



SEND IN YOUR BACK DUES AND RENEWAL FOR OUR NEW YEAR'S PRESENT

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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A HAPPY NEW YEAR.

Everybody wants it. Everybody would be glad to know how to make sure of it. The ways by which people miss happiness are so many and so easy to find, that it is not difficult to give a universal and infallible recipe for unhappiness. We have only to lead a selfish life, in which all plans center in self. We do not need to be told that devotees of pleasure, who spend all their time in the pursuit of personal enjoyment are not happy. Having exhausted one source of sensual pleasure, such supremely selfish persons are ever seeking some new and more exquisite sensation, which, in turn, cloyes the appetite. So they go through the whole round of so-called pleasures, until everything produces satiety and disgust and they become victims of ennui, tired of life, and wish they were dead. This is the lowest type of sensual selfishness. But the spiritual selfishness which makes one's own happiness the supreme end of life and seeks it in higher ways, is just as certain to fall of a happy new year and years. It is more noble to seek happiness by intellectual pursuits, by success in business, than in carnal pleasure, but the pursuit is just as abortive. A man's life consisteth not in the abundance of the things he possesseth. The cause of failure in both cases is in seeking the happiness or well-being of self instead of others.

Even religion may be so perverted. The person who thinks of a Christian experience as a means of personal safety and joy in time and eternity, rather than as a reason and an inspiration to Christ-like service, cannot be a happy Christian. His religious experience is not yet deep enough to destroy his selfishness. Christ found his supreme joy in giving himself in life and in death to make sin-

ful, unhappy men blessed. It was their misery, their peril, their dying need, and their salvation, not anything he might gain for himself, that absorbed his thought and made him the willing sacrifice for men. We touch now the secret of a happy new year and life. It is the self-forgetful ser-

vice which finds—without seeking it, or thinking of it as an aim—supreme delight in working for and beholding the true happiness of others. Until we can be made happy by making and seeing others happy, we have not learned the secret of happiness. Would you be sure, then, of a happy new year? Forget your own dear self. Cease to make that self the center around which all your thoughts and plans and purposes perpetually revolve. Get baptized with Christ's own spirit of self-forgetful, self-sacrificing, and joyful service for men. Let the pray-

THE LAST DAY OF THE YEAR.

Surely as the years pass they ought to have made us better, more useful, more worthy. We may have been disappointed in our lofty ideas of what ought to be done, but we may have gained more clear and practical notions of what can be done. We may have lost in sensibility, yet gained in charity, activity and power. We may be able to do far less, and yet what we do may be far better done. And our very griefs and disappointments—have they been useless to us? Surely not. We shall have gained instead of lost by them if the Spirit of God has been working in us. Our sorrows will have wrought in us patience—hope—hope that He who has led us thus far will lead us further still; that He who has taught us in former days precious lessons—not only by sore temptations, but most sacred joys—will teach us in the days to come fresh lessons by temptations, which we shall be more able to endure; and by joys which, though unlike those of old times, are no less sacred, but sent as lessons to our souls by Him from whom good gifts come. Out of God's boundless bosom the fount of life, we came; through selfish, stormy youth, and contrite tears, just too late; through manhood, not altogether useless; through slow and chill old age, we return whence we came, to the bosom of God once more, to go forth again, it may be, with fresh knowledge and fresh powers, to nobler work. — Charles Kingsley.

New Year Resolutions 1907

Will with God's help:



Grow in grace and in the knowledge of our Lord Jesus Christ.

Not be so busy digging in the earth as to lose my soul capacity for higher things.

Deal honestly with God and my neighbor, and not lie to either, or to myself.

Strive to say nothing about another that I would not be willing to see printed over my signature.

Devote a right share of my time to meditation, reading of the Bible, prayer, and the meetings of the church.

Include within the scope of my interest, prayers and offerings the world-wide kingdom of God on earth, as represented in the great work of missions.

Try to do something every day that will be of help to some one.

Advance in Christian culture, the heart of which is love, the flower of which is courtesy, the fine expression of which is kindness.

Endeavor to be such a church member that if every member were like me, my church would approve itself as Christian.

Sincerely seek to be a true, faithful, simple hearted, kindly affectioned, loyal follower of Jesus in this year of 1907; and so long as I live, by example and precept, commend to others the religion of Jesus which I profess.

er you most earnestly offer and strive every day to realize the answer to be this: "Give me the power to labor for man-kind; Make me the mouth of such as cannot speak;

Eyes let me be to groping men and blind; And to the weak Let me be hands and feet, And to the foolish, mind." —C. H. Zimmerman in Epworth Herald.

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SAYINGS OF BROTHER CRUMPTON'S CORRESPONDENTS.

A Brother:

"This association has improved in the spirit of the leading men as much as any of the associations I have visited. I believe I am safe in saying that they have improved more than any other. The Anti-Mission sentiment is fast giving away; the old Anti-Mission leaders are losing their hold on the churches. I attribute much of the manifest change to the influence of a few men among them, some good laymen and the visits of yourself and others to the meetings of the association."

A Brother:

"We are in the midst of the churches of other denominations who are constantly working for their churches. The difficulty we have to contend with is that a good portion of our members attend these churches and give most to the support of them because they take collections every Sunday."

W. T. Westbrook, Cardiff:

"I am using the schedule and find it acceptable to the people here. I was so busy at the association that I got Brother Stovall, who was down from Birmingham, to explain it there. I feel under many obligations to you for the tracts you sent me. I make an average of visiting more than 100 families per month and I try to leave a few tracts with each family."

A Brother at Wedowee:

Sending contribution for Foreign Missions, says: "Our pastor, Brother Coffield, is giving some fine sermons and the Lord is blessing his work here."

A Brother at Goodwater:

"Sending a contribution, says: 'I have distributed your tracts and if you will send me a supply of different kinds, I will take pleasure in distributing them.'"

P. C. Barclay, Eiba:

"At Opp we have agreed to pay not less than \$100 to missions this year. Maybe with the cards and envelopes we can do more than this. We have adopted the schedule in both churches."

M. E. Sims:

"I am always glad to get your tracts. There is so much good information in them. I spoke to the Sunday school about sending you something for missions every month and I believe they will do it. We can't do much better, but we are with you Pray for us."

Benj. C. Wright, Treas., San Francisco

"Please convey to the contributors, churches or other sources, the grateful appreciation of the members of the First Baptist church of San Francisco for the generous donation to the building fund. Our edifice was entirely destroyed. We still have the lot and it is free of debt, but we have less than \$500 for a building. The church structure was insured in the German of Freeport, which has gone into the hands of a receiver and we shall get little money from that source."

A Sister From Camden:

"Brother White preached his farewell sermon last night and will leave for Demopolis. We hate so much to give him and his good wife up. They have done so much for our church and for the Master's cause in their two year's stay."

R. E. Lambert, Darlington:

Sending \$20 from Allenton church for foreign missions says: "We are well pleased with Brother M. M. Wood and hope he may stay with us a long time. You were congratulating our association at Beatrice about being so

well supplied with pastors. But what a change in so short a time! Can the loss to Baptists in short pastorates be computed?"

J. N. Vandiver:

"We do thank you for your generous help at Cordova. The most of the people are poor, laboring people, but are anxious and willing to do their part. Three of my deacons held last Sunday: 'We must if possible raise that \$100 for State missions.'"

A Brother at Bankston:

Sending \$20 for foreign missions, adds: "I have not much to give, but I am as the poor widow—I will give what I can, and if the board is in need of any more money, let me know. I may have more after a while."

One of the Missionaries:

"One thing you can depend upon, I am going to do my best to work my churches up on the schedule plan. All of them have adopted the monthly collection plan except one. I hope this may be the greatest year in our history in soul saving and in educational advancement."

J. M. Kalin:

"I like the schedule very much and I believe it is doing much good in training our people to give regularly."

A Brother:

"I have just read your tract, 'After the Association, What?' Your suggestions are fine. I am going to do more in 1907."

J. H. Riffet

"Yes, I have accepted the missionary work in the Columbia association for three-fourth's time and began the work the first of this month. I trust I have been guided of the Lord and that He will use me in this work for His glory. Am located at Cowarts and will continue to give the church here one-fourth time, as last year. This is a great, but very hard field. The work is starting off reasonably encouraging. Will be glad to distribute all the good tracts you will send me."

A. E. Burns:

"Gracious revival at Pleasant Ridge, Hueyton, and we began a new year with a hopeful outlook. Those good people at Pleasant Ridge follow the schedule, as do the Brighton church, S. S., L. A. & M. S. and B. Y. P. U. So my entire field is in line, working courageously and giving regularly and systematically."

A. J. Preston:

"We need quite a number of wise, prudent, conservative brethren to work in this section. I have never been a great advocate of Baptist rallies, but I believe that quite a number of Baptist rallies could be held to advantage in this section. Our people need to hear our great principles discussed by some of our leading brethren."

A Missionary:

"In paying the missionaries in February or whenever you pay, let me be among the last. God bless you. Never a day passes that I do not remember you."

W. J. N. Wylie, an old preacher:

"Many thanks for the check sent me. May the Lord bless and reward you and the State Board for your kindness to me. It is a great comfort to me that my brethren in Alabama remember me in my old age and affliction. I spent twenty-five years regularly in the ministry, serving churches and made my living on the farm, my salary so small that it would not clothe me. I am glad to know that the churches are doing more toward the support of the pastors at present than they have in the past. May the Lord bless you in your work

as secretary of the State Mission Board; may you succeed in raising the amounts for the different missions."

A Good Sister is Distressed About Our John.

She writes: "Can't something be done to keep Mr. Stewart from killing himself at work. He said at the association he retired only two nights last week. We can't afford to lose him."

A Sister:

Sends \$5.00 and adds: "This is a tenth of my egg money for this year. Hope to be able to send more later."

Some Changes.

Brother B. S. Ralley leaves Girard for Florida; Brothe: P. M. Jones, Pineapple for Thomasville; Brother J. M. Green, Louisville for Nicholasville; Richard Hall, Montevallo for Evergreen; Ross Arnold takes the field composed of Catherine, Thomas-ton and Safford.

A Brother

Writes from Indian Creek church near Inverness: "God in His infinite wisdom has called our beloved pastor, C. L. Harris, home. We are left as a little flock without a shepherd."

BROTHER CRUMPTON'S TRIP NOTES.

"After the Association, What?" is the title of a tract which has gone out from the office, two thousand strong. I hope the brethren read it. I am sure it contained some wise suggestions.

One of the "Whats" is my trip notes, written six or eight weeks after the associations have adjourned.

THE CAHABA.

Composed of the churches in Perry and Hale counties met at Marion. It was a good session, but the delegates were in a great hurry to leave and I think it closed the second day. It had been many years since it had met there and some of the brethren doubted if it could be made a success in town. That is always a problem. The Marion brethren came as near solving it as any body ever has. They had "dinner on the ground" and let everybody know it before hand. The most dismal failures I have ever seen are the attempts to have associations in towns. The town people care but little for them and the country people have no interest in them if the social feature is dropped out. "Dinner on the ground" in country or town affords an opportunity for intercourse during the meal hour, free from the restraints the visitor feels in the homes. It is much easier, too, on the housekeeper, if she will only believe it, and after the dinner, if she wishes, she can remain and witness the proceedings of the association.

THE JUDSON GIRLS.

In a body attended the opening exercises. It was certainly inspiring to look into the faces of that house-full of people. To one who was used to the old church building, with the galleries on all sides, it was hard to realize that this was the same old Sliam. No audience room in the State is prettier or more nicely furnished. It looks like we might say of Boma, the pastor, as of Tuscaloosa's beloved Bishop, "Men may come and men may go, but these go on forever," declining most flattering calls to other pastorates. In these days, when the restless, shifting pastor, is so much in evidence among Baptists, it is refreshing to find some who have staying qualities. My stay was too short to visit the Judson or the Military Institute.

I saw evidences of improvement in the town. Ten of the happiest years of my life were spent among these good people. I wrote them down long ago, as among the best of this world. While a citizen there I made some folks awful uneasy every time the leg-

islature met, on account of my attempts to secure prohibition for Marion. The politicians beat us every time, though the most of the good citizens and all the women were with us. Afterwards they swapped the saloons for a dispensary. It is gratifying to know that now the leading paper and most of the people are out for prohibition straight. The seed sowing of years ago were not in vain.

BRO. DOBBINS AND HIS WORK

Impressed everybody. Here were churches represented from Hale county that had been dead for years. The Greensboro pastor did it. Years ago when we undertook to re-establish the Baptist church in Greensboro, some wise and influential brethren opposed it. They called it foolish waste of money. It did take a lot of money, and more than money. One heroic young man gave his life. Some, against great odds, held firmly to the idea that the centers must be held at any cost. The wisdom of that course is vindicated today. The Greensboro church dead meant death to the cause in the surrounding country; the Greensboro church resurrected meant the possible resurrection of all the old churches in the county. I say "possible," because it does not necessarily follow that a church in a town means strong churches in the country. It does, if the pastor of the town church will marshal his forces and take hold of the situation in the country. That is just what Dobbins has done at Greensboro. Dawson has done the same at Tuscaloosa, and Anderson is moving out on the same line at Dothan. One of the sad things especially in the Black Belt, is that the country churches are going down, while many of the pastors of the town and city churches, who ought to care for them, seldom lend a helping hand.

MERIDIAN, MISS.

Lay in my route from the Mobile Association to Marion. The new Union depot there is a marvel of beauty and convenience. When I happen here and see the stately buildings, the paved streets, the electric lights and the hundreds of evidences of prosperity, I wonder that anybody in any city would be fool enough to claim that a city cannot prosper without liquor.

Meridian has enjoyed freedom from the curse of the saloon for years. Of course my first sermon on prohibition, preached while pastor of the first Baptist church twenty-eight years ago, did not do the work; but it is gratifying to remember I lifted up my

POSTUM CEREAL CO., LTD.

Guarantee On Their Products.

We warrant and guarantee that all packages of Postum Cereal, Grape-Nuts and Elijah's Manna hereafter sold by any jobber or retailer, comply with the provisions of the National Pure Food Law, and are not and shall not be adulterated or mis-branded within the meaning of said Act of Congress approved June 30, 1906, and entitled, "An act for preventing the manufacture, sale or transportation of adulterated or mis-branded or poisonous or deleterious foods, drugs, medicines, liquors, and for regulating traffic therein for other purposes."

Postum Cereal Co., Ltd.,

C. W. Post, Chairman,
Battle Creek, Mich.

Dec. 12, 1906.

Subscribed and sworn to before me this 15th day of December, 1906.

Benjamin F. Reid,
Notary Public.
My commission expires July 1, 1907.

Our goods are pure, they always have been and always will be, they are not mis-branded. We have always since the beginning of our business, printed a truthful statement on the package of the ingredients contained therein and we stand back of every package.

voice for the right when it was not the popular thing to do, and the right has finally triumphed. They say no politician can be found in that town or county who will risk his chance of election on a whiskey platform.

THE MOBILE ASSOCIATION

Met at Vinegar Bend, on the Mobile & Ohio, in Washington county. The principal interest here is the Turner mills. One of their great mills burned below here a year or so ago and only a few months later this one went up in smoke, no insurance in either case. To look at the mill, now complete in all its departments, running night and day, one would never dream that it has risen so lately from ashes.

I heard echoes of the great storm and saw with my own eyes a very little of it. A mill man said, "There is timber enough on the ground now to keep the mills running for five years without cutting a single standing pine. The saddest part of it is that we have only ten months in which to work. After that time the worms will have ruined it all."

The Baptist house of worship at Vinegar Bend would do honor to any of our large towns. It is made of the best material, lighted with electricity, elegantly furnished and comfortable as can be. The Turner family did it.

The association was composed of only a few delegates. The depression and demoralization following the storm was given as the reason. Those present took hold bravely and discussed all the questions coming before bodies of this kind. Our State Mission funds will be seriously affected in this association. To rebuild and repair the ruined houses of worship, they must have help from the outside. The sum mentioned, \$1,000, is very modest, but every cent of it is needed and ought to be speedily furnished. In two year's time it will be paid back many times over. "Blessed are the merciful for they shall obtain mercy." Who knows how soon calamity may come on the churches in other sections, where, maybe, the membership, though they read these lines, are indifferent to this appeal.

It makes the heart sick to look out of the train, nearing Mobile from any direction, to see the awful wreck of that memorable town.

W. B. C.

DR. DICKINSON'S BAPTIST BISHOP

An article appearing in the Alabama Baptist of December 5th, under the caption: "The Curate of All the Churches," has interested me much. It scarcely need be said that I am no expert in the arts of Biblical criticism and exegesis. I recognize in Dr. Dickinson a man of eminent attainments in both. Yet, I cannot allow certain more or less covert teachings, arguments and conclusions in above named article to go unchallenged. So many things that are wise are linked in with much that is otherwise, that one hesitates to put forth his hand, lest the wheat be plucked up with the tares.

With the main gist of his article, insisting upon "co-operation and solidarity," on the part of all Baptist churches, and the reciprocal benefits on individual and denominational life, I am in full accord. And it may be added, that there is not a live Baptist in the State, nor out of it—and there are thousands of them—however much he may have been dwarfed (?) and rendered hide-bound (?) by his "literalistic ecclesiology" but desires such blessed correlation, and co-operation. And through his simple, prayerful interpretation of God's word is seeking this end as ardently as my distinguished neighbor.

Brother Dickinson seems to be possessed of a morbid fear of literalism in scripture interpretation. Well, there are extremists among us in the interpretation of scripture phraseology and there are extremists of the liberal

school. Of two evils which shall we choose? I suppose that I may be classed with the conservative literalists. In the serene consciousness of his own emancipation from cross literalism our good brother appears as having unwarily set his foot into its snare. Taking his cue from the pivotal word in the text, he shows himself a champion among literalists. "That which cometh upon me daily, anxiety for all the churches," is as well known, the apostle's simple, but sublime climax to the long list of hard experiences for the gospel's sake. Brother Dickinson concludes from this, very correctly, that Paul's care and labor for all the churches was impartial, and undivided, and throughout his life knew no abatement. But how he could drop out of the broader expanse where he delights to soar; upon the pinnacle of this "oratorical" climax, and so literalize it, that it is transformed into doctrine of the "curate" general; and from that standpoint finds cogent reason for a denominational bishopric, pertaining to our modern church life, mystifies my unsophisticated cogitations. If we may gather from that text that "curates" general are necessary to the full functioning of our denominational life today, then let us infer from the context that the position is beset with "perils" to the luckless functionary. Then the word current among Baptists would be, "If a man seeketh the office of a Bishop he desireth a 'perilous' work." That isn't scripture, but Dr. Dickinson's bishop will find it true. In Cor. 12:25 Paul exhorts the saints at Corinth, "That the members should have the same care"—cognate word—"one for another." Are we to conclude from this that every member in that church was to become such a functionary as Paul? And shall we further infer that the Baptists of Alabama "suffering from a feeble interchurch fellowship" shall proceed to confer the function of "curate," "bishop" on all our church members, each of whom "shall give his time to the care and culture of all the churches?" This really seems to be Brother Dickinson's conception of the apostolic church organization. He forms it from Phil. 1:1. Here "we have a statement" says he, "which implies that churches were organized into bishops and deacons, or servants, and the two exhausted the membership of the congregation." I would advise the brother to read his references more carefully next time; for unfortunately for his cause, there is no such implication. It clearly distinguishes between the body of the church on the one hand and the officers on the other. If our brother's view be accepted then a negro village church in the black belt comes nearer than all others to this primitive ideal. For as is well known, those among them who are not bishops are deacons and deaconesses. But while arguing most plausibly from scripture teaching and precedent for his "Baptist bishop"—he is his by all the rights of discovery—yet he casts grave suspicion on the offices which we have been making much of. He finds material in the New Testament ready to hand, out of which to construct his modern "curate." But he is in doubt about our present officials whom we have fondly believed developed from the same authoritative source. With care and alacrity he picks out, and articulates the slender frame work of this modern "curate." He holds him up and commends him to the fellowship of the saints? Should they skeptically ask: "Son of man can these dry bones live?" He answers, "Yes, for I have clothed him with all the sanction of scripture. And a vital function of our church life demands his reincarnation." He says, "It may be argued with much reason that the structure of Christendom in apostolic days had a curate for all the churches etc." But he immediately turns about to inform us, "That many have de-

nied that there were any officers at all in the apostolic churches in the modern sense of that term, and one must confess that they make out their case with much plausibility." (You will observe his aversion to that term "office.") "The term bishop," he says, "as used in the New Testament, does not mean an office, but a service, a function of overseership." I concede this as true at the first. But who ever renders regularly a specified "service," "performing a function of overseership," vital to the churches, either by appointment or common consent, occupies an office. Why juggle with words? The service performed, the function discharged gave rise to and named the office in the latter apostolic period.

According to Dr. Dickinson Baptists of today not only have urgent need of this one bishop, but they evidently stand in need also of a kind of constitutional convention for the revision of their church government. The implication is all too manifest in his point of church polity, that Baptists need deliverance from the bondage of an antiquated church polity. True, it is splendidly unique, but it has always stood upon a mighty slender, equivocal basis of scripture teaching. It has served its purpose, and is now worthy a place beside the relics of the "mound-builders," and the musty tomes of exploded theories. Evidently, according to Dr. Dickinson, "many Baptists" grew restless under the old "local" and "inter-church polity," felt their limitations like the "chambered nautilus," and so have left their "out-growth shell by life's unresting sea." On what strange theological shores these liberated Baptists may yet be stranded is matter of conjecture. Church polity, it would seem, has come to be more a matter of "environment," than of scripture authority and teaching. Baptists have believed all along that their church polity is the logical outcome of the application to the New Testament of a safe and sane hermeneutics. But let them consider this: "The polity of the church is so related to the social situation in which it is placed that it may change that polity, as the changing environment may require for the improvement of the efficiency of the service. Hence, the polity of the church is relative and changeable, etc." Not a word here about scripture teaching, precedent or principle, that might be involved in and unfriendly to such proposed changes. If they stand in the way, so much the worse for them. "Environment," "social situation," "good service" must determine not only the form and fashion, but also the basic principles of our church organization. True, a little further on, Dr. Dickinson flies to cover from such an heretical position, telling us—and we stand in need of the information—that he "gets his notions of church polity from reason guided by the New Testament." I should regret to be unfair to my honored brother, but from his teachings, the impression abides with me that his "reason" is "guided by the New Testament," much as the horse guides (?) the man who drives him.

But recurring to the question of the proposed bishopric and our present need for such a functionary. Granting that the apostolic churches needed and received the services of these "curates," that Paul and Timothy and other of the apostles became media for the communication of spiritual things; do we now need—not the things ministered, that is conceded—but the functionary. I maintain that we do not. They met emergencies occasioned by physical relations. Travel and post facilities were slow and tedious. Poverty and persecution and the dangers of travel rendered free and frequent intercommunication impossible. These together with the lack of literature for the edification of raw converts, save an occasional epistle, made these curates a vital necessity, and the New Testament appear to

make no provision for their perpetuation. Look at our situation today. Railroads, telegraphs, an unparalleled postal system, and inter-urban street-car lines, associations, conventions, and other religious assemblies, secretaries, missionaries, co-pastoral work together with denominational periodicals, and religious literature, that give us fresh, most familiar and constant interplay of personality upon personality. The churches of Corinth, Ashala and Macedonia with all their bishops knew nothing of the marvelous articulation and solidarity now enjoyed by the Baptists of Alabama. We are united, thank God. Our achievements in our loved State, are second to no other people. But we can and must do more. There is the "about of a King" in the midst of us, and the prospects are as bright as the promises of God."

I. A. WHITE.

Pratt City, Dec. 15, 1906.

A TEMPERANCE MOVE IN SELMA

J. L. Rosser.

Within the borders of the Central City there is an atmosphere tingling with sensation at present. The time for the town council to grant liquor licenses for the coming year had been set for the meeting on last Monday night. The ministers of the city prepared a petition asking that every application for the retail liquor privilege be refused. They went down in a body, and supported their request by their presence and voices. But they were not alone. The physicians of the city, almost to the man, appeared also with a like petition and made the same appeal to the council that the ministers made.

To say that the usual routine monotony of the council meeting was broken into is to put the matter mildly. Surprise was pictured on the faces of councilmen and spectators alike. But we were there for business and to fight the King's battle, and when opportunity was given for speech, words were not spared in advocacy of our cause. Did we fall? In a sense, we did. Only two of the city fathers saw the matter as the ministers and doctors did; the others saw the liquor traffic as the council has been wont to see it all these years. But there is a hum on the streets, and there is spicy reading in the papers, and there is hope for the future.

Selma, Ala., Dec. 21, 1906.

NAUGHTY "SCHOOLMA'AMS."

Not Always Fair to Themselves.

"I taught school for a number of years," writes a Vancouver lady, "and like many other brain workers forgot how necessary the right kind of food is, and therefore suffered greatly from indigestion.

"My system became run down, my blood impoverished, and I had to take a year's holiday in the hope of regaining my strength.

"I saw Grape-Nuts food highly spoken of, tried the food and became very fond of it. After eating it with cream, only for breakfast, I gained quickly in strength and energy, and went back to work.

"When I married I soon convinced my husband that it was his heavy breakfasts of meat, potatoes, hot biscuit and white bread, that caused his feelings of languor in the mornings.

"Since eating Grape-Nuts and fruit, he has become hearty and well.

"It is now many years since we began to use Grape-Nuts and the food seems as necessary in our household as salt. A favorite dessert is alternate layers of sliced apples, sugar, nutmeg and Grape-Nuts, cooked in the oven until the apples are done." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville" in pkgs. "There's a reason."

Letters of Cheer that Gladden the Editor's Heart

I am well pleased with the paper.—
S. D. Nash.

With best wishes for you and the dear old Baptist, I am very truly,
Jourd White.

The Alabama Baptist is a great paper. We love it. God bless you. Yours,
Miss Lula Borden.

God's blessings be on you and our dear paper. Sincerely, Mrs. W. F. Clements.

May God bless you and your efforts to improve the paper. Your brother in Christ, J. G. Little

Am glad to note the Baptist is getting better all the time. Yours in the work, W. F. Martin.

We all love the paper and miss it when we fail to get it. Your sister in Christ, Mrs. J. B. Stewart.

With hearty good wishes for you and the paper, I am fraternally yours,
N. D. Denson.

Wishing you a merry Christmas and a happy new year, I am sincerely yours, Mrs. Carrie Bailey.

The Lord bless you and continue to prosper you in the work you are doing. Yours for service, H. M. Mason.

I am well pleased with the Alabama Baptist and don't aim to do without it. Yours in Christian love, Marion Little.

I have been taking the Alabama Baptist for twelve or fifteen years, and I like to read it next to my Bible. Miss S. M. Jennings.

The Alabama Baptist gets better all the time. Couldn't get along without it. God bless the editor.—Rev. J. W. Haynes.

We Alabama Baptists just can't keep from loving you more and more the longer we know you. Yours truly,
W. P. Wilks.

Wishing you and Sister Barnett and the two sweet babes a pleasant Christmas and a happy New Year.—J. S. Townsend.

May God bless every issue of the paper for the spread of His kingdom in the hearts of men is the wish of Mrs. W. L. Powers.

It is such a pleasure to me to read the Alabama Baptist and I don't see how I could get along without it.—Mrs. A. J. Foster.

May God bless you and your loved ones, and your paper in its circulation I remain your friend and brother, Rev. T. L. Yarbrough.

I certainly do enjoy reading the dear old Baptist. Wishing you a merry Christmas and a happy new year. Mrs. N. R. Boyd.

Hoping for you a merry Christmas and a happy new year. I am yours in Christ, Susie Bevis primary teacher orphanage industrial school.

Our Alabama Baptists should read the Alabama Baptist if they would learn what Alabama Baptists are doing.—Miss Lula M. Brake.

Find inclosed \$2.00. Many thanks for your nice calendar. Praying for you a prosperous new year and merry Christmas and that God's richest blessings be upon the junior associate editor and his baby brother, yours in Christ, N. J. Shelcraft.

My prayer is for you and your paper. Remember me as one of God's children who loves the Baptist cause. Mrs. W. E. Guthrie.

Wishing you and yours a happy Christmas and new year, and the grand old paper continued success.—Mrs. S. Farmer Seale.

May God bless you in the great effort you are making for the advancement of his kingdom and for the building of Christian character.—R. W. Carlisle.

There is good reading in every copy of your valuable paper and we regret very much to miss a single copy. I wish you success with your paper.—Miss Carrie McGary.

I think the paper very much improved lately, and feel that I must have it in my home during the coming year. Wishing you much success in your work, A. J. Hardin.

I feel sure that your paper is increasing in power and usefulness. May many a blessing rest upon your editorial efforts. Fraternally yours, J. R. Conger.

I dearly love the paper and believe every home is better and happier because of its regular visits. May God bless you in your noble work is my prayer.—(Mrs.) S. D. Nettles.

Your paper is more interesting than it has been, and I hope it will continue to grow better. With best wishes to you and your paper, Maggie Rankson.

I enjoy the paper very much myself, and hope to have the pleasure of reading it as long as I live. With best wishes for you and the paper, Mrs. Harriett Pope.

Enclosed herewith please find \$1 for the dear old Alabama Baptist until Jan. 1, 1908. I can not do without the Baptist in my home.—Mrs. Halbrooks.

Alabama Baptist better than ever, before best paper for Alabama Baptists to take, wish all would take it, pray for it, and all would be benefited. Yours truly, J. C. Wright.

I am well pleased with the paper, and when I finish reading them I send them to Oklahoma to be distributed among those who are in need of literature.—Mrs. M. E. Pruitt.

The paper is a welcome visitor to my home and always brings comfort and good cheer to the lonely and aged. With best wishes for a happy and prosperous new year, Mrs. J. C. Hayley.

I send \$2 to pay for your valuable paper. Accept my congratulations upon the arrival of your second son and may they grow up to be as good and great as their noble father. Fraternally yours, John J. Ball.

I greatly enjoy the weekly visit, as I am afflicted so I can't go to church, but seldom. I want the good Alabama Baptist as long as I live. Wishing you much success, Mrs. A. J. McGarra.

I am sending you two dollars for the Baptist for 1907. I have been a subscriber for a long time. I am a widow 87 years old. I enjoy reading the paper. It is a great comfort to me to read of good meetings and sometimes I see names of preachers and people I knew a long time ago.—Mrs. C. S. Wallace.

I couldn't afford to do without the Baptist. God bless you and the dear Alabama Baptist. With best wishes, Mrs. W. J. McLendon.

My subscription has run out. Please find inclosed postoffice money order for two dollars to set my time in advance again. I wish you and your family a happy Christmas and new year.—C. S. W. Paulk.

The Baptist should be in every Baptist home. We read your offer to send the paper the remainder of the year for fifty cents. Doubtless many new subscribers will become permanent.—Mrs. G. S. Vaughan.

I am very proud of the fact that the Alabama Baptist is a temperance paper and its editor so fine an exponent of temperance principles. Wishing you success and working for it, Mrs. D. H. Montgomery.

I have always, since I have been large enough to read, been reading the Alabama Baptist. I love the dear old Alabama Baptist. May she continue to grow better each year. Your friend, Wm. T. Harwell.

Inclosed please find two dollars for back dues for the Alabama Baptist. It certainly has been a blessing to my home. May God bless you and yours is the prayer of your sister in work, Mrs. S. E. Cooper.

I can't do without my Baptist. Situated as I am so far from my church it keeps me in sympathy with our dear Baptist cause. Long may it live to bless other homes.—Mrs. C. A. McMullen.

Enclosed you will find check for \$4 for renewal and back numbers. May you have many and happy birthdays. I don't see how we could get along without our paper. It seems to me it gets better all the time.—J. M. Shoemaker.

By postoffice order I send \$2 to renew my subscription to the Alabama Baptist from January 1st, 1907, to January 1, 1908. With best wishes to you for a happy Christmas and a prosperous new year, Miss L. C. Cleveland.

Hope the season now upon us will bring you much substantial cheer. My work is moving along nicely here. Often have in mind to write something for the paper, but I just don't get at it. May do so some day. Heartly yours, C. C. Pugh.

I could not be satisfied with the Baptist, but since the Lord has seen fit to remove my dear husband the way seems very sad to me at times, and reading the paper gives me new courage, and through my feeble efforts I have saved this money to send to you.—Mrs. J. S. Poole.

We enjoy the Alabama Baptist so much. I don't hardly see how we could get along without it. May the Lord bless you in your work is my prayer. Give little Frank my love. Tell him I have a little baby girl who will be glad to have one of his pins. With best wishes for your prosperity, Mrs. Bernie Reeves, Tallassee, Ala.

Inclosed find check for \$2 to pay subscription for Alabama Baptist. Continue my subscription and notify me when time is up. Expect to take the Baptist as long as I live. You are making us a good paper and I hope the Baptists of Alabama will give you all the support you need in your effort to improve it.—R. S. Thomas.

I am pleased with your paper. I think it is the best paper that I ever read. O praise the Lord, all ye nations praise him all his people for his paper, for his merciful kindness is great toward us and the truth of the Lord. Praise the paper that I have been reading. God bless Mr. Barnett and his paper.—J. A. Millwood.

As I failed to renew my subscription by Christmas, hope it may do you as much good for New Year. Like many mothers, I have been trying to make the home coming of the loved ones pleasant, hence my neglect. Will have to ask you again to change address. We keep trying to get the best route. Wishing you and yours a happy new year, that the Baptist may prove a great factor in advancing our master's cause. Address Mrs. John L. Yarbrough.

The Alabama Baptist is a great help to me. I wish I could get more of my people to take it. We had good meetings at all my churches this summer, received 15 ty baptisms. May the Lord bless the Alabama Baptist that it may become a great awakening power among the Baptist of Alabama. I hope the editor and the junior editor will have a merry Christmas and a happy new year.—M. A. Ramsey.

As December 25th is near at hand, I will again renew my subscription to the Baptist. I wish you and family a merry Christmas and a happy new year. My health has been rather bad all the year, but I enjoy reading the paper, as I can not do much else than sit around and read. Hoping you may have many successful years, I am yours in gospel bonds, John B. Appleton.

Postoffice News Stand.
Fairhope, Ala., Dec. 24, 1906.
Pay to Alabama Baptist or order 365 happy days value received, and charge to account of
H. C. OSWALT.
To the Bank of Universal Happiness and Prosperity.

Bank of Prosperity.
January 1.
At sight pay to Rev. Frank Willis Barnett Three Hundred and Sixty-five happy days, value received, in your friendship and kind; remember your well wisher,
MRS. W. C. HERRIN.
To the National Bank of Fortune, State of Happiness.

The Bank of Good Cheer.
Pudding Lane Branch.
January 1.
Pay to Frank Willis Barnett (20,000) Twenty Thousand Blessings.
E. E. GEORGE.

Our Father, Which Art in Heaven.
Give to the bears: Three Hundred and Sixty-five days filled with usefulness and blessing; strength for every service and solace in every sorrow; increasing joy as the days come and go, making this the best of all the years.
JUNIOUS W. MILLARD.
Charge to account of the Glorious Promises of Grace through our Lord Jesus Christ.

From this day will, I bless you.—
Hag. II:19.
"From this day"
May He bless thee!
Let nothing distress thee!
"From this day"
May He never leave thee!
Let naught grieve thee!
Christ, thy mighty Friend,
Loveth to the end!
"From this day."
This is the earnest wish for you of Leopold Cohn and family.

Methods Used by Busy Pastors in Their Work

Subjects for January.

Pastor Weston Bruner, of the Fifth Baptist Church, Washington, sent a pretty folder, containing his sermon and subjects for January with this, among other appropriate sentiments:

"Hitherto
The Lord hath blessed us,
Crowning all our days;
Henceforth
Let us live to bless Him;
Live to show His praise."

My Creed.

Pastor Rufus W. Weaver, of the Brantly church, Baltimore, sent this, entitled "My Creed," to his people:

"There is but one thing needful—to possess God. There is but one theme of exhaustless interest—our relation to God and His world. There is but one idea surcharged with power sufficient to lift man into fellowship with God—the gospel of the Son of God. There is but one purpose running through the whole creation—the education of man for a life of larger activities. There is but one way by which man may be educated in this higher life—the culture of the consciousness of Christ—under the inspiration of the Spirit of God. There is but one aim in life transcending all other aims—the mastery of the lesson of love until love be perfected in us.

"For life with all it yields of joy or woe
And hope and fear,
Is just our chance o' the prize of learning love."

A Happy New Year.

Permit me to send you glad greeting for the new year, suggestive for the motto text: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

As the ancient Romans were wont to enter their temples with the right foot foremost, so let us enter upon the new year; purposing in our hearts to make it the best year of our lives, both personally and in our work for God. We should give thanks to Him with our first fruits and honor Him with our substance, but let us ever remember that nothing can take the place of consecration and service. With divine help let us put a larger measure of both into the work of the new year. To some of us it may be the last; let us all seek to make it the best of our years.

Wishing you grace, mercy and peace in His name, I am sincerely your pastor,

WALLACE ROGERS.

NEW YEAR'S DAY.

Your Pastor Wishes You All a New Heart and a New Spirit.

To walk in newness of life,
To serve in newness of spirit,
With Jesus Christ, the new and living way.

During all this new year of our Lord's grace.

Dear Children of My Flock,

Fear God lovingly,
Trust Christ wholly,
Serve man unselfishly,
Hate sin heartily,
Resist temptation stoutly.

Your pastor is at your service whenever you need his presence, counsel or service in your home in case of sickness or otherwise.

Keep yourself cheerfully, dutifully and usefully busy; and God keep you, and give you a happy new year. G. A. Goodman, Second Baptist Church, Washington, Ga.

Church Calendar.

The following questions are asked by Pastor Joseph Smale in the calendar of the First Baptist church, Los

Angeles, for January 10th. They are good questions for church members everywhere to consider and pray over:

"If a member, are you doing all you can to make this church life sweet and blessed? Of Christ, it was said that the people wondered at the gracious words which proceeded out of his mouth.

"For what are you living?
"Is the Lord Jesus Christ satisfied with you, or are you a disappointment to Him?"

"Would the church suffer a great loss if you were removed from it? Yes, if you are godly, thoroughly consecrated, tender, kind, good, a sunshine Christian, and living the prayer life. Not else.

"Do you pray about everything in your life?"

"Is your body in reality a temple of the Holy Ghost?"

"Is the Lord pleased with the way you use your money?"

"When Christ and you meet in glory, will He say that you have been a faithful steward of His bounty?"

"Does God have His way with you?
"Are you living today just as you would if you knew that Christ was coming tonight?"—Pacific Baptist.

Facing the New Year.

In the last passage which Dwight L. Moody edited for the press, he chose as the motto for the year these beautiful words:

"Fear, facing the New Year,
Thinketh, 'What shall it bring?'
And is dumb,
Breathing the hidden ways.

"Faith, looking upward, saith,
'God is in everything,
Let it come,
God ordereth the days.

"This is our New Year's bliss,
He is mine and I am his,
All the days,
All the ways,
Lead us home;
Let us pray, let us praise."

A Pastoral Letter.

Montgomery, Ala. Dec. 25, 1905.

My Dear Brethren and Sisters: It is with profound gratitude to God for his manifest presence with us this year that I send you this my second annual greeting. It has been a blessed year, sweet in fellowship, rich in fruitage and bright with hope. We have seen our membership increase one-third, our missions double, and finances increase more than 30 per cent. The Sunday school has grown very much and has taken on new life, and other societies have kept alongside in development. It is specially gratifying to note that 48 have been baptized during the year. Let us give God the praise.

I have been pleased with all the work and yet there are other things to form the ideal and model church.

First: Every one should be a contributor to church expenses, missions and benevolence, according to ability. It is God's plan, "Every one of you as the Lord has prospered."

Second: Regular and faithful attendance upon church service. Some are always there, others occasionally, and sad to relate some never. God's plan is "Forsake not the assembling of yourselves together." It will encourage your pastor and be a gracious help to you and to others.

Third: Make our church the most spiritual, social and pleasant place in all the city. It can be done by prayer for spirituality, a handshake to each for cordiality, and a generous welcome to every stranger.

Fourth: Above all things else, let us try to win souls for Jesus. It is the great work the Lord has assigned us. "He that winneth souls is wise." Pray and plead for them.

I am grateful for your splendid co-operation, for your ready response to my every request, for your exceeding great kindness and love to me and my family, and for the tie that binds us. May God bless each of you and every one in your homes.

In conclusion, wishing you the happiest Christmas and merriest New Year you have ever enjoyed, praying that the New Year shall bring forth greater prosperity to us, and trusting the Lord to lead each of us into glorious service, I am, your affectionate pastor,

J. W. O'HARA.

(250 of these were gotten out by Miss Maude Merritt, one of my members. One goes to every member, envelope sometimes containing two or more names.)

The Past Year.

Pastor's Study, Washington, Ga.,
December 31, 1896.

While we have not deserved it, God has been wonderfully good to us this year, has spared our lives and cared for all our wants, both temporal and spiritual.

In view of God's great mercy to us in the past, and the solemn fact that at best we have but a few more years to live, let us all, young and old, firmly resolve to make the year 1897 the best of our lives in spiritual attainments.

As one who loves the Master and who carries the interests of your souls on his heart every day, and would do you all the good that he could, your pastor most lovingly entreates that each member of the church earnestly strive to grow in grace and usefulness during the coming year more than ever before by the use of these, and other means of grace, viz:

1. Diligent reading and study of the Word of God.
2. Prayer for the pastor, the church and all the interests of the Master's kingdom.
3. Cultivating the spirit of love, charity and helpfulness toward all.
4. Attending, as far as possible, every church service—preaching, prayer meeting and Sunday school, and bringing others to each service with you.
5. As a matter of worship, contributing every Sunday of your means to the support of the gospel as the Lord has prospered you.
6. Striving by a happy, consistent life and loving words to lead at least one soul to Christ during the year.

It would do my heart a great deal of good and mightily strengthen me for the Lord's work if you would indicate to me in any way that you prefer, by oral statement, note or otherwise, your purpose to try to comply with these requests. Praying God's blessings upon each one of you, I am faithfully your pastor,

J. L. GROSS.

New Year's Greeting.

Staunton Baptist Church,
O. F. Gregory, D. D., Pastor.
January 1, 1905.

My Dear Friend:

Your pastor sends New Year greetings. In view of the fact that we are entering upon another year of Christian work, I am constrained to extend to you with this greeting, a call to better service.

The work at our church is progressing, and we should thank God and take courage. However, along many lines, we are undeveloped, and it behooves us to make strong the weak places.

May I not urge that you will be present the first Sunday in the New Year to worship God, to partake of the Lord's Supper and to welcome the new members. It is my earnest desire that every member will be present next Sunday. "Not forsaking the assembling of ourselves together as in the manner of some"

I ask you that so far as possible you will attend the services of the week of prayer, every evening next week (Jan. 8-12); endeavor to bring some unconverted friend or backslider with you; and do personal work to aid in winning souls. "They that turn many to righteousness shall shine as the stars for ever and ever."

Will you make this your daily prayer until the answer comes: "O Lord, send a revival and begin in me, for Jesus' sake, amen."

I suggest the following as a resolution for the New Year: "I expect to pass through this life but once; if, therefore, there be any kindness I can show, or any good thing I can do, to my fellow beings, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

Affectionately your pastor,
OLIVER FULLER GREGORY.
Promises to Plead—Isa. 57:15. Ps. 138:7.

Results to Follow—Ps. 85:6-9. Hos. 14:4-8.

To the Sunday School.

Montgomery, Ala., Dec. 25th.

My Dear Sunday School Co-Laborers:

Feeling the importance of the Sunday school work, I address this letter to you. You have been honored in your place of trust and responsibility, either as officer or teacher. It is a privilege as well as an honor.

Successful Sunday school work depends upon efficient, faithful, punctual officers; attractive, live and diversified form of service; prayerful, persistent, prepared and tactful teachers, going after the scholars and keeping them.

I want to commend each of you for your interest and co-operation this year. May I not ask for the furtherance of the Bible school work, what I believe to be the greatest—that each of you co-operate with the superintendent, both in response and suggestion, that you read one or more books on Sunday school work next year, that each of you procure every help possible and carefully prepare every lesson, that if possible you attend teachers' meeting on Wednesday night, and that each of you pray the Lord to water the seed in ready soil—namely the child mind.

Praying the Lord to help each of us to fit ourselves for the best and most efficient service, and asking the infallible Guide to make us prayerful, tactful and wise, I am with love for the work, your pastor,

J. W. O'HARA.

P. S.—Encourage the children to remain to preaching service.

From Brazil.

This is our last circular for 1906. Looking over the year we can not but praise and magnify His name. He has been with us and blessed us wonderfully. We began the year confronted with great opposition—many of our people excited by Jesuitism and a false nationality turned against us, doing their utmost to overthrow the work already established. But the Lord has overruled it all for the good of the cause and the work is progressing mightily and we are now more firmly established than ever before.

Our day school closed last October and will open again next January 15. We are preparing for a greater and better year's work than ever before and ask your prayers, that the Lord may use it for the conversion of the little ones whom the Lord puts under our care.

Our theological department will be opened by that time and we are expecting a few new students. Pray the Lord that they may be trained for the work by the holy spirit of himself. Oh, how we need native workers, filled with the spirit of Christ. Dr.

(Continued on Page 13.)

COUNTY MONUMENTS IN ALABAMA

A Thoughtful Discussion of State's Nomenclature With an Appeal to Patriotism of the People.

By Dr. Charles A. Stakely.

It is not often that we stop to think of the splendid dowry that Alabama possesses in her sisterhood of counties. As a rule, these subdivisions are thought to be so commonplace that they do not excite in us any very absorbing interest, but they are here to remain, a part of our political system forever, and are known to subserve certain well recognized and useful ends.

In Alabama as in the other States, the counties represent differences more or less apparent in topography, geology, climate, natural productions, industries and population, and in some point or other, they involve what is of historical or romantic or sentimental concern. In any event they are marked off from each other by different names, in every one of which may be discovered some important interest and the center of a legitimate county pride.

No one would be disposed, I think, to pick a quarrel with the enthusiastic orator from his own honored community, who divided the Commonwealth of Alabama into three parts, North Alabama, South Alabama and Barbour county. If his zeal was slightly inflated, his heart was right. Why should there not be a county pride in the bosom of every citizen. And why should there not be at the county seat of every county in the State, a monument expressive of such a pride? Such a monument of course, should gather around the county name; and it could go without the saying that there is an almost infinite variety of suggestion for these purposes in the names of the sixty-seven counties in Alabama.

Our County System.

Our county system in this State began when Alabama was a part of what was known as Mississippi territory. During this period, which ended with the second of March, 1817, our oldest counties were created. In alphabetical order they are Baldwin, Clarke, Madison, Mobile, Monroe, Montgomery and Washington, the last named, being the first in time. In the next period of its history which extended to the 13th of December, 1819, Alabama now cut off from Mississippi, was under what was known as Alabama territory, when twenty-two of our counties came into existence, Autauga, Bibb (originally named Cahaba), Blount, Conecuh, Dallas, Franklin, Lauderdale, Lawrence, Limestone, Marengo, Marion, Morgan (originally Cotaco), St. Clair, Shelby and Tuscaloosa, also Butler, Greene, Henry, Jackson, Jefferson, Perry and Wilcox.

On the 14th of December, 1819, Alabama was admitted as a State into the Federal Union. In the long period from this date to the close of the civil war, during which the important matter of the removal of the various tribes of Indians from the State and the division of their extensive territory into counties absorbed much of the public interest, many of our finest counties were added to the list. Without noting the order of the specific dates of their creation, they are, Barbour, Calhoun (formerly Benton), Chambers, Cherokee, Choctaw, Coffee, Coosa, Covington, Dale, DeKalb, Fayette, Lowndes, Macon, Marshall, Pickens, Pike, Randolph, Russell, Sumter, Talladega, Tallapoosa, Walker and Winston.

Since the civil war, fourteen counties have been created; seven in 1866, Bullock, Clay, Cleburne, Crenshaw, Elmore, Etowah (formerly Balne), and Lee; three in 1867, Colbert, Hale and Lamar (formerly both Jones and Safford); three in 1868, Chilton (first called Baker), Escambia and Geneva; while Crenshaw came in in 1877, and Houston, the youngest of all, in 1903.

For Chisel and Brush.

Any one casting an eye over these lists will observe, as already suggested, an endless variety of subject matter for the chisel and brush. Here are Indian names full of music and meaning, suggestive of that original civilization that once covered the soil of Alabama. It is fitting that we should retain the names of Autauga, Cherokee, Choctaw, Conecuh, Coosa, Escambia, Etowah, Mobile (from Mauvila), Talladega, Tallapoosa and Tuscaloosa. And it is a pity that we have not a county named Muscogee in honor of the largest and most influential of the Indian tribes that dwell upon our soil. Here are Presidents of the United States, beginning with Washington, whose mighty name crowns, as with a circle of light, the oldest of our counties. And here are contemporaries of Washington in other lines of splendid service, as Franklin and Marshall and Henry. Men of later wars are here, as Perry and Jackson, as Coffee and Montgomery. Andrew Jackson receiving the honor of one of our county names not as President but as General. Sons of the South, especially of other States, are here, as Clay and Calhoun, as Baldwin and Barbour, or Lauderdale and Lamar. Thirteen of the sister States have contributed to our county names in Alabama, in New England, Vermont and Rhode Island; in the Middle States, New Jersey and Pennsylvania; in the South, Maryland, Virginia, North Carolina and South Carolina; and Georgia, Tennessee, Kentucky, Arkansas and Mississippi. And all these names are worthy of commemoration in the nomenclature of our commonwealth.

A foreign flavor in some of these country names is highly agreeable to baron, and Fayette, after the great marquis; Geneva, full of the aroma of the Alps; Marengo, suggestion of the life and times of Napoleon; and Mobile, which, though Indian in origin, has descended to us through the Spanish and the French. Beville would be a splendid county name in Alabama. One county in the State, it may be noted, is named in honor of an event, the famous battle of Marengo, and one after the character of its own geological formation, the county of Limestone, or rather from its principal stream, which was so named. While only seventeen or eighteen of them are named in honor of sons or adopted sons of the State, Noble Bibb and Bullock and Butler, Chambers and Chilton, Colbert, Crenshaw and Cullman, Dale and Dallas, Elmore, Hale and Houston, Russell and Walker, Wilcox and Winston. Should there not be some day a Yancey county and a Wheeler county in the State of Alabama?

Suggestions for Monuments.

In the erection of such monuments as are contemplated in this article the greatest difficulty will probably be found in the case of those counties that have Indian names. Yet here it is not impossible to fit upon such devices as will yield readily to the idea of commemoration. In Choctaw county for instance, it would be highly appropriate to mount with a suitable inscription, a bust of the famous Choctaw chief Pushmataha, of whom a first class likeness is in existence.

Probably the most finely formed of Southern Indians were the Cherokees, and of these there are well known drawings from which our county of Cherokee could fashion a memorial.

There could be no real difficulty in Marengo, where an event is commemorated in the county name or in Limestone where a local, physical characteristic is expressed.

In the case of names that celebrate the most distinguished persons, as the Father of his Country, or Jefferson, or Madison, Monroe, Franklin, Marshall, Jackson, or Lafayette, the task is comparatively easy, as it is also with some of the lesser lights, as Marion or Morgan, or St. Clair.

What an inspiration to the thinking youth of a country must be such a

name as Francis Marion or Daniel Morgan?

One of the most luminous of the still less distinguished names in our honored list is that of the gallant young officer after whom the county of Montgomery is so appropriately called. Major Lemuel P. Montgomery fell under General Jackson at the Indian battle of Tohopeka, better known as the battle of the Horse Shoe, in Tallapoosa county, on the 27th of March, 1814. This splendid young officer, only 28 years of age at the time of his death, says Pickett, was appointed by Madison first major of the Thirty-ninth regiment, which he gallantly led to the breast-works of the Indians at the Horse Shoe. He was the first man that mounted the breastworks, and while waving his sword and animating his men, a large ball shot from the rifle of a Red Stick entered his head and instantly killed him. When the battle was ended Jackson stood over his body and wept. He exclaimed, "I have lost the flower of my army."

No likeness of Major Montgomery is known to be in existence, but a monument of stone containing his name and a suitable inscription could fittingly be placed on county ground in front of the court house in the county of Montgomery in grateful and perpetual recognition of his bravery and sacrifice. But for several reasons it seems to me doubly incumbent that in those counties of the State that are named in honor of sons or adopted sons of Alabama, such monuments be erected. These are our own and their names are a priceless heritage for all time.

Need Not Be Expensive.

Such monuments as are here suggested need not be expensive. In the most elaborate of the forms that might be desired they should not cost beyond a few hundred dollars. It would not be wise to make them pretentious. A simple block of rough stone or just a boulder of suitable size mounted on an inexpensive pedestal of some durable material, and carrying the name and an inscription would answer the purpose. And so much the better if the stone or boulder could come from the county itself.

It might be thought desirable in some cases to arrange the inscription in the way of an inserted bronze or copper plate and in a few cases, where a likeness of the subject is obtainable to mount the shaft with a bust in stone or metal. And keep in mind, please, that it is not the idea to have these monuments furnished by the State or the counties, but by private subscription or individual gift. It is possible, likely, to find in every county in Alabama some liberally disposed man or some large-hearted, patriotic woman who would account it a privilege and honor to make such a donation on the presentation of a suitable design.

Such monuments in the court house squares of the counties throughout Alabama, or in other public places at the county seats, would help to do honor to our county names, to keep many of the leading facts of our history before the public eye, to fire the heart of our youth with high and noble ambitions, and to present and develop the spirit of patriotism among our people. Let us have them—Montgomery Advertiser.

TO OUR TEMPERANCE FRIENDS THROUGHOUT THE COUNTRY.

We ask every friend of temperance to consider this a personal letter to himself or herself. There are pending before the Judiciary committee of the National House of Representatives bills, the purpose of which is to so regulate the inter-state traffic in intoxicating liquors as to make such liquors subject to the laws of the State into which they are shipped upon their arrival within the State, both before and after delivery. This is the principle underlying the so-called Hepburn-Dolliver bill, which has

been before Congress and the country for several years. This has been succeeded by the Littlefield inter-state bill, H. R. 13655, in what we consider improved language, and which closely follows a decision of the United States supreme court. We desire this bill reported to the House and passed at the earliest practicable moment, as the present congressional session ends by limitation March 4th, next. If your member is on the committee, please join with a dozen or more influential people in your community and wire him urging him to vote and work for the report of the Littlefield bill without amendment at the earliest moment, and follow the telegram by short, courteous, individual letters by first mail reinforcing the telegraphic request. If your Congressman is not on the Judiciary committee, request him in like manner to urge the members of the committee to report the bill to the House and vote and work for its passage in every legitimate way. We append a copy of the bill.

P. A. BAKER.

The Littlefield Bill (H. R. 13655.)

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that the inter-state commerce character of all shipments of intoxicating liquors, including ale, wine and beer, from one State or territory into another State or territory shall terminate immediately upon their arrival within the boundary of the State or territory in which the place of destination is situated and before the delivery of said liquors to the consignee and said liquors and all corporations and persons engaged in such shipment shall then become subject to the operation and effect of the laws of such State or territory enacted in the exercise of its police powers to the same extent and in the same manner as though such liquors had been produced in such State or territory, and shall not be exempt therefrom by reason of being introduced therein in original packages or otherwise; Provided, that shipments of such liquors entirely through a State or territory and not intended for delivery therein shall not be subject to the provisions of this act, nor shall this act authorize the infringement of the right of common carriers to continuously transport such merchandise from without such State to a station therein.

Section 2. That in all such shipments to be paid for on delivery commonly called C. O. D. shipments the sale shall be held to be made at the place of destination, or where the money is paid or the goods delivered.

POSTUM CEREAL CO., LTD. Guarantee On Their Products.

We warrant and guarantee that all packages of Postum Cereal, Grape-Nuts and Elijah's Manna hereafter sold by any jobber or retailer, comply with the provisions of the National Pure Food Law, and are not and shall not be adulterated or mis-branded within the meaning of said Act of Congress approved June 30, 1906, and entitled, "An act for preventing the manufacture, sale or transportation of adulterated or mis-branded or poisonous or deleterious foods, drugs, medicines, liquors, and for regulating traffic therein for other purposes."

Postum Cereal Co., Ltd.,
C. W. Post, Chairman,
Battle Creek, Mich.

Dec. 12, 1906.

Subscribed and sworn to before me this 15th day of December, 1906.

Benjamin F. Reid,
Notary Public.

My commission expires July 1, 1907. Our goods are pure, they always have been and always will be, they are not mis-branded. We have always since the beginning of our business, printed a truthful statement on the package of the ingredients contained therein and we stand back of every package.

SUGGESTIONS FOR THE WEEK OF PRAYER BY THE EVANGELICAL ALLIANCE FOR THE UNITED STATES, JANUARY 6-13, 1907.

Sunday, January 6.

SERMONS.

THE CALL OF GOD TO HIS PEOPLE
Oh that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea.—Isa. 48:18. Return unto me, and I will return unto you, saith Jehovah of Hosts.—Mal. 3:7.

Monday, January 7.

THE CHURCH OF THE LIVING GOD
Praise: For the existence of the church: her divine mission to seek the saving of the individual, and the evangelizing of the world; her true glory, the doing of her work, "in the unity of the Spirit in the bond of peace"; hindered by her imperfections, yet set for the bringing in of the righteous kingdom.

Prayer: That the church may purify herself, and seek a new anointing of love; that her essential oneness may be more and more manifest; that her gracious ministry may embrace all classes and conditions of men; that she may embody the law of both service and sacrifice; and that she may abundantly win souls unto everlasting life.

And upon this rock I will build my church, and the gates of hades shall not prevail against it.—Matt. 16:18. As Christ also loved the church and gave himself for it; that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing.—Eph. 5:25, 27.

Tuesday, January 8.

THE GOSPEL OF GOD'S SON.

Praise: For the continual offer of salvation to whosoever will; for the mercy which untringly seeks the lost; for the opened door which only the sinner himself, and for himself, can close; for the "way of the Cross" which still leads from death and darkness to life and light.

Prayer: That all souls may awake to things spiritual and eternal; that the beauty of Christ and the Christian life may attract, and the wrath of a loving God against sin unrepented of, may alarm; and that repentance and faith may everywhere be preached in demonstration of the Spirit and of power.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3:16. For the Son of Man came to seek and to save that which was lost.—Luke 19:10. Behold I come quickly and my reward is with me, to render to each man according as his work is.—Rev. 22:12.

Wednesday, January 9.

THE CHRISTIAN MINISTRY.

Praise: For the Christian ministry, appointed and commissioned by the Lord Himself; indispensable to the world's welfare and the Kingdom's progress; yet now called to meet changed, and changing, conditions which test faith and courage; so that young men hesitate to enter the service.

Prayer: That the meaning and measure of the Christian Ministry may be perceived anew, not only by educated young men, but also by all the churches; that ministers may be truly men of God, Christlike, supremely devoted to preaching the Gospel; that, in the true sense, they may be men of the world, Christlike, unselfish, broad-minded, large-hearted; having the Master's passion for saving souls.

These twelve Jesus sent forth, and charged them, saying, As ye go, preach, saying, the Kingdom of heaven is at hand. And be not afraid of them that kill the body, but are not able to kill the soul.—Matt. 10: 5, 7, 28. Now after these things the Lord appointed seventy others. And he said unto them, he that heareth you, heareth me.—Luke 10:1, 2, 16. For necessity

is laid upon me; for woe is unto me, if I preach not the gospel.—1 Cor. 9:16.

Thursday, January 10.

MISSIONS, HOME AND FOREIGN.

Praise: For Christian Missions both at home and abroad: unrivaled in pre-empting frontier regions for law and order and thrift, and in transforming old waste places into renewed prosperity; having to their fair credit barbarous peoples civilized; commercial intercourse promoted; the unity of the race in its capacity for intellectual and moral progress triumphantly proved; and able to point to millions of truly Christian converts as their matchless trophies.

Prayer: That the Mission movement, divinely sanctioned and commanded, may be enthusiastically supported by the whole Christian church, that all worthy young men and women who present themselves for missionary service may be forthwith commissioned, and that the radiant work may everywhere be carried on with gentle wisdom in the inspiring remembrance that Christ is the Desire of all the nations, and that in no nation has God left himself without witness.

Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.—Matt. 28:19. And how shall they hear without a preacher? And how shall they preach, except they be sent? Even as it is written, How beautiful are the feet of them that bring glad tidings of good things!—Rom. 10:14, 15.

Friday, January 11.

CHRISTIAN INSTITUTIONS.

Praise: For an open Bible and a sacred day of rest; for free government and social order; for the family and the home; for organizations devoted to arbitration and righteous peace; for Sunday schools, societies of young people and Christian associations; for popular and higher education, and for all wise philanthropies and charities.

Prayer: That the Bible may be the actual guide of faith and practice; that the sacred day of rest may be hallowed; that good citizenship may safeguard government and society; that the family and the home may be faithfully protected; that provocations to war may cease; that education may be moral as well as intellectual; and that every agency which promotes sobriety and sound well being, with all worthy efforts for relieving distress may be prospered of God.

Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off.—Is. 55:13. Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things.—Phil. 4:8.

Saturday, January 12.

THE COMING OF THE KINGDOM.

Praise: For the Kingdom's advent, its members, those who prefer the will of the Father and the Son; its practical test, common honesty and the doing of love's deeds; its perfect success, the righting of every wrong, the amelioration of every suffering, the honoring of every truth, the bringing of all souls into filial relation to God; wide as the world, vast as humanity's needs.

Prayer: That the vision may be translated into fact; that the world's Redeemer may thus see of the travail of his soul and be satisfied; that in the Kingdom's sweetness and power, all personal hatreds and class antagonisms and denominational rivalries and national enmities may be dissolved, so that soon may come the new heavens and the new earth wherein dwelleth righteousness.

Blessed be Jehovah, God, the God of Israel, who only doeth wondrous

things, and blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and Amen.—Ps. 72:18, 19. After this manner therefore pray ye: Our Father who art in heaven, hallowed be thy name. Thy kingdom come.—Matt. 6: 9, 10.

Sunday, January 13.

SERMONS.

The Attracting Power of Christ Crucified. And I, if I be lifted up, will draw all men unto me. This He said, signifying by what death He should die.—John 12:32, 33.

To the Friends of Howard College.

I trust that I shall be pardoned for bringing again to the attention of the public several matters concerning our college, about which I have written time and again.

Permit me to say, with a full knowledge of the grave significance of the matter, that the entire \$75,000 subscribed in our State for the endowment of Howard College must be bonded before December 31st, inst., if we would secure, beyond peradventure, the \$25,000 conditionally promised by the General Education Board of New York. We lack only a few hundred of the necessary sum: Again I beg those who have subscribed and who have not made out their bonds, to fill and sign those bonds and send them to our treasurer, Bro. W. A. Davis, Anniston, Ala.

In the second place, one-fifth of all sums pledged is payable before December 31st. Notices have been sent from my office to all subscribers.

Two or three brethren have written to me, asking to be released from their pledges. I am glad that the number seeking such release is very small. Allow me to say right here, that I have no power to release any subscriber, and I believe that our treasurer holds the same view in regard to his inability to release any one. The only body empowered to excuse payment is the Alabama Baptist State convention, and my plan will be to bring before that body any applications for release from these obligations and have the convention itself pronounce upon them. When a promise to a religious institution is made in the presence of God and before one's own conscience, only grave financial disaster or death without provision should release from payment. No Christian man, no Christian woman has a right to make any promise of any kind whatsoever and then seek release from meeting that obligation. The endowment of our great institution is a matter of far too much moment and of too solemn significance to permit frivolous excuses to cause the cancellation of obligation. For my own part, as I have already said, I am strongly in favor of taking the case of any one seeking release before our State convention in full and open session.

In the third place, allow me, as a servant of the denomination, to beg all who have made subscriptions to the fund for current expenses, to pay as speedily as possible, and to redeem those pledges, in full before April 1st, which was the clear and definite understanding.

If I am writing urgently, I trust that the brethren will realize that my heart, my life, and my prayers are in the work of promoting the welfare of Howard college, and "this one thing I do."

The present session is one of large and splendid success, augery, as I believe, of a far greater future. We have a faculty well equipped, earnest, enthusiastic. We have in Prof. Edward Brand the ablest chairman, in my judgment, in all the Southern land. Let us stand to our guns and sweep the field for Howard college.

A. P. MONTAGUE.

December 19, 1906.

On December 9th little Bell Patrick, the 10-year-old daughter of Mr. and

Mrs. W. J. Patrick, died. She had been sick all of her life, but until a few months ago she was able to come to Sunday school. We will miss her so much. It was easy to teach her, because she was anxious to learn.

Dear parents, it should make heaven nearer to you. May God grant to her parents, brother, sister and all who loved her the comfort of His spirit. Her teacher,

LILLIE BAKER.

FROM NORTHPORT.

I have been trying to find time to write you a few lines ever since I have been here. A few words of welcome from Brother Crumpton inspired me to make the effort. I have been in Northport something less than a month. Am well pleased with my new field. We had a royal welcome to the town by the community at large. Two or three nights after we arrived a host of people came in and pounded us with good things from a barrel of flour down to a jug of molasses. In the crowd was the pastor of the Methodist church here, who delivered, in well chosen words, the address of welcome. After some music and prayer the crowd dispersed and left us to examine the packages and boxes, barrels and sacks they had brought. You can guess how the next hour was spent.

The church here has remodeled the pastor's home, repainted it and now have a real nice place for their pastor to live. They have paid out about \$900 on repairs.

I give half time to the church here and half to Bethel, a large country church. We are building a new church house at Bethel. Hope to have it completed by the first of February next.

I want to say to the preachers and good people generally of Alabama, that though I am a native Mississippian I am an Alabamian by adoption and am here for service, and when I can serve you call on me.

Dr. L. O. Dawson has decided to remain with the Tuscaloosa saints, because of which many of our hearts are made glad.

We understand that Bro. L. S. Foster has accepted the care of the church at Holt and will live in Tuscaloosa. We expect to hear good things from him and the good people of Holt.

Yours for service,
A. F. CAMP.

**CRIED EASILY
Nervous Woman Stopped Coffee and Quit Other Things.**

No better practical proof that coffee is a drug can be required than to note how the nerves become unstrung in women who habitually drink it.

The stomach, too, rebels at being continually drugged with coffee and tea—they both contain the drug—caffeine. Ask your doctor.

An Ia. woman tells the old story thus:

"I had used coffee for six years and was troubled with headaches, nervousness and dizziness. In the morning upon rising I used to belch up a sour fluid, regularly.

"Often I got so nervous and miserable I would cry without the least reason, and I noticed my eyesight was getting poor.

"After using Postum a while, I observed the headaches left me and soon the belching of sour fluid stopped (water brash from dyspepsia.) I feel decidedly different now, and I am convinced that it is because I stopped coffee and began to use Postum. I can see better now, my eyes are stronger.

"A friend of mine did not like Postum, but when I told her to make it like it said on the package, she liked it all right." Name given by Postum Co., Battle Creek, Mich. Always boil Postum well and it will surprise you. Read the little book, "The Road to Wellville, in pkg. There's a reason"

FRANK WILLIS BARNETT
Editor and Proprietor.

A. D. GLASS
Field Editor

A HAPPY NEW YEAR.

Wishing all of our readers a happy New Year, we face it with the earnest determination to make the paper better serve the interests of the Alabama Baptists than ever before. Looking back over the five years given to the conduct of the paper, we thank God for His merciful kindness in giving us the means and strength to do the work, and acknowledge with sincere gratitude the generous help of scores of faithful pastors. At times we have felt discouraged, but then some good man or consecrated woman would send us a letter so full of Christian sympathy and cheer as to put a new heart into our labors. We have tried to get close to our readers, and one of the greatest compensations in our work has been the fact that scattered all over Alabama are men and women who are praying and working in sympathy with us in trying to make the paper a power for good along all lines of Christian endeavor. Thanking one and all who have helped us in any way whatever, we promise to do our level best during 1907 to make the paper what it ought to be.

"LISTEN TO MY TALE OF WOE."

During two score years I have wrestled with some pretty big and serious financial problems, but none have come so near putting me to the bad as has the question of making a religious paper make its salt. I may have failed, wholly as editor in instructing my readers, but my subscribers have taught me much as business manager during my five years' novitiate. The tuition fees came high, being about five thousand a year for the 25,000 owing me on back dues would be a dear bargain to any one foolish enough to buy my delinquent list at \$1,000. It is a strange thing how Christian people cast aside all moral and legal obligations when it comes to paying for their religious literature. If a list of my delinquent subscribers appeared for one issue in the Alabama Baptist it would have the appearance of a state directory and contain the names of many who stand high in church and state. I once heard an editor threaten to publish such a list, but the Lord called him home and his delinquents were spared. I recently sent out about \$10,000 worth of statements according to their book value and received in return less than \$500, although in each case liberal compromises were offered.

I have learned one lesson and learned it well, that it is worse than folly to continue a subscription from year to year in the hope that a dormant conscience will be aroused and the subscriber will pay up. I have tried the good, easy, patient, optimistic way of waiting for my money from fall to fall and believe that if my life lasted longer than that of Methuselah I would still be waiting for hundreds to send in their back dues.

I believe, however, that I start the new year with the cleanest subscription list of any Baptist newspaper in the south not by reason of having been fortunate enough to collect up, but by the heroic method of cutting off every subscriber whose subscription was not paid within one year. In other words, I start the new year with no one on the list owing over \$2.00 (unless overlooked, and I went through it carefully twice). I hope, however, by January, 1908, to draw the line still closer. I have furnished free Baptist literature for a great host of Alabama Baptists for five years who will during the coming years have to pay cash or else sponge on other papers. If the editors of the religious papers would get together and resolve to purge their lists something could be done, but most of them, like myself, have been misled by the folly of being able with a delinquent list to do a lot of "blowing" about their big circulations. I am not writing bitterly, but I start out the new year a chastened and a wiser man. The money I have lost during the past years by carrying a big lot of delinquents will now be spent on giving those who pay promptly a better paper, for I have always thought it a hardship to send the free riders on the backs of the paying ones. I have already bought and paid for a lot of new illustrated articles and believe that with perfect confidence I can assure the paid up subscribers that the Alabama Baptist will be better during 1907 than ever before under my management.

Yours for prompter pay,

Frank Willis Barnett

THE TIME EXTENDED TO FEBRUARY 1.

We said we would send a present to all those who paid their subscriptions to 1908 before the first of January, but some failed to read the announcement and some were shy of cash during the holidays, and as we still have on hand a number of lovely presents, we will extend the time to February 1st. Of course those who send first get the choice. Better send in renewals at once.

ARE YOU PAID TO 1908?

We have gone carefully through our mailing list and sent a present to every subscriber whose subscription is paid to 1908. If you failed to get a present drop us a card at once, as it may have been lost in the mail.

PRESENTS FOR PREACHERS.

We went carefully through our mailing list and mailed to every preacher a present. In most instances the presents were suitable for the wives or daughters of the preachers. We write this to put them on notice. If any preacher who subscribes for the Alabama Baptist failed to get a present, we will count it a favor if he will merely drop us a card.

HAVE YOU A DOLL?

If Santa Claus brought you a doll on Christmas just ask your papa or mamma if their subscription to the Alabama Baptist is paid to date, and if so write Frank Willis Barnett, Jr., associate editor, a postal card, and he will send you a nice gilt breast pin for your dolly. The pins are set with imitation diamonds, pearls, amethysts and other precious stones. Having only about 200 sets on hand, you must write quick. Can send only one pin to a family, but will send also cravat and collar button for boy when there is a boy and girl in a home. (P. S. If your papa or mamma's subscription is not paid to date, tell them to send in their back dues.)

HAVE YOU A BOY?

If so, let him write for a cravat and a collar button if your subscription is paid to date and let your little girl write for a breast pin for her dolly. Address Frank Willis Barnett, Jr., P. O. Box 927.

RESIGNS THE PASTORATE.

Rev. J. W. Hamner, after five years' service with the Alabama Baptist resigns his place as field editor to give his time to the pastorate and evangelistic work. We have a sincere regard for Brother Hamner and will greatly miss him from our staff. We believe he loved the Alabama Baptist and we feel sure that he leaves us with the kindest wishes. We pray God's blessings upon his new work.

VALEDICTORY.

After five years of arduous toil on the staff of the Alabama Baptist, I relinquish my place to enter the pastorate and evangelistic work. My association with Brother Barnett from first to last has been very pleasant. My going in and out among the Baptists of Alabama have been a delight. I have been impressed from the first till now that the work for the paper was of the Lord; and likewise now I take up the pastorate.

I believe by the leadings of Providence I have accepted pastoral charge of Rockford; Harmony and Mt. Hebron churches in the Central Association, and also will give one-fourth of my time as evangelist in the same association under the auspices of the state board of missions. My home is now at Alexander City, Ala.

God's blessings be upon Brother Barnett, the Alabama Baptist and the Baptists of Alabama.

J. W. HAMNER.

A DEPARTMENT OF METHODS.

For a number of years we have been saving material for this department which we hope to make of real service to Christian workers. From time to time we will give a page to the work, using by preference when possible means actually employed by active pastors and other Christian workers in their regular work. We will be glad to have pastors and others send us any cards, leaflets, pamphlets or other printed matter used by them in their work. We will not always endorse all that goes into the page, but will sometimes publish plans used in promoting church work in order that our people may see the various efforts that are being put forth by pastors, Sunday school superintendents, teachers, and B. Y. P. U. leaders to try and stir their followers to greater efforts in church activity.

SALOONS AND THE CANAL.

Sixty licensed saloons and eleven licensed distilleries are helping to debauch and demoralize the canal employees every day of the year.

"When the British government discovered that its liquor-drinking soldiers could not stand the blazing Nubian sun of the upper Nile, General Kitchener was ordered to take the Soudan with an army of total abstainers and he did. If this canal is to be built with the greatest economy in money and human life, it will be accomplished by total abstainers.

"One of the very ablest of the three judges of the Supreme Court of this zone, a man who has spent some eight or ten years on the isthmus, says with emphasis that there is no reason, apology or excuse for the distilleries and saloons on this zone.

"Let a cyclone of national indignation be focalized on our law-makers at Washington until our death-dealing distilleries and rum maddening murder mills be finally and forever driven from our Panamanian canal zone! Sanity and soberness are the imperative needs for the success of the enterprise."

These saloons may be "decreased" by the new license law, but the amount of liquor consumption will not be diminished by a reduction in the number of dram shops.

In one seven line paragraph President Roosevelt makes an assertion which will startle thousands of temperance and prohibition workers throughout the country. He says:

"There seemed to me to be too many saloons in the zone; but the new high-license law, which goes into effect on January 1 next, will probably close four-fifths of them. Resolute and successful efforts are being made to minimize and control the sale of liquor."

The fact that Mr. Roosevelt's only official declaration on the question of the saloon since his sensational criticism of "fool" Methodists who vote the prohibition ticket is a direct endorsement of high license is evidence that the presidents views on this issue have undergone little change.

In a recent article describing a personal visit to Panama this year, Dr. W. B. Palmore, editor of the St. Louis Christian Advocate, thus notes some facts strangely overlooked by the president:

"A government school system has been projected in the zone with forty-five schools and 2,200 pupils enrolled. But the eleven licensed distilleries and sixty licensed saloons are doing their deadly work, side by side of the day schools, Sunday schools and churches, seven days and nights of every week! We have fifteen more of these schools of anarchy than we have public schools.

"The immense and splendidly equipped hospitals at Ancon and Colon serve both plain and colored. The one at Mira Flores is exclusively for blacks. When we visited this pathetic institution there were 200 patients, among whom were eight lepers and sixty-five lunatics.

"It was not Dr. Burchard in charge of this hospital, but when we asked the head surgeon the cause of this lunacy he promptly and emphatically replied 'Rum and Religion!' Religion doesn't seem to have much to do with our North American lunatics, but they can't stand rum or alcoholic drinks in the tropics any better than the black or native races. In fact, it is suicidal for any race to drink intoxicants in the tropics, and it is homicidal in the United States government to here license its distillation and sale. The larger part of the distilleries and saloons in our zone are run by Chinamen."

A NOTE OF CHEER.

Selma, Ala., Dec. 21, 1906.
Alabama Baptist, Birmingham, Ala.:
Have just received report from Dr. A. P. Montague regarding the work of endowment of Howard College, as well as his report on Denominational Education Fund.

It is exceedingly gratifying to note that we have about closed up the \$75,000 in bonds, which is necessary for the treasurer of endowment committee to have by December 31st. With this matter completed, we will then be ready to carry out the plans as outlined by the educational society, for the erection of a science hall.

This campaign has certainly been a high tribute to the good judgment and untiring energy of our beloved president of the college, and surely marks an era of progressiveness and enthusiasm for Howard College.

It is also very gratifying to note that Dr. Montague has raised in pledges since the convention of denominational education fund, over \$1,100 up to December 15th, having collected up to this date over \$1,700 from pledges made at convention. From the way collections are coming in, it would seem that all pledges that have been made for this fund will be met, thereby enabling the college to meet its obligations for this session.

Upon a recent visit to the college, it was with great pleasure to note the improvements on campus, especially on athletic grounds, which seem to be an inspiration for the student body.

I was particularly impressed with the enthusiasm amongst the boys. They seem one and all to be inspired for great things in the work of Howard College. They all seem well satisfied with the work of this term and entertain the warmest feeling for the entire faculty, which condition I am sure is very gratifying to all friends of the college.

On the other hand I was particularly impressed with the way the professors spoke of the student body, their work and general deportment being excellent.

From my observation of things at the college, I felt it in my heart that at the close of this year to let the Baptist of Alabama know something through your columns of the work being done for the first term.

It is exceedingly gratifying to the president, faculty and board of trustees, as well, to receive letters of encouragement from all parts of the State pledging their earnest co-operation for the upbuilding of Howard College. It is well to state that the enrollment for this year has reached the high water mark during the history of the college.

I think we will be prepared to go to the convention with a report that we will be profoundly thankful for.

Let us feel with the beginning of the New Year, that Howard College work is our individual work and that without it, we are not performing our duty to the Baptist cause of Alabama.

Wishing you a happy Christmas and a most prosperous New Year.

Yours fraternally,
JAMES B. ELLIS,
President Board of Trustees.

A NEW CHURCH.

It is known to the readers of The Alabama Baptist that the great storm which visited this section of the state the latter part of September did great damage to the property of the St. Francis Street church. Our steeple was blown down and the property otherwise badly damaged. Some time after the storm a committee had an architect to examine the property in order to ascertain what it would cost to put it in first-class condition. He made an itemized statement showing that an expenditure of \$15,000 would be necessary. This included some repairs that were needed before the storm. Not satisfied with this estimate, another archi-

tect was employed and his figures exceeded \$23,000, including some changes in the building in addition to repairs. In the meantime the sentiment in favor of a new building was growing among our people. They felt that it would be decidedly better to build a new house of worship rather than expend so large a sum on the old building. Sunday, December 16, was fixed as the time to decide what should be done. A large per cent of the membership of the church was present and the vote for a new church was unanimous. Following the vote a collection was taken amounting to \$38,000, which has since been increased to something over \$40,000. Two important committees were at once appointed, one to make a canvass of the entire membership of the church for subscriptions and another to consider the wisdom of building on our present site or elsewhere. Both committees are earnestly at work. Our people are enthusiastic over the enterprise and we are hoping to build one of the best churches in the state.

Help Needed.

The St. Francis Street church, of course, is not asking for help to assist them in building a new church, but the executive committee of the Mobile Association is asking that the brethren of the state render some assistance to the country churches in Mobile county whose houses of worship were either totally destroyed or greatly damaged by the storm. They need your help, brethren, and ought to receive it. We have looked into the matter carefully and find that they will need one thousand dollars in addition to what they may be able to raise themselves. The St. Francis Street church has done much for this section of the state as well as other sections and we think you ought to come to the help of these churches. Heavy personal losses were sustained by the brethren of these churches and they cannot rebuild their houses of worship without some assistance.

Brethren Crumpton and Sandlin have already made strong appeals through the columns of The Alabama Baptist for help for these churches, and yet, so far as I know, only one contribution has been received. The Sunbeam Band of the Bethsaida church, Furman, Ala., has sent me \$5 for this purpose. Brethren, will you not help? Send contributions to Rev. J. M. Kallin, 753 Conti street, Mobile, Ala., who is treasurer of our executive committee.

W. J. E. COX.

FROM FLORIDA.

We have just enjoyed a feast of good things in our church. We began protracted services December 2d, and on December 4th Dr. W. W. Hamilton and Rev. W. D. Wakefield, evangelists of our home board, came and remained with us two weeks. The meetings were well attended, the members were stimulated and encouraged and sinners were saved. During the meeting forty-two were received into the fellowship of the church: twenty-five by experience and seventeen by letter and watch-care. Previous to the meeting we had already received forty-five by letter and baptism since my coming in July. Dr. Hamilton is a most earnest, forceful and practical preacher. His preaching is of such a nature as to have permanent results. And what shall I say of Wakefield, the sweet gospel singer? Well, he just captured all hearts, not only by his singing, but by his earnest heart-talks and sympathetic nature. The home board is fortunate in having these two worthy ministers. If any of you in Alabama want real helpers, get Hamilton and Wakefield, but they already have about sixty invitations; however, they are going where they are most needed.

We are trusting that the Lord is going to do even greater things for us here than he has already done.

My thoughts frequently turn to dear old Alabama. The Lord bless my many Alabama friends to whom I send happy greetings for the Christmas-tide. Yours in His name,
THOMAS M. CALLAWAY.

THE MODERN REVIVAL.

The modern revival was the subject of a striking paper by J. W. Willis, pastor of the Rock Hill church. He declared that the spirit of evangelism is the product of no particular age; that it is upon us now. He spoke of prominent modern evangelists and their methods, and emphasized the importance of fit music to the success of the revival. Evans Roberts, who led the great Wales revivals, when asked if such a revival was possible in London, replied: "Yes, if London will learn to sing as we do."

He asked his hearers not to be too conservative as to agencies and methods in revivals. The Pentecost was a great sensation; English religionists considered Wesley a great sensationist. He mentioned how, formerly, we were afraid of the Salvation Army, but now we believe in them. He paid a fine tribute to Sam Jones, and the audience said Amen! He praised Len G. Broughton, at whom Baptists conservatives and many newspapers formerly looked askance, though they have learned better and Broughton is now a great leader among the Baptists. The Holy Spirit does not clothe any man in second-class garments, but puts his own armor on each.

He mentioned Cates, Wharton, Torrey and others and drew lessons from them. Let each man follow the method the Spirit directs in.

It was a very strong paper.—Baptist Press, Union, S. C.

FROM TYLER.

You can say to the readers of your great paper that I was called to Town Creek, Mt. Gilead and Sister Springs churches the first Sunday in November. We have been on the ground for two weeks, spending one week with Brother and Sister Stuart and one with Brother and Sister Hardy. They all know just how to make everything pleasant for the preacher and his family. Brethren Hardy and Stuart are the deacons of Town Creek church, and very efficient ones. We have just moved into the parsonage, and the nice things are beginning to come in. I have my work well in hand and am pleased with the outlook. Our people have given us a very cordial welcome indeed. I hope to put your splendid paper in every home. God bless you in your great work, and I do hope that every one will comply with your request and send your money to you at once. Hoping you a merry Christmas, I am yours in the work, J. Ogilvie Bledsoe.

FROM MARBURY.

I feel that I must write and tell you about the work at Marbury. Our pastor is one of the best in the state. He is working for the souls of people and not for show. Brother Crumpton was with us on the 9th and we enjoyed having him, as we always do. We have had eight conversions since Bro. Smith has been with us. On the 16th we had 256 in Sunday school, and it was raining. On last Friday night the Sunday school had an offering for the poor. We have ten classes and each one gave something. The Bible class of 65 men over 22 years old all marched in and up to the pulpit, each with a sack of flour on his shoulder, each one wearing a paper cap. We also had a manger on the pulpit. This infant class filled with toys. Our beloved pastor and superintendent were two of the happiest men I ever saw. To God be all the praise. Yours in the work, Mrs. E. Wood.



GREATLY APPRECIATED.

December 21, 1906.

My Dear Bro. Frank—For your Christmas time and for the New Year I wish you, and I wish it most earnestly, every happiness and the blessing of the Master.

With each issue our paper grows better; with each issue it stands for the right, and, representing the spirit of its editor, it stands with gentle kindness and with the finest courage. What you and The Alabama Baptist have been to Howard College during the last four years no words can express. "In season, out of season," it has been for us and with us, rendering a service as successful as it has been true and gallant.

With personal love and the best wishes of my heart, I am, your friend,
A. P. MONTAGUE.

THE JAMESTOWN EXPOSITION.

You are aware of the efforts on foot for a suitable Baptist exhibit at the Jamestown Exposition next year. The Virginia brethren are going to raise \$2,500 for this purpose. But they think it is fair for all our states to be represented. Being well acquainted with me, the brethren of the Norfolk, Portsmouth and Newport News-Hampton conferences have, through their committee, written to me in regard to the matter. They want Alabama to give \$200 toward an exhibit worthy of the denomination at that place and time. Do you not think that it is fair for us to take part in the matter, and will not our churches give that amount? I want your help in bringing the idea to the minds of the churches. I have written the committee that I would endeavor to interest Alabama to the extent of \$200. How would it do to ask eight of our churches to give \$25? This would secure the amount asked. Fraternally yours, J. L. Rosser, Selma.

PRESIDENT MILES' APPEAL.

Brother Crumpton, our Corresponding Secretary, had to report to the board, at its last meeting, a debt of \$4,000. He is writing personal letters to many brethren and sisters asking them to make a special contribution to liquidate this debt. It was not caused by wastefulness or mismanagement. It was all spent for mission work, done by God-fearing preachers. The board, in trying to perform the task allotted them by the convention, may have gone beyond the bounds of prudence in their appropriations, but we could not do less without turning down the earnest appeals of good brethren whose claims seemed most urgent. I write to ask the brotherhood not to allow our Secretary's appeal to go unheeded. I hope not one of those who received his letters will refuse to answer and help in a substantial way. Many who read these lines will help, I am sure. We do not ask for collections in the churches for this purpose. That would interfere with the regular schedule. I ask for a personal contribution to be sent at once. Fraternally yours, J. G. Miles, President.

MINUTES RECEIVED.

Alabama—Bethlehem, Calhoun county; Cedar Bluff, Central Liberty, Clarke County; Cullman; Maraball, Montgomery; New River, North River, Pine Barren, Shelby county; Tuskegee, Union and Zion.

Will the brethren please forward me a copy of the others at once, at Furman, Ala.
M. M. WOOD,
Statistical Secretary.

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In Memory of Rev. J. B. Hamberlin.

On account of the sad affliction in our own home I have not written anything concerning the sad death of Brother Hamberlin. I desire to speak of him as I knew him. We were very intimately associated for sixteen years. Part of this time he was our pastor and for a number of years principal of the school he founded here. He was a sweet-spirited, consecrated Christian gentleman. He was a gentleman in every sense of the word. No one could come in touch with him without feeling the refining influence of his strong and noble character. "He walked in the truth." He came as near "living in the spirit" as is possible in this life.

"For him to live was Christ, and to die was gain." His energy, occupation and interest all centered in Christ. Though he is away he is yet speaking, by his "works of faith and labors of love."

The school he founded here stands as a monument to his untiring energy, and his love for the rising generation. There has gone out young men and women from this school to bless the world, that received their first inspiration from him. Preachers, teachers, professional and business men and women, that will make the world better. In the building of this school he has erected a monument that will perpetuate his memory throughout the ages to come.

"I cannot say, and will not say. That he is dead—he is just away. With a cherry smile and a wave of the hand He has wandered into an unknown land, And left us dreaming how very fair It needs must be since he lingers there.

And you, O you who the wildest learn For the old time step and glad turn. Think of him faring on, as dear, In the love of these as the love of here. Think of him still the same, I say, He is not dead—he is just away."

T. E. TUCKER.

Mrs. Louisa P. Barton.

Mrs. Louisa Pauline Barton, one of the excellent members of New Hope Baptist Church, Tuscaloosa county, has recently laid aside the cross for the heavenly crown. She was the daughter of our senior pastor, Joseph P. Barnett, who died last July. Sister Barton (nee Barnett), was born October 21, 1858. In early life she became a Christian and united with Forest church, in Pickens county, about the year 1870. Ten years later, in 1880, she became a member of New Hope church, having previously become the wife of Mr. M. T. Barton. Through life she was a consistent Christian, an excellent wife and mother, and a valuable member of the church. She was a great sufferer for many months before her death, from that terrible malady, cancer. She leaves a husband, three sons, and brother and sister to mourn her loss. May the Lord be very near and gracious to them, and may they follow her as she followed the Master.

L. S. ...

Our dear little Carrie Maud died the 8th inst., at 3:30 o'clock p. m. She was conscious for several days before that the end was near, and expressed herself as ready to go. A few hours before the breath left her sweet little body, she kissed us and said don't cry.

Cut down in life's bright and promising morning, her incompleteness filled out in the completeness of her Saviour. O, the beauty thus to die, thus to die and thus to live again. Her life was hid with Christ in God, when Christ, who was her life, shall appear, she will appear with him in glory. We weep—it is cruel

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I KNOW what a blessing this Cure brought into my own life. May I not send you letters breathing in every line joy and gratitude from people cured by my Home Cure? The Worst cases are the ones I am most anxious to treat. Those that have found other remedies and treatments worthless I guarantee to cure. Let me treat the case you deem hopeless, and if I don't cure it I don't want a cent. Just give me a chance to prove it. Write to-day for Free treatment to

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to say not weep—but not as those which have no hope. How lonely will life be without her, but how sweet the thought, that after we have fought the battles of life and laid down our armor, we shall meet in the bright world, where there will be no more sickness, no more sorrow, nor crying and where God will wipe away all tears. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

F. E. TUCKER

In Memory of C. L. Mooney.

Mr. C. L. Mooney was born in South Carolina, January 13, 1829, and died at his home near Mt. Calvary church, November 6, 1906, at the age of 77 years. He has spent fifty-four years of his life a faithful and consistent member of the Missionary Baptist church. He died as he lived—in perfect peace and in the hope of everlasting life. His burial was attended by a multitude of friends and loved ones, who sadly miss him as the days go by.

He was a good man and citizen—kind and charitable. He was always on the right side of moral questions. He was a lover of good men and esteemed men of moral worth. He was a true Christian; he loved the church; attended its services, and supported its institutions. He was a sufferer for some time before he died, and throughout his entire sickness he was patient—never murmuring at his lot. He died peacefully and gloriously, and he is gone to receive his reward.

Whereas, God in his allwise providence has seen fit to remove from us Bro. C. L. Mooney, therefore he is resolved—

First—That while we deplore the death of our beloved member, we humbly bow to God's will, believing that he doeth all things well.

Second—That we, as a church, deeply mourn the loss of such a character, and tender our heartfelt sympathy to the bereaved family in this hour of sorrow.

Third—That a copy of these resolutions be placed upon our minutes; a copy sent to our county papers, and a copy sent to the Alabama Baptist for publication.

J. W. MINOR,
J. C. THOMAS,
J. W. STONE,

Committee of the Missionary Baptist Church at Mt. Calvary, Shelby county, Alabama.

In Loving Memory of Father.

Mr. Esom T. Brasher was born in Shelby county, Ala., October 10, 1837. He died at his home, near Shelby, Ala., October 21, 1906. He was 69 years and 11 days old. He served four years in the civil war, in Company E, Tenth Alabama, and was always faithful to the cause that he represented. He was associated with Rev. John J. D. Renfro, having him for a chaplain. In his dying hour he said that he was going home, and asked all to come and go with him. He leaves a wife and ten children to mourn his death.

Dearest father thou hast left us,
And our loss we deeply feel,
But 'tis God that hast bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled,
When in heaven with joy to greet thee
Where no farewell tears are shed.

His son,
R. R. BRASHER,
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That is just what Doctors Hayden and Brown are doing in their new private sanitarium in Nashville. They are treating those unfortunate who have become addicted to alcohol and drugs and who are unable to throw off that yoke of death. Better than all, they are doing it in an ethical way and have the backing of the whole medical fraternity. There is nothing quackish about their methods or their work, but they are curing their patients upon sound medical principles.

There are men in Nashville who say that these two physicians have given back their lives to them, made them clean and strong and manly again and taken away from them that awful craving for whisky and drugs which is a terror of so many families throughout our land.

It is a pleasure to be able to so heartily recommend so excellent an institution, for any religious paper does its readers a service in pointing out a reliable institution like this and distinguishing it from the hosts of quack affairs scattered throughout the land.

Drs. Hayden and Brown are not experimenters, but have had much practical experience in this most beneficent of works, and their sanitarium is beautifully situated, excellently furnished, heated and lighted. One can not do better than to recommend to any whose relatives or friends are in need of such treatment this most excellent institution. It is far enough from the city to be quiet and restful and near enough to it to assure all patients that they are getting the best treatment possible. The institution is furnished throughout with the latest medical appliances and everything necessary for the successful treatment of such cases is to be found there, so that in every way Nashville is to be congratulated upon the possession of such an institution, as are also the many who need its treatment throughout our country.

One of the attractive things about this institution is the absolute secrecy in which it keeps the affairs of its patients. Any one either coming to it for treatment or having friends to do so may be perfectly sure that their case will be handled in an absolutely professional manner.

It has been reliably asserted that there are as many as two hundred thousand men and women in the United States at the present time who are addicted to some form of alcoholic stimulant or are slaves to some drug from which they are desperately unable to extricate themselves. One hundred thousand suicides are accredited to the perverted use of opium annually in China alone. The conditions brought about in the human system by the use of drugs and stimulants are amenable to medical treatment, and it seems that Drs. Hayden and Brown have a method of treatment by which such patients can be speedily and absolutely restored to health and usefulness. ROBERT C. LOWE.

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(ON THE BOULEVARD) Drug Addictions and Alcoholism. A retired home where the habits are cured by mild, safe methods. POSITELY GUARANTEED. No guards. No Confinement. Record unmarred by a single failure. Our well known HOME TREATMENT furnished if desired. Write to-day for a sealed booklet, testimonials, etc. DR. PURDY, Suit B 614 Fannin St., Houston, Texas.

WANTED: LADY, for several weeks home work, to advertise our goods locally. Salary \$12 per week, \$1 a day for expenses. SAUNDERS CO., Dept. 20, Jackson Boulevard, Chicago.

Scottsboro, Ala., Nov. 30, 1906. Tennessee Valley Fertilizer Co., Florence, Ala. Gentlemen: This year we bought your fertilizer, which we used under our cotton. It gives us pleasure to say that the goods gave us entire satisfaction in every way. Our cotton made much better than with any other we have ever used. We unhesitatingly recommend your goods to all cotton growers. Yours very truly, J. H. TERRY.

A 10 Cent Package of

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

ECZEMA COVERED HANDS 11 YEARS

Cracked and Bleeding in Many Places—Became so Bad that Nail Came Off Finger—Tried Many Remedies and Consulted Three Doctors, but Got No Relief—Now Cured and Is Very

PROUD OF HAVING TRIED CUTICURA REMEDIES

"I had eczema on my hands for about eleven years. The hands cracked open in many places and bled. One of my fingers was so bad that the nail came off. I had often heard of cures by the Cuticura Remedies, but had no confidence in them as I had tried so many remedies, and they all had failed to cure me. I had seen three doctors, but got no relief. Finally my husband said that we would try the Cuticura Remedies, so we got a cake of Cuticura Soap, a box of Cuticura Ointment, and two bottles of Cuticura Resolvent Pills. Of course I keep Cuticura Soap all the time for my hands, but the one cake of Soap and half a box of Cuticura Ointment cured them. It is surely a blessing for me to have my hands well, and I am very proud of having tried Cuticura Remedies, and recommend them to all suffering with eczema. Mrs. Eliza A. Wiley, R. F. D. 2, Liscomb, Iowa, Oct. 18, 1906."

ITCHING PIMPLES

Resulted from Poisoning. Cured by Two Sets of Cuticura Remedies.

"My husband got a blood disease from wearing woolen underwear. He was all full of pimples, and he had an awful itching. He took a good many so-called blood remedies, and nothing did him good. Then we saw in a newspaper about Cuticura Remedies, and they cured him after using in all two sets of Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent, and now I wouldn't do without Cuticura Soap. Mrs. Harner, 1050 Benner St., Reading, Pa., Jan. 25, 1906."

Complete External and Internal Treatment for Every Humor of Infants, Children, and Adults consists of Cuticura Soap (25c.) to cleanse the skin, Cuticura Ointment (50c.) to heal the skin, and Cuticura Resolvent (50c.), (or in the form of Chocolate Coated Pills 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass. **Mail Free Book on Skin and Scalp.**

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There are many days in the 365 of this year on which a gift of jewelry is appropriate.

Silver and Gold Novelties are in our cases in profusion to make your choice easy.

C. S. Ruth & Son
JEWELERS OPTICIANS

15 Dexter Ave., Montgomery, Ala.

(Continued from Page 5.)
Shepard, who is giving himself to this work, needs your daily prayers. We have splendid news of progress from all our interior churches. Pastor Nino, in charge of three churches, reports four additions by baptism. Pastor Eloy reports four baptisms last month. Pastor Falcac from the State of Alagoas, reports six baptisms last month. Visiting the Nazareth church (just now without a pastor) we baptized six converts and in the city church here eight were baptized last month and two more have already been accepted. Do not forget to pray for these native believers. They suffer a great deal for Christ's sake.

We are preparing for great times for Christmas day, watch night and New Year's day festivities. Our Sunday school children and Junior B. Y. P. U. are utilizing these occasions to stimulate love for the church and the cause of Christ. We are going to have our S. S. examinations on Christmas day. On New Year's day we hope to have distribution of premiums, diplomas and a public meeting with singing and recitations by the children. We long for the salvation of our little ones and beg you to help us with your supplication before the throne of Grace.

Now we must close. God bless you all and give you a happy and blessed new year. Yours I. H. N. for Brazil.
SOLOMON L. GINSBURG.

You will find inclosed \$2, for which please continue to send me the Alabama Baptist. I thought I would have to order my paper stopped some time ago, as I missed so many numbers, but we are having better service now and so will not order it to stop; but to keep coming, as it is a very welcome visitor, besides being an old acquaintance and teacher. Wishing you a merry Christmas and happy new year, I am very respectfully yours, Miss Maggie Andress.

NOTICE!


Notice is hereby given that at the next session of the Legislature of Alabama, application will be made for the passage of the following bill:
A BILL TO BE ENTITLED AN ACT
To authorize and require the treasurer of Jefferson county to place to the credit of the fine and forfeiture fund of said county any surplus in the general fund of said county over and above the estimated expenditures for the ensuing year, and to provide for the payment into said general fund of all money received, to the credit of the fine and forfeiture fund, until the amount so transferred is repaid to the general fund of said county, and to repeal all laws in conflict with this act.

Section 1. Be it enacted by the Legislature of Alabama: That it shall be the duty of the county treasurer of Jefferson county, Alabama, on the first of each year, to place to the credit of the fine and forfeiture fund of said county the surplus of funds in the general fund of said county, whenever there is in said general fund a surplus over and above all expenditures payable out of said fund, provided for by law, for the ensuing year.

Sec. 2. Be it further enacted: That it shall be the duty of said county treasurer, on the first of the year; to prepare an estimate of all expenditures payable during said year, out of said general fund, and submit the same to the county auditor of said county, and upon the approval of said estimate by said auditor, the said treasurer shall transfer to said fine and forfeiture fund, the aforesaid surplus.

Sec. 3. Be it further enacted: That all money received by said treasurer, to the credit of said fine and forfeiture fund, shall be paid into said general fund, and form a part thereof until the amount so transferred is repaid to said general fund.

Sec. 4. Be it further enacted: That all laws in conflict with this act, be, and the same are hereby repealed.



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WAKEFIELD	LARGE TYPE	TRUCKER	FLAT DUTCH	FLAT DUTCH

The Earliest Head Variety than Succession Cabbage

PRICE: lots of 1 to 4 m. at \$1.50 per m., 5 to 9 m. at \$1.25 per m., 10 m. and over, at \$1.00 per m.

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Half the time when a person feels blue and out of sorts you may take it for granted that he is a victim of the "lard habit." Lard cooked food and good stomachs are never friends for long. Lard food is not healthful food and no ordinary stomach can thoroughly digest it.

Cottolene is the perfect shortening and frying medium. It is pure and healthful. It contains not an ounce of hog-fat. Lard comes from the pig-sty; Cottolene from the cotton fields of the Sunny South.

Lard is hog-fat; the basis of Cottolene is pure cotton seed oil.

Lard is greasy, indigestible, and sometimes absolutely harmful; Cottolene makes food digestible, nutritious, delicious and healthful.

Cottolene is today in use by thousands of housewives who would no more think of going back to lard than they would of reverting to tallow dips for lighting their homes.

Cottolene is endorsed by the most prominent cooks and household economists of the country, as well as by the medical profession. It is one of the products which pure food advocates always endorse.

COTTOLENE was granted a GRAND PRIZE (highest possible award) over all other cooking fats at the recent Louisiana Purchase Exposition, and food cooked with COTTOLENE another GRAND PRIZE.

"Home Help" a book of 300 choice recipes, edited by Mrs. Rorer, is yours for a 2 cent stamp, if you address The N. K. Fairbank Company, Chicago.

A NEW FEATURE—The patent airtight top on this pail is for the purpose of keeping COTTOLENE clean, fresh and wholesome; it also prevents it from absorbing all disagreeable odors of the grocery, such as fish, oil, etc.



Nature's Gift from the Sunny South

JANUARY AND FEBRUARY STORE EVENTS

The list of interesting store events which will take place at Loveman, Joseph & Loeb's during the months of January and February, is of the greatest interest to all people in Birmingham and Northern Alabama, affording the greatest saving opportunities of the year to all wide-awake shoppers. The list includes:

- January Sale of Muslin Underwear
- Annual Sale of Silks
- Sale of White Goods of every kind
- A great Sale of Notions
- Clearance Sales in Furs, Coats and Suits
- And the great February Furniture Sale

This is only a partial list but includes some of the most important events scheduled in advance. January was formerly a very dull month with us—but not now—we are just as busy as at any time of the year. These sales make possible the turning over of stocks quickly and the clearance of odds and ends in short lengths which have accumulated during the past year. If you fail to take advantage of the opportunity afforded you to save money at this time the loss is yours. Watch daily papers for complete announcements

LOVEMAN, JOSEPH & LOEB

AT BOAZ.

When one leaves his former field of work there still lingers around him the fond memories of goneby days. However, when one like myself is so cordially received in a new field as I have been received here, it makes one have a greater desire to enlarge his acquaintance. The church here having called me for half time—embracing the second and fourth Sundays—I left my work in Clay county, which is one of the best counties in the State. I have located here with this noble band of workers. The church here has never had but one Sunday in the month before, and since my coming the executive committee of this, the Marshal Association, has employed me as co-pastor and evangelist for the other half and I am entering upon this work with many difficulties, before me, but "for the hope set before me I'll endure the cross, dispise the shame." But I want to say that I am meeting with great encouragement, and it seems to me that when such brethren as Holly, Cagle, Stodhill, Nipper, Lowery, Collier, and many others that space will not allow to mention, who are as true and worthy and well qualified as these to stand by one with their prayers, means and co-operation, one could not fail. We have just had a very glorious mission rally at Mountainboro. It was a success, and just here I want to say that what this church needs is help, not Christians. No more consecrated, enthusiastic and faithful service to God can hardly be found in this land than Cogle, the pastor. Now is the time to obey the commandment "Bear ye one another's burdens."

Boaz is one of those beautiful little towns of about 2,000 inhabitants, situated on Sand Mountain, on the N. C. & St. L. R. R., about half way between Gadsden and Guntersville. It has two fine schools, one controlled by the M. E. church, north, the other is the public school, Prof. Moody, president. The denominational school has patronage from all over the north and south; some 150 boarders, with local patronage enough to make 200 to 300 students. The public school, with something like 150 to 200 students. We have three churches, both the Northern and Southern Methodist and the Baptist. Numerically we are equal, if not ahead of any other church here. Financially we are strong (if we knew it.) Spiritually not very warm.

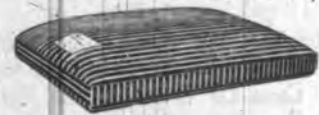
The Marshal Sunday school convention meets here the 29th and 30th. Brother Editor come over. Your field glass was over here the other day and spied out this country and got shaky and left. I hope he will soon get the chills broke up and come again. He made thinks count when he was here. We are always glad to see him. By-the-way, he has the honor of being a nephew of my wife, or my wife the honor of being his aunt; I do not know which. When you want anything done in Boaz come over or call on me.

W. M. GARRETT.

My people enjoy the paper very much, and it is a great help to me. It became better when the associate editor, Frank Willis, Jr., joined the force I'm quite sure now since there is an assistant associate editor, Proctor Hawthorne, that the editorial staff is much strengthened and I confidently expect a much higher grade paper still. Mrs. O'Hara joins me in wishing you, Mrs. Barnett and the two associate editors a merry Christmas and a happy New Year.

My people have been very kind to me and my wife. Besides a number of small articles from many, which are highly appreciated, the ladies have given me \$25, with instructions to go to the clothier and fix myself out from head to foot. That, with a recent advance in salary, makes me very happy. Trusting you will have peace, plenty and prosperity in the coming year, I am yours fraternally, J. W. O'Hara.

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BUTLER CO. ASSOCIATION.

As no one has written an account of the meeting of the Butler county association, I will. Your Field Glass was present and I have waited on him or some one else to write, and as none have written and as we were so well entertained and had such a good association, I will give you some notes at this late date. Brother Reynolds being absent, the clerk called the meeting to order and the writer was made temporary moderator. Brother Fletcher led the devotional exercises before this. Rev. L. M. Stone, of Georgiana, preached an able sermon, which was enjoyed by all. After a sumptuous dinner the association had the letters read and the association was organized by electing H. R. Schramm moderator. G. H. Bryant, the former faithful clerk, was re-elected, and the former faithful treasurer, G. A. Riley, was re-elected, and the association proceeded at once to business, after welcoming visitors. Rev. Fletcher, Rev. A. D. Glass, representative of Alabama Baptist; Rev. J. W. O'Hara, representative of board of missions. The missions were set for 10 o'clock next morning. Brother J. W. Joiner read report on education, which was ably discussed by the brethren. The writer read the report on denominational literature after saying a few words gave the floor to Brother Glass, who ably discussed the topic, and the Alabama Baptist was highly recommended to the people and subscriptions solicited. At night Bro. Glass preached a good sermon. Next morning the three reports on missions were read. State missions, Rev. L. M. Stone; home missions, Rev. W. M. Blackwelder; foreign missions, Rev. J. B. Byrd. These reports were ably discussed. Rev. J. W. O'Hara preached at 11 a. m. the missionary sermon, which was a powerful sermon, giving much missionary information. Bro. O'Hara is a power wherever he goes. After a bountiful dinner the Sabbath school report was read by Brother W. J. Jones and discussed by different ones. Brother J. W. Stewart made a good talk on the orphanage, and got a good collection. Rev. A. A. Scruggs, of Brewton, welcomed and rendered valuable assistance in the discussion of topics. There was not any preaching at night. Friday morning miscellaneous matters were as follows: Bro. W. J. Jones moved that executive committee put a colporteur in the field as soon as a suitable man could be received. Carried. The following resolution was then offered by Brother W. J. Jones: Resolved, That a committee of five be appointed by this association to take into consideration the advisability of establishing a high training school in the bounds of this association, and if found advisable to ask for bids from localities and report at the next association. Motion to adopt resolution carried and the moderator appointed W. J. Jones, Joseph Reynolds, W. H. Watt, Dr. Donald and Rev. L. M. Stone as that committee. The regular order of business was taken up. Report on woman's work was read by W. J. Jones and discussed by the writer, Rev. A. A. Scruggs, and others. Report on B. Y. P. U. work was read by the writer and discussed by the writer, Rev. A. D. Glass and others. Ministerial education was then ably discussed and report on temperance, and Rev. A. A. Scruggs ably discussed this report. He made a powerful speech. The committee on time and place reported the time Wednesday after the fourth Sunday in August, and place Mt. Pleasant. The association was royally entertained by the community. It is a fine community to visit. Rev. N. Baker, the colporteur of the association, who died during the year, was greatly missed from the association and a memorial page in the minutes was set aside to record a eulogy in reference to him. A special prayer was offered for Alabama Baptist and its editor.

—Henry R. Schramm.



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the magic healer of all skin diseases— with a half century record of miraculous cures. Removes ugly blotches, roughness or redness of the skin, and heals all acny, tettery eruptions. After the cure Heiskell's Soap will keep the skin smooth and fine. Heiskell's Blood and Liver Pills are especially recommended for use with the ointment and soap. They act on the blood.

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by a MISSION SOCIETY at the foot of MOUNT CARMEL, Palestine, where the olives grow. It is absolutely pure, keeps the skin soft and smooth and is the only safe soap for the Nursery, Toilet and Bath. Recommended by Physicians. Sold by Druggists and first class Grocers, 10c. per cake. Sole Importers

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Don't be beguiled into thinking you can be cured of catarrh by merely smelling of a medicine. Get a box of Porter's Ca-Tarrh-O, price 50 cents at all druggists. Send stamps if not kept by your dealer.

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The Liver should do its duty.
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DR. THATCHER'S LIVER AND BLOOD SYRUP insures a healthy body, because it goes to the origin of the disease, curing that and making the other evils impossible. The formula on every bottle will convince you that it is the most logical and reliable remedy for diseases of the Liver and Kidneys ever placed upon the market. Your dealer sells it in 50c and \$1.00 bottles. You can get a sample free by writing us.

THACHER MEDICINE CO., CHATTANOOGA, TENN.

ORDER OF PUBLICATION:

The State of Alabama, Jefferson County, In, Chancery, at Birmingham, Ala., Fifth District, Northwestern Chancery Division of Alabama.

John M. Nash, vs. Fronie Nash

In this cause, it being made to appear to the Register, by affidavit of E. M. Allen, solicitor, and agent of complainant, that the defendant, Fronie Nash, is a non-resident of Alabama, and resides in Knoxville, Tennessee, and further that, in the belief of said affiant, the defendant is of the age of twenty-one years, it is therefore ordered by the Register that publication be made in the Alabama Baptist, a newspaper published in the city of Birmingham, Alabama once a week for four consecutive weeks, requiring the said Fronie Nash, to answer or demur to the bill of complaint in this cause by the 2nd day of February, 1907, or in thirty days thereafter a decree pro confesso may be taken against the said Fronie Nash.

Done at office, in Birmingham, Ala., this 28th day of December, 1906.

J. W. ALTMAN, Register.

ORDER OF PUBLICATION:

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

Belle J. Roberts, Complainant, vs. Frank W. Roberts, Defendant.

In this cause it being made to appear to the judge of this court, in term time, by the affidavit of Belle J. Roberts, complainant, that the defendant, Frank W. Roberts, is a non-resident of the State of Alabama, and resides in Columbia, Tennessee, and further, that, in the belief of said affiant, the defendant is over the age of 21 years; it is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in Jefferson county, Alabama, once a week for four consecutive weeks, requiring him, the said Frank W. Roberts, to answer, plead or demur to the bill of complaint in this cause by the 4th day of February, 1907, or after thirty days therefrom a decree pro confesso may be taken against him.

This 31st day of December, 1906.

CHAS. A. SENN,
Judge of the City Court of Birmingham.

JAS. M. RUSSELL,
Complainant's Solicitor.

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