

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

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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PARAGRAPHS

Born to us last night (Dec. 21) twins, boys, two of them, Baptist preachers.—E. G. Fenn.

Evangelist Paul Price, of Urbana, Ohio, begins the new year with meetings at Greenfield, Ohio, Jan. 6; Carthage, Ill., Jan. 20; Lexington, Ill., Feb. 3; Waynesburg, Pa., Feb. 17.

Inclosed find two dollars. You may set my subscription up another year. I enjoy the paper very much and think it is getting better all the time. Yours fraternally, J. H. Roper.

I will write more for you this year, doctor. I congratulate you on that additional boy. You know what Macbeth said to his wife, "Bring forth men children only, for they with undaunted courage should bear nothing but males."—M. B. Wharton.

Master Herbert Pettus, son of Hon. R. E. Pettus, had a two column article in a recent issue of the Mercury, in which some remarkable things about the city of Huntsville in 1931 were predicted in a humorous way. Herbert is a fine Christian boy.

Rev. W. Y. Quisenberry dropped in on the 18th en route to New Decatur to spend the holidays with his children. He is now engaged in evangelistic work in Louisiana and makes his home at Alexandria. He is greatly beloved in Alabama.

I can't do without the paper and for fear I forget some time I am going to send you \$2. This will put me October, 1908. God bless you and yours. My work is doing nicely; 35 additions since I came, no deaths. W. R. McCain, Kentwood, La.

Mrs. Mary Jane McMillan requests the pleasure of your company at the marriage of her grand-daughter, Miss Sarah Asah McMillan to Mr. John Sidney McMullan on the evening of Wednesday, the 9th of January, at 8 o'clock, at the home of Mr. J. M. Davison, Brewton, Alabama. At home after the 24th of January, Greenville, Alabama.

You are most cordially invited to attend a Baptist banquet and social evening given to the men and young men of our church and Sunday school on Friday, January 4th, 1907, at 8:00 o'clock p. m. The banquet will be held in the Sunday school and lecture rooms of First Baptist meeting house. Please notify Pastor M. A. Tallaferra at once if you can be with us.

My Dear Barnett: May the new year bring to you abundant joy and usefulness. You have wrought well during the past year, and the success of your paper is richly deserved. What an instrument of power you have in the Alabama Baptist! May great grace be given unto you for your work during this year, and may the hearts of the people you so ably and devotedly serve be more and more given to you!—Robert G. Patrick.



REV. G. W. YOUNG, D. D.

Assistant Superintendent American Anti-Saloon League

Dr. Young's field of labor during January and February will be the State of Alabama, with headquarters at Montgomery during the session of the Legislature.

THE EVANGELIST MERGED WITH THE ALABAMA BAPTIST

Rev. T. O. Reese, of Geneva, after a heart-breaking struggle with sickness and other difficulties, in his endeavor to publish an eight-page dollar paper, appealed to us to come to his help, as he had either to give up his church or his paper, for as he wrote, "he saw no way to make a success of both without over-working himself," and, reading between the lines, we seemed to see that he preferred rather to stand in a pulpit than to sit in an editor's easy chair, so we will send the Alabama Baptist to the subscribers for the Evangelist to fill out their unexpired terms, crediting them in full for the amounts paid on subscriptions. We sincerely sympathize with Brother Reese in his long illness and pray that he may soon be restored to lead his people in all good works.

PARAGRAPHS

We congratulate our esteemed contemporaries in Montgomery, the Advertiser and the Journal, on their handsome Christmas editions.

A Christmas card from Rev. S. H. Campbell reminds us of what a valuable man we lost in the state work when Bro. Campbell moved to Arkansas.

Begin the new year by subscribing for the Alabama Citizen and keep up with the Anti-Saloon League's work in Alabama.

Success to you and your work. I am enjoying my work at the seminary. Myself and wife are both taking courses. Yours as ever, J. W. Partridge.

We acknowledge with pleasure a Christmas souvenir sent by the Scottsboro Baptist Institute and hope that 1907 will be the best year in its history. A happy new year to the principal, faculty, trustees and scholars.

A telegram from Dr. W. J. E. Cox from Mobile stating that forty thousand dollars had been raised for a new building for the St. Francis Street church means much for our Baptist cause in Mobile.

Help us all you can in the next four months. We have a tremendously heavy load, but by the grace of God and the co-operation of the brethren we must pull through all right. Yours fraternally, R. J. Willingham.

You are improving the paper. It is getting better all the time. Is this due to the fact that I have written nothing for you recently?—W. J. E. Cox. (No, if you had kept on writing the paper would soon have been leading the procession. Get busy.)

Please change my address from Montevallo, Ala., to Evergreen, Ala. I take charge of the church at Evergreen January 1st. Wishing you a merry Christmas and your paper, as it deserves, a very prosperous new year, yours, Richard Hall.

Your paper, just as it is, I recognize as a necessity, because it is an eye-opener to me. Included is order for two dollars for current year of subscription. I am fond of the illumination it affords, surely because, its cause is dear and sympathetic to me. Thankfully yours, C. H. Schmidt (a good German Baptist).

Married, in the Baptist parlorium at Forest Home, Ala., Dec. 25th, Mr. William Howell to Miss Lena Richards, the writer performing the ceremony, both of Forest Home and members of the Methodist church of Forest Home, both of them fine young people and lovers of their church. May heavenly joys attend them always.—Henry R. Schramm.

POCKET BOOK RELIGION.

(Sermon by R. S. Gevin, Pastor First Church, Huntsville.)

Text, Acts 10:4: "Thy prayers and thine alms are gone up for a memorial before God."

By "pocket book religion" I do not mean the kind of religion that makes a god out of a pocket book and worships that. The pity of it is we have so much of that sort of pocket book religion. I mean the kind of religion that is always willing to back up its prayer with its pocket book. Notice the text says: "Thy prayers and thine alms."

That means that the prayers of Cornelius had come up before God, backed up with his money. I heard a man say the other day that there are but few things in the world for which he has greater respect than for a rooster. And his respect for him is based on two facts. First, he has a crow, and he is not ashamed to let anybody know it any time of day, and nearly any time of night. Second, he is always ready to back his crow up with his spur. There are but few things in the world for which I have greater admiration than for a man who has the right sort of religion. And my admiration for him is based upon two facts. First, he has heart religion, "experimental religion," if you please, and he is not ashamed to confess it. Second, he is always ready to back up his heart religion with his pocket book. Cornelius, the subject of the text, didn't have as much light as some of us have. His creed doubtless would have measured up very poorly if placed beside ours. But he had heart religion. The context says that much for him. And he was backing up what was in his heart with his pocket book. These two facts taken together covered a multitude of flaws in his creed; and they were prevailing enough before God that God blessed him with more light, and honored him with a better creed.

Let us draw some practical lessons from this text:

I. Religion that Prevails Before God Has Two Sides To It.

A heart side and a pocket book side; a spiritual side and a practical side; a praying side and a paying side. And as it is impossible to spell "pray" correctly without using the letters that spell "pay," so it is impossible for one to have the right kind of praying religion without having also the right kind of paying religion. Heart religion that is worth the having reaches down until it touches the pocket book; and then the pocket-book reaches up until it touches the heart. And the relation of the two is more intimate than is expressed when we say that each is a half of a mighty whole. Rather the relation is like that between the Siamese twins. Each is separate from the other; yet each is essential to the other. As well say that one can walk with one leg; or that a bird can fly with one wing; or that electricity can manifest its power without its positive or negative pole; or that flowers can be brought to blooming without the proportionate supply of either sunshine or showers, as to say that "pure religion" can expend all its force in the enjoyment of its heart experience, and not touch the pocket book and untie its strings in visits to the "fatherless and the widows" in their afflictions." And yet when one tries to give this phase of religion its proper place in the catalogue of duty, though it may be nothing more than the breaking

of the box of ointment to pour on the Lord's feet, the question is often suggested by the lookers-on, "To what purpose is this waste made?" But in answer to such questions, allow me to paraphrase James: "Show me the spiritual side of your religion without the use of your pocket book, and I will show you mine by the use of my pocket book." I can see what John meant when he wrote: "Whoever has the world's sustenance and beholds a brother having need, and shuts up his pity from him, how abides the love of God in such an one?" It is more blessed to give than to receive, because right giving is as much real worship as is right praying.

II. But Not Everything That Comes Out of a Pocket Book is Religion.

Neither is every man you find on his knees really engaged in prayer.

A pay that is all money and no worship is as far from the religion that prevails before God as is a prayer that is all pray and not even an inclination to pay. The widow's religion prevailed before God because when she went to prayer she did not forget to pay; and she made her pay—though it was only a mite—as much a part of her worship as was her prayer a part of it. And the rich one's religion on that same occasion did not prevail before God because, while they did not forget to pay when they went to pray—because out of their abundance they cast much into the Lord's treasury—yet they did not make their pay a part of their worship. So I emphasize the great distinction between giving and worship in giving. The difference between an open pocket book and what comes out of it and pocket book religion is as great as the difference between that which glitters like gold but is only brass, and gold itself. Here's a church's financial plan, for example. It works like a well-regulated clock. Succeeds in touching every pocket book in the membership. Induces every member to untie his purse strings to satisfy the demands made upon him. But that is all it succeeds in doing. That untied pocket book is no indication that the man whose own it is is worshipping as he ought. You have succeeded in taking a collection. But "taking a collection" is no more real worship than pulling a tooth is real worship; and often one hurts as much as does the other. A doctor invited me over one morning to help him pull a tooth. The patient was a man. Measles had settled in his tooth. I held while the doctor tried to pull. Before the faucets came within a foot of the tooth the patient alarmed the settlement. He said it hurt in prospect.

And here is a man, and a preacher is trying to pull a collection out of him. It hurts; hurts in prospect, even. At last he draws five dollars from his pants. He looks it over and over. Never before did it look as beautiful. The figures which declare it to be worth only five dollars look like they read five times five. At last he presses it to his lips and says, "Good by, forever." Handing it to the preacher, he adds: "I'll give you this to get rid of you, provided you let me alone about money from now henceforth." That is "taking a collection." Pocket book religion, or worship in giving, is the laying of one's means on God's altar in humble recognition of His sovereignty, as an expression of his gratitude to Him, and as a token of his allegiance in service to Him. That's an offering unto the Lord; and it makes a man better because it is an act of worship. Some

churches take collections. They get what they ask for. Sometimes get more than they seek, but the aftermath reminds one of a fire-swept forest. The church has been skinned alive, and after the skinning the life that's left in it is hardly worth the counting. Other churches take offerings. They may get all they ask for, and maybe not. But the aftermath reminds one of a beautiful flower-garden or a field of growing corn upon which a refreshing shower has fallen. There is but this difference: One is the contents of pocket books collected together; the other is pocket book religion in action.

III. But Does the Bible Have Much to Say About Pocket Book Religion?

It does; and in every instance its teachings are of such a character as to emphasize the importance of it. One of our favorite passages is James 1:27, "Pure religion and undefiled before our God and Father is this: To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." And that is a strong proof text in favor of the position we are maintaining. But it is not the only one we have. The Bible is full of them. Cain and Abel brought their offerings to the Lord, because that was their way to worship God. In the giving of the law by Moses Jehovah emphasizes this phase of worship over and over again. For example read Deut. 23:22; 15:11; 24:19. After the Hebrews got into the land of promise, the Lord said: "Speak unto the children of Israel that they bring me an offering." And then as if they would ask Him back: "And what must we bring you, Lord?" He says: "Bring me the first fruits—that which is rare, and consequently considered of higher worth." The rule laid down later on was the tithes; and no phase of worship was more emphasized than it. The Scriptures enforcing it are too numerous to name here. An ideal specimen is found in Lev. 27:30-33.

In the women's court of the temple there were placed thirteen treasury boxes with large brazen mouths to receive the offerings from all who came to the temple to worship. And please remember that the money that went into these treasury boxes was considered as really a part of the worship of the worshipers as were the prayers that went up from their lips, or the smoke that ascended from their altars of incense and burnt offering.

Our Lord emphasized this phase of worship when he said: "When you make a feast, invite the poor, the maimed, the lame, the blind. For in doing this you are sure to be blest, because they can not possibly recompense you." And this very phase of worship I am emphasizing is the rule by which the Judge of all the earth is to separate the righteous from the wicked. See Matt. 25:31 ff.

It is not necessary for me to add the testimony of Paul. Suffice it to say that wherever he went, and all the time, he preached the doctrine of pocket book religion with all his soul, mind and strength.

For example: Acts 20:35, "I give you an example how that you ought to help the weak and to remember the words of our Lord: 'It is more blessed to give than to receive.'"

IV. But if Pocket Book Religion is Good, Then Systematized Pocket Book Religion is Better.

God is the God of order. No wonder He could say through Paul: "Let all things be done not only decently, but in order." And wherever He has

given orders with reference to this matter He has pressed the point of system. Just how it is that we have read into our Bibles the impression that God does not care for us to be systematic in the paying side of our religion, is more than I can explain. Somebody in the past is responsible for the existence of such a notion; and we are to have the responsibility thrust upon us if we allow such an impression to continue. One thing is sure—we have no scripture for it. We have precedent, but precedent is not scripture. Because some one before us thought it useless—and another thought it a sin—to systematize the financial side of our devotions, that is not sufficient evidence that they had scripture on their side. My friends, this phase of our religion is lacking in two elements: 1. A deep and abiding and well defined conviction that we are under obligation to worship God with our substance. 2. System in this phase of worship. As to the first element we feel that we ought to do something for important benevolent enterprises, of course. Not to feel so would place us in the list of the most egregious heretics. But my thesis is that too few of us have given this question—which is nothing more than Christian liberality—a permanent place among our acknowledged obligations. We have not deliberately provided for it as a duty. As to the second element, if we have given when occasion offers, we can hardly tell why we did it. Truth is we hardly know how we did it. An eloquent sermon or address, an anecdote, a spirit of rivalry, or a jest of some sort, may be bordering on the vulgar or profane, has extorted our gifts. What is the result? The whole fiscal scheme of Christianity for the redemption of the world is resting largely on mere accidents. Is this right? It is a marvel that the finances of religion have not taken a more religious character before this day of our Lord, and that especially we Baptists have so little system in this regard! How many of you have ever gone home to spend the night in remorse for not having given the Lord what you owed Him? Should you underpay your fellowman an honest debt your conscience would smite you and would not let you rest. The amount of what is termed "conscience money" that goes back to the government and to common carriers every year is enormous. And how many of you have ever gone back from the church to spend sleepless nights because you didn't pay your Lord when the debt came due? Should you treat your fellow man that way you would not be surprised were he to loose confidence in you. Yet this matter I am stressing is as really a duty as is any business debt you have ever owed. It does not take precedence of them; neither ought they of it. It is in its place as essential and real as they are in their place.

I wish we could know that the Lord wants offerings from our pocket books as really as He wanted offerings from Abel's flock and Cain's crop.

But I am asked: "What system does God want us to adopt?" I think the system indicated by Paul to the Corinthians is sufficiently elastic to cover every case. It provides for every one. It provides that he lay by in store only as God prospers him. And then it provides that system I am insisting on: "Upon the first day of the week."

NOTICE TO VOTERS ON ELECTION DAY.

By Rev. W. B. Earnest.

Cold water, pure as crystal limpid and bright, should be the universal beverage of the world. A cup of cold water and a little open air exercise before breakfast is a good start for the day. A cup of strong whiskey and dram drinker is a bad start for a cold day. It has been tested and discovered that strong drink in a man opens the pores of the skin and so exposes him that he will suffer more and freeze to death quicker than a man will who drinks cold water. A cup of whiskey and a sick body is a poor start for health. In every case where strong drink is used as a medicine there is a safe and harmless substitute in your reach more apt to cure. Why use a remedy that creates disease and kills more than it cures? Yellow fever, smallpox and la grippe germs have never been half so dreadful as the strong drink habit. The first drink is taken and a habit formed in the life of him who took it that is almost sure to develop into a case of drunkenness. All dram drinkers do not make drunkards, but all drunkards have been dram drinkers. Drunkenness with a small exception is as sure to follow dram drinking as night follows day. Whiskey drinking is like money getting—the more you get the more you want. Men take the money craze and the drink craze. The first drink calls for the second and the second for the third, and the third for the fourth, and on it goes until self-control is gone, the breaks all thrown off and the drinker goes down stream as unconscious of his danger as the horse is that rushes into battle. The wayworn traveler drinks a pint of cold water, his thirst is quenched and he suffers no injury. The drunkard drinks a pint of whiskey and it leaps to his brain, de-thrones his reason, kindles a hot fire around his heart and every bone, every muscle, every fluid is damaged. He wanders around a wild demon or falls a helpless wreck in the gutter or on the roadside or in some forsaken place where the burning sun or piercing winds increase his suffering. Wrecked man, a curse to himself, a curse to his family and a curse to the world. Better for him that he had never been born. Did you ever see a drunkard die? He dies unconscious, he dies asleep, he dies fighting, he dies freezing, he dies on the roadside, he dies in the mud, he dies with delirium tremens, seeing all kinds of hissing serpents and horny-headed vermin, following him into eternal perdition, where the worm dieth not and where the fire is never quenched. Poor drunkard in his awful dying moments, he realizes that what God has said about strong drink is true: "At the last it biteth like a serpent and stingeth like an adder." Thomas Dick, the eminent Christian philosopher, says:

"Since intemperance dug the first grave, more than seventeen thousand millions have perished from the habit of strong drink." History says the great wars of the world for twenty-five years from 1852 to 1877, including the Franco-German war and our civil war, cost a fraction over twelve billion dollars. The cost of intoxicants for the same period in the United States was more than fifteen billions, or three billion more than all the wars of the world. And for every thousand killed in battle rum killed 12,000. In the territory covered by the United States there have been killed in war during one hundred and fifty years six hundred thousand persons. If all the blood strong drink has caused to be shed could be collected together in one lake or sea it would float every ship in the American navy. If all the widows and orphans left behind by drunkards were standing hand in hand they would belt the globe three times around. At present there are nearly three hundred thousand legalized liquor shops in the United States alone. The liquor dealers get the eighty million people to spend every year \$1,400,000,000 for strong drink. They keep a standing army of six hundred thousand staggering drunkards. The direct fruit of this drunken army annually is this: Three thousand murdered wives, five thousand suicides, seven thousand murderers, forty thousand widowed mothers, sixty thousand fallen girls, one hundred thousand orphan children, one hundred thousand insane, one hundred thousand drunkards who die from strong drink, one hundred thousand boys who take the place of the dying, three hundred and fifty thousand criminals, four hundred thousand paupers, two million sufferers who suffer from the effects of strong drink. God save the boys of our land.

Many of the sufferers are passing over the devil's black valley railroad. This road under the great license law is not held responsible for accidents and suffering. I now give you a brief sketch of a drunkard's home:

The first six months or a year of his married life the comforts of life abound. The second or third year servants can not be paid; the horses, the cows, the home, and the furniture are sold for debts. And he moves into a small house on a back street or in some desolate country place. He leaves his wife alone and goes to the saloon to loaf and drink. The wife is forced by hard circumstances to earn her living at the wash tub or with her needle. A hard day's work is finished and she takes her seat by a few smoldering coals to wait for her husband to come home. The hours pass slowly as she shivers and listens to the cold, bleak winter winds as they come howling down over the hills and mountains and through the crevices of her humble home. Between 12 and 1 o'clock she hears the tramp of her husband's foot on the doorstep and the muttered oath as it falls from his lips. She gets up and takes the prop from the door and lets the drunkard fiend in. He jerks up the accursed whip and pours it down upon the back of her whom he promised at the marriage altar to love and protect until she trembles and falls unconscious under blows of the fiend. The drunkard's wife is the greatest sufferer on earth, and from the depths of my soul I urge every young woman to watch and pray and never enter into the drunkard's snare. The drunkard's home is hell on earth. No young man who turns the intoxicating cup to his lips for a beverage or ever expects to should ask a pure, beautiful young woman for her heart and hand in marriage. The young man should keep just as pure as the young lady he admires. The young man requires purity of the young lady and the young lady by all means should require purity

of the young man. Less than four years ago in Buncombe county, North Carolina, a doctor returned home drunk and knocked all three of his little children in the head with a claw hammer. Today the three children are in their graves, the mother with a broken heart and shattered nerves mourning her way to the grave and the father in the penitentiary for life for murdering his own children while drunk. A drunkard was seen standing in a pawn shop in Chicago trying to pawn his dead child's shoes for a drink of whiskey before the child was buried. At Cleveland, Ohio, a drunkard dug his wife's dead body up from the grave, took it to a medical college, sold it, took the money and bought whiskey with it.

God save the boys from strong drink!

Is there no remedy? There is. To the boy who has never been touched by strong drink I would say have courage, my boy, to say no when tempted. The Bible gives you a safe rule in these words: Touch not, taste not, handle not. To the man who has allowed the drink habit to fasten itself upon him I would say, do not depend upon the Keeley cure. Take the blood cure. The blood of Jesus Christ, his son, cleanseth us from all sin. Quit the saloon, quit the drink habit, quit the devil's crowd, quit all types of sin and trust the Lord Jesus Christ for His saving and keeping power. The greatest miracle God has ever performed is picking up a lost drunkard in the slums of sin, making him a new man and sending him home to be a loving husband and a kind father. A great company of saved drunkards over the land could testify at this moment to the saving and keeping power of our loving Lord. What is the saloon? The darkest den of earth. What is the nature of a saloon? It is the slime of the serpent, the poison of the asp, the wallow of the hog, the vomit of the dog, the spew of the vulture, the lust of the goat. All mixed and mingled with a drunken husband, a weeping sister, a mourning wife and mother over the lost soul of a son and brother who has filled a drunkard's grave.

I now turn the searchlight upon the saloon. What is the saloon doing, and what place is it? The place where anarchy and every conceivable form of evil is born. The gateway to hell. The shortest of all roads to hell and the one upon which the quickest time can be made is through the open saloon. Who goes into the saloon for drinks? Saloon bums and some who are not bums. The man in the saloon not quite a bum, taking a drink, is sacrificing his chance of success and squandering money that he should put to a good use and trampling under foot respect he is due loved ones. Who is he? He is a humbug. Who is the saloon keeper? The man carrying on the meanest traffic this side of hell. The man who continually detaches manhood and takes the last dime from the drunken, ragged father when he knows his wife and children are suffering for bread. The man who forces widows and orphans out upon the cold charities of the world. The man who takes his neighbor's hard earned money and dresses up his wife and children with it, and lets his neighbor's children go in their rags and grinding poverty. Stand down on the streets by the side of the saloon keeper and the first stag-

gering drunkard you see with swollen eyes, bloated face, red nose, crushed hat, ragged coat, long hair and unkempt beard point to him and say sir, there is your work and you have done it well, and shame will cover his face, or, growing angry, he will disown his work and declare that you mean to insult him. No other workman blushes for a well done job like that. Who votes for men in favor of saloons? Men whose hearts are so hard that they can not be reached by the widow's tears nor the orphan's cry, nor reason's strong appeal. These hard-hearted saloon voters are in the church and out of the church. A majority of the members of the city council are frequently the so-called prominent members of the church, and they coolly and deliberately vote to put a certain number of saloons in town. The saloon keeper goes to hell with more honor upon him than the man does who votes to put saloons in his town. The saloon keeper gains ground by statements like these: "I believe in personal liberty. I am doing a legitimate business. Prohibition won't prohibit. If you close my saloon you will kill the town. My saloon keeps out blind tigers. Saloons make the town lively with business. I believe in personal liberty." The greatest liberty man can have is the liberty to do right. When the United States flag was unfurled to the breeze it meant liberty to do right and Abraham Lincoln, the great thinker and reformer, said: "No saloon under the flag." I am doing a legitimate business. A legitimate business is trading between two or more parties where all are equally benefited. The saloon keeper takes his neighbor's money, something of value, and gives his neighbor nothing of value, but something that injures his family.

"Prohibition won't prohibit." We have a prohibition law against murdering and stealing, still men murder and steal. How can a man be consistent and be in favor of a prohibition law against murdering and stealing and oppose the prohibition law against liquor making and liquor selling when one is just as perfect as the other?

There is nothing wrong with the prohibition law. It just needs men behind it with backbone in them to enforce it.

THE LOOM OF LIFE.

'Tis Father Time by the loom of life
Doing as ordered to do;
With driving shuttle he beats the woof
As the loom swings to and fro.

The warp he uses comes from God
As white as the feathery snow;
The blemishes are from the hand of man,
As the shuttle flies through and through.

"Here is a blot, Oh weave of time,
I don't like this way you do;
I gave you the spotless woof to weave"
But the shuttle flies through and through.

But on the other side of life
Where the shining angels wait
The web is cleansed from every spot
Before we reach the pearly gate.

As white robed saints before his throne
We'll hear the Master call:
Come, poor sinners, enter in,
A gracious Saviour pardons all.
R. M. HUNTER.

THE ALABAMA BAPTIST

BRO. CRUMPTON MAKES BRIEF NOTES ABOUT LATE TRIPS.

It was a great pleasure to spend a Sunday in Mobile. It was State Mission day with St. Francis street. The pastor had sent out two hundred and sixty letters to his members, asking them to be represented in the collection. Of course, the collection was a good one. Where the pastors put forth a little beforehand, it always pays handsomely.

I give to Pastor Cox the credit for holding the most impressive communion service I have ever witnessed. The congregation was dismissed, the church-assembled on the center pews and read in concert, from a printed card, the church covenant. The reading of the covenant added much to the solemnity of the service, instructed the young members and benefited all.

The St. Francis street people were talking of a new church building and since then they have voted to undertake it. That means much for the Baptists in the Gulf City.

Brother Sandlin's people at Palmetto street gave me a great hearing. The pastor and family are happy and his congregation is pleased. They have engaged to support Mrs. Bouldin in Japan. I could remain only one day, so I failed to meet the other brethren.

At Marbury

I had a great day. It is a saw mill town on the L. and N. railroad. Wonder if there is a finer church and Sunday school in Alabama than this! The Sunday school numbered two hundred and fifty and the house was packed at the preaching service. Members are received at almost every service. Allen Smith, the pastor, is enthusiastic, and the people are wonderfully pleased with him.

D. H. Marbury, the head of the mill company, is the superintendent of the Sunday school. It is not strange that with such a leader the church and school should prosper, and his business prospers, too. Such a thing as a strike is unknown. The superintendent's family, the men in the offices and store and about the mill, and all the teachers in the day school have his spirit. The fine academy building, "hard by the synagogue," furnishes a room for a large Bible class of men. The black boards, charts, maps and mottoes used are of the very latest designs. I have seen in no other school "The Declaration of Independence to King Alcohol," to be used on Temperance Sunday.

His friends will be glad to know that Prof. Walker, who used to teach at Guin, has returned from Arkansas and is the much loved principal at Marbury.

I gave a day to Lafayette, one of the finest towns in East Alabama. It was foreign mission Sunday. This fact, coupled with the other, that they were without a pastor, brought me to them. They gave me a fine congregation to preach to and the collection was very good. At the close of the service they extended a hearty and unanimous call to Brother H. W. Fancher, of Rome, Ga. He is one of our Alabama boys who has wandered over the line. I hope he will come back and be content to remain in the best state in the union.

Brother W. C. Bledsoe, one of the best preachers in the State, and Bro. C. J. Burden, another good preacher, live here, but they were both away filling appointments.

At Opelika

I found a home with Bro. Tallafarro. No preacher in Alabama has greater

reason for gratitude than the bishop of Opelika. Of his wife, his family, including his mother-in-law, and his church, he is very proud. His people love him and come out to hear him.

I preached to a great congregation that night. Just back of the preacher, hanging in full view of everybody, were two neat little frames containing the cards of the schedule:

"Collections this month are for foreign missions."

Why can't our city churches all adopt this schedule or something similar? I am sure Tallafarro and the Opelika saints are going to make a fine showing for another year. Bro. W. E. Hudson, so long prominent in the church, is faithful to attend every service. Bro. Hugh Wallace, after an absence of two years, is making Opelika his home again. Brother J. P. Hunter lives here, too. I failed to see either of them.

On almost every trip I make I am painfully impressed that many of our preachers and leading members do not read the Alabama Baptist.

How can we hope for the progress we have a right to expect when the brethren upon whom we depend in the main are ignorant of what we are trying to do? It ought to be regarded a religious duty to read the paper every week, so as to keep posted on subjects that are agitating the denomination. If they would do this for only a few weeks, they would come to love it and look eagerly for the weekly visits of the paper. Some pastors say the paper ought to be made better, then the people would read it. The paper is good, the best religious paper the Baptists of Alabama can read, and growing better; but the trouble is, many of our people do not read any religious paper. They are not in the reading habit, so far as this character of reading is concerned. The pastors ought to put forth greater efforts to induce them to read more. Frequent reference from the pulpit about articles appearing in the papers will excite interest. That is far better than a sort of general announcement or exhortation from the pulpit with reference to papers.

A RETROSPECT.

One year ago today 1906 was in the future. At that time we were thinking of and planning for a loftier plane of living. Somewhere in it we should meet opportunities for winning souls, and for honoring Christ. We expected somehow to make considerable progress in the divine life—to grow in grace and in the knowledge of the truth.

Well, since then the future has become the past, and what have we to say today of the manner in which we have spent the year? Have we kept our vows? Have we made any progress? Let us ask ourselves how far are we advanced in the knowledge of the truth? Do we discern spiritual things, or are we yet but babes, crying for the light?

Have I attained to the sense of divine childhood?

How much have we developed in character—grown in spiritual size—toward the stature of perfect men in Christ Jesus? Some of us have passed through some severe trials. Our souls have been melted by afflictions and bereavement. What new forms of Christ-likeness were then impressed upon it? What besetting sin have we thrown off?

What record have we made in our Lord's service? But now for 1907,

with all the opportunities it may bring, with all of its joys and smiles, what shall we make of it all for ourselves, or rather for others? Will we look out upon the fields already white unto harvest, and thrust in the scythe, or will we fold our hands and stand idly by?

Today we are thinking of our friends and loved ones of other days. Some of them have, been called to their reward, while others have felt the heavy hand of affliction, and are bowed beneath the load. Shall we be permitted to help them bear their burden?

Today I lift up my heart to God for his many blessings for the year just drawing to an end. I did not deserve them. I have let many precious opportunities pass unimproved. I want to beg the pardon of every poor sinner that I might have led to Christ, but have not. I do most earnestly ask God to pity and forgive me. I turn my face to the future and hope to be a blessing to others during 1907.

A. J. PRESTON.

THAT EMERGENCY CALL

Which went out for help to pay the \$4,000 debt is yielding fruit, though it has been only a week since it was mailed. How beautifully some of the brethren take the appeal; some even thank me for calling upon them. They know I would not make it if the case were not urgent. One brother sent his check for \$1,000. Of course, I could not take it all for State Missions, so I divided it among the three boards. Another said to his pastor, "I do wish I could send him a check for the whole \$4,000." He sent \$200. Others are responding with their \$5, \$10 and \$25. Did any secretary ever have so many noble men and women to stand by him? The Lord be praised for them.

W. B. C.

HOW THEY RESPOND TO THE CHRISTMAS APPEAL

A brother:

"I enclose you check for \$1,000 to be applied to missions in any manner or direction that your judgment may prompt, and I trust the Lord will bless its use to His glory in the salvation of souls."

Another:

"Your love letters received, telling of the neglect of the brethren to do their duty and the lack of funds with which to pay the evangelist on the field. The Lord is feeding us so good at home that we fail to realize that the fellow at the other end of the line can get hungry."

"Please find my check for \$25.00, which will help out a grocery bill somewhere. Thanking you for calling on me in your distress, and wishing you a happy and prosperous new year."

Yet another:

"Enclosed herein find check for the amount requested. I am glad to be able to respond to your call and hope to be able to do more good along this line in future."

Another still:

"I gladly send the enclosed for the state mission debt. Wish it was so that I could send more. I trust that the brethren will respond and relieve your embarrassment."

One more:

"I did not think I would give any more during the year 1906 for missions or church purposes, but I received yours of the 28th inst. and the appeal was so strong I enclose you a check for \$10, and hope others will come to your help."

W. B. C.

FROM THE SEMINARY.

When I run a race I like to come out ahead. Take this bank bill and run my figures up to January, 1908. It has been a real pleasure to remit my subscription to the Alabama Baptist. Do not see how any Baptist in the state can afford not to take the paper. How I shall miss it next week! Hope the editor, printers and devil will enjoy a few days' vacation, while we are working away up here in the seminary. Help us to run the attendance in the seminary to 300 and we will invite you to the turkey dinner that President Mullins proposes to give.

God richly bless you and yours, especially "the boys," and continue to prosper the work that He has put into your hands.—Robert Jones.

ALABAMA CLAIMS HER OWN.

We have seen frequent notices of late of the great work that is being done by Rev. H. M. Fancher, and he is invariably spoken of as a Georgian. With all due respect to Georgians, we are disposed to resent this. Brother Fancher is now pastor of a church in Rome, but he is an Alabamian by birth and education. We are proud of him and hope the time is not far distant when he will return to labor among us. We need him.—Alabamian.

On Friday evening, Dec. 14, Bro. W. W. Howard, pastor of the Sixty-sixth Street Baptist church, East Lake, Ala., organized a Baptist Young People's Union at his church with sixteen active, six associate and two honorary members and the following officers: Miss Ruth Roberts, president; Mr. H. H. Frye, associate president; Mr. J. S. Hartsfield, vice president; Mr. W. H. Newall, recording secretary; Miss Lily Martin, corresponding secretary, and Miss Ruth Cook, treasurer. Although we are small in number, we hope that in the future we may have one of the largest unions in the south.

A BANKER'S NERVE

Broken by Coffee and Restored by Postum.

A banker needs perfect control of the nerves and a clear, quick, accurate brain. A prominent banker of Chattanooga tells how he keeps himself in condition:

"Up to 17 years of age I was not allowed to drink coffee, but as soon as I got out into the world I began to use it and grew very fond of it. For some years I noticed no bad effects from its use, but in time it began to affect me unfavorably. My hands trembled, the muscles of my face twitched, my mental processes seemed slow and in other ways my system got out of order. These conditions grew so bad at last that I had to give up coffee altogether.

"My attention having been drawn to Postum Food Coffee, I began its use on leaving off the old brand, and it gives me pleasure to testify to its value. I find it a delicious beverage; like it just as well as I did coffee, and during the years that I have used Postum I have been free from the distressing symptoms that accompanied the use of coffee. The nervousness has entirely disappeared, and I am as steady of hand as a boy of 25, though I am more than 92 years old. I owe all this to Postum Food Coffee." Name given by the Postum Co., Battle Creek, Mich. "There's a reason." Read the little book "The Road to Wellville" in pkgs. All grocers.

Please change my paper from Abbeville, Ala., to Clanton, Ala. I have resigned here and take charge there on the first. Correspondents will take due notice and govern themselves accordingly. God bless you. Your brother, F. M. Woods.

Married, at the home of the bride's parents, Mr. and Mrs. W. T. Steen, Sitby, Ala., on Dec. 9, at 9 a. m., Mr. James E. Stewart to Miss Alba Steen, the writer officiating. Miss Alba is a member of Mt. Moriah Baptist church and a very devoted, consecrated Christian. She will be greatly missed by the church and community. Mr. Stewart is a fine Christian gentleman, member of Cunden Baptist church. May joy, peace and prosperity attend them through life.—H. R. Schramm.

What is the matter that my paper has stopped? Have not seen a copy for six weeks or more. It is very provoking when a fellow pays in advance for his paper and then have it stop in the middle of the year. My subscription is paid until June. Please ascertain the difficulty and mail me the last half dozen copies. I like the Alabama Baptist so much, I miss it, hence the vigorous protest. God bless you. A merry Christmas and a happy new year. Yours faithfully, Paul Price, Urbana, Ohio.

W. L. R. Cahal is doing a fine work at Mullen. He is building a \$15,000 house of worship. He stands well in the convention and is regarded as a strong preacher.

W. A. Sublett, from Jackson county, Ala., has been doing evangelistic work in South Carolina and Georgia for several years with great success. He lives at Summerton, S. C., and his work extends through South Carolina and into adjoining states. He is a well known and widely useful man and a fine preacher. Hope to see the next issue of the Baptist. With love and Christmas wishes, I am fraternally yours, J. W. Willis.

Married, on the night of December 19, at the bride's home, Mr. and Mrs. W. R. Waters, near Butler Springs, Ala., Miss Minnie Waters was married to Mr. Lane Vickery by the writer. Miss Minnie is a consecrated Christian of Butler Springs church and Mr. Vickery is a fine young man, a good Christian, member of Shackleville Baptist church. May heaven's choicest blessings attend them through life. After the ceremony we were served with an elegant supper. There was plenty and to spare, and all enjoyed themselves. The next day we had a good dinner at the home of the bridegroom, which was greatly enjoyed by all of us.—Henry R. Schramm.

The Committee on time and place of meeting of the General Convention of the Baptists of North America, at a meeting in Dayton, O., Dec. 7th, voted to accept the invitation of the managers of the Jamestown exposition and of the Baptists of Norfolk, Va., and vicinity to hold the meeting in the large convention hall of the exposition, beginning Wednesday afternoon, May 15, 1907, and continuing throughout Thursday, five sessions; and that Thursday, May 16th, be designated as "Baptist Day" for a great reunion of Baptists from all parts of the land. It was also voted that in connection therewith there shall be an extensive exhibit, chiefly of the higher institutions of learning under the auspices of the denomination in the

United States and Canada. Particulars concerning the program, which will be of exceptional interest, will be furnished in due time. For the committee, E. M. Thresher.

Dear Editor: I had an experience this Christmas the like of which I never had before in my ministry. I had to preach a funeral on that day and marry a couple that night. The funeral was that of Mr. Conrad Henderson, a fine young man, and a member of the Butler Springs church. He was killed at Leeds, Ala., and brought home for burial. I preached his funeral at Butler Springs church and we buried him near the church, the first grave in forming a new cemetery. He is of an elegant family. Mr. and Mrs. J. S. Henderson, I have been told, have exceptional children and those that I have met are noble children. This young man has a fine record in his community. This young brother has been a Christian fifteen years and I was told made a good member. This is a sad blow to this home. He was a very affectionate son and kind brother. He will be greatly missed.—Henry R. Schramm, Pastor.

Let me congratulate you on the arrival of the other little barnett. You will soon have your own force to carry on the good "old Alabama Baptist," which proves to be a great weekly blessing to so many homes. The paper has steadily improved all along the line. Now, since we have a first and a second assistant editor added to the staff, we shall expect greater things. Of course, Frank Willis, Jr., since he came in, has brought things to pass and I am glad that his work has so enlarged that an assistant was needed for him.

I had a very pleasant Christmas and have fully entered into my work for another year. I have five churches and one station besides. The people are very kind to us indeed. The work is moving along very well. Wishing you a happy and prosperous new year I remain yours fraternally, L. C. DeWitt, Hixon, Ala.

Report of First Baptist church Sunday school of Pratt City for 1906: Average attendance of officers and teachers, 13; average attendance of scholars, 117; number of visitors, 407; enrollment, 271; total average attendance, 139; number in home department, 70; number in cradle roll, 78; number of scholars converted and joined the church, 29; amount received during year, \$263.83; paid out for Sunday school expenses, \$222.76; foreign missions, \$4.29; home missions, \$3.38; state missions, \$9.68; orphans' home, \$15.96; church for improvements, \$5.00. Loss, 1 member by death. Over 1,000 reward cards given. The following are officers for next year: P. M. McNeill, superintendent; J. B. Davidson and W. L. Jones, assistant superintendents; C. S. LeCren, secretary and treasurer; Misses Bessie Davidson and Louisa DeLacee, organists.

Girard is shrouded in sadness and gloom on account of the departure and death of one of her most venerable citizens. Girard Baptist church sustains a great loss in the Lord's call to this—one of her best members. Rev. F. A. Threadgill has been a member of the Baptist church fifty-eight years. His life was spent in the State of Alabama preaching and teaching. He received his education at Auburn, having graduated from this institution. He was a man of marked cul-

ture and refinement. His life was a benediction for good. In our great loss we bow as pastor and church in humble submission to the will of God and extend our deepest heartfelt sympathy to the bereaved family. Please publish these few remarks. His obituary will be sent in later.—B. S. Bailey.

I leave Wylam, Ala., for my new field in South Carolina December 31: I will pass by my mother's home, stopping over for a few days, reaching Blenheim on Saturday before the first Sunday in January. Please give me space in the Alabama Baptist to thank the good people of Alabama for the kind way they have dealt with us during our stay among them. I shall never forget the good people of Wylam, including all denominations. There are many choice spirits in this town, and out of this place the Lord will gather many jewels. Please send the Alabama Baptist to my new address, Blenheim, S. C. Your paper has been a welcome visitor to my study and it will not be less so though living in another state. Through your paper I hope to keep informed concerning the great work the Baptist forces are doing in Alabama. And I believe that in Alabama, as well as in other States, our denominational paper is doing a noble work. The Baptists of Alabama are to be congratulated upon the good paper you are giving them. H. C. Brabkam, Wylam, Ala., Dec. 27, 1906.

I have closed my first year's work as a pastor. The Lord has been very gracious to me, and blessed my work abundantly. During the year I have received more than one hundred members, having baptized fifty of them. Of this number, only twenty-three have joined during revival services. I have preached one hundred and thirty-two sermons, made an average of more than one pastoral call for each day in the year, married three couples and buried six. I truly appreciate all that the Father has done for me and daily exclaim with David, "Bless the Lord, O my soul, and forget not all His benefits." I earnestly entreat your prayers that this may be but the beginning of a useful life in my Master's service.

God bless you and your paper.—Chas. M. Brewer.

One of the most pleasant entertainments of the season was given the Sunbeam Society of the First Baptist church of Carbon Hill, Alabama, on Thursday evening, December 20th, at the residence of Mr. T. H. Moore. Mrs. Moore spent no little time in preparing for the occasion, and was very ably and materially assisted by Rev. George R. Jordan. The room was very artistically decorated with the usual Christmas decorations, and very beautifully lighted with Japanese lanterns. The brightest and sweetest of it all was, the sweet little girls and bright eyed boys, with their pure hearts and joyous souls which made the occasion one of perfection. Miss Clyde Metcalfe, president of the Sunbeam Society, has done great work among the children in this society in the last few months and we lament the fact that our country is not full of such valuable young ladies as she. The children repaired to their homes at the hour of 5 p. m., glad and happy because of the evening, and deep in their innocent hearts wishing that their hostess, Mrs. Mattie Moore, might live forever.—Geo. S. Gilder, Clerk of First Baptist Church.

Did not the State Board of Missions do the proper thing when they issued an edict that the missionaries on the field should raise a large part of their salaries? Well, I should say so.

A missionary in any part of Alabama that can't do this is in the wrong place and should ask to be excused and give the job to some one who can. I am aware of the fact that this is pretty loud talk.

But a large part of the missionary's evangelistic work is to teach the people their duty toward our Lord in giving of their means for the spread of the gospel to a lost world and that this sort of giving does not impoverish, but the giver is blessed in such giving. His business goes right so that he has more after he has given than before if he gives with a pure motive. Is it not a fine idea? So many of our pastors, evangelists and missionaries have started to hold a series of meetings during the Christmas holidays. The week following our Savior's birthday has been desecrated long enough. It should be turned to better account. Every church in the land should hold a series of meetings during the last week of every year if they possibly can, and every preacher that can preach at all should get out and help these churches to hold a meeting. All our people need is some place to go, and they will, a large number of them, go to church Christmas week.

NEVER TIRES

Of the Food That Restored Her to Health.

"My food was killing me and I didn't know the cause," writes a Colorado young lady. "For two years I was thin and sickly, suffering from indigestion and inflammatory rheumatism."

"I had tried different kinds of diet, plain living, and many of the remedies recommended, but got no better."

"Finally, about five weeks ago, mother suggested that I try Grape-Nuts, and I began at once, eating it with a little cream or milk. A change for the better began at once."

"Today I am well and am gaining weight and strength all the time. I've gained 10 pounds in the last five weeks, and do not suffer any more from indigestion and the rheumatism is all gone."

"I know it is to Grape-Nuts alone that I owe my restored health. I still eat the food twice a day and never tire of it." Name given by Postum Co., Battle Creek, Mich.

The flavor of Grape-Nuts is peculiar to itself. It is neutral, not too sweet and has an agreeable, healthful quality that never grows tiresome.

One of the sources of rheumatism is from overloading the system with acid material, the result of imperfect digestion and assimilation.

As soon as improper food is abandoned and Grape-Nuts is taken regularly, digestion is made strong, the organs do their work of building up good red blood cells and of carrying away the excess of disease-making material from the system.

The result is a certain and steady return to normal health and mental activity.

"There's a reason." Read the little book, "The Road to Wellville," in pkgs.

AMONG OUR WOMEN AND CHILDREN IN THEIR HOMES AND ASSOCIATIONAL MEETINGS.

(Note.—These notes have been unavoidably delayed from time to time on account of publishing the quarterly report of the Central Committee and again the appeal for the Christmas offering. We beg pardon if they seem stale for having been kept so long.—Mrs. T. A. Hamilton.)

North River Association.

The hospitality of our friends, the Rev. A. J. Preston and wife, had been tested before when it was our good fortune "to abide" under their roof tree in Prattville, so we gladly found shelter "within their gates" at Jasper and renewed acquaintance with their two dear little daughters, who are fast growing physically and mentally, and receiving such home training as few children are blessed with in this busy day of busy mothers. Mrs. Lula Bankhead is vice president of the association. We were glad to be present at the meeting of her society when officers were elected for the coming year, and the suggestion to take up regular mission study was approved. Mrs. W. C. Davis was made president; Mrs. J. W. McCarthy, secretary, and Mrs. A. J. Preston treasurer. It had been planned that accompanied by the V. P. of the association that we should go to Dora and we were happy indeed to find there a band of faithful workers who had brought their training with them from other homes, and were anxious to see the missionary feature added to their society work. Mrs. S. D. Benton, a friend from Georgia, and president of the society, is enthusiastic, intelligent and consecrated, and we considered her "a great find," as was also Mrs. Dr. Crowe, who was formerly one of "our girls" from that wonderful little church at Fountain Heights, where so many good women have "kept house" for their Lord. Who can estimate how much good one or two such souls can accomplish in His service? Longing to organize the many children attending school into a Sunbeam Band, we went to the school house and found two dear young women who delighted our hearts by most willing acquiescence. One was from Tuscaloosa, where she had had excellent training, and was not satisfied to be doing nothing in her new home.

The meeting of the women and children at Oakman during the association resulted in the organization of a W. M. and A. society under the leadership of Mrs. R. A. Wickersham, who was eager to add the missionary feature to the society. And just here let tribute be paid to the literature committee in Baltimore, who have by their excellent publications removed the yoke from the necks of our leaders and made the conducting of a missionary society a delight instead of a distress, as it was oftentimes in former days. Miss Vera McColium and Miss Savage will take up the Sunbeam work. The graciousness of the teachers in allowing many of the children to attend the meeting deserves acknowledgment. A number of the cards for the W. Huntsville chapel were taken by those who, though they have no societies in their churches, long to have a part in the mission work. There is no room for discouragement. In this day, as in the days of the prophet, there are more who love the Lord than we know of.

Woman's Work

CENTRAL COMMITTEE.

President—Mrs. L. F. Stratton, 1135 12th street, Birmingham.
 Vice President—Mrs. H. L. Mellen, Livingston.
 Vice President—Mrs. A. J. Dickinson, 517 North 22d street, Birmingham.
 State Organizer and Sunbeam Superintendent—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.
 Leader Young Woman's Work—Mrs. J. W. Vesey, 4804 10th avenue, Birmingham.
 Secretary—Mrs. D. M. Malone, 736 S. 29th street, Birmingham.
 Treasurer—Mrs. N. A. Barrett, 7900 Underwood avenue, East Lake.
 Auditor—Mrs. Payton Eubanks, Ensley.
 Recording Secretary—Mrs. T. W. Hannon, 431 S. McDonough street, Montgomery.
 Advisory Board—Mrs. Charles A. Stakely, Montgomery; Mrs. S. A. Smith, Prattville; Mrs. George M. Morrow, Birmingham; Mrs. H. F. McCormack, Birmingham; Mrs. D. H. Montgomery, Woodlawn.
 (All contributions to this page should be sent to Mrs. D. M. Malone.)

Cullman Association.

The visiting sister falls into the kindest of kind hands when one of our Howard boys is pastor of the church, and when the church has such warm hearts and loving hands as those found at Cullman. This goes without saying when one finds herself the guest of the Fullers in this thrifty little city.

A five mile ride brought us to Bethesda, where the association had been in session for a day. We found a hall above the church, where in that "upper chamber" gathered the sisters and their children and there we urged them to organize for their own sakes as well as for the work's sake.

Mrs. Price, the vice president of the association, was to be present the next day and insist upon both Sunbeams and ladies being organized.

WOMAN'S MISSION WORK IN THE CRENSHAW COUNTY, ZION, GENEVA, CONECUH AND ESCAMBIA ASSOCIATIONS.

Blessed be the lives and the memories, we say, of those brethren in the ministry who "help the women" in their efforts to do work for the Lord they love and whom they try to serve. This thought and expression of appreciation is elicited by the untiring and unremitting kindnesses of Bro. B. P. Floyd, of the Crenshaw county association, as well as Bro. J. T. Register, of the Geneva. Waiting for belated trains and driving through the country to further the visiting sister's meeting her appointments and that over heaviest of sandy roads, securing places for the meetings and the permission of teachers to allow their schools to attend—all these and many other obligations are ours for their unflinching thoughtfulness and care. If they could only find for our Central Committee good vice presidents for their associations our joy would be unbounded. It is the personal work with the sisters in the churches that will incite them to organization, or to renewed purpose if already organized. We were fortunate in meeting at Dozier many representatives of other churches, and in some instances of societies. From Luverne, Brantley, Glenwood, Honorville, Gantt and Andalusia we met visiting sisters, and some brought messages of cheer regarding their work; others asked that they be put in the way of joining the united sisterhood in the mission of love to their sisters less favored than themselves. The ladies at Dozier organized a missionary and aid society with Mrs. Elizabeth Clarke president, Mrs. W.

H. Davis vice president, and Miss Willie Davis secretary.

The children also were organized into a Sunbeam band under Miss Willie Davis and Miss Hogg's leadership. It was our privilege to be the guest of Prof. W. H. Davis and family, who are close of kin to the only president of that nation of whom 'twas said:

"None rose so white and fair,
 Or fell so pure of crimes."

Under the escort of Bro. B. P. Floyd and his bright little daughter, Ethel, we found ourselves at Gantt, where Miss Lilla Hawley, the young president of the W. M. society, with her sister, were awaiting our coming, their faces just as bright as if they were expecting their own friends. How the sunshine does radiate from some faces and cheer one's heart! After refreshing ourselves in Mrs. Hawley's pleasant home, and after sending word to the school children to come to the church, the Missionary Society gathered eager to learn the way more perfectly and to receive the literature. Again the intelligence and enthusiasm of a college girl brings forth fruit upon her return to her home church and she inaugurates the work here that she has enjoyed at her school. It was gratifying to hear that they had sent off for books to study up on foreign fields, and it was equally gratifying to be able to place our excellent help to mission study in their hands and to welcome them into the general organization. We found that the children had caught the spirit of enthusiasm and had formed their own little mission band. We, by the suggestion of their pastor, appointed Miss Christine Gantt and Miss Esta Able as their leaders. Again we are laid under obligations to Bro. Floyd, who graciously escorted us through the country from Gantt to Andalusia that we might that night take the train to Geneva. Over the Three Notch road, cut by Andrew Jackson from Columbus, Ga., to Pensacola, Fla., we traveled through deepest sand oftentimes, but our objective point was Andalusia, and the cheery company of the little daughter kept the way from seeming long. Resting at the Riley house for the belated trains, which try one's patience, at both ends of the line, the one waiting and the one waited for being both commiserated. We met here old friends whose kindly greeting made us home sick to tarry longer, but on we go to the Geneva Association.

Bro. J. F. Register, who has ever furthered woman's work, is moderator, and here we heard some of the grand old hymns seldom heard in these days of gospel hymns. They formed a most fitting setting to Dr.

Montague's recital of the trials and tribulations of the fathers for the faith, as they believed it had been "once delivered to the saints."

The ladies are organized under Mrs. W. D. Gilchrist, and the Sunbeams were reorganized and are being led by Miss Mae Metcalf, whose sister was the former leader. This love of missions seems somehow to be in the blood, and often whole families are tinctured with the love of the Master thus manifested. Oh, for a spread of this infection! Mrs. J. M. Mullins, of Daleville, former Sunbeam leader at Geneva, went to her new home, carrying the literature to organize the children there—thus the sowing is already promising the harvest. Who would not have a part in the blessed work? A sermon filled with sound sense and wise suggestions was preached by Bro. Crumpton Sunday night to the young people—a fitting close to the Geneva association. How can this scribe convey to the friends here, especially those of Bro. Register's household and to Mr. and Mrs. P. W. Nickmore and dear little Abbie, the restfulness and refreshment incident to the stay in their midst?

En route for Evergreen and the Conecuh association meeting, five miles beyond at Gravella, we waited at Georgiana long enough to see the pastor there and to hear that the ladies and children were organized here and doing well. The ladies under Mrs. McCrae and the Sunbeams led by Mrs. U. C. Vincent. The day is certainly brightening everywhere for our woman's work.

To say that our heart beats high in happy anticipation as we draw nigh to Evergreen, but poorly expresses the delight of meeting our friends there.

It was our good fortune to find shelter under the patriarchal roof of Dr. McCrae, where three generations dwell in that old time comfort and happiness that suggests the "before the war" style of living. One is favored indeed to be allowed in this day and generation to thus read a page out of the beautiful past when peace and plenty prevailed and when the home with its sacred associations and restraining influences was a type of the heavenly home, where all is love and loveliness. It was a joy again to visit the orphans' home—to see the children face to face—to note their healthfulness and happiness and helpfulness—to visit the dear little tots under Mrs. Jones' faithful care, and to enjoy a peep into the primary room, where we received the heartiest welcome from the little fellows there. As we were turning away from the gate our hearts full of thankfulness that there was such a home for the little ones in our midst and such judicious management of the home, and wishing that our people, more of them, would "come and see" for themselves the needs of the institution and its beneficence we were overtaken by several of the older girls, who presented us with several pieces of their fancy work as a souvenir of our visit. How beautiful that they should be taught to pay such pretty attentions. Our eyes overflowed when we learned from their good matron and mother that these children are regular contributors to the mission cause and support a little child in a far-away heathen land. Oh, children, sitting beside your own firesides, with your little hands clasped in those of a loving mother or father, think often

and kindly of the little ones at our orphanage.

It was our good fortune—and the good things that come to our visiting Evergreen are as varied and refreshing as its people are noble and hospitable—to be present at an enthusiastic meeting of the young women at the home of their president, Miss Claudia Crumpton. They were twenty strong and will be a force in their church and community if we mistake not.

The Conecuh association met at Gravelle and thitherward in company with Mrs. Marcellus McCreary, vice president of woman's work, we turned our faces. The autumnal air was like an elixir and it was with keenest relish we enjoyed the drive, terminating as we came in sight of the pretty church in its new dress of fresh paint, and its church yard glistening with white sand and surrounded by trees, under which the bountiful dinner was spread. This association rejoices in having a moderator fine in many regards and unique in that he begins on time, be there few or many present, and actually appointed a guard to keep the door closed and another to keep the fires replenished during the sessions. So have we never seen it before. In the school house near the church an enthusiastic meeting was held for the ladies and the children. A carefully prepared program was submitted by the vice president. Excellent papers were prepared by Mrs. Lindsay, Mrs. Cheney, Miss Pitts. Six new societies were reported and representatives from a number of the other churches were recognized.

The Sunbeams were organized under the leadership of Miss Kate Butler. The officers appointed were: Jim Long, president; Tommy Banks, vice president; Ethel Yates, secretary, and Herbert Martin, treasurer. Altogether, it was a fine community and a fine occasion.

The next day found this scribe at Brewton, and the guest of Mrs. John Rabb, and in that statement is included the best of care and the sweetest of Christian converse. A charming circle compose the family group, intelligent, musical, harmonious and happy. It was a privilege to be counted as one of them, for even a little while. The rain did not prevent the Sunbeams under their good leader, Mrs. Alto V. Lovelace, from meeting at the church, and when the ladies came and the pastor also, we laid it upon the hearts of those present to find a suitable person for vice president of the association, who could do a noble work in this region. May the Lord put it in the heart of some good woman to say "Here am I, send me."

These Brewton sisters know how to do very beautiful things, as shown in the delightful reception tendered the visiting sister. May they receive large blessings, even in proportion as they dispense their kindnesses to others. Our appointment at Bay Minette not materializing, we turned our face northward one day earlier than had been planned, singing in our heart "East, West, Home is best," for which we make no apology, as this is the summit of our entire sisterhood. Thus ends the associational campaign of the good year 1906, the Conecuh affording a fine finale to the year's work.

West End.

Responding to an urgent appeal from this noble band of women, we

spent a Sunday afternoon with them, and assisted at reorganizing their Sunbeam band with the following officers: Gertrude Burrows, president; Minnie Stephens, vice president; Gladys Williams, secretary, and Walter Bridges, treasurer.

May they emulate the example of their elders who, though struggling to build a church large enough to satisfy the demands of the West End of the future, forge not to bring into their treasury the tithes demanded by their Lord that shall keep their own souls watered, while they plan to be a blessing to others.

MRS. T. A. HAMILTON,
Birmingham, Ala.

TO THE SUNBEAM LEADERS.

It has been decided by the Central Committee in view of the excellent helps to study of missions furnished by our Literature Committee that we would discontinue publishing the Sunbeam programs this year (1907) and instead furnish our Sunbeam leaders with "Our Mission Fields" free. A fine program will be given each month for the bands as well as for the "grown up" societies.

MRS. T. A. HAMILTON.

PUPILS OF OTHER DAYS.

III.

Among the pupils whom I taught in the Columbian university, which now bears the loud-sounding title of the George Washington University, two students especially are prominent in my memory.

One of these was my pupil when, scarcely more than a boy, I had gone from my alma mater, the University of Virginia, to teach Latin in the Washington institution. He was nearly of my own age, frank, kindly, generous, the possessor of marked and powerful mental force, and one of the "hardest" students I ever knew, giving perhaps twice as much time to the preparation of his lessons as any other young man in his class. He did not depend upon cleverness or "smartness" to take the place of application or upon "luck" to tide him over difficulties.

Coming fresh from the class room of the ablest teacher I ever met in my life, Colonel William E. Peters, of the University of Virginia, who believed in work and just all of it that a boy could stand, who gave examinations that are remembered over the whole South today, I felt in those days that an annual examination, to be worthy of the name, must cover vast space and call for an entire day. So I gave that June day an examination "what was an examination," lasting from 8 a. m. to 8 p. m., and demanding for successful issue a sure and thorough knowledge of Latin grammar, exercise writing, and the authors read, among them Cicero and Virgil. In the entire paper which my pupil presented in the shades of the evening was one error, the vocative case of Aeneas, being made Aeneas instead of Aenea, one letter wrong in perhaps thirty pages of fools cap. If this record has been surpassed by any student in our country, I never heard of it.

My young friend, whose name was Asaph Hall, son of the famous astronomer of that name who discovered the moons of Mars, and who, if I remember aright, was decorated by foreign courts and enrolled in the

membership of the great societies of Europe by reason of his wonderful discovery, after standing first in the collegiate department of the Columbian university, entered Harvard; and there, as with us, application and ability won success. Graduating in the famous New England school, he soon secured an important position. Again, application, ability and character had telling influence; success followed success, triumph succeeded triumph; and finally he became a great professor in a great western college, where he is today, I suppose, successful, famous, and beloved. What was the secret of Asaph Hall's noble career? The determination, put into practice, to apply himself to work and thus develop God-given brains. Natural ability without application is precious seed, coming above the surface of the ground, and then left uncultivated, to be choked by the weeds of idleness. And this mental force must have some outlet; untended, it goes forth to evil and the end is shame and sin.

I would say to every student in Alabama these words: Work, work, work! Go over every lesson once; then go over it again; then go over it until you know it as well as you know your name. Thus you will make the subject a part of your own mental and spiritual equipment. Thus and thus only can you realize upon your capital of brains and your investment of time. Many a boy, believing himself brilliant and taught to regard himself "smart" by overfond parents and stily friends, is gully of the arrogance of this "smartness" in neglecting study, claiming that his cleverness will "see him through." He finds the sure reward of shallowness in the failure to win distinction and in the contempt of those who once flattered his vanity.

Another pupil I recall distinctly and with pleasure, blended with pain, Conrad M. Patton, son of a gentleman and lady of fine social position, living then in Georgetown, now West Washington, was, if I may single out one from so many, the purest, cleanest young man I ever knew. A leader in his class, strong in mind, pure in heart, gentle, ever courteous, he was perhaps the first student of his time in the Columbian university. He was a boy whom it was pleasant to teach, whom it was an honor to love. Scorning deceit, he was never offensive in parading canons; fond of fun, he was ever respectful and considerate of others; standing at the head of his class, he was a stranger to vanity; faithful to his vows to God, he adorned the institution whose student he was. Going, like Hall, to Harvard, he stood here for all that he had stood for at Washington. While yet a Harvard student in the bloom of young manhood, with the future beckoning him on to home joys, to a larger career in the world of which his college course had been happy augury, to service for the Master, he died. "Beyond the serene and shining pathway of the stars," he waits for those of us who loved him here; he serves there Him whose child he was here. Such souls, making earth brighter and happier, add sweetness to our hope of heaven and, in moments of heart exaltation, call us from the strife here to the peace there.

A. P. MONTAGUE.

CHRISTMAS GIFTS TO SEVERAL BOARDS.

The Sunday School Board at Nashville has sent, with the compliments of the season, cash donations to several boards as follows:

1. Two hundred (\$200) dollars to each of the State Boards which have a Sunday school secretary in the field. There are seven of these. It had the month before sent four hundred (\$400) dollars to the new State Board of Oklahoma—the larger sum being justified by the conditions and circumstances in the State. The Board desires to deal with all the States on the same basis and so work out jointly with the State Board an elaborate and efficient system that shall cover the entire territory of the Southern Baptist Convention. Its policy is not to make promises in advance, but to help as its finances will justify and the opportunities are presented. This joint work will revolutionize the Baptist Sunday school condition in the South, and that will mean mighty increase in all denominational work.

2. One thousand (\$1,000) dollars was sent to the Home Mission Board, specified for the Tichenor Memorial Church Building Fund, in recognition of the distinguished service which Dr. Tichenor rendered the denomination in originating the Sunday School Series of periodicals which we now publish. The Church Building Loan Fund of the Home Mission Board is of utmost importance, is in most urgent need, and has opportunities and possibilities without measure.

3. One thousand (\$1,000) dollars to the Foreign Mission Board for such work as it may deem best on the foreign field.

Through these several gifts the Sunday School Board seeks to join these mighty agencies in the great work they are doing. Every one who sends an order to Nashville participates with us through the purchase money, and puts his school in alignment with all these interests at home and abroad.

J. M. FROST.

Nashville, Tenn., Dec. 22, 1906.

CHANGE IN SECRETARIAL FORCE OF FOREIGN MISSION BOARD.

For more than a year the Foreign Mission Board has been trying to add to and rearrange its Secretarial Force to meet the demands of the enlarged and ever-increasing work which lies before us. God has graciously blessed us both at home and abroad. The Board has seen the increased needs of the work and has prayerfully and earnestly tried to provide for them. On Dec. 22, 1906, Rev. S. J. Porter, B. D., formerly of North Carolina, now of Kansas City, Mo., was elected Field Secretary. It was also decided that the title of Dr. William H. Smith should be changed from Assistant Corresponding Secretary to Editorial Secretary. It is understood that the titles merely indicate the distinctive part of their work, and that there is a field for general work on which all the secretaries are to meet as circumstances may require for the systematic advancement of the cause.

On November 1, 1906, Dr. T. B. Ray, the new educational secretary, assumed his duties.

The board feels grateful that we have been able to secure these consecrated, noble men for the work. With the blessing of God and the co-operation of our brethren we hope to do far more than ever in the past for the extension of the Master's Kingdom in all the world.

R. J. WILLINGHAM.

Subscribe for the Alabama Baptist.

FRANK WILLIS BARNETT
Editor and Proprietor.



A. D. GLASS
Field Editor

DON'T WAIT FOR OUR AGENT.

Many editors have received notes of polite regret from the railroads that owing to the act to regulate commerce they will discontinue the issuance of all free or reduced rate transportation, both intrastate and interstate, and can not issue mileage on account of advertising, which means that January is passing and here we sit and Hamner is in the pastorate and Glass has not yet moved out, and when he does it will be at our expense, and he will move slow and it may be a long time before he gets to you, so PLEASE DON'T WAIT, but send in your back dues and renewal. Get over the agent habit and get the habit of remitting promptly.

A TERRIFIC INDICTMENT.

The biennial report of Dr. Shirley Bragg, president of the State Board of Convict Inspectors, recently submitted to the Governor of Alabama, stirred us to our depths, for it revealed a condition awful to contemplate when we realize that this is the twentieth century after Christ and our State boasts of its churches, schools, and press.

"When a reputable physician in a state report says that humanity would be best served if every jail in the state were burned," it is high time for grand juries to get busy, even if they have to face the "court house ring."

Here are a few extracts from the report.

"It would be more humane and far better," he urges, "to stake the prisoner out with a ring about his neck like a wild animal than to confine him in places that we call jails, that are reeking with filth and disease and alive with vermin of all kinds. I tell no secrets when I say that in many jails men and women remain for months without means of washing their faces and hands."

Of the iniquities of the county convict system, long held to be a blot on civilization of the state, the doctor says:

"If the state wishes to kill its convicts, it should do it directly and not indirectly."

Here is a short paragraph that will kill any reform unless the people rise up in their might and demand that the barbarous conditions be bettered: The earnings of the department for the year were \$759,757, of which \$368,000 was clear profit.

So long as it brings revenue what difference does it make if the report goes say that while the state appropriates 30 cents a day for the feeding of the prisoners they come from these same jails on the verge of collapse for the want of nourishment?

But with the Birmingham News we ask, Will the people of Alabama remember that prisoners in county jails are human beings who can feel and suffer? Is it right that many of them should be treated as a humane man would not treat a dumb brute?

HURRAH FOR BIRMINGHAM'S MAYOR!

In special session yesterday afternoon the City Council reconsidered its action of December 19, and decided to issue no license to the Calhoun Distilling Co., Twentieth street and First avenue, and to the Mecca Liquor Co., 1909 First avenue, to do either a retail or a wholesale liquor business in the city of Birmingham during 1907. The Age-Herald says:

"The Mayor, when asked for a statement, replied in his characteristic way that the entire matter had narrowed itself down to a question as to whether the city or the liquor interests should make and enforce the laws of the city. He went on record as stating that the city should make its own laws, and that if the laws were not complied with he would make use of his every resource in getting them honored."

George Ward said:

"The board was called to meet and pass on the

report of the excise committee, which committee held its meeting some moments before. It was necessary that the board endorse the report of the excise committee before its report could become a part of the records. Inasmuch as we all desired to enforce the law as affecting the liquor interests immediately, it was deemed best not to wait until the next regular meeting of the council, some two weeks hence.

"In reference to the Mecca and the Calhoun Distilling companies, these firms knew December 19 what was expected of them, viz.: that they would be compelled to take out two licenses, one for operating a saloon for white patronage, and the other for operating a saloon for negroes. When License Inspector Boggan demanded from each of these concerns the licenses for both of their respective saloons, the full payment was refused. It is understood that they were willing to pay one license for the operation of their two businesses.

"It had simply narrowed itself down to a question as to whether the city or the liquor interests should make the laws, and which enforce them. We thought that it would be better for the city to exercise those functions."

And the saloons had to pay, even if they do it under protest. We need more mayors with backbone. We say hurrah for George Ward.

WHEN MOST TEMPTED.

It is not difficult for the most of Christians to trust in God and His promises when their heart is happy and their situation is congenial to them. It is then easy for them to say that God is good, and that His mercy endures forever. But when gloom is in their heart and clouds are fronting them, it is comparatively hard for them to believe that God is just as good to them, just as true to His promises, just as mindful of their necessities as He was when all things looked hopeful to them. But note the fact that all of the great heroes of faith in Bible history attained eminence in spiritual life, power and progress when they were the most strongly tempted to give up all faith in God. It was when Abraham's faith was being pressed to the greatest extremities that he held fast to the line of right believing. It was then that his faith won its greatest victory. When it would seem to ordinary believers to be useless to continue believing, he redoubled his energies in the direction of faith in God's promise to him. It is altogether likely that he had hours of depression. He was heavily tempted; to yield up in despair. It was easy for him to believe that he would have a son by Sarah when the natural conditions favored it; but it was very different when those conditions entirely disappeared; then the test of faith became exceedingly acute and intense. What ground for hope had he then? What encouragement to his faith did he then have? All natural things were against the success of faith, and yet Abraham kept hoping in God, and not in natural appearances. The situation was against all human reason, but not against a mastering faith. It was just when Abraham was most tempted to disbelieve that he did believe in God and not in visible signs. And so it was with Paul. During that voyage which ended in a shipwreck he kept up a commanding faith. Luke, who reported that event, says: "All hope that we should be saved was now taken away." What was the use in one's believing that all on board that vessel would be saved? All hope was "taken away." But, in the midst of that extreme situation, Paul held unshaken faith in God. God's angel told him that all on board would be saved, and Paul believed that word, even though all the others had no faith in it. You may be in a fire extremely; you are tempted, as never before, to give up in sheer despair; but now is your time to make your faith triumph over all obstacles!

PLEASED WITH THEIR PRESENTS.

We are receiving some charming letters from subscribers who, having paid to 1908, received one of our presents. We feel sure that hundreds would remit if they really knew what acceptable gifts we are forwarding to those who pay to 1908. It pays to pay up. Keep this in mind. It is going to be worth remembering more and more as the years go by. We delight in sending our friends little mementos of our good will. Send in your cash and we will send some of it back your way. We do not want it all.

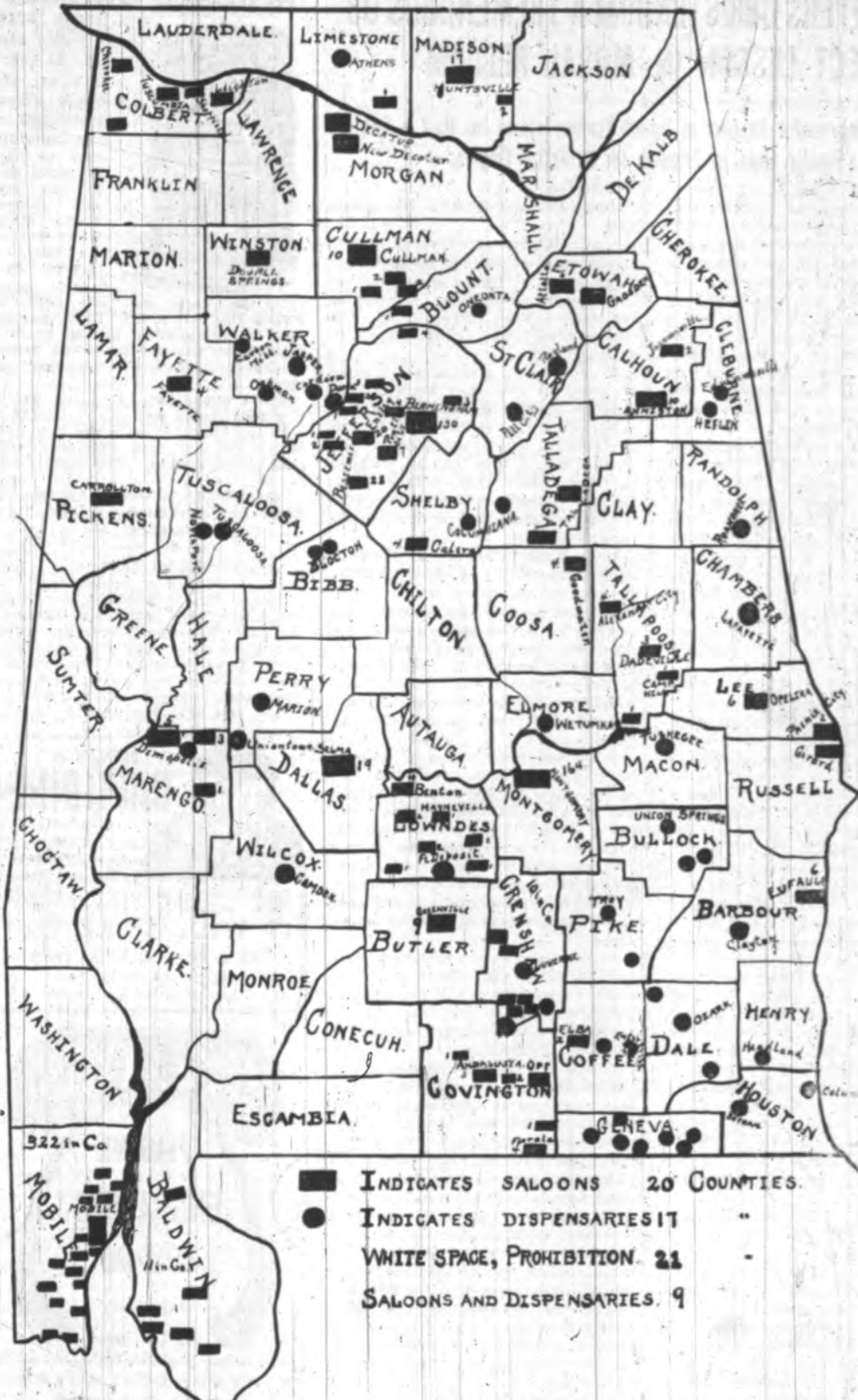
THE NEGRO MUST BE PROTECTED.

The morning after the council, under the mayor's lead, had put it up to two of Birmingham's leading saloons in such a way as to make them understand that the council, to use a scare head on one of the dabbles, had "called" the saloons, we overheard a conversation on the seat just in our rear on the street car which ran something like this: "We need a new mayor in this town." "We do? Why what's the matter with George Ward?" "Oh, George, he is a very nice fellow, but he ain't big enough for the job." "Why, you don't say so? What has he done?" "Done? Why, he ain't giving the nigger a show. He is discriminating by forcing some of the white bars with two entrances, one for white and one for blacks, either closing up the negro entrance or paying two licenses." "We can't remember it all, but the whole burden of the principal speaker was that the negro wasn't getting a fair deal. Some white folks getting mighty interested in the colored brother when the law interferes with them by preventing them from debauching them. The speaker got off the car and made straight for one of the saloons in question. We dare say he really thinks Birmingham needs a new mayor and that the negro is being imposed on, for George had caught them with the goods on and made them shell out. Oh, yes, the negro must be protected! We citizens must see that he has the right to buy whiskey and get drunk! Shame on such talk! Let's protect him from the men who want to sell him the damnable stuff that sets him crazy and makes him a demon and a terror to our women. We think George is big enough for his job."

AN EXPERT SITUATION GETTER.

We have a young friend who is an expert at getting situations, but an amateur when it comes to holding them. He is college bred, handsome, a good dresser, pleasing in manners, a fluent talker, and at first blush passes for the real thing. He can drop into a bank and convince the cashier that he is fit to hold down any job within his gift; he can call on a general manager of an insurance company and make him believe that he is a heaven born solicitor; he can lounge into a manufacturing plant and persuade the head of a department that he is standing in his own light not to give him a chance to assist him; he can greet a great merchant in a way to create the impression that by using his talents he could greatly increase his sales. We believe our friend could show me that he could make all of my delinquents pay up. He really has ability, but when he gets a job he soon loses interest in it and starts out to get another one. He will never succeed, because the ease with which he can procure a situation makes him careless in filling the one he has. He soon goes the rounds in a small city and moves on to the next. If he lives long enough he will see a good deal of his country, but he will always live from hand to mouth.

AN INTERESTING PAGE FROM THE ALABAMA CITIZEN



ALABAMA PROHIBITION COUNTIES.

- Lauderdale
- Franklin
- Marion
- Lamar
- Lawrence
- Jackson
- Marshall
- DeKalb
- Cherokee
- Clay
- Sumter
- Hale
- Greene

- Autauga
- Choctaw
- Washington
- Monroe
- Escambia
- Clarke
- Chilton
- Conecuh—21.

LIQUOR COUNTIES.

- Sold in One Place
- Butler
- Fayette
- Winston
- Randolph

- Chambers
- Pickens
- Wilcox
- Henry
- Macon
- Montgomery
- Elmore
- Dallas
- Russell
- Coosa
- Bibb—15.

Sold in Two Places.

- Calhoun
- Morgan
- St. Clair

- Lee
- Limestone
- Madison
- Blount
- Etowah
- Shelby
- Cleburne
- Tuscaloosa
- Perry
- Pike
- Barbour
- Houston—15.

Sold in More Than Two Places.

- Dale

- Bullock
- Colbert
- Jefferson
- Lowndes
- Covington
- Mobile
- Jefferson
- Talladega
- Cullman
- Walker
- Marengo
- Crenshaw
- Geneva
- Baldwin
- Tallapoosa—16

Anti-Liquor Agitation in Alabama

Henry county will make a try for prohibition.

Etba will close two saloons and establish a dispensary January 1.

Eufaula closes five saloons on January 1 and will establish a dispensary.

Ensley has recently held a mass meeting, protesting against the location of certain saloons in that city.

Anniston council has taken all chairs out of saloons, forbidding licentious pictures, music, etc., in the saloons of that city.

The sentiment for prohibition in Perry county waxed stronger. The dispensaries at Marion and Uniontown are doomed.

Randolph county wants prohibition, and her neighbor, Chambers county, is waiting for the county local option law to close the dispensary at Lafayette.

A man has been arrested in Iola, Kan., for saloon wrecking. Never heard of a saloon being arrested anywhere for man wrecking.—Cambridge Press.

Houston county citizens are asking if the time has not come to close out the dispensaries at Dothan and Columbiana. Not a bit of doubt about the benefits to be derived from such an action.

The good women of Girard recently petitioned the council for prohibition. Council, like so many humps on a log, sat there looking wise, and did not even have the courtesy to receive this modest request of their women. How much protection can the women and children of Girard expect from such councilmen?

Selma is stirred to an unprecedented degree. Not her ministers alone, but the pastors, with representatives from the attorneys and physicians of Selma, petitioned the council not to grant any licenses to liquor dealers in that city. Of course council paid no attention to the prayer, and immediately issued licenses to nineteen places. What the moral elements of Selman want is our county local option bill made into law so they can govern themselves on the liquor question.

Birmingham raises saloon licenses from \$600 to \$800, and forbids the sale of liquors in pool rooms. The mayor and a minority of the board of aldermen wanted to make it \$1,000, but the friends of the brewers and saloons were too strong. It's a pity Birmingham's city fathers have not the same moral convictions and backbone as that manifested by Atlanta's officials. The latter city has raised her saloon licenses to \$2,000, but then Atlanta had a wise—perhaps when Birmingham duplicates that honor she will awake.

I started out to make the best lamp-chimney in the world—I have stuck to it all my life.

My name is on the chimney if it's a MACBETH.

The Index explains how to get a MACBETH chimney to fit every lamp, and how to care for lamps. Sent free to everyone asking for it. Address, MACBETH, Pittsburgh.

SKIN PARASITES

Live and multiply in the skin of the sufferer from tetter, itch, ring worm, and similar skin diseases. It is horrible for one to be fed upon in this manner. Fortunately the sufferer is no longer helpless! One box of Tetterine will destroy the germs and restore the skin to a perfectly healthy condition. Physicians prescribe and druggists endorse it. 50 cts. at druggists, or by mail from J. T. Shuptrine, Savannah, Ga.

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NEWS ENGRAVING BIRMINGHAM, ALABAMA

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THE ALABAMA BAPTIST

CHINA OFFERS CHRISTENDOM A TREMENDOUS OBJECT LESSON IN MORAL REFORM

England's Disgraceful Support of Opium Traffic Infamy for Half a Century Finally Ends in Triumph for Celestial Empire.

(Staff Correspondence of the Associated Prohibition Press.)—A whole century of heroic agitation, moral suasion, local option and vain attempt to break the shackles of a national curse protected and fostered in their very midst for more than 60 years by the conscienceless but omnipotent business "interests" of a great so-called Christian nation, now triumphing over prejudice, greed and avarice, with moral victory and freedom in plain sight of 400,000,000 people for the first time in the world's history—that is the news that comes from the Orient, with a message of inspiration to the reformers of every land and especially the brave-hearted champions of moral reform in America this New Year's Day.

It is the popular thing to ridicule the "Celestial" Empire and all its customs, progress and peculiarities, and "John Chinaman" is the butt of joke and a most convenient target for Yankee contempt.

But the perseverance, the statesmanship and the loyalty to high moral principle and the dictates of intelligent common sense, which have characterized the Chinese leaders in their hundred year struggle for national prohibition of the dominant curse of their people—the opium traffic—teaches the whole world a lesson in moral heroism it can never forget, and at the same time sets a new pace for moral reform in every corner of the earth.

It is not too much to say that by this one tremendous victory, finally winning even the hearty support of its most unyielding exploiter, the British government, in its battle to legally suppress this curse—in this triumph the empire has made a new and honored place for itself among the "great nations" of today.

Opium in China—Whisky in America. The most interesting fact in this moral revolution in the Orient is the remarkable analogy which China's battle against opium bears to the struggle to suppress the drink traffic in America.

All the stages of the prohibition reform find their counterpart in the anti-opium war.

Moral suasion, local option, fighting "vested interests" and the incubus of a great "internal revenue" system which has proved an impregnable bulwark for the curse for generations—these conditions and epochs are well known in the battle against drink in our own land—and these are the conspicuous ways, means and handicaps in the terrific conflict which Chinese "prohibitionists" have waged during the past ten decades.

Some Familiar Factors. Here are some of the striking resemblances:

1. Declared ex-Secretary John W. Foster in a recent lecture before the National Geographic Society: "Nearly every family in China has felt the clutch of this monster vice, and it is known to have impoverished whole communities."

(How striking a picture "from life" of the saloon and the liquor curse in America.)

2. It is estimated that 100,000,000

Chinamen are victims of the opium vice.

3. The Chinese government has received about \$22,000,000 a year in "internal revenue" from the traffic.

4. Local authorities throughout the empire were corrupted by the "opium trust" until "local option" became a farce.

5. The opium monopolists became so powerful that they secured the sanction, protection and military and financial backing of the whole British government, which precipitated the terrible war of 1840, and for the past sixty-five years this alliance has forced the empire to legalize the curse despite all endeavors to free herself from the plague.

6. In finally winning over the British government it is admitted that the abolition of the opium traffic means the death blow to the business carried on by British traders whose income has been from \$25,000,000 to \$30,000,000 annually, to say nothing of the sacrifice of the large revenue which the British government herself has managed to extract from the traffic.

7. It has been officially encouraged by the British government, because nearly 600,000 acres of British soil are planted to poppies and 1,500,000 of British subjects are dependent upon their cultivation. The annual average value of the crop is about \$60,000,000 and in 1905 China imported 37,094,172 taels' worth of the crop, a tael being valued at 75 cents in our money.

8. "Abolition" and prohibition clubs have been working indefatigably for years to achieve the moral redemption of the empire. Declares William E. Curtis in the Chicago Record-Herald Dec. 25, 1906:

"There are societies in England to abolish the traffic; commissions have been appointed at intervals to investigate the subject and there have been many movements, public, private, national, international, religious and parliamentary, for its suppression. Volumes have been written setting forth all the moral questions involved, and it is safe to say that every fact and argument on both sides has been presented in one way or another to the British public; yet it is astonishing that no official commission or other legally constituted body has ever advocated prohibition either of the cultivation of the poppy or the manufacture of the drug."

In these and many other particulars the opium problem in China exhibits all the essential characteristics of the temperance and prohibition reform in America and elsewhere.

The Chief Difference Evident.

In fact, the chief difference which strikes the casual observer is the fact that Chinese prohibitionists have all these years faced odds seemingly a thousand fold more discouraging and overwhelming than their contemporary reformers in America.

No outside government in America forces or could force this republic to legalize a national pestilence against her will.

No great and powerful religious bodies, embracing a large proportion

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of the whole people, have led the agitation or united in continual support of the movement.

The great mass of the Chinese people had no intelligent grasp of the principles of the reform nor could exert such powerful influence as can the politically free and intelligent citizenship of our own land.

All this makes their now prospective final triumph all the more inspiring and should stir the hearts of American prohibitionists with new and irresistible hope of victory.

The Details of China's National Prohibitory Law.

Just as suggestive and applicable to conditions in America are the details of the new emancipation proclamation issued by the Chinese Imperial government, which aims at nothing less than total prohibition for the opium business throughout the empire, including the suppression alike of the sale, exportation and importation of the poison.

Ten years' time is provided for the complete consummation of the reform, but in a most definite and concrete progressive plan of discontinuance of the traffic.

Some of the interesting particulars of how this all is to be brought about are thus epitomized by Mr. Curtis in his above noted discussion of the subject:

1. Farmers are forbidden to plant new ground to poppies and the area now used for that purpose must be diminished 10 per cent each year, and cease entirely at the end of the tenth year.

2. All persons—it is estimated that they number 100,000,000—who use opium are required to register their names with the police and obtain permits which will allow them to purchase a given quantity of the drug at certain periods, which will be noted in the permit, and all dealers are forbidden to give or sell the drug to any one in greater quantity or at more frequent periods than are allowed in the permit. All persons over 60 years of age may continue its use as at present, but all persons under that age will be required to reduce their consumption by 20 per cent yearly and cease to use it entirely at the end of five years. The permits are to be renewed annually, and the allowance indicated upon them will be reduced 20 per cent in time and in quantity. There permits are sold for fees which increase in the inverse ratio of age. A person 60 years old pays the minimum fee, a person of 50 years twice as much, a person of 40 pays twice as much as one of 50, and so on, which makes the fee for young men almost prohibitive.

At the end of the five years persons under 65 years of age who continue to use opium will be compelled to wear a distinctive badge which will advertise them publicly as opium fiends.

3. All government officials, even princes, dukes, viceroys and generals less than 60 years of age must give up the habit within six months or tender their resignations.

4. All teachers and students must abandon the habit within one year.

5. All officers of the army and navy must abandon the habit at once, and a cablegram to the newspapers recently published states that several officers of the old Manchu Banner Corps, the Imperial Guard, who protect the person of the emperor and empress dowager, have already been court martialed and cashiered for failure to obey this edict.

6. Dealers in opium are required

to take out licenses and to report all purchases and sales to the police. Their purchases of stock must decrease annually at the rate of 20 per cent and at the end of five years must cease altogether.

7. The number of licenses issued will decrease in the same proportion, so that the opium shops will be abolished gradually.

8. The sale of pipes, lamps and other smoking appliances must cease within the year.

9. All places of public resort for opium smoking are to be closed and those who are addicted to the habit must practice it at their own homes.

10. Violations of this law are to be punished by the imprisonment of the offenders and by the confiscation of all their property.

11. The importation of morphia and other medicinal forms of opium and hypodermic syringes is permitted under most stringent regulations and the sale limited to practicing physicians.

12. The government will establish dispensaries at which medicines to counteract the craving for opium will be furnished to the public free of cost.

13. The empress dowager has instructed the foreign office to enter into negotiations with France, Persia, the Netherlands and Great Britain with a view of terminating the importation of the drug. Unfortunately, however, it will be impossible to do anything in that direction without the consent and co-operation of Great Britain.

A Disgrace to Christendom.

The most extraordinary fact in the annals of this moral revolution has been the deliberately conscienceless and unchristian attitude of England toward China in her tremendous need.

The attitude of utter contempt for the moral issues involved and persistent iteration of the fallacious "license revenue" argument which prohibitionists in America have ever encountered on the part of the old party press and politicians, finds its exact double in the position of the British government during all these years. Here is a glimpse of this handicap as Chinese reformers faced it:

"The Chinese plenipotentiaries asked why the British would not act fairly toward them and put a stop to a traffic so pernicious to the human race? The British replied that if they did not sell opium to China the Chinese would procure the drug from some other source and recommend that they legitimize the trade. But the commissioners responded that their imperial master would never listen to such a suggestion.

"After the war the smuggling increased more rapidly than ever, to the physical and moral injury of the Chinese and to the great financial profit of the British.

"The Chinese government has since repeatedly urged the British to stop the opium trade, but the proposition has never been entertained.

"When Li Hung Chang was in power he wrote a letter to an anti-opium association in England, saying: 'Opium is a subject in the discussion of which England and China can never meet on common ground. China views the whole question from a moral standpoint, England from a fiscal. England would sustain a source of revenue in India, while China contends for the lives and prosperity of her people.'

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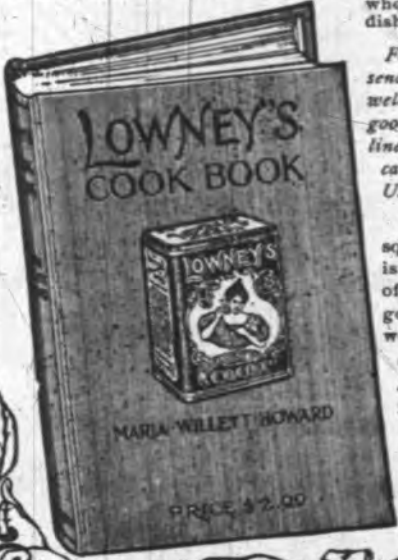
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IN MEMORY.

Minnie May, the beloved little daughter of Mr. and Mrs. A. C. Owen, passed from earth to heaven Sept. 15, 1906, aged 3 years, 4 months and 11 days.

It was while on a visit to relatives in our native state, Mississippi, that our sweet little girl was taken very ill and lingered only a short while, when her sweet spirit took its flight from this world to a better home above. She was laid to rest in Bethany grave yard, near the little village of Slate Springs, Miss., where many of our loved are resting.

Then it was with sad hearts we bid farewell to our dear relatives, and started for home near Bessemer, Ala., and oh! how sad our home is now, for never more will we have our sweet little Minnie May with us, for

"Our dear little darling is gone,
A voice we loved is stilled,
A place is vacant in our home
That never can be filled."

Only those who have drank of the same bitter cup know how hard the trial. She was a bright, beautiful child with lovely blue eyes and golden curls. We will never forget her sweet face. She was a father's pride, a mother's joy and brother's pet. 'Tis almost more than we can bear to give her up; but we know our dear one has gone to that bright, beautiful heaven where all is peace and love. There our dear Savior and loved ones are.

"Oh, how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our life and harps in our hands,
To meet one another again."

We can not understand why our only little girl was taken from us, but know "Our Father doeth all things well" and pray like the poet:

"Father, teach us meek submission,
Lead and guide us all the way
Till we see again our darling
In the land of endless day;
Soon, ah soon, with angels waiting
On that shining, unseem strand,
Aching hearts no more shall wonder,
For up there we'll understand."
HER MOTHER.

It is with profound regret that I chronicle the death of this most estimable Christian lady and friend, Mrs. P. R. Holston, daughter of Mr. and Mrs. J. J. Hester, Waverly, Ala., who passed into the life beyond June 28, aged 32 years, 6 months and 1 day. Early in her teens she professed faith in Jesus Christ and was baptized into the fellowship of the Baptist church at Bethel, Lee county. From that time she has lived a sincere, earnest and consecrated Christian. Whatever her hands found to do she did it with all her might. Yes, she will be missed in all the circles of her Christian work of charities and labor of love. In her home with her family she was known as a devoted wife, a kind and affectionate mother, an undying attachment for relatives and friends whom she loved. Her afflictions were severe and continuous until the end came, when she resignedly committed all her interests into the hands of her Lord, and her soul took its flight to the realms of light to be at home with her God.

The funeral exercises took place the following day and her remains interred in the cemetery at Canaan, Lee county, followed by a multitude of sorrowing hearts. She leaves behind a husband, three children, father, mother, two sisters, three brothers and a host of relatives and friends to mourn her loss. The bereaved have our heartfelt sympathy and condolence; commending them to God, who doeth all things well.

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As if by magic it stops the hacking, spitting, sniffing, and sneezing, relieves the maddening head noises, does away with the nauseating dropping of mucus into the mouth; the queer, stuffy and oppressed feeling of the head; the painful burning and smarting of the air passages. Soothes and heals the irritated membranes and leaves the head **CLEAR AS A BELL.**

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OBITUARY—LAURA WILLIAMSON.

Laura Williamson was born January 18, 1876. Professed religion and was baptized in her 14th year. She was a faithful member of the Mt. Zion Baptist church and a good Sunday school teacher much of the time, for about 16 years.

She was married to Napoleon Jones March 14, 1893. To them a boy and a girl were born, when her first husband died.

She was married to Russins P. Rhodes Aug. 4, 1903.

She suffered on a bed of affliction for three years or over, but we are satisfied that her soul is at rest.

We feel sad and we feel lonely. Since our darling Laura's gone; No other child, she was the only God gave us no other one.

Three long years on earth she suffered,

Racked with mis'ry, torture, pain As a sacrifice she's offer'd,

Our loss is her eternal gain.

Twice led to the marriage altar, Though in years she was quite young;

In her duties did not falter Till on a bed of sickness flung;

Two young children, with her parted, One a girl and one a boy;

Their life have only started, But they'll be to us a joy.

Her young husband, filled with grieving,

He stood by her day and night, But he hopes and is believing

He'll join her in the world of light. Never more she'll be returning,

For her home's beyond the skies; Though our hearts for her are yearning,

God her happiness supplies.

Let us meet her up in heaven, Be with her forever more,

Where all sins have been forgiven, In that land fair Canaan's shore.

We'll meet her at the great assizes On the resurrection day,

When her form from earth arises, Then we'll always with her stay,

HER PARENTS.

OBITUARY—DANIEL.

On December 2, 1906, T. D. Daniel departed this life. Although Brother Daniel was only 27 years old when called away, yet his life was devoted to the service of the Master.

He was converted and joined the Bassett's Creek church at the age of 16 and from that time until the end came he was an earnest worker in his church.

The church soon made him deacon, and in his quiet, unassuming manner he made a most efficient officer. For two years I was his pastor, and I never had a deacon that I could rely upon more than I could Bro. Daniel.


May God comfort and sustain the bereaved ones. Let us remember that our loss is his gain.

L. C. DeWITT.

To Whom It May Concern:

Notice is hereby given that a bill will be introduced at the present session of the legislature of Alabama, the substance of which is to be to create a court of inferior jurisdiction in precinct forty-five of Jefferson county, Alabama, in lieu of all justices of the peace and notaries public, who are ex-officio justices of the peace, to provide for a judge of said court, defining its jurisdiction, appointment of clerk, prescribing salaries for compensation of said judge and clerk and the payment of the expense of said court by Jefferson county, Alabama, defining the duties of the sheriff and auditor of said county and of the constable of said precinct in relation of said court.

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Light enough for one mule, strong enough for two.



WHAT JOY THEY BRING TO EVERY HOME

as with joyous hearts and smiling faces they romp and play—when in health—and how conducive to health the games in which they indulge, the outdoor life they enjoy, the cleanly, regular habits they should be taught to form and the wholesome diet of which they should partake. How tenderly their health should be preserved, not by constant medication, but by careful avoidance of every medicine of an injurious or objectionable nature, and if at any time a remedial agent is required, to assist nature, only those of known excellence should be used; remedies which are pure and wholesome and truly beneficial in effect, like the pleasant laxative remedy, Syrup of Figs, manufactured by the California Fig Syrup Co. Syrup of Figs has come into general favor in many millions of well informed families, whose estimate of its quality and excellence is based upon personal knowledge and use.

Syrup of Figs has also met with the approval of physicians generally, because they know it is wholesome, simple and gentle in its action. We inform all reputable physicians as to the medicinal principles of Syrup of Figs, obtained, by an original method, from certain plants known to them to act most beneficially and presented in an agreeable syrup in which the wholesome Californian blue figs are used to promote the pleasant taste; therefore it is not a secret remedy and hence we are free to refer to all well informed physicians, who do not approve of patent medicines and never favor indiscriminate self-medication.

Please to remember and teach your children also that the genuine Syrup of Figs always has the full name of the Company—California Fig Syrup Co.—plainly printed on the front of every package and that it is for sale in bottles of one size only. If any dealer offers any other than the regular Fifty cent size, or having printed thereon the name of any other company, do not accept it. If you fail to get the genuine you will not get its beneficial effects. Every family should always have a bottle on hand, as it is equally beneficial for the parents and the children, whenever a laxative remedy is required.

FOREIGN MISSION DAY IN THE SUNDAY SCHOOLS.

A new day will dawn for world-wide missions as soon as we can get all of our young people earnestly enlisted in the work. There are one thousand Sunday schools in Alabama with about seventy-five thousand scholars enrolled. What an army for the kingdom of Christ! There are many things that they can do, but just now we desire to get them interested in the matter of better buildings in which our missionaries can carry on their work. They sorely need buildings for hospitals, Sunday schools, preaching places and homes for missionaries.

The third Sunday in January (the 20th) has been appointed as missionary day for the Sunday schools; beautiful programs have been arranged and sent to all of the superintendents, whose names and address could be secured. If any superintendent has failed to get these programs, please drop a card to the foreign mission board, Richmond, Va., and they will be supplied at once.

If the third Sunday does not suit, another time may be selected. We would earnestly urge that every superintendent have the subject presented to his Sunday school and a collection taken for this work.

The Foreign Mission Board is anxious to give every missionary suitable buildings in which to carry on his work. They are sorely in need of funds and appeal to the Sunday schools to help, and may God grant that in each school some boy or girl may come forward and say, "Here am I, send me."

RESOLUTIONS OF REGRET OVER MR. SHERER'S REMOVAL.

Whereas, Ill health has necessitated the early removal from our midst of Hon. John M. Sherer, the beloved teacher of the Bible class of the Jasper Baptist Sunday school.

Therefore be it resolved by said class, that it is with a feeling of profoundest regret that we lose him as teacher of this class.

Resolved second, That it is the sense of this class that his services as teacher have been faithful, efficient, instructive and uplifting and that his place will be hard to fill.

Resolved third, That we commend him to the kindest consideration of those with whom his lot may be cast as an honorable, upright, Christian gentleman, always found on the right side of all moral questions, and an active, zealous worker in the cause of Christianity and good morals.

Resolved fourth, That our prayers and best wishes will follow him and his family to their home in the far west, that the Great Physician may restore him to his former good health.

The above resolutions were unanimously adopted by the Bible class of the Jasper Baptist Sunday school on Dec. 16, 1906, and also by the Sunday school as a whole.

R. W. WOODS, Supt.

DAVIS-HANCOCK.

Married, at the residence of Joseph M. Hancock, the bride's father, on December 27th, by Elder R. H. Folmar, of Luverne, Mr. Hilary Herbert Davis and Miss Nancy Farrington Hancock, both of Crenshaw county, Alabama. Mr. Davis and Miss Hancock were both baptized together by the same minister three or four years ago, and both the groom and bride are members of Bethel Baptist church.

A RELATIVE.

How You Can Rid Yourself of Catarrh



In the practice of my profession many years ago, I very quickly found out that the treatment of catarrh as laid down in medical books and taught in medical colleges did not give satisfactory results, and I determined to find something better.

I reasoned that as the catarrhal germs enter the nasal passages with the breath, and catarrh is always aggravated by breathing cold and raw air, the most likely cure would be by the inhalation of a warm, medicated, germ-destroying vapor; and, after nine years of effort, I at last found a combination of healing herbs, leaves and flowers which, being burned and the warm fumes inhaled, promptly relieved and in due time cured this disease where other remedies had completely failed.

THE ACCOMPANYING ILLUSTRATION shows the route by which the vapor of my Catarrh Cure is carried directly into all the parts that are affected by the disease. It searches out and wipes out catarrh where liquids, sprays, douches, salves and medicated creams cannot possibly reach it. This treatment is so simple that it can be applied at home, and so harmless that it may safely be employed by any man, woman or child.

I have found in thirty-two years' experience that it cures not less than ninety-five in every one hundred cases, where it is given a fair trial.

Free Trial by Mail

Write me a postal (or letter) and I will send you by mail a liberal trial treatment entirely free. When you try this free sample you will see that the pleasant, warm, medicated vapor goes directly to every spot where the disease might possibly have reached, and when you experience the soothing effect produced you will be convinced that it is the proper and necessary treatment.

If you are afflicted with Catarrh, Bronchitis, Asthma, Catarrhal Deafness or other catarrhal troubles, you cannot afford to allow it to run longer, for if you do the probability is that it will either extend to the middle ear destroying the hearing, or else it may spread to the throat and lungs, with fatal results.

My remedy is curing cases of catarrh of the head, nose, middle ear, throat and lungs after various other remedies have failed; therefore, there is every reason for believing it will cure you, however severe or long standing your case may be.

Remember, a postal with your name and address will bring you this free trial treatment, and also my illustrated booklet HOW I CURE CATARRH. Write today, before you forget it.

Address **Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga.**

Continued from Page 2.

V. Some Examples of Systematized Pocket Book Religion.

The old orthodox Jew gave into the Lord's treasury at least one-third of all he made.

N. R. Cobb, a Baptist merchant of Boston, whom God had blest with the gift of making money, made and lived up to this resolution: "By the grace of God I will never be worth more than \$50,000. By the grace of God I will give one-fourth of the profits of my business to the Lord. If ever I am worth \$20,000 I will give one-half of my net profits. If ever I am worth \$30,000 I will give three-fourths. And the whole after I am worth \$50,000, so help me God, or give to a more faithful steward and set me aside." On his dying bed he declared that he had been enabled to give to the Lord at least \$40,000. May his tribe increase:

I knew a Christian physician who was kept busy all day Sundays, as physicians usually are. He resolved to have two accounts. Every cent he made on Sundays was turned in to the Lord. That was one-seventh. I knew another good Christian who first made it a rule to give the Lord one-tenth. Later she said that was not enough. She figured it this way: The tenth is only dividend on the Lord's capital. She owed Him that. After that amount had been paid, then she made other contributions, which she said were her "offerings" to the Lord. And maybe that is what our Lord means when he says: "You have robbed me in tithes and in offerings."

A shoemaker whose benevolence was known to be large for one in his circumstances was asked how he managed to give so much. His reply was: "At my trade I make one dollar every day. I can without inconvenience to myself or family, lay by five cents of this sum for the Lord. The amount is thirty cents every week. My wife takes in sewing and does a bit of washing. For this she receives about two dollars a week. She lays by ten cents of this amount. Each of my children earn a shilling or two a week. They are glad to give a penny apiece. So that altogether we lay by in store for the Lord about 45c a week. If we have been unusually prospered we give something more. The weekly amount is deposited every Sunday morning in a box kept for that purpose, and which we have named 'The Lord's treasury.' Thus by these small earnings we have learned that it is more blessed to give than to receive." I might cite many more worthy examples. But these are sufficient to convince the most skeptical that the Lord's blessings abide upon Systematic Pocket Book Religion; and may He help every one of us to practice it. For

"If hungry mouths are amply fed
And homeless ones shall find a bed;
If orphan tots shall have a home
And vagrants cease their idle roam;
And if the helpless find relief—
The church must have a true belief
On pocket book religion.

"If horrid dens and slums are reached
And Christ in love to them is preached;
If vice that ranks in high estate
Shall bow its head to holy fate;
If sin is driven from our land—
The church must keep an active hand
On pocket book religion.

"If prisoners find the morning star
And felons cease and prison bar;
If soothing hand and gentle voice

The sick relieve, sad hearts rejoice;
If human woes and ills grow less—
The church her cause must doubly
bless
With pocket book religion.

"If Sunday schools shall rise in might
And leagues and unions win their
fight;
If pulpit power shall be increased
And souls from sin and death re-
leased;
If she herself in strength would grow
The church must practice, preach, and
show
A pocket book religion.

"If heathen lands shall glow with
light
And blinded eyes receive their sight;
If truth and mercy there shall meet
And peace and love each other greet;
If Christ the Lord shall be their King,
The church must rouse, and send, and
sing
Her pocket book religion."

Up-to-Date Preachers and Up-to-Date Methods.

Much is being said and written about such preachers and such methods. Just the reverse is the need of our age.

Back-to-date preachers and back-to-date methods and modes are things now demanded, to convert and make true Christian men and women, and thus redeem the world from sin. Can there be better preachers than those chosen and inspired by the Holy Ghost to preach the plain word of God; and to illustrate it by the works of nature, which are the works of God?

Can there be better methods and modes devised by professedly uninspired men than those used by the inspired men of God? "Many shall be purified and made white and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." To the foregoing questions, the wise, who understand, will very promptly answer, no! no! no!

Then "about face!" dear brethren, all, and let your watchword be:

Back-to-date preachers!
Back-to-date methods!
Back-to-date preaching!

Convict the sinner of sin, and then don't tell him he has nothing to do, but like all of the inspired men of the back-to-date, tell him, in Bible sense and words, what he must do to be saved. Then beseech and urge the sinner to comply with the divine conditions; all satisfied with the divine instructions and conditions, adding nothing, taking nothing away, and thus doing, we shall reap back-to-date results. God will be glorified, Jesus honored and sinners saved, with an everlasting, peaceful salvation. Then with the spirit and the understanding such preachers and such converts will sing, "'Tis the old time religion; it's good enough for me." Amen!

THOS. ELDRIDGE WILLIAMS,
Meridian, Miss., Dec. 21, 1906.

Killen, Ala., Dec. 5, 1906.
Tennessee Valley Fertilizer Co.,
Florence, Ala.

Gentlemen:
I have been using your fertilizer for five or six years and am glad to say I am well pleased with the results of it. I used it under eight acres of cotton last year and got eight bales of cotton. I used 200 pounds per acre and this year I planted the same piece of ground in corn and peas and got 30 bushels of corn per acre and 12 bushels of peas per acre and did not use any fertilizer under the corn and peas this year. So you can see by this it pays to use your fertilizer in this country. For watermelons and vegetables it can't be beat.

Yours truly, W. D. JOINER.

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

TOBACCO HABIT CURED OR MONEY RETURNED

We have nothing to fear and you have nothing to risk.
Price \$1.00. Habit cured or your money back.
ROSE DRUG CO., Birmingham, Ala.



Cabbage Plants, Celery Plants

and all kinds of garden plants. Can now furnish all kinds of cabbage plants, grown in the open air and will stand great cold. Grown from seed of the most reliable seedsmen. We use the same plants on our thousand acre truck farm. Plants carefully counted

and properly packed. Celery ready last of December.—Lettuce, Onion and Beet plants, same time or earlier. Cabbage ready now. Reduced express rates promised, which, when effective, will give us 60 per cent less than merchandise rates. Prices: Small lots \$1.50 per thousand, large lots \$1.00 or \$1.25 per thousand F. O. B. Meggetts, S. C. "Special Garden Fertilizer" \$5.00 per sack of 200 pounds, F. O. B. Meggetts, South Carolina. The United States Agricultural Department has established an experimental station on our farms, to test all kinds of vegetables, especially Cabbages. The results of these experiments we will be pleased to give you at any time.

Yours respectfully, N. H. BLITCH CO., Meggetts, S. C.

THRIFT AND THE NEW YEAR

You ought not to let this year grow old without a start in saving some of your earnings. The best way to save is through an account in the largest and strongest Savings Bank you know about. We will appreciate your account just as much if it is small as if it were larger.

Birmingham Trust and Savings Co.

Capital \$500,000 Surplus \$250,000 Deposits \$4,000,000

Please Pay Your Back Subscription

IT PAYS TO PAY UP BEFORE JANUARY

All subscribers who pay up to January, 1908, before February, 1907, will get a present. Send back dues and renewal by February 1st, if possible and get the pick

A SPECIAL OFFER TO EVERY NEW SUBSCRIBER TWO FOR ONE

In order to introduce the ALABAMA CITIZEN, the official organ of the Alabama Anti-Saloon League, we will during January, send it and the Alabama Baptist to new subscribers for \$2.00 cash.

NOTICE OF MORTGAGE SALE.

Default having been made in the payment of the debt secured by a mortgage executed to J. Rose and A. Rose on the 7th day of May, 1906, by W. C. Brown as recorded in the probate office of Jefferson county, Alabama, in volume 483, page 296, of records of mortgages, which said mortgage and the debt thereby secured was for value received, the undersigned mortgagee, after giving three consecutive weeks' notice by publication once a week for three weeks in the Alabama Baptist, a newspaper published in said county of Jefferson and State of Alabama, of the time, place and terms of sale, will offer for sale and sell, under and by virtue of the power in said mortgage on the 28th day of January, 1907, in front of the court house door of Jefferson county, Alabama, during the legal hours of sale at public outcry, to the highest bidder for cash, the following described real estate, situated, lying and being in Woodlawn, to-wit: Lot twelve (12) in block eight (8) in Mrs. V. A. Smith's survey, a map of which is recorded in Map Book volume 5 on page 227 in the office of Judge of Probate of Jefferson county, Alabama.

J. & A. ROSE, Mortgagee.
JAS. M. RUSSELL,
Atty for Mortgagee.
Jan. 7, 1907.

Do you want to act as agent for the best medicine made for Fever or La Grippe? Send money order for \$4.00 and we will send express prepaid 12 bottles of Johnson's Chill and Fever Tonic, with 200 pieces of advertising matter with your name on same. Write the Johnson's Chill and Fever Tonic Co., Savannah, Ga.

DEWBERRY'S SCHOOL AGENCY.
This agency was established in 1892 and for nearly fourteen years has served teachers and schools in all parts of the South and Southwest. Schools desiring teachers, or teachers desiring positions should address R. A. Clayton, Mgr., Birmingham, Ala.

A Short Talk to Mothers

The health of your family is your first concern—How to promote it your greatest care.

Grown people, and children too, to be well require, that—
The Liver should do its duty.

The Kidneys perform their part

The Blood be kept pure.

The stomach kept in a healthy condition.

If any of these conditions are wanting, disarrangement of the balance follows, and the general health is undermined.

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, Northwest Chancery Division of Alabama.

John M. Nash, vs. Fronie Nash.

In this cause, it being made to appear to the Register by affidavit of B. 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.

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.

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.

G. Campbell Morgan Secured by the Golden Age

We hurry to the THINKING CHRISTIAN people of America this significant announcement: We have received a cablegram from Dr. G. Campbell Morgan, the famous London preacher and expositor announcing his acceptance of THE GOLDEN AGE's offer for the serial right in America of his wonderful "Track Through the Bible," comprising the personally revised and signed notes of his famous Friday night lectures; the most remarkable work of modern times. This is the heart and head, the flower and fruit of the great preacher's whole life—a radiant analysis of the Old and New Testaments, (book by book.) Campbell Morgan is universally recognized as the greatest living Bible expounder, and beginning about January first THE GOLDEN AGE will carry these masterly articles every week for at least two years. And they can be secured nowhere else in America.

Tell everybody in your community who THINKS about this unparalleled feast of intellectual and spiritual light. Get every number, and then have your volumes bound \$2.00 for a whole year, and one of Dr. L. G. Broughton's stirring books free with every full subscription. Ministers now \$1.00. After January 1st, we will have to raise the price to ministers to \$1.50 to cover actual cost. Advance your subscriptions now, at the present rate, and get ready for all of Campbell Morgan. In addition to inspiring educational and literary features, the pulpit editor, Dr. L. G. Broughton, furnishes every week a burning message from the Tabernacle pulpit—the largest sustained audience in America.

Write before January 10th to THE GOLDEN AGE, Atlanta, Ga., William D. Upshaw, Editor.
P. S.—Special trial offer: The Golden Age (without premium) January 1st to September 1, 1907, \$1.00.