cradle goes swinging; The child of this era is put into bed.

Good-bye to the cradle, the old wooden cradle, It lent to the twilight a strange subtle charm; When bees left the clover, when play-time was over, How safe seemed its shelter from dangerous harm!

How soft seemed the pillow, how distant the ceiling, How weird were the voices that whispered around! What dreams would come flocking, as rocking and and rocking, We floated away into slumber profound!

Good-bye to the cradle, the old wooden cradle; The babe of today does not know it by sight; When day leaves the border, with system and order, The child goes to bed and we put out the light!

I bow to progression, and ask no concession, Though strewn be her pathway with wrecks of the past; So off with the lumber, that sweet ark of slumber, The old wooden cradle is ruthlessly cast. —Ella Wheeler Wilcox.

Sophie, after scrutinizing her new sister or several moments, discovered deep creases in the flesh of her fat little wrists and neck.

"Mamma," said Sophie earnestly, "we don't want her; she's cracked. We must exchange her right away."—The Delineator for July.

The history of nations is determined not on the battle-field but in the nursery, and the battalion which give lasting victory are battalions of babies.

If the pastor does not instruct the people the chances are no one will, and the newspaper slurs of globe-trotters against the missionaries will stick in their minds.

The Baptists of Norway, now numbering about 3,500, recently celebrated their fiftieth anniversary, the first Baptist church in that country having been organized in 1860.

The First Baptist Church, of Henderson, N. C., secures as its pastor Rev. K. W. Cawthon, of Union, S. C. and he will enter upon his work the first of January.

Pastor L. B. Warren, of Owensboro, Ky., has received a call to the pastorate of the Baptist church at Middleton, O., and it is thought he will accept.—Journal and Messenger.

Count Zeppelin's sixth dirigible balloon, after carrying in eighteen days over 300 passengers a total distance of 2,000 miles, burned up on September 14th at Baden-Baden, through the explosion of a benzine tank.

Mrs. Frances V. Sankey, widow of Ira D. Sankey, passed to her reward a week or more ago. As her death was announced to the members of the Lafayette Ave. Presbyterian Church, in Brooklyn, of which she was a member, the whole congregation arose and sang "The Ninety and Nine."

The will of the late Dr. Alexander McLaren has been probated and shows that he left an estate valued at over \$147,000. The Union Chapel, Manchester, receives \$5,000, the Baptist Missionary Society, \$2,500, the Baptist Union, of Great Britain, for the annuity fund, \$750. The remainder of the estate goes to relations and four children.

The Free Baptists at the meeting of their General Conference, decided by a four-fifths vote in favor of union with the Northern Baptists. The proposed union had previously been indorsed by fifty-eight per cent. of the State Associations and eighty-four per cent. of the individual members. The latest religious statistics gave the Free Baptists 1,346 churches with 81,359 members.

A Methodist minister named Shute was making an excellent after-dinner speech at the banquet held during the state convention at Bismarck, N. Dak. He said: "All the Shutes are Baptists and I am the only one who is not." Rev. O. D. Purinton, of Cooperstown, interrupted him long enough to say, "Then you are an offshoot," and a roomful of people, including the speaker, burst into applause.—Standard.

Dr. Charles Richmond Henderson, university chaplain and head of the department of ecclesiastical sociology at the University of Chicago, has been chosen vice president for the United States of the International Permanent Committee of Social and Industrial Insurance. The congress of the body which meets in 1913 will be held in the United States, although no choice has as yet been made of the city in which it will meet.

SOME GOOD MEETINGS.

I am at home again after a hard summer's work in the evangelistic field. Have been holding meetings since the second Sunday in July and have three more weeks of that kind of work. Have had some fine meetings. My son, James, and daughter, Ida, have traveled with me all summer. James leads the singing and Ida plays the organ. We have had many compliments and many words of encouragement. The Lord has been gracious and many souls have been saved. The most of our time has been spent in Arkansas, Tennessee and Mississippi. Some of the churches that we held meetings with in Mississippi we have held with for three summers and are invited back for meetings next summer. We have a splendid valise organ which has the same volume of an ordinary chapel organ that we carry with us. So you see that I am prepared to hold meetings. We also carry our own song books.

D. W. Morgan is to begin a meeting with us here at Northport next Sunday. Pray that we may have a good meeting.

We found Bro. House, formerly of Florence, in a good field and much beloved by his people at Halls, Tenn.

I have resigned at Holt, where I have been giving half time, and would like to give that part of my time to holding meetings if the Lord and the brethren should want to use me in that way. We have invitations to hold meetings with nearly every church that we held with this summer again next summer. I note what Dr. Crumpton had to say in the Baptist several weeks ago about my going out of the state to hold meetings through the summer and fall. In reply I only have to say that it would be a great pleasure to me to give my time to Alabama should the Lord and the brethren in Alabama want to use me. I have already made some dates in other states for next summer and others are pending. I want to work where the Lord wants to use me. Yours in Christ,

A. T. CAMP.

A touching incident respecting Florence Nightingale's heart romance has just come to the knowledge of the public. She had an own cousin, William Shore, whose sweetheart she was. Their church canon on consanguinity stood in the way of their marriage and with mutually sorrowful regret they parted forever, with each one's vow of constancy. Mr. Shore came to America, and spent his life at Fox Lake, Wisconsin. He remained single and died there in 1868. She also denied all suitors, though few women were more attractive to men than the Angel Nurse of the Crimea.

One hundred years ago the Sunday Bible school had its birth in the city of New York. It was instituted there through the instrumentality of the Rev. Archibald Maclay by two young men of his church—Joseph W. Griffiths and Charles G. Sommers—members of the Mulberry Street Baptist Church, in the parish of the present Second Avenue Baptist Temple, of which the Rev. Robert F. Y. Pierce is the pastor.

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形立派 爲

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Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 443, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if you children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

THE FOLLOWING PROGRAM IS SUGGESTED.

For the seventh annual session of the Salem-Troy Baptist Association, to be held with Banks Baptist Church, beginning on Wednesday, the 12th day of October next.

Wednesday, 9:00 A. M., Association called to order by Moderator. Devotional exercises. 9:15 A. M. Report of Messengers from Churches (giving names of messengers and handing letters to clerk). 9:30, Reading of letters from Churches. 10:00, Receiving correspondents from other associations and visiting brethren, and call for petitionary letters. 11:00 Introductory sermon, Rev. J. J. Nelson. Adjournment for dinner.

2:00 P. M., Devotional exercises and appointment of Committee on devotional exercises, nominations etc. 2:15 Report on Sunday schools, W. C. Black, chairman. 2:45, Report on Temperance, Burr Ramage, chairman. 3:15, Report on deceased ministers, Rev. E. E. Myers, chairman. 3:30 Report of Committee on Religious services.

Thursday, October 13th, 8:30 A. M. Devotional exercises. 8:45, Report on Education, Rev. S. H. Campbell. 9:15, Report on Orphanage, Rev. J. L. Thompson. 9:45, Report on State Missions, Rev. J. M. Loflin, chairman. 10:00, Report on Home Missions, Rev. J. Black, chairman. 10:30, Report on Foreign Missions, Rev. J. R. Caldwell, chairman. 11:00 Missionary Sermon, Rev. L. H. Bowles. Adjourn for dinner.

2:00 P. M., Devotional exercises. 2:10, Report on Women's Work, W. H. Barnett, chairman. 2:30, Report on Bible and Colportage, T. J. Youngblood. 2:45 Report of Executive committee. 3:00 Report of Committees Report of Treasurer, E. M. Shackelford, Moderator. S. H. Brooks, Chm. Ex. Com.

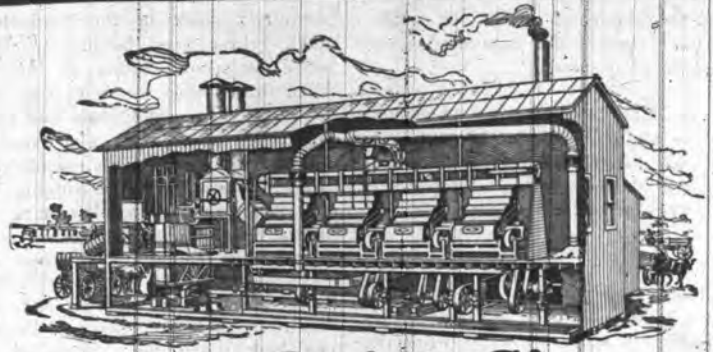
LITTLE EUGENIA DAVIS

God called to himself. She was a sweet child, a little past nine, a member of the church whose great delight was to give to God's cause.

Here is note from the grief-stricken but submissive father, C. H. Davis: "I am enclosing you New York exchange for \$5.65. Our darling little Eugenia left us last week to go to live with her Saviour. We feel like we want her little pin money, which was 65 cents, and five dollars from her deposit account, money her Grand Ma gave her, to go to your Tract Fund. We believe God will bless it."

She was too little to make a will, but the father and mother remembered for her, her Best Friend, Jesus her Lord, in whose arms she is now sweetly folded. God bless the gift, and give His grace abundantly to these parents. W. B. C.

Have you ever thought how much better it is to read for a purpose, and don't you want to do some better reading this winter. Have you ever looked into the Bay View Reading Courses? You would like them, and maybe a club could be started; or if you have one, that this superior work would appeal to it as better than ordinary plans. Behind it are seventeen years of success, and thousands are taking it up. J. M. Hall, Boston Boulevard, Detroit, Michigan, is the one to address for circulars.



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The Munger System Outfits are based on the invention of the saw gin by Mr. Eli Whitney and Mr. R. S. Munger's invention of the system for elevating, cleaning, ginning and pressing cotton in one operation.

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NEW CHURCH DEDICATED.

Last Sunday was the most significant and important in the history of the Baptist cause in Florence, and when the strategic value of Florence is considered it might justly be said to be a day of tremendous significance to that cause in all North Alabama. The new church edifice which was dedicated on that day was the consummation of the struggles, sacrifices, hopes and prayers of a whole year, and a glorious sequel to the disastrous fire which destroyed the church house and parsonage just 14 months ago.

The new church building is chaste and beautiful in its classic simplicity, and a perfect harmony in all its parts. The classic lines are carried out in the details of the fine art glass windows and the massive oak wood work above the pulpit and baptistry. The building is well built and only the best quality of materials and furnishings were used. It was built for a workshop and contains many up-to-date conveniences for advanced Sunday school and church work and while beautiful has the look of substantial and permanent utility.

The dedication program was made up of a series of four services. Rev. W. O. Carver, D. D., of the Southern Baptist Theological Seminary, of Louisville, Ky., preached the dedicatory sermon on the theme, "God's Temples," and the discourse was appropriate, learned, eloquent and uplifting and marked Dr. Carver as a man of superb ability. His sermons on Sunday and Monday evenings were of the highest order. At the Sunday afternoon service, which was a meeting for congratulations from the friends, the speakers were Judge R. T. Simpson, our learned and honored jurist; Prof. D. S. Burleson, acting President of the State Normal College, and Dr. E. D. McDougall, pastor of the First Presbyterian church, each of these gentlemen extended congratulations to the Baptist Brotherhood in speeches that were eloquent, and tasteful, and running through them all was the note of good fellowship and sympathetic appreciation. In all these services fine music was a delightful feature. Prof. C. W. Best, the director of music at the Florence University, was organist, and by his skillful accompaniments and splendid solo performances proved himself a musician and organist of the first class. Florence is indeed most fortunate to have in her midst such musical attainments. The choir of twenty voices, the best in Florence, was drilled and directed by Bro. J. W. Willis, pastor of the church, and sang the sublime music of the Master's with thrilling effect. The choruses were sung with precision and splendid volume, while the solo numbers were of the highest artistic excellence and finely suited to the spirit and purpose of the occasion. It is doubtful if Florence has ever had better music. The exercises closed on Monday night most fittingly by the rendition of Handel's immortal Hallelujah chorus which so eloquently voiced the spirit of rejoicing and gratitude so apparent in all the services.

A note of sadness was given to the meeting by the absence of Dr. Spencer Tunnell, who was to have preached on Sunday evening but was kept away by the extreme illness of his mother. A special prayer was offered for the mother's recovery.—Florence Herald, Sept. 25.

ARE COOKS BORN OR MADE?

There is no question but that cooking is an art, but there does arise a question as to whether cooks are just "natural-born," or whether a good cook can be developed from study and observation. Cooking is just like everything else, and if one possesses a "natural talent" for cooking, it stands to reason that they would make a better cook than one not so inclined. To be successful in any undertaking, one's efforts must be guided by personal interest, or a natural love for the work engaged in, and this being the case, we reach the conclusion that the best cooks are "natural-born," but that good cooks can be developed by instruction.

There is no question but that the present generation has been materially benefited by the marked advancement in cooking methods; however, the preparation of meat dishes is practically the same today as it was hundreds of years ago, and the reason for this is inexplicable, as there are numberless ways in which the most appetizing meat dishes can be prepared. One oversight the majority of cooks make in preparing meats is their failure to use the proper seasoning. Meats are not fit for eating unless properly seasoned. It is just as reasonable and practicable to eat bread without salt as it is to eat meat without Gebhardt's Eagle Brand Chili Powder. If you want to get the true meat flavor, and make your soups, stews, gravies, etc., with a delicious relish, just try a little of Gebhardt's Eagle Brand Chili Powder as a seasoning, and you will at once realize how delightfully palatable you can make meat dishes.

Following is a good recipe for making that famous Mexican dish, "Chili con carne," and is a good recipe to preserve:

Cut into small slices one pound of beef, and add a small quantity of chopped tallow and salt, also a large onion and a button of garlic, both thoroughly chopped, and one tablespoonful of Gebhardt's Eagle Brand Chili Powder; add all this to the meat and mix; place into a granite ware pot in which you have previously heated two tablespoonfuls of lard; let this cook for about ten minutes, constantly stirring; then add one quart of hot water; then let cook slowly till tender. Tomatoes, Irish potatoes, onions, etc., may be added to Chili con carne to suit taste, while tomatoes may be served as a separate dish. It is customary to serve frijoles (Bayo beans) with Chili con carne in equal portions or separately. Soak the beans over night in water to which a little baking soda has been added; pour off the old and add fresh water, salt, add some lard of a piece of bacon; boil until tender.

Be sure to specify "Gebhardt's Eagle Brand" to insure getting the original and genuine Chili Powder. In the manufacture of Gebhardt's Eagle Brand Chili Powder only the finest Mexican Chili Peppers (grown especially for this purpose) and the purest Mexican spices are used. Your grocer can supply you in 10c and 25c bottles, and will also give you one of our recipe books, "Good Things to Eat," free. If you are unable to find it at your grocer, write the Gebhardt Chili Powder Co., San Antonio, Tex., and they will send direct a sample bottle for 12c, all charges prepaid; or, if you prefer to test it before buying, send them the name of your dealer and they will supply you with a free sample of this celebrated meat seasoning.

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Morvin, Ala., August 1, 1908.
I received your Tetterine all O. K. I have used it for Eczema and Tetter, Ringworms, Old Sores and Risings and can gladly recommend it as a sure cure. J. R. DeBride.
Tetterine cures Eczema, Tetter, Boils, Ringworm, Dandruff, Cankered Scalp, Bunions, Itching Piles, Chilblains and every form of Scalp and Skin Disease. Tetterine, 50c; Tetterine Soap, 25c. At druggists or by mail direct from The Shuptrine Co., Savannah, Ga.

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BIRMINGHAM, ALA. 1909 Third Avenue.

Pastor Provence of Victoria, reports the arrival of his son, Ernest, from China, and says: "He has been planning for two years for some further preparation for his life work, before settling down to it. So he got home on the twentieth ult., and pretty soon had his arrangements complete for entering Baylor University. He is there now. He has been wonderfully led, I think. He spoke here several times during his stay with us, and greatly pleased our people of all denominations who heard him. It was a great joy to us to have him here. He was much pleased with Victoria, and with our prospects here." The Standard extends the welcome of Texas Baptists.

The Attalla Herald has a fine write up of the farewell service of Rev. E. P. Smith in which among other things it said:

He is a speaker of unusual force and eloquence, and on this occasion was at his very best. His last words to Attalla were in harmony with the beautiful spirit he has always displayed, and many in the vast audience were moved to tears as he tenderly reviewed his relations to the town and church. Mr. Smith leaves Attalla with the hearty assurance of the love and good wishes of her people regardless of church or creed.

September 16th, Rev. Christopher R. Blackall, editor of the Sunday school periodicals and helps in the American Baptist Publication society, reached his eightieth birthday. The heads of the departments of the Publication society celebrated his birthday anniversary in the Assembly Hall of the Roger Williams building, Philadelphia. Rev. A. H. Rowland directed the ceremonies of the evening, and in behalf of the heads of the departments of the Publication society presented Dr. Blackall with a beautiful reading chair as a memento of the occasion.

We presume the following item from the Alabama Baptist is intended to convey some information concerning the recent call of Dr. John E. White, of this city, to Calvary church, Kansas City, Mo., and his declining the call. We do not know whether Dr. White will recognize himself or not: "Rev. John A. White has declined the call to a great Baptist church in Kansas City, preferring to remain in Alabama, where he is so greatly beloved."—Christian Index.

We wrote Atlanta, but having changed printers, the new linotype man has not yet learned to read our writing, and being absent at associations, we do not read proof.

Dr. Charles G. Aked was in his pulpit last Sunday for the first time since his serious illness early in the summer. Many were turned away from the building unable to gain an entrance. The church has been closed during the summer.—Baptist Commonwealth.

The First Church of Perth Amboy is enjoying a rare treat in the presence of Dr. William Spurgeon, cousin of Charles Haddon Spurgeon. Dr. Spurgeon is conducting a ten-days' mission for the deepening of the spiritual life. There's a charm in the name. Baptist Commonwealth.

GOOD MEETING.

We have just closed a very successful campaign against sin both at Collinsville and Fort Payne.

Brother A. A. Walker, of Hartselle, led us to do great things through Christ that strengthened us. What was said of Barnabas can be truthfully said of Bro. Walker: "He is full of the Holy Spirit and of faith." He was with us ten days at Collinsville. The first week he preached four times a day, planning great services for Sunday, embracing morning, noon and night. Several were added to the church, but that was not the greatest good done. The high standard of Christian living held up and accepted; the abandoning of questionable ways of raising money for the church; the full surrendered life and rejection of worldliness, together with deep abiding spirit of brotherly love are the results of the meetings at both places. Staying with us twelve days at Fort Payne with the same character of preaching, and with some results.

When you remember that Brother Walker has only been saved (a great business man that he is) only going on four years, it is marvelous what great things God does through him. His messages are practical, clear, tender, fervent and sound, telling the truth in love.

My personal association with him meant a great deal to my life in more completely surrendering to God.

Some of his special sermons, for instance, The Second Coming of Christ, Christ Stilling the Tempest, The Unchangeable Record, The Judgment, and The Power of the Blood, are master productions, spirit filled and effectual. He left both places with the highest commendation of every one. He has the unique saying, "I did my level best," and that he did with us.

I have never known a man to put forth greater efforts than he.

I hope that pastors wanting the highest type of evangelical work done will remember God's man, A. A. Walker, of Hartselle.

M. BRISCOE.

For the past few weeks the evangelist, Curtis Chugart, assisted by Bro. Barnes and the pastor, has had a great revival in Wylam. Much good was accomplished and about thirty-five were added to the fold. Wylam will ever remember the good that was done.—H. R. Schramm.

There is usually money enough in any congregation to more than pay all the running expenses and supply the missionary machinery with plenty of power. How to get this money out of the pocket books of the people is the question over which Brother Crumpton has been praying and studying for a score of years. We believe that his efforts will be crowned with success if our pastors will use his calendars and account book for benevolences.

Pastor S. M. Provence, of Victoria, justifies his claim to be in the "pink of condition" by going through the summer without a break, and recently preaching three times on Sunday besides teaching a Bible class.—The Baptist Standard.

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