

SUBSCRIBERS WHO PAY TO JAN., 1908, BEFORE FEB., 1907, WILL GET A PRESENT

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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PARAGRAPHS

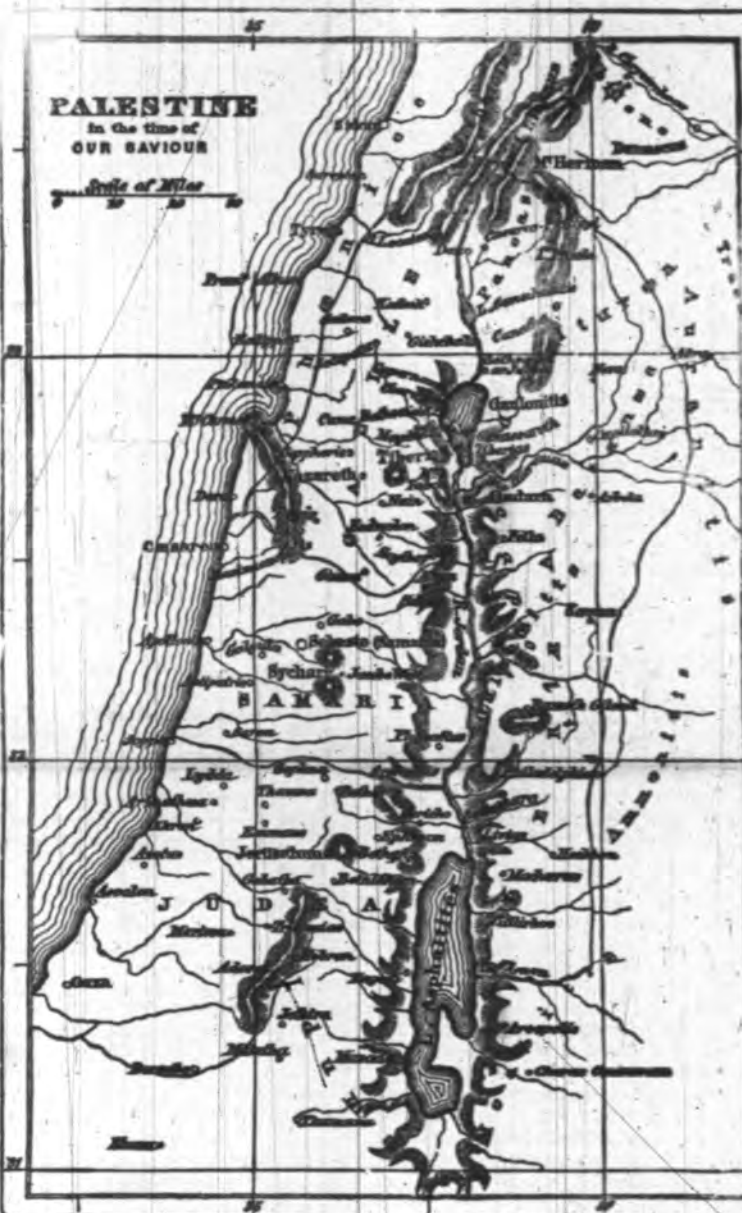
Dear Baptist—I am glad to report that I have fully recovered from an attack of typhoid fever. After an intermission of six weeks I preached Sunday at both hours. Splendid congregations greeted me at both services. The work at Geneva moves along nicely. We have just installed a furnace in our church.—T. O. Reese, Geneva, Ala.

A happy, prosperous and joyous new year to you and the interesting and instructive and valuable Alabama Baptist. Just returned from a Christmas visit to daughter near Huntsville. We thank you for the picture of Jr. Barnett. He is a bright looking little fellow. The world needs men. May he live to make a man. Faithfully your brother, F. C. David.

The general arrangements for the Baptist anniversaries in May, 1907, are as follows: Meetings of the Missionary Union, the Home Mission Society and the Publication Society at Washington, D. C., May 14-21, inclusive; meeting of the Southern Baptist Convention, Richmond, Va., May 16-21, inclusive; meeting of the general convention of the Baptists of North America, in convention hall, Jamestown exposition, May 22, 23.

Dear Bro. Barnett: We buried Bro. C. E. Rice last Friday morning, Jan. 11. He died the 10th. In his going our denomination has lost a strong man, our church an ardent supporter, our Sunday school its faithful and beloved superintendent and our association its honored moderator. He is greatly missed. He rests for his labor! God can raise up the man to take his place. We are submissive. Pray for us. Yours for Christ's sake, A. T. Camp.

President A. P. Montague, of Howard College, occupied the Baptist pulpit at Bay Minette at both the morning and evening services on the second Sunday in January. With his striking personality and thrilling oratory, the genial doctor captivated the good people of Bay Minette of all denominations. As a slight token of our appreciation of his initial visit to our little town, \$238 was contributed to the Howard College endowment fund. Upon the suggestion of an eminent Presbyterian and the earnest solicitation of the Baptist pastor and others, Dr. Montague promised to return to Bay Minette on the 13th of April next and lecture in the interest of Bay Minette graded school on Saturday night and occupy the Baptist pulpit again at 11 a. m. on Sunday. We would suggest that Bro. Barnett come with him and preach for us on Sunday evening. It would mean much for the Alabama Baptist for its editor to come down and get acquainted with the people of Bay Minette, and let them see that he is a real "sure enough" man. With best wishes for the Alabama Baptist.—J. S. Lambert.



My Dear Bro.: I want to tell you that to me the Alabama Baptist grows stronger and better steadily. I hope you will be fully rewarded by the brethren in appreciation of your untiring efforts and unstinted sacrifices and in prompt payment of subscriptions. My love for the paper has been long and constant. When a child my father was a subscriber and I learned my alphabet from the title and head lines. I send renewal and many kind wishes for the new year. Since the first of December I have been pastor of the First Baptist church of Pomona, Cal. This is a very beautiful town situated thirty-two miles east of Los Angeles, right in the great orange belt. The church is a good strong, progressive, spiritual body of 430 members. I feel a long way from home, but am happy in the work and grateful that Mrs. Watson's health is improving. Sincerely yours, J. F. Watson.

The Baptist Courier says: "Dr. Charles H. Judson, professor emeritus of Furman university, died at 4:45 o'clock Saturday afternoon at the residence of Prof. Geer, on the university campus. He had been desperately ill since Monday, when he was stricken down with paralysis at 8:30 o'clock in the morning. "The funeral services took place on Tuesday at noon in the First Baptist church in this city, conducted by the pastor, the Rev. Z. T. Cody, D. D. Dr. Charles Manly, formerly president of Furman university, and now a pastor in Lexington, Va., and Dr. C. S. Gardner, formerly pastor of the First Baptist church, now pastor of Grace Street church in Richmond, were present and took part in the services. Dr. Manly was for many years associated with Dr. Judson in the university work, and Dr. Gardner, while a pastor in Greenville, became one of Dr. Judson's closest and most intimate friends."

PARAGRAPHS

At the home of Mr. and Mrs. J. C. Edwards, of Titus, Ala., their daughter, Miss Emma, was given in marriage to Mr. C. O. Hardin on Dec. 26, at 11 a. m. in the midst of a great number of friends and relatives. Refreshments were served at the home of D. A. Hardin. All had a fine time. Mr. Hardin is a member of the Baptist church and a very enterprising young man. May peace and prosperity attend them through life.—Rev. J. C. Thomas.

The heartfelt thanks of the writer are due and hereby tendered to the brethren, sisters and friends of the Alabama Baptist Association for their generous and timely aid at the last session in purchasing for him a good horse. May He who "seeth in secret reward them openly," and may the rich blessings of the past eighty-seven years be continued to this time-honored and historic association. Gratefully, C. C. Lloyd, Colporteur and Evangelist, Greenville, Ala.

I've been reading the Alabama Baptist ever since I could remember and I honestly believe the last two copies, January 2 and 9, surpassed by far any copies previous to that time. Surely if the two issues referred to are to be a criterion of what is to follow, then you deserve to be congratulated indeed. I feel that I have been benefited already more than the subscription will amount to this year. Send sample copies to Tallassee immediately, as I hope to have them on hand next Sunday, when I appeal to my brethren to subscribe and read the Alabama Baptist.—W. R. Adams.

Dr. J. B. Hawthorne on Sunday morning offered his resignation of the pastorate of Grove Avenue church, to take effect July 1. This action came as a great surprise to Dr. Hawthorne's people as well as to his friends in the city. For some time his health has been feeble, but of late he has gained strength in a surprising way. His people for months past have been reporting that he is preaching better than ever, and that is saying a great deal, for he has always been one of the great preachers of the South. We do not know what his plans are, but we sincerely hope they will include his permanent residence in Richmond. The first of next July will mark the completion of the eighth year of Dr. Hawthorne's pastorate at Grove Avenue, and they have been years of fruitful labor. He has earned the right to a good long respite from grinding toil. His active ministry has extended over nearly half of a century, and he has in that period been pastor of some of the most prominent churches in the land. He has been twice pastor in Richmond, and we claim him as veritably our own, though, of course, he has won the unbounded love and esteem of the brotherhood throughout the country.—Religious Herald.

AN INTERESTING PAGE FOR PREACHERS

THE VILLAGE PREACHER.

"More bent to raise the wretched than to rise,
Still in his duty prompt at every call,
He watched and wept, he prayed and felt for all;
And, as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way
At church, with meek and unaffected grace,
His looks adorned the venerable place.
Truth from his lips prevailed with double sway,
And fools who came to scoff remained to pray.
The service past, around the pious man,
With steady zeal, each honest rustic ran;
Even children followed with endearing wile,
And plucked his gown, to see the good man's smile.
Their welfare pleased him, and their cares distrest;
To them his heart, his love, his griefs were given,
But all his serious thoughts had rest in heaven."
—From "The Deserted Village."

UNSALARIED WIVES, BUT HIGHER SALARIED PASTORS.

(By Mrs. H. D. Zimmerman.)

The writer has been closely observing the articles written in religious and secular papers, wishing that not only pastors and men in different vocations in life would write articles on "Salaried Ministers' Wives," but that some overtaxed, discouraged, criticised pastor's wife might from her own pen give her sincere views.

Do the brethren who have written these articles, and who wish to be kind, really believe that it would bring more joy into ministers' homes if the wife were also a salaried breadwinner? We will take for granted that she is an earnest, consecrated Christian woman, endeavoring at all times to help her husband bear his burdens, win souls and build spiritual lives among the people. She labors earnestly, endeavoring to "cast her burdens upon the Lord." It seems that a large number of pastors' wives come from homes of plenty, where to them domestic responsibility was unknown. Many previously trained in religious work, and drawing salaries in choirs, as pastors' assistants, as church visitors, have known what it means to be independent.

They give up salaries, father, mother, home, and marry the minister, knowing small salaries mean sacrifice but they enter into their work as helpmeets. With Christ first in their lives, they move among the people. Perhaps at times their hearts are heavy as they see their husbands labor with such zeal and consecration, and their labor seems to be by man unappreciated. The wife now labors as never before, no maid at home, too small a salary for such a luxury. Many wise-consid'g pastors today are living in small, inconvenient rented parsonages,

while their friends in their flock, the doctor, the lawyer, the business man, are building, early in life, their own modern homes, putting in the bank their thousands for future use.

The business man exclaims: "I never saw a preacher who had any business ability; they are always poor." Why are they always poor? It seems they are generally poor; but think of the ministers who have four, five and six children, keeping a horse, and with a salary of \$400 or \$500 a year! Do you wonder why he does not get a start in the world, and why he is poor? You say the minister is a poor financier. Pay what you pay in other professions for the same amount of labor, and see if he does not wisely invest money, and in future care for his wife and family without the assistance of outsiders.

Do not pay us in silver and gold. Pay our husbands larger salaries, and this will mean less in future for the home in Fenton. Surely it would be a paying investment, after all. We as ministers' wives can and will labor on. Our homes may be humble, but happy. It matters but little, after all. God grant that we will each new day be sending to heaven material for our mansions there.—Standard.

SHALL SERMONS DEAL WITH DOCTRINE OR "HUMAN INTEREST?"

Whether sermons should deal with matters of doctrine or with subjects of "human interest" is a question for debate that seems to have sprung up more or less spontaneously. In a variety of quarters it is possible to read contributions to both sides of the argument. In the National Review (London, November) Mr. A. C. Benson, son of the late Archbishop of Canterbury, inclines to look with disfavor upon the doctrinal sermon because it is a "very difficult thing." "It is a metaphysical psychological and moral at the same time; it deals with subtle mysteries and remote conceptions." He recommends a "wider variety of discourses," suggests a "biographical lecture" or, in pursuance of "the example of the Saviour," a simple tale, to become "the vehicle of divine teaching." A good deal might be done, he thinks, "in the direction of trying to make people realize, in a picturesque and vivid manner, a Biblical scene; or more experiments might be tried in 'the shrewd delineation of human character.'" His enlargement upon this theme is as follows:

"An observant man, fond of humanity, may find rich material for perception in the quietest country parish. But the clergy are far too apt to dwell upon a conception of Christian meekness and submissiveness, which are not the most attractive human qualities to the minds of ordinary people; they uphold the dove-like harmlessness of the Christian character, rather than its serpentine wisdom. The morality of the pulpit ought not to diverge from the morality of ordinary life. If it is right to be adventurous and bold, if it is right to be ambitious and popular, if it is right to make money, to fall in love, to play games, to strive after equality or supremacy, it is right to preach about such things. There is a right way and a wrong way of doing most of them, a Christian way and an un-Christian way. I would go some considerable distance to hear a sermon by a kindly and shrewd old par-

son, who had lived an honest and simple life, on making money or on falling in love; and the more that sermons deal with universal experiences, the better for pastor and flock alike. One does not want sermons to aim at transporting one into a different region; one does not desire to be conducted into the courts of an imaginary and not very interesting heaven, so much as to be brought face to face with the kingdom of God on earth. My belief is that most people are interested in morality and conduct, and not many in the development of Christian doctrine."

Quite independently of Mr. Benson, The Lutheran Observer (Philadelphia) inquires whether the "substitution of lesser themes than those of the Gospel" and the "sensational handling of the Gospel itself" may not be the very things that are keeping many people away from the church. It asks:

"May not the pulpit be mistaking the real demand of those whom it would win? Is it, after all, really certain that what they want to hear when they come to church is a discussion of art or literature or economics or some topic of present public interest which is occupying whole columns in the secular papers every morning?"

This paper in answering its own questions quotes the words of Dr. George Hodges, dean of the Episcopal Divinity School at Cambridge, to the students of Berkeley Divinity School. The dean said:

"Do not be misled by any rumor to the effect that the congregation is weary of doctrinal sermons. There never was a time when the doctrinal sermon was more welcome than it is at present or more imperatively needed. It is true that men are impatient of dogmatic sermons. The dogmatic sermon is based on the ground of authority; the doctrinal sermon is based on the ground of reason. No confidence in the grace of orders will persuade thoughtful persons of years of experience to listen with appreciation while young men in surplices tell them what they ought to believe, without telling them why they ought to believe it. People are eager for doctrinal preaching. They desire to believe, but not blindly, not at second-hand, not with the parson's faith in place of their own."

PARAGRAPHS FOR PREACHERS—AND OTHERS.

The speaker who ponders most will be least ponderous.

The lips are pure only when the life is pure.

The substance of a sermon must be better than the subject.

The parts of a sermon must be joined together in the holy bonds of unity and vitality.

A pennyweight of practice is worth more than a pound of preaching.

If Christ is the root of your life, you are the fruit of His life.

Deadbeats are a death blow to any calling.

The gospel for an "age of doubt" is the very gospel for an "age of egotism."

When you are careless in keeping engagements with others, they will be careful in making engagements with you.

Underwork is wicked and overwork is waste.

If you are a victim of your own conceit, you can easily be victimized by another's deceit.

Manner is an endowment, manners an acquirement—both necessary.

A gentleman may be rough, but never a ruffian.

The heads of a sermon count for more than headlines about the sermon.

The "Holy Grail" developed heroes, while the "holy graft" develops hypocrites.

Sermons must be jointed with skill and pointed with will.

To be a divine mouthpiece you must be a human masterpiece.

The true pastor prays for his people, while the impostor preys on them.

Your position is not so important as your disposition.

A little place more than filled is better than a large place less than filled.—J. S. Kirtley.

"I'M PRAYING FOR YOU."

The other day our heart was strangely led to dwell upon the old year as it was slipping away, with all its memories, its joys, its sorrows, its successes and failures. As we reviewed all its blessings and began casting accounts with ourselves, we felt that we had often fallen short of duty, and, but for God's loving arms about us, we should oftentimes have failed entirely. There had been times, too, when we felt that we had done our best, and when no one knew it but God; but, after all the record had passed into the dying year, and we could but experience a sadness and heaviness of heart for the imperfect Christian we had been. We confess there were some regrets behind, but in looking ahead we determined to take fresh courage and begin anew.

It was at this crisis that a letter came to us from a dear, loving friend, in which the party said, "I'm praying for you that God may bless your daily life."

Reader, you will never know how that one sweet sentence brought joy and peace into our soul, nor how we read it over and over again, that we might analyze it in all its fullness and be strengthened for the irritating cares of life. All at once our heart responded to a spiritual quickening, new inspiration, greater hope, and there seemed work about us fitted for our hands to do. We wondered why we had never said these same sweet words, within our reach—"I'm praying for you"—and so we resolved to write it down. All these years we have been praying for the far-away missionary, the blessed ministry, our orphan home, our faithful editor and others. We know the flesh is with them; all and none are free from mistakes, but, God helping us, we have determined this glad New Year to pray for them all. And while we are praying, we will not forget to ask a blessing upon "the peanut Christians" in our churches. Not that we carry about us a microscope to discover the imperfections in others, but that God may help them to be more liberal towards His causes more sympathetic, and put on charity in its broadest sense.

And when we have asked that this New Year may be one of great rejoicing to the reapers, we shall pray, too, that we may in some small way render service acceptable to our Lord and Master. The wages are not due until the work is done. I pray that Thou wilt reveal to me through all life's waiting hours Thy will concerning me.

L. M.

THE CARE OF ALL THE CHURCHES AGAIN

I called attention to the fact that many of the leading scholars of the New Testament thought that there were no officers, or orders of ministry in the early churches such as we are accustomed to find emphasized in our modern Christendom; that the episcopacy was not an order in the ministry, but a service of superintendence; that there was no stereotyped fixed and fast form of religious organization in the primitive churches, but that the number and character of the servants of the churches were determined by the nature of the service needed; that the churches were and ought to be free to exercise their good sacred sense not only in discovering what service they needed to promote their life in Christ, but how best in each situation to effect that service: Now this is old Baptist doctrine from which we are drifting away in these days to the injury of our progress in Christian life. One brother beloved takes me severely to task for "covert teachings, arguments and conclusions"; and flies to the defense of the faith by an assault on me and my mental workings. One regrets that so able a disputant should spend so much good effort upon the personality of the disputant and so little on the problem involved in the discussion. Probably he thinks he knows the disputant better than he does the subject under discussion. But in this I am quite sure he is mistaken, but I will not be led into a discussion the chief issue in which is my own personality. The Alabama Baptist is not published to exhortate persons, but to solve problems for the promotion of Baptist life in Alabama and the world. I am not privileged therefore to use its columns to respond in kind to Brother White.

The problem is, what shall the Baptists of Alabama do to promote their community life? With a view to helping to a solution of this problem I ventured to suggest that we need to foster more intercommunication between our churches in the matter of giving and receiving, and pointed out the fact that that service was a part of the life of the churches in the first century, and was enjoined on them by the Lord and the Apostle Paul and other biblical writers. I pointed to the fact that they invented and operated a service to this end, as shown by the Apostle in his letter to the Corinthians. I also expressed the opinion that both the scriptures and the common sense of the situation demanded that we institute a more efficient service of this kind in Alabama today. To this "covert teaching, argument and conclusion" Brother White takes exception and rushes forward with a profession of denominational perfection and ecclesiastical sanctification. Our Methodist brethren have suffered much from a thoughtless class of men who have in the face, and in defiance, of the plain facts confessed personal sanctification unto the ridicule of all acquainted with the situation. Baptists have suffered equally from those who are equally as thoughtless in confessing ecclesiastical sanctification. We meet in convention and for the space of several days profess before the world that we are the New Testament church of the Lord without spot or blemish or defect until some people seem to be foolish enough to take us at the full face value of our words, much to the depreciation of that ideal

we profess, but do not practice. Two things are true about sanctification or perfectionism; we do not get it either as churches or as individuals, by merely confessing it, or by deluding ourselves into claiming that we are what we wish to be. If the situation we see in Alabama, today is denominational perfection, may the Lord save the perfect from their perfection.

But let us go on unto perfection, for life is a process unto an ever advancing ideal. To do this let us exercise the sacred common sense the Lord has given us, and all the instruments He has brought us in His providence. I took occasion in my last article to mention some of these specifically and made a plea for their more efficient use. In sociological study whether the society be economical, political, religious or what not, it is best to begin with the elements. These elements which make up the society are people with their appetences and energies. People make the constituency of society, its centers of force, and its ends. The political phrase, "a government of the people, by the people, for the people" is one of the best expressions of the truth. We want better people, as subjects of the Kingdom of God, as sources of the energy of the Kingdom of God, as recipients of the blessings of the Kingdom of God. This cannot be done by an isolated culture, but must be attained by the largest and most liberal social life. The time has fully come when the Baptists, if they are to continue to advance in their life process, must develop a strong and healthful community life. The era of the régime of the judges has passed, and we must now come with one accord to the help of the Lord.

Does the community life of the Baptists contribute anything of value to the life of each individual? Does he get any good out of his membership in the denomination? Is his experience made any richer thereby? He gets much from the local church which is allied to him, but does he either indirectly or directly get anything from the community life of the Baptists of this State? How can we make this community life contribute more to the weal of each church and each member of each church? This is one side of the problem. The other is more widely recognized, viz: how shall we get each member to do more to enrich the community life, and through it contribute to the promotion of the life of every other? We have been working on this side of the question for some time with meagre results. In my opinion we have worked it to death. We will get more money when we give more of spiritual value to those who have it in their power to give us money. Now the law of social exchange is give of one kind and receive of another. I do not know that it is anywhere put more fully than in the statement of Paul to the Achaian churches in II Cor. 8:13-15; and in Rom. 15:26-27.

Our denominational machinery is like a clearing house, through which we may pass our contributions to help certain needy and favoured churches at home, and the world in need of the gospel. It may be doubted whether we can at present improve upon our denominational machinery for the collection and disposing of our mission funds, which has taken years of earnest endeavor and serious thought to produce. But is this all that is needed in our community life? Are there no blessings which our denominational

machinery can convey in return to the contributors to its work? Life is action and reaction wherein each is reciprocally means and end; it is a matter of both giving and receiving that we are engaged in in this fellowship in the gospel. We claim to have in view "to elicit, combine, and direct the energies of our people"; but does that language cover all that we ought to do in our community life. That language may be put into one word, "exploit" the churches for the purpose of converting the world. Now I hold that the work of Christ, while it elicits combines and directs the contributions of the churches, also provides for a return in different kind of blessings to them in spiritual edification; and it ought to be a function of our community life, however it may be organized, to reach every church and every Baptist in this State with a spiritual blessing which to him will be more than a compensation for what he contributes to that community life. There ought to be a return flow to all who are co-operating in the work of spiritual edification according as any may have need. Let me ask Brother White what does he think the Baptists of Alabama ought to undertake to help the life of those who are its constituents, and how ought we to organize to do it? It may be that he has some "covert teaching and arguments and conclusions" on this problem. I shall have something practical to propose when we have heard from Brother White.

A. J. DICKINSON.

BAPTIST CURATE.

Is not this strange language? Baptist curate! Somehow, it is hard to pronounce. It is a foreign language to some of us Baptists, who could not endorse the presiding eldership of our Father's church. I can't believe that Dr. Dickinson wrote that article in seriousness, so far as giving his sanction to such a dignity among Baptists. Here is my version of Brother Dickinson's article: He has the acumen to see that to all intents and purposes we have the curate, or curates; and in order to open our eyes, he writes that article as a burlesque. There appeared in the columns of the Western Reorder some time ago an article from the pen of one of Kentucky's leveling ministers upon the subject of pastorless churches. He closes the article with this question: "May it not be that the reason for so many pastorless churches is that some self-constituted bishop is trying to supply them and fails? Recently New York city a permanent council was formed to pass on all Baptist ministers to be ordained in that city. This council then becomes the curate of New York so far as the examination and ordination of ministers is concerned. In that convention of the faculties of our theological schools held in Louisville the other day a resolution was passed forming a committee for the purpose of calling upon the churches to furnish more ministerial students. This was all done by the presidents and faculties of theological schools.

Does this sound like the mother tongue of Baptists? Does it not seem a foreign language to Baptists. Have we lost all that adherence to the Scriptures that has made us what we have been in the past? If Dr. J. R. Graves could have lived until now, he never would have written the "Great Iron Wheel." If he had, he would have turned his ridicule upon his own people instead of the Methodists. No,

I do not believe that Brother Dickinson wrote that curate article with any desire of foisting upon the Baptists the despicable personage of such a dignitary in the now accepted term of such a person. My study of the principles and practices of the Baptists leads me to contend more earnestly for those old-time ways which have been the glory of our people in the past: Let us inquire after the old paths, and not the new, and walk in them. Every divergence from the well beaten path of our Baptist fathers will end in confusion and defeat. Being of a different tongue, we can't pronounce this new Baptist shibboleth.

W. N. HUCKABEE.

THE SALARY OF PASTORS.

Says the Examiner:

"In these times, when the business of the country generally is prosperous, yielding in all lines of manufacturing and agricultural pursuits large profits, and great corporations have as a rule increased, or are arranging to increase, the wages of their employees, not a word, so far as we know, is said about increasing the salaries of ministers. Of all professional men, they do the hardest work and receive the smallest pay. The beggarly salary promised is often so grudgingly paid that pastors will resort to almost any expediency rather than ask for what is their just due. 'The laborer is worthy of his hire.' Even so hath the Lord ordained, that they who preach the Gospel shall live the Gospel.' If it is not possible to increase a pastor's salary, it should be possible that it should be paid regularly and promptly, so that, in addition to all the anxieties and burdens of responsibility he may feel, there may not be also the embarrassment of not being able to meet his obligations to his butcher, his grocer and his tailor."

WHITE BREAD

Makes Trouble for People With Weak Intestinal Digestion.

A lady in a Wisconsin town employed a physician who instructed her not to eat white bread for two years. She tells the details of her sickness and she certainly was a sick woman.

"In the year 1887 I gave out from over work, and until 1901 I remained an invalid in bed a great part of the time. Had different doctors, but nothing seemed to help. I suffered from cerebro-spinal congestion, female trouble and serious stomach and bowel trouble. My husband called a new doctor and after having gone without any food for ten days the doctor ordered Grape-Nuts for me. I could eat the new food from the very first mouthful. The doctor kept me on Grape-Nuts and the only medicine was a little glycerine to heal the alimentary canal.

"When I was up again doctor told me to eat Grape-Nuts twice a day and no white bread for two years. I got well in good time and have gained in strength so I can do my own work again.

"My brain has been helped so much, and I know that the Grape-Nuts food did this, too. I found I had been made ill because I was not fed right, that is I did not properly digest white bread and some other food I tried to live on.

"I have never been without Grape-Nuts food since and eat it every day. You may publish this letter if you like so it will help some one else. Name given by Postum Co., Battle Creek, Mich. Get the little book, 'The Road to Wellville,' in pkgs.

TO ONE BEREAVED.

Away to the earthland, O spirit of love,
Haste hither and bring me a child—
Some dear little creature I fashioned
for joy,
A lily-soul, pure, undefiled.

The mandate was given; in heaven's
high courts
Was lacking a dear little face;
Were waiting in silence a harp and a
crown,
A portion of wonderful grace.

Then swift as an arrow the white
wings unfurled;
The angel came silently down,
And tenderly, wistfully entered your
home
In search of a child for the crown.

And then your one darling, your baby,
your all,
So sweet in his beautiful dream,
Was kissed into silence, was gathered
with joy,
And borne o'er the shadowy stream.

No lily in all the wide world could be
found
More ready for heaven than he.
The Good Shepherd pitied, but ten-
derly said,
"Let the little ones come unto Me."

The eyes full of laughter will smile
nevermore
To you in their innocent glee;
But, oh, the glad wonder when soon
they awoke
The beauties of heaven to see!

The small, busy feet you are longing
to hear,
Are treading the heavenly meads;
No fears for their safety, no pitfalls
are there,
Where the hand of the Father now
leads.

And little cold fingers that cling to
your own,
Will struggle and toll nevermore,
But touch the light harp-strings, or
reach from afar
To beckon you on to that shore.

And yet you are blinded; ah, sad hu-
man hearts,
And hot tears of sorrow must fall,
But when life is over, where all are
made one,
His wonderful love rights it all.

It is hard when the dear little faces
are gone;
The little hands folded in rest,
For sad, stricken parents, poor, weak,
human hearts,
To learn the strange words, "It is
best."

But He who is faithful, who hears
every cry
Of tiniest sparrow that falls,
Forsakes not His children, but hears
every prayer
Of lowliest heart when it calls.

So trust in his wonderful mercy and
love,
And closer yet cling to His hand,
And sometime when shadows have
drifted away
Through faith you'll at last under-
stand.

—Lella Mae Wilson.
Opelika, Ala.

THE FAREWELL SERVICE.

This service, which occurred in the
St. Francis Street church, Mobile, was
one of the most interesting and far-
reaching in influence ever held in this
city.

As is well known, Dr. Taylor and
his wife both grew up in this city, and
their splendid character has won for
them friends limited in numbers only
by the breadth of their acquaintance.
Everybody who knows Adrian Taylor
and Annie May (Cox) Taylor enters
tains a feeling of devotion for them
that is rare indeed, and had the pas-
tors of other churches in the city not
dismissed their congregations in order
to take part in the farewell service,
the large auditorium of the St. Francis
Street church would have been filled
to overflowing with the friends of this
splendid young couple, who were
about to start to China as medical
missionaries.

It was simply grand to see the mag-
nificent spirit manifested in the excel-
lent addresses made by those who
were asked to take part in that fea-
ture of the meeting. No wall of sor-
row was heard; no words of pity ut-
tered. But good cheer and congratula-
tions were the order of the even-
ing.

The Christian people of Mobile, re-
gardless of denomination, feel that
God has greatly honored us in calling
two of our finest young people into
the ever-growing important work of
medical missions in foreign fields.
And our earnest prayers are pledged
to follow them in the chosen work.
J. W. SANDLIN.

SOUTHERN BAPTIST CONVEN-
TION.

The fifty-second session (sixty-sec-
ond year) of the Southern Baptist
Convention will, at the invitation of
the Baptist churches of Richmond,
Va., be held in the Auditorium, Lin-
den and Carey streets, Richmond, Va.,
beginning Thursday, May 16, 1907, at
8 p. m. This change of date is in ac-
cordance with Article XII, Constitu-
tion S. B. C., made by the president
"at the request of two of the boards
of the convention." The annual ser-
mon will be preached by A. J. Dickin-
son, D. D., of Alabama, or his alter-
nate, R. T. Vann, D. D., of North Car-
olina.

Announcements regarding railroad
rates will be made later.

E. W. STEPHENS, Pres.
LANSING BURROWS,
OLIVER FULLER GREGORY,
Secretaries.

Jan. 16, 1907.—To the Alabama Bap-
tist: Rev. W. J. Ray, who is connect-
ed with the state mission board, has
kindly consented to help in our can-
vass for students, in securing money
for our endowment fund and in col-
lecting money for denominational ed-
ucation. We gladly avail ourselves of
Bro. Ray's assistance, and expect
large things from one so consecrated
and efficient.—A. P. Montague, Pres-
ident Howard College.

(This is good news for Howard col-
lege. Bro. Ray is certainly putting
the Alabama Baptist into the homes
where he holds evangelistic services.)



HON. HOKE SMITH,
Georgia's Great Commoner Who
Spoke to S. C. A.

Governor-elect Hoke Smith, of Geor-
gia, was the chief speaker at the Fri-
day morning session of the Southern
Cotton Association. Mr. Smith spoke
in part as follows:

"Gentlemen of the Southern Cotton
Association: It gives me pleasure to
be with you, because the result you
desire to accomplish concerns the
welfare of all the people of our sec-
tion and the prosperity of the nation.

"While ordinarily the laws of sup-
ply and demand can be relied upon to
bring the producer a just price for
the product of his labor, artificial con-
ditions may exist which interfere with
the natural course of trade. This is
the situation which applies to the
sale of lint cotton by the farmer.

"If the farmers of the south sold
their cotton to the owners of the mills
of the world as the mills need the
cotton, with no interference from
false estimates of crops, or false es-
timates of value created by speculative
exchanges and bucket shops, there is
every reason to believe that cotton
would today sell at 15 cents a pound.

"I wish to see the cotton growers
fully awake to the true value of their
great staple. I would have for them
the co-operation of all the people of
our section, and the sympathy of all
patriots throughout the nation.

Development and Importance of Cot-
ton Crop.

"Let us consider the wonderful de-
velopment and importance of this crop
to our people! The culture of cotton
in the southern states began in 1770.

"In 1879, 276 bales of cotton were
exported. In 1880, 36,000 bales were
exported. By the end of 60 years
such was the demand for lint cotton
and such was the capacity of this sec-
tion to produce it, that in 1860 the
crop reached 4,824,000 bales. Eighty-
five per cent at that time of this enor-
mous crop was shipped abroad.

"During the last century the cotton
crop was sold for \$15,000,000,000, and
the United States has received from

the export of cotton during this same
period \$11,000,000,000.

Our American cotton crops for the
six years preceding the crop of 1906
sold for \$3,201,000,000. It created the
vital force which has brought pros-
perity throughout the south, and it
contributed from foreign countries to
our national prosperity over \$2,000,
000,000.

During the past three years the cot-
ton crop has sold for an average of
\$650,000,000 annually. Two-thirds of
this same amount has been received
from exports. Our cotton sold abroad
has brought back from the people of
other nations in three years the vast
sum of \$1,200,000,000 to give life and
force to the commerce of our coun-
try.

It has contributed more to make the
annual balance of trade with the na-
tions of the world in favor of the
United States than any other commod-
ity or industry, and more than all
other agricultural products combined.

True Value of Lint Cotton.

Realizing how important it is that
the farmer should receive for his lint
cotton a just price we should find its
true value, and we should seek to
remove as far as possible those in-
fluences which cause fluctuations in
the market and which depreciate the
price while it is in the hands of the
farmer.

Lint cotton is the great raw mater-
ial from which the people of the
world are clothed.

An element to be considered in de-
termining the true value of lint cot-
ton is the profit which should be made
by the manufacturers to encourage
the construction of new mills and
the ability of consumers of the manu-
factured product to purchase.

At present prices of all products
manufactured from lint cotton, the
mill owners would make handsome
dividends, although the raw material
cost 12 cents a pound when passing
from the hands of the farmers.



SAYINGS OF BROTHER CRUMPTON'S CORRESPONDENTS.

C. N. James: "We have a nice little frame in our church with your schedule for each month. I change the slips myself, and we have followed the program without exception for fourteen months."

D. W. Morgan: "We of the Twenty-first Avenue Baptist church make application for membership with the regulars on mission work. We made our first offering last Sunday. Please send me schedule. I feel very hopeful over the outlook for our church the coming year. We have quite a lot of new material to work on in our church. About eighty have joined since I came to this charge."

H. B. Woodward: "I assure you I am glad to be back in Alabama, and am beginning to feel very much at home in my new field. You may count on me for heartiest support and co-operation in pushing forward the work of the kingdom, and I hope that under the Spirit's leadership I can do most effective work in these towns. The people show a willingness to move up which is very gratifying. There are many choice spirits among them. I really feel that we ought to double our gifts this year for missions, and shall work to that end."

F. C. David: "Mrs. David and I want to anticipate Christmas with you a little bit. With all our hearts we appreciate the great responsibility that is on you as a servant of the Lord. God has signally and very graciously and abundantly blessed your labors among individual Christians and among churches and associations in the State. Now that the work is still on your heart, and you see that there is still much land to be possessed, we pray that God give you health and grace and wisdom and the prayers and hearty co-operation of the Baptist denomination. We do so much appreciate your kindly attention in our behalf."

This letter was on the Christmas tree to one of our missionaries, from a sister:

"Dear Brother Culpepper: I will try to write you a few lines, as it is all I can do in return for the good you have done for me and mine. Under God you have been a great blessing to us, and I do pray that the Father's blessing may rest upon you and your family this holy day. I thank God day by day for giving us the pastor He has, and for the great good with which He has crowned your efforts at West Huntsville. When I think of what this place was before He sent you to us and what it is now, I think great will be the reward of this faithful one, and I pray that He will lead you by the Holy Spirit to do even greater things in His name and for His glory. I have nothing to offer you this Christmas but the prayer of a grateful heart to my Father that he will bless you and your family tonight and always. Pray for me that I may be led by His spirit day by day. This is from a grateful member of West Huntsville."

J. R. Conger: "Always glad to have your letters. That question, 'After the Association, What?' has good suggestions. My work is hard, but there is great encouragement in keeping at it. We take monthly collections. The amounts are small, but hope they will be larger."

A. Culpepper: "A large per cent. of people never go to church. Some of them haven't heard a sermon in years. I am trying to do them some good by visiting them and distributing good

A Loving Mother--To Have and to Hold



literature. Send me three schedules for my churches."

A Brother: "I enclose P. O. money order for \$1.50 for foreign missions. I think you can put it in your notebooks as the first money from this association for foreign missions. The fault has not been altogether in the people, but partly in the pastors. Many of the pastors have taken no collections for fear it would throw a damper on the spiritual. The contribution is small, but Cardiff is the weakest church in the association, and perhaps has more difficulties to contend with than any other church in the State."

A. G. Spinks, First Church, Anniston: "I have spent much of this quarter getting up the money to pay off the mortgage. I sent Dr. Gray a check for \$1,000 yesterday. It has been a hard struggle for us, but the victory is won now, and we appreciate it the more. We could not have succeeded without your help, and I thank you most heartily for it. We can stand alone now, and I believe there is a bright future for this church. Come over and see us soon. You may do your best for missions, and I will too. Thanking you again for helping us."

Dr. E. Y. Mullins in a speech before the Georgia convention: "A pastor said to me that he obtained freshness in preaching by taking his sermons out of his own spiritual experience. This is a narrow basis for preaching unless the pastor's experience is as wide as that of his flock. Without contact with his people, heart to heart touch with their needs and trials, he cannot connect his preaching with their life. He will preach a merely selfish, individual experience. The true pastor is a true priest in the New Testament sense of priesthood. He lives the life of his people, and by his absorption in them is enabled to raise them to God."

The pastors who do not believe in pastoral visiting ought to read the sensible remarks from Dr. Mullins with great profit. The sermons that do the most good are those which grow out of the pastor's heart to heart talks with his people. The pastor who doesn't have these talks cannot know the needs of his people.

W. B. C.

A BLESSING TO DELINQUENTS!

East Lake, Ala., Jan. 7, 1906.

Dear Bro. Barnett:

I note with entire approval your new year's resolution not to provide chronic delinquents with the Alabama Baptist. In my opinion you have sinned far too much in that direction already. Even were you able to continue such indulgences, I shall advise against it. To supply one his own paper gratis is bad charity.

I have no doubt that, by this step, you will bless these same delinquents more than by all your patient appeals heretofore. Let them look elsewhere for a free paper or else—which is far better—subscribe anew and pay.

J. M. SHELBERNE.

Decherd, Tenn., Nov. 14, 1905.

Tennessee Valley Fertilizer Co.,
Florence, Ala.

Gentlemen:

I bought fertilizer of your agent and have had satisfactory results. I have used it under cotton, corn, wheat and oats as well as clover and vegetables and can highly recommend your fertilizer for each.

Success to the Tennessee Valley Fertilizer Co.
Respectfully,
JOHN R. BENNETT.

JUST BETWEEN YOU AND ME.

(By M. E.)

I have been reading MacLaren quite a bit of late, and am more and more amazed as well as delighted by the richness of his exegetical insight. Of course you are on the lookout for a sermon, so let me give you his exposition of verses 12 and 13 of the 116th Psalm. I was just reading it yesterday, and it lifted me up so that I must tell some one about it. If it strikes into you as it should, you have your sermon for Sunday, with its orthodox three-fold division. Here is his translation, with the comment on verses 12 and 13:

"What shall I return to Jehovah for all His goodness lavished on me? The cup of salvation will I lift, and on the name of Jehovah will I call."

"This little dialogue of the soul with itself goes very deep. It is an illuminative word as to God's character; an emancipating word as to the true notion of service to Him; a guiding word as to common life—for it declares that men honor God most by taking His gifts with recognition of the Giver, and that the return which He in His love seeks is only our thankful reception of His mercy. A giver who desires but these results is surely Love. A religion which consists first in accepting God's gift, and then by praising by lip and life him who gives, banishes the religion of fear, of barrier, of unwelcome restrictions and commands. It is the exact opposite of the slavery which says, 'Thou art an austere man, reaping where thou didst not sow.' It is the religion of which the initial act is faith, and the continual activity the appropriation of God's spiritual gifts."

Now, old fellow, if you will take the words illuminative, emancipating and guiding as the several key-words of your three divisions and then grow up a sermon in your soul that is worthy of MacLaren's germ thought, your sin plagiarists will not be great beyond forgiveness. If you get the good of MacLaren, you must needs put lots of yourself in with him.

Have you thought of how much of all that we know about the Holy Spirit is found in the last discourse of our Lord? In that goodbye talk, as John records it, Jesus mentions the coming Comforter four or five times. From those passages I have recently found pleasure in preparing a series of talks on "Five Relationships of the Holy Spirit." (1) The Holy Spirit and the Father; (2) The Holy Spirit and the Son; (3) The Holy Spirit and the Truth; (4) The Holy Spirit and the World; (5) The Holy Spirit and the Believer. About all that Jesus tells us about Him comes under these five heads. The Holy Spirit isn't much of a fellow (I speak reverently) of Himself. What He is, He is in His relationships.

Aren't you helped in your work by running across little suggestive touches that turn you with a fresh interest to your digging in the Book? Here is one from Gordon's "Quiet Talks on Service" that sounded good to me: In speaking of God's choosing the weak things, Gordon says: "This word of Paul's finds most graphic illustration in the book of Judges. Judges should be put alongside of the first chapter of First Corinthians. It is a series of pictorial illustrations of what Paul is saying there. These two books, Joshua and Judges, side by side in the Old Testament, stand in

sharpest contrast. The keynote of Joshua is victory; of Judges, defeat. There is music in both, but contrasted music. Joshua rings with songs in the major key, triumphant, militant, joyous, victorious. The music of Judges is in the minor, sad and weeping, with the harps hanging on the willows. Joshua is upon the mountain top, with sun shining, and air bracing, and outlook inspiring. Judges is down in the valley bottoms, dark and gloomy and depressing. Yet Judges has bright spots, and spurts of good music interspersed. It is a study in lights and shadows, bright lights and dark shadowings, but with the blacker tints intensifying and overcoming the others. There are here seven striking illustrations of God's use of strange, unusual means as are reckoned weak and trivial. A left-handed man uses that peculiarity to get a great victory; a farmer with an ox-goad delivers the people; a woman as leader won a great victory over enemies; a tent-pole in the hands of a woman, pitchers and trumpets in the hands of young men, a piece of millstone shoved over the wall, and the jawbone of an ass in the hands of a strong man, all played their parts in bringing deliverance."

BROTHER CRUMPTON IS RIGHT.

"And the gates of hell shall not prevail against it" is the unqualified promise and sweeping declaration of Christ. There can be no question but that when these words were spoken the Saviour had in mind every difficulty, impediment and opposition to which the church had ever been or can ever be subjected. It unquestionably constitutes assurance against every danger, whether it approaches from without or originates within the church. No problem was so remote or so completely hidden away in the future that it did not come within the bounds of this sweeping declaration. In the past, however difficult or grave the problem that threatened the perpetuity of the church, God's hand has in every case led to a wise and a safe solution. The crisis has always served to reveal the man. There are always some of us ready to be alarmed when we see the crisis approaching, while there are others who stand with faith undaunted. It is a most difficult thing to "stand still," if this is required in order for us to "see the salvation of the Lord."

There has been for some time a most perplexing problem confronting us. It is the scarcity of pastors and the decrease in the number of young men entering the ministry. Many causes for this have been suggested, and many reasons discussed.

Some have charged the scarcity of preachers, or of ministerial students, to a failure upon the part of the churches to support the minister, and have concluded that the churches are committing suicide. Others have said that it is due to the opening up of so many other positions for young men and have concluded that there is grave danger of the church going down under sharp competition. Others have contended that this prosperous and utilitarian age has held out to young men so much greater financial inducements for them to enter secular business than the offers in religious work that there is danger that the church will fall a victim to the increasing covetousness of the age.

We are not in any way disposed to concern ourselves here with the question as to whether or not these suggestions, arguments and discussions have been meritorious. We are alone

concerned with the fact that these discussions, whatever else they may prove, unquestionably evidence a feeling of alarm that he become well-nigh general. There is everywhere evidence of uneasiness lest the church suffers for lack of preachers.

After all, is it not consoling to feel that God does the calling of His ministry, and that this same God has declared that not even the powers of hell shall prevail against the church? And yet we get uneasy for fear God will not do His part toward maintaining this promise. There is, in my opinion, no room for alarm. God has a man for every place, and a place for every man. He has never failed in any case, nor can I believe He will fail in this. God has the men. They need only to be enlisted. Some of them are plowing, some selling goods, some are building houses, some one thing and some another. But they are God's men. God has called them. All over our state you can find them. The old prophet once said, "I am left alone, and they seek my life." But God's reply was, "I have seven thousand men who have not bowed the knee to the image of Baal." The only danger, in my opinion, is that Elijah's mistake may become our mistake. We may ignore God's work and God's man because the man does not measure up to our standard.

Brother Crumpton has faced the problem of our destitution with such undaunted zeal that God has sent to us by him the solution of the problem. I believe his message is God's appeal to His "seven thousand men." If in our alarm and haste we have been looking to our colleges or to any source other than to God for men to supply the demands, let us stop one moment and heed the message that our beloved secretary brings to us. There is many a man in Alabama today upon whose heart God has impressed a message of salvation to a lost world. But many of them have families, and to attend college is for them impossible. They have heard so many reasons given why they will utterly and ignominiously fail if they undertake the work without an education they fear to make the attempt. They need encouragement. They need Brother Crumpton's message put deep down in their hearts. They need the soul warmth that his words will impart to them. They are men of good common sense. They know that with an education they could do far more, but they would like to do something as it is. They have enough sanctified common sense to know that Brother Crumpton's effort to point out to them a place where they may labor is no effort to encourage ignorance in the ministry. They believe in ministerial education. They are always willing to help struggling young ministers procure an education. They are sorry, and some of them almost heart-broken that they have not been educated. No class of men is more competent to impress the needs and advantages of ministerial education. They believe in missions. They love God and they love His people. They love God's word and they have God's spirit.

They have been called of God to preach. I firmly believe many of them are following their business today with a heavy heart, feeling that God wants them for something else. Brethren, it is not encouraging ignorance in the ministry to encourage these men to follow the impressions of the Spirit. Not one of us doubts that Brother Crumpton is in every sense loyal to ministerial education.

All of us are deeply interested in maintaining a high ministerial standard, but it must not be forgotten that the nearer we approach the likeness of Christ the higher is our standard, and whoever would cast one single impediment in the way of a child or servant of God or refuse him encouragement simply because he is afraid of the ignorance that he might carry to the work, certainly does not get that part of his religion from the Nazarene. Brother Crumpton is right. If God has called a man to preach, that man has the first and the only indispensable qualification. Let him go to school if by any sacrifice he can, but let him preach; help him and encourage him. I believe God has the men, and believe that Brother Crumpton's appeal is a message from God to those men urging them that they are needed now. Let us look for God's men, call for God's men, encourage God's men and love God's men, and if as a result of a campaign of this character some who are not called should enter the work, as Brother Crumpton wisely says, the churches will soon weed them out.

ALBERT W. BRISCOE.

TIMELY REMARKS.

Spurgeon had scant liking for what was called the "higher life" in his day, but is not called the "spirit-filled" life. He said: "I cannot make out what has happened to some of my brethren, who fancy themselves so wonderfully good. I wish the Lord would strip them of their self-righteousness and let them see themselves as they really are in His sight. Their fine notions concerning the higher life would soon vanish. * * * I have not the slightest desire to suppose that I have advanced in the spiritual life many stages beyond my brethren."—Western Recorder.

A DOCTOR'S SLEEP.

Found He Had to Leave Off Coffee.

Many persons do not realize that a bad stomach will cause insomnia.

Coffee drinking, being such an ancient and respectable form of stimulation, few realize that the drug—caffeine—contained in coffee and tea, is one of the principal causes of dyspepsia and nervous troubles.

Without their usual portion of coffee or tea, the caffeine tapers are nervous, irritable and fretful. He has got to have his dram "to settle his nerves"—habit.

To leave off coffee is an easy matter if you want to try it, because Postum—well boiled according to directions—gives a gentle but natural support to the nerves and does not contain any drug—nothing but food.

Physicians know this to be true, as one from Georgia writes:

"I have cured myself of a long-standing case of Nervous Dyspepsia by leaving off coffee and using Postum Food Coffee," says the doctor.

"I also enjoy refreshing sleep, to which I've been an utter stranger for 20 years.

"In treating Dyspepsia in its various types, I find little trouble when I can induce patients to quit coffee and adopt Postum." The doctor is right and "there's a reason." Read the little book, "The Road to Wellville," in pkgs.

THE BABY UP TO NOW.

"Oh, for a pair of scales," he said; "the baby must be weighed." Yet none around the place were found and all were sore dismayed. For babies must be weighed at once. The neighbors must be told. Yet who would take an infant out, the weather being cold?

Then rose its aged grandpapa and got into the game. He had a scheme to tip the beam with baby on the same. No plan was his that flickers up and in its weakness fails. He'd listen for that rasping screech and get the iceman's scales.

The iceman in his flannel shirt probed, tested, but in vain: They weighed that infant on his scales and hefted it again; And lo! even of the greatest freak that on the earth abounds, That baby tilted off the scales at forty-seven pounds!

—Dallas (Tex.) News.

KEEPING WELL—FRESH AIR.

Doctors tell us that, if we would spend the greater part of our lives out of doors, taking a reasonable amount of exercise, diseases could scarcely find a place to take hold on us.

Consumption has long been considered an incurable disease, but now we know that, living in the open air and taking light, digestible food, three-fourths of those who have consumption recover.

Isn't that a strong proof that fresh air is a wonderful medicine? And even the poorest can afford this medicine.

Mothers who insist on their children going out into the fresh air each day, often forget that they themselves need this air as much as the children do. You say you cannot find the time to go out. Think for a moment! When an errand has taken you out of doors for a little while, have you not worked all the faster when you came back? Were not your thoughts fresher and better?

If only for a little while, mothers should be sure to go out each day. Leave your work behind you and go out. Take a long walk if you can; if you can't, take the longest that is possible. In summer take your sewing and sit out of doors, pare the potatoes out of doors, do everything that you can out of doors. If you live in a town, try to go to the parks or squares each afternoon.

When you are in the house and must stay there, keep the windows open as wide as you can and let in as much fresh air as possible. Summer and winter, all the windows should be thrown wide open several times a day, that the air may change. It makes one dull and heavy to breathe the same air over and over again; we become peevish and irritable, and are not pleasant companions or good examples for our children.

God gave us the sweet, fresh air that we might be strengthened and made better by it. Let us all try to benefit by it, then, as much as possible.—Elizabeth Roberts Burton.

Lord, give the mothers of the world More love to do their part; That love which reaches not alone The children made by birth their own, But every childish heart. Wake in their souls true motherhood Which aims at universal good.

—Ella Wheeler Wilcox.



MAKING BABY HARDY.

Watch the temperature of baby's room. Always have a thermometer in every room where you carry the baby. Normal temperature, as we all know, is 68 or 70 degrees, but experience has proved that all babies cannot at once be brought down to this degree, particularly a winter baby. It is well to begin with 72 degrees, or even 74 degrees, and later 68 degrees.

A healthy baby is always a fat baby. Babies do not take after father or mother or grandfather or grandmother in being thin. Children may, and certainly do, follow in the footsteps of their forefathers. But all healthy babies are fat babies. Therefore they all feel the heat. Do not weaken them by keeping them in a constant perspiration. This of itself will give a cold.

When bathing baby, from the very day of his birth, pour cold water on his chest and head after his bath. This will strengthen his chest, close the pores and prevent colds.

These remarks presuppose the healthy, properly fed baby. The baby that is not well fed can never be toughened. He will not be a ball of fat, that you can roll about with more or less concern, but a sickly, puny little thing that must be watched at every turn. But the well-fed, that is to say, the properly fed, baby will be fat and healthy, other things being equal, and can, therefore, be easily hardened.

Toughen, then, the exterior of baby all you can. Tend him with the greatest care. Have him always exquisite in his rosy loveliness, but see to it that that loveliness is firm, hard flesh that can endure all our sudden climatic changes. But the interior—never, never try to harden that. Guard his stomach against any change. Do not experiment with foods and sweetmeats and this and that change of diet.—Exchange.

DIET FOR YOUNG CHILDREN.

"A child should not be nursed beyond the twelfth month, unless there is some unusually good reason for so doing, as in these days of high-pressure living it is doubtful if it is good for the mother or child," says Mariana Wheeler in the latest of her admirable papers in Harper's Bazar. "Few women are able to prolong successfully the nursing period beyond the eighth month, and usually they must give it up even a month or two earlier. I would advise every nursing mother to start the very first month, or even the first week, giving her baby one bottle feeding a day, in view of the fact that the weaning period is sure to come sooner or later, often from some unforeseen happening instead of in the ordinary course of events. It is well to accustom the stomach at an early age to two kinds of food; then if it becomes necessary to force the weaning suddenly, it is not such a difficult undertaking. Sudden changes from one food to another are not desirable for an infant, especially for a very young one with his delicate and undeveloped organs of digestion."

PREPARATION FOR WIFEHOOD.

That the knowledge of cooking and housekeeping is as necessary in the preparation for wifehood as is other essential knowledge in the preparation for business occupations is the opinion of the Rev. A. H. Harnly, of Chicago, who in a recent sermon said:

"...or the temporary occupation so many take up while awaiting a suitable opening they prepare well enough. They take a course in stenography or whatever they decide upon as a temporary calling, and because they prepare for it they succeed. There is not one in a thousand who has not a lurking in her heart, a holy ambition for wifehood and motherhood, yet how many of them make conscientious, systematic preparation for it?"

"What shall we think of a woman beginning the practice of housekeeping who cannot tell a porterhouse from a pot roast or a hoe cake from angel's food? Does it not bear all the earmarks of a confidence game?"

During 1902 among those who applied at the Chicago bureau of charities for help were 30 deserted wives, who afterward obtained divorces, who admitted that they could neither cook nor keep house, and yet they expected to keep husbands.

"A society butterfly may be a nice thing to look at, but it is a sorry thing to fill that aching void which has a way of returning morning, noon and night. Said a woman to me, boastfully, 'When I was married I did not even know how to make a biscuit.' What a thing of which to boast! No woman's education is complete until she has mastered the art of housekeeping. Could I have my way I would establish in every high school and college for women a chair of domestic sciences, and I would make that a required study in every course."

A MODEL NURSERY.

The House Beautiful describes a model nursery, not a handsome room with furniture made to order, decorated walls and nursery rhyme pictures, but simply a big, sunny room at the top of the house. "In one corner is the girls' doll house. On a zinc-covered stand under the window is a sizeable gas stove with an oven and two burners. Here the children make candy and bake apples; here the little girls wash and iron their dolls' clothes without let or hindrance from the rulers of the kitchen. There is a deep closet to this room, with drawers allotted to each child. In the lowest drawer are old gowns of mother's old hats of father's, the loveliest old artificial flowers, parasols, shawls delectable and everything you can imagine for dressing up or play-acting. A very small room adjoining is fitted up as a workshop for the oldest boy. A carpenter's bench fills most of the space, having clamps and vises, and drills and screws, and other mysteries requisite to the handicraft. A shelf runs round the room, holding models of various things, tins of glue, stinks, varnish.

SOMEBODY'S MOTHER.

The woman was old and ragged and gray, And bent with the chill of the winter's day.

The street was wet with a recent snow, And the woman's feet were aged and slow.

She stood at the crossing and waited long,

Alone, uncared for, amid the throng Of human beings, who passed her by, Nor heeded the glance of her anxious eye.

Down the street, with laughter and shout, Glad in the freedom of school, let out, Came the boys, like a flock of sheep, Hailing the snow, piled white and deep;

Past the woman, so old and gray, Hastened the children on their way,

Nor offered a helping hand to her, So meek, so timid, afraid to stir

Lest the carriage wheels, or some horses' feet, Should crowd her down in the slippery street.

At last came one of the merry troop, The gayest laddie of all the group.

He paused beside her, and whispered low,

"I'll help you across if you wish to go."

Her aged hand on his strong young arm

She placed. And so without hurt or harm

He guided her trembling feet along, Proud that his own were firm and strong.

Then back again to his friends he went,

His young heart happy and well content.

"She's somebody's mother, boys, you know,

For all she's aged, and poor, and slow;

"And I hope some fellow will lend a hand

To help my mother, you understand,

"If ever she's poor and old and gray, When her own dear son is far away."

And "somebody's mother" bowed low her head.

In her home that night, and the prayer she said

Was, "God, be kind to that noble boy, Who is somebody's son, and pride, and joy."

—Oklahoma Workman.

CRADLE SONG.

(From the German.)

Sleep, baby, sleep! Thy father's watching the sheep; Thy mother's shaking the dreamland tree, And down drops a little dream for thee. Sleep, baby, sleep!

Sleep, baby, sleep— The large stars are the sheep, The little stars are the lambs, I guess, The bright moon is the shepherdess. Sleep, baby, sleep!

Sleep, baby, sleep! Thy Saviour loves His sheep; He is the Lamb of God on high, Who for our sakes came down to die. Sleep, baby, sleep!

—Elizabeth Prentiss.

FRANK WILLIS BARNETT
Editor and Proprietor.



A. D. GLASS
Field Editor.

A FEDERAL CENSUS OF THE CHURCHES.

The Federal Census Bureau is about to make a census of the religious bodies in the United States. It is to be under the act of Congress of March 6, 1902. In previous statistics the figures have been taken largely from the reports and statistics of the denomination at large. The present plan is to write to each particular church or presbytery for information which will be tabulated by the census bureau at Washington. The officials have obtained lists of pastors, clerks, etc., so as to send out inquiries. The replies are to be sent to the Director of the Census at Washington. It is well that all our pastors, clerks and secretaries be careful to return their reports promptly.

The inquiries include the following points:

1. Denomination.
 2. Division (in a Presbyterian church this will be answered by the name of the presbytery).
 3. Organization. (This means the corporate title of the local church.)
 4. Location (town, county and state).
 5. Year in which established.
 6. Number of church edifices.
 7. Seating capacity.
 8. Value of church property.
 9. Amount of debt on the church.
 10. Value of parsonage, if any.
 11. Language in which services are conducted.
 12. Ministers—number and their salary.
 13. Communicants—total number, distinguished between male and female.
 14. Sunday school—number conducted by church, number of officers and teachers, number of scholars.
- It is the purpose to collect these statistics for all the religious bodies in the United States to be taken as of the calendar year 1906.

The information to be sought is comprehended by the inquiries on the inclosed schedule, in the form of a card.

These inquiries cover the same ground as in 1890, with the addition of items relating to the date when the church was established, amount of church indebtedness, number and salaries of ministers, number and value of parsonages, the language in which services are conducted, distribution of communicants or members according to sex, and the statistics of Sunday schools. In connection with the regular statistics of each denomination, it is the intention to publish a statement prepared by a leading authority in the denomination, concerning its history, doctrine, polity and work.

A complete and accurate census of all the religious denominations in the United States is desired, but in order to secure this result the Census Bureau must depend largely of course upon the hearty support and cooperation of those in each denomination who are in a position to aid.

NEW AND OLD THEOLOGY.

The controversy waxed warm between the new and the old theology, and as usual, Germany is the chief battle ground. We have tried in a way to keep up with it, and without going into details or citing the leaders and excerpts from the various periodicals, it seems that there is a great body of Christians who believe that we should be exceedingly careful not to condemn a type of theological thought as heretical simply because it is new. It is quite conceivable that development and growth can take place in theological science without a change in the Biblical basis.

Naturally such recognition can not be granted to any school which, by destructive criticism deprives

the Scriptures of their divine and authoritative character and robs the church of its Biblical foundation. But within the limitations of the Scriptures there is room for a positive theology of progressive type that is both Scriptural and true at the same time. There is a possibility, and perhaps a need, of a "modern theology of the old faith." In fact, not a few within the orthodox rank are convinced that if theology is to continue to be a real factor in the life of the people there must be a reconstruction in its form; that it must put aside its old Greek garment and put on a new garb in which the entire intellectual and spiritual life of our modern times is clad.

The new creed will be in accordance with the superior knowledge which modern science has brought forth with reference to the Scriptures. On this subject even the most conservative must recognize that positive progress has been made, which naturally was not utilized in the construction of the old doctrinal system.

AN HONOR TO HIS PROFESSION.

Fifteen years or more ago there came to this city a young man from the country. He had had very good school advantages and had been admitted to the bar, but he had no influential legal friends or social backers. His outlook looked gloomy, and we have no doubt but that many of the sons of leading lawyers who had been taken into their fathers' offices felt patronizingly towards the awkward boy whose very clothes evidenced that he was not city bred; but he got desk room with an older lawyer and paid his rent by keeping office and doing errands. He studied hard and attended to the minor cases in the lower courts with such diligence that some of the older practitioners took note of his ways and because he was a likable fellow they turned some of their smaller cases his way. Upon our return to Birmingham after more than ten years' absence we found that our sturdy young country friend had climbed to the very top of his profession and was not only one of the city's leading lawyers, but in the very forefront of all civic reform. And then we began to take stock of the young men better circumstanced who had been our friends at the bar and in society, and in many cases the sons of the older families had played out and those who had means had lost out.

A nephew of a prominent attorney, upon receiving a letter from his nephew asking if there was a chance for a young lawyer to succeed in Birmingham, wrote back: "Yes, if you will work like a horse, and live like a hermit."

THE BUCKET SHOP INIQUITY.

The legislature has much work cut out to do, but we trust it will be too busy to fail to heed Governor Jelks' final warning in which he said:

"One of the crying evils of the day is the gambling done through what are known as bucket shops. I am sure you will agree with me that they ought to have no legal existence in Alabama."

Shortly after the defalcation in Birmingham, in which a prominent young man brought shame and dishonor on his own name and the name of his family and left a hundred thousand dollar gap in the cash of a great bank, there was much sentiment worked up against the bucket shop and the city council passed ordinances against the evil, but as usual the legality of the city ordinance was attacked, and if anything of real value is to come from the passing wave of indignation against the most damning and corrupting form of gambling practiced in the South the legislature must take a hand.

BLAMING OTHERS.

One of the most marked evidences of depraved selfishness in mankind generally is seen in the disposition of the great majority of people to blame others for the very sins which they commit and the mistakes that they themselves make. In many instances this thing is not only unjust, but it is mean. Even the best of people are justly accountable for the wrong deeds which they do, and for which they are sorry; but to be blamed for the wrongs for which some other person is solely responsible, and simply because the latter one wants to appear to be innocent, is a species of contemptible meanness that is hard to be endured by the subject of it. It has often transpired that the person who has taken special pains to avoid giving occasion for being blamed in regard to a certain affair, has been severely censured by the one who was actually guilty of wrong-doing in relation to it. This is most despicable conduct. It shows the lengths to which many people will go for the sake of shirking the blame which is due to themselves, and also for the purpose of appearing to other people to be much better persons than they really are. It is an evidence of mental and moral pride. Even so good a man as was the High Priest Aaron, was disposed to lay the whole blame for his making the golden gods upon the people. When Moses rebuked him for his conduct he made this reply: "Let not the anger of My lord wax hot; thou knowest the people that they are set on evil. For they said unto me, Make us gods." How blameless Aaron wanted Moses to think that he was! It was "the people" who were deserving all of the blame, and not himself! But he was also greatly at fault, because he knew that it was his duty to refuse to yield to the demands of the people for such a purpose. He was one of their most prominent leaders, and it was incumbent on him to rebuke them for such a wicked demand. Yet he would rid himself of all blame in the matter. Have we many readers like him? If so, we say to them that the true, manly, decent thing to do when you have committed a particular sin, or made some mistake, is to honestly confess it. Never fling upon another person the blame which belongs to yourself. Crucify self!

PATENT MEDICINES.

Mr. Cooper of Calhoun has presented a bill to regulate the sale of patent medicines, and to prohibit the sale thereof, except in cases where the correct analyses are given on the label. This is a step in the right direction, and we hope that the physicians of Alabama will get behind it and see that the measure safeguards the people and fixes it so that all advertising mediums can protect themselves against harmful frauds. We favor the most stringent legislation on the subject and want something definite on the subject as a rule to go by, for at present even when one wants to discriminate unless he is a druggist, chemist or physician he does it blindly. Dr. McCormick's address before the legislature, commented on elsewhere by Brother Crumpton, is a step in the right direction. It has been charged that "temperance cranks" are the greatest users of patent medicines containing a large per cent of alcohol and that the religious papers are the worst offenders in publishing patent medicine advertisements. Make the law show the per cent of alcohol and other injurious ingredients. We want to know and we want the people to know.

ABOUT DR. McCORMICK'S ADDRESS.

It was in the hall of the House of Representatives, in the presence of the two houses of the Alabama legislature. It was nearly two hours in length. There was no attempt at oratory—only a straight talk, such as one might expect from a plain business man.

Dr. McCormick is a man of widest reputation, travelling in the interest of medical science. I have never heard a more practical missionary talk, though not a word was about religion. He is, however, a religious man. His work has to do with physical conditions. Of course I cannot reproduce the address, but it was so good I feel like giving the readers of The Alabama Baptist some of his thoughts.

To the Preachers.

He told how, years ago, physicians talked about one another from envy. It was almost universal. He investigated, and found that it was so of bankers and merchants, and even of preachers. The lawyers alone, of all the professions, were never guilty, because every court brought them together. "You couldn't hire two lawyers to fall out and not speak to one another, unless you paid them in advance." The doctors began to organize and meet together for association and discussion, and now all that old-time, disgraceful envy is gone. He wouldn't have a doctor to practice in his family who wouldn't attend these meetings. The bankers were organized and all their troubles were gone. Even the preachers are meeting oftener, and there is a better feeling among them. How he did dress down the preachers who broke down in the ministry and became quack doctors! And the preachers who are ready to take to patent medicines and give their certificates!

An old preacher got

Awfully Nervous.

They sent for a physician, and found that the old man was dying of alcoholism. The family protested that he was entirely sober—a teetotaler—never drank anything but Peruna. Several letters were found from the manufacturers, advising him to increase the quantity daily.

He paid his respects to

The Druggists.

the bigger part of whose stocks consisted of patent medicines, which was nothing more than a wretchedly poor grade of whiskey. All sorts of people were taking them for all sorts of complaints. They contained all the way from 21 to 44 per cent. of alcohol. Old Mother Lydia Pinkham had been dead for twenty-seven years, but on every circular she writes the women to write her confidentially of their troubles and she would prescribe for them, giving personal attention to their cases. Another big part of the druggist's stock was bromo-seltzer and the numerous headache powders and the soothing syrups prepared for infants, all of which were dangerous preparations the reputable doctors would not prescribe.

Preventable Diseases.

Consumption and typhoid fever, he showed, were killing thousands in Alabama unnecessarily. His appeal to the legislature, I am sure, will result in much good to the people, who need protection. Pure food, pure water, pure milk and pure air, he pleaded for. Houses screened from the flies would save many lives. He said: "I am one doctor who



A Sample Letter

Fayette, Ala., Jan. 17, 1907.

Dear Bro. Barnett:

Accept many thanks for the pretty pin received from you some days ago. As you have sent it, I accept it as a token of your good will to a subscriber of the Alabama Baptist. I have done nothing to merit it—simply paid my renewal for this year to the paper—and I gladly acknowledge that I get more than \$2 worth out of it, as I believe every other Baptist in the State would who will pay for it and read it. May it continue to grow in your care, and long may you live to raise it to a still higher plane of excellence.

Very truly your friend,
MISS S. L. DANIEL.



Howard College's Great Showing

En Route to Bay Minette,
January 12, 1907.

My Dear Brother Barnett:

The total number in college last session, obtained in March, was 183. Our registration today is 199, and others will enter. This increase, the peculiarly gratifying condition of the college, the immediate prospects all encourage us to hope for large things and to work strenuously for a development which shall place our institution easily in the lead in Alabama.

The admirable work of every member of our faculty, the tactful and wise administration of Chairman Edward Brand and the attitude of the students make it certain that a very large majority of the present students will return next September. Now the great point is to make our success permanent, and how can this be done? We can and must do it thus:

1. By the untiring support of our Baptist pastors in the state. I beg of my brethren of the ministry to do these things, to-wit:

(a) Canvass their congregations to learn what boys should enter college next fall.

(b) Talk earnestly to these boys and their parents and impress Howard College upon their minds and hearts.

(c) Appoint a committee of three or five members, a majority of which shall be sisters, to co-operate with the pastors.

(d) Send to Chairman Edward Brand or to me the names and addresses of all boys coming under heading A.

(e) Preach now and then a sermon on the value, the necessity of education, and of education under Baptist auspices; and occasionally have a general meeting in place of the regular church service, in which the pastor and some five or six brethren and sisters shall speak and plan for students for Howard College, and, if my distinguished colleague and brother, President Patrick, will allow me, for our great female college at Marion.

(f) Get every head of a family in the congregation to take "The Alabama Baptist." Those who subscribe for and read our excellent paper support the Judson and the Howard.

2. By the co-operation of Sunday school superintendents.

(a) Let the superintendent have once a quarter a Judson and Howard day, on which a canvass shall be made for probable or possible students, and call for the names and addresses of all who expect to enter our colleges.

(b) Let him organize in the Sunday school a Howard-Judson club, whose members shall be his helpers in the canvass.

(c) Let him send "The Alabama Baptist" once a quarter or more frequently the names and addresses of those who expect to enter our colleges, and similar lists to President Patrick and me.

3. By the constant help of alumni. Every alumnus should endeavor to send at least one boy to the Howard and every alumna one girl to the Judson, every year. Let this be the purpose from now on of the alumni and alumnae.

4. By the prompt payment of pledges to the endowment. All pledges for 1906 should have been paid in December. If they were not paid then, I beg the subscribers to pay at once, sending money to Brother William A. Davis, treasurer, Anniston, Ala. This is a matter of prime importance. If there are some who have not signed and sent in their bonds—and there are such—I urge them to delay no longer.

5. By paying now, or assuredly before April 1, the sums for denominational education pledged at Talladega or since then. One-fifth of these sums was due last fall; the total will be due within less than three months. We need this money, and it was promised by Christian men and Christian women, who cannot afford not to redeem their word.

6. By talking of Howard College at church, in the homes of the people, on railway trains, in the streets of towns and cities, in the roads and lanes of the country—everywhere, anywhere, day and night, and by showing proper pride in its work, past, present, and by God's blessing and their help, to be and to be in larger measure and in nobler proportions than ever before.

A. P. MONTAGUE.

Does Not Believe Whiskey is a Good Medicine.

"Where one life is saved by it, one thousand lives are lost by it." When he made that remark, he was most heartily cheered by the legislature.

That applause was most significant. If there were liquor men present, I venture their blood ran cold at this sign of approval.

Dr. McCormick's lecture was worth going a hundred miles to hear. The beauty about it was there were no technical terms, and anybody could understand it.

I beg the preachers to ponder what he says about the cure for fault finding and envy among them. As sure as you live, brethren, he is right. The wretched spirit we find among us quite frequently is simply disgraceful. It can be cured only by frequent meetings with each other. Bankers, teachers, doctors, farmers, all are having their county and state associations. Why not the preachers? There certainly is something wrong with the preacher who will not meet with his brethren.

W. B. C.

Keep your eye on the legislature of Alabama and your ear to the ground. Something is going to happen that will make your ears tingle.

Nearly all the members are anxious to get on the temperance committees. The local option bill, making the county the unit, will pass, I am sure. This will save many days of time to the legislature, as it will practically do away with local temperance bills. The people in each county will settle it for themselves. The counties that are now prohibition will remain as they are. The blind tiger will go out of business forever if one in ten of the bills aimed at him becomes a law.

W. B. C.

IMPORTANT—DO IT NOW.

Let every Christian voter who reads this sit down at once and write to his representative and senator to support House Bill No. 128, the County Local Option Bill introduced by Representative Lovelady, of Jefferson County. Brooks Lawrence, State Superintendent of the Anti-Saloon League, writes: "Outlook good, but there is plenty of fighting."

A HINT TO THEIR WIVES.

The Congregationalist knows some able preachers who have developed mannerisms in reading the Bible, prayer or preaching, of which they are unconscious, yet which go far toward explaining why, when they preach as candidates, they are not called. "Probably," it continues, "none of their friends will tell them of these small matters which mar the effectiveness of their ministry. They are often taken on after the preacher has had several years in his work. The wise minister will invite an elocutionist to listen to him every two or three years and report on his professional condition." And this reminds us of the suggestion of one of our bright pastor's wives (the adjective applies to both) that we should pen a paragraph in depreciation of what she aptly styled "the teapot gesture," namely, one arm skimbo, the other extended in the opposite direction. She had cured her husband of it, she said, and hoped a word in the Examiner would cure others. We pass the hint along to the wives.—Examiner.

If the dealers would only be fair to you and me, you would have less lamp troubles and I would make more chimneys.

If a MACBETH lamp-chimney was sold every time one is asked for, I would make all the lamp-chimneys instead of half of them.

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Cures Eczema.

S. B. Martin, of Ridgway, S. C., writes Nov. 25, 1904: "Your 'Tetterine' does the eczema on my mother's hands more good than anything we have ever found." Tetterine is a prompt and effective cure for ring worm, eczema, erysipelas, chafe and all diseases of the skin. At all druggists, or send 50c. to J. T. Shuptrine, Savannah, Ga., for box postpaid.

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We can prepare him for a good paying position as a Bookkeeper or Stenographer. It only takes a short while to learn.

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**MY THANK-OFFERING EVERY DAY
WHY I GIVE IT.**

1—Because all my good things come from His loving hand. I Chron. 29:14—All things come of thee and of thine own have we given thee.

2—I wish to make some return to God for the abundant blessings He gives to me. Psalm 116:12—What shall I render unto the Lord for all His benefits toward me?

3—I believe that He accepts what I give for His cause, as given to Himself. Matthew 25:40—Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me.

4—I believe that He is pleased with the offerings which I thus present unto Him. Philippians 4:18—A sacrifice acceptable, well pleasing to God.

5—In this way I show to Him that for future riches, but in the living God, who giveth us richly all things to enjoy." Proverbs 19:17—He that hath pity upon the poor, lendeth unto the Lord, and that which he hath given, will pay him again.

6—Because the Lord's mercies have been overflowing toward me day and night throughout my life. Lamentations 22:23—It is of the Lord's mercies we are not consumed. They are new every morning.

7—Because every day I want the joy that comes from giving to Christ. Acts 20:35—It is more blessed to give than to receive.

8—It helps me to prove my gratitude unto my God. Psalm 96:8—Bring an offering and come unto His courts.

9—It brings me nearer to the Saviour whom I worship. II Chronicles 29:31—Come near and bring thank-offerings into the house of the Lord.

10—It helps me to pray. Acts 10:4—Thy prayers and thine alms come up for a memorial before God.

11—It helps me to love and trust Him. Matthew 6:21—Where your treasure is there will your heart be also.

12—A daily offering helps me to serve Him better day by day. II Corinthians 9:8—That ye, always having all sufficiency in all things may abound to every good work.

13—Because I desire through the hours of every day God's promised blessing. Proverbs 10:22—The blessing of the Lord it maketh rich, and he addeth no sorrow therewith.

14—The cause of Christ needs all the gifts I can possibly give. John 4:35—Lift up your eyes and look on the fields, for they are white already to harvest.

15—To place a gift, however small, in my thank-offering box daily helps me to give more cheerfully and more liberally. II Corinthians 9:7—God loveth a cheerful giver.

16—When above my tithes I give a thank-offering as often as every day, I am less likely in my daily expenses to use for myself what I should give to Him. Malachi 8:8—Will a man rob God in tithes and offerings?

17—A daily offering helps me to see good in everything that comes into my daily life. Romans 8:28—We know that to them that love God, all things work together for good.

Will the Father for Jesus' sake accept my offerings, if given in love, and use them in His great work of missions?

Hebrews 13:16—For with such sacrifices God is well pleased.

**ANOTHER APPEAL FROM THE
GULF COAST.**

Several brethren have already spoken out touching the condition of things in our storm-smitten district, but somehow the appeals made do not seem to have reached the hearts and pockets of the public. But I am quite sure if the people generally could see for themselves the havoc wrought throughout this coast region they would declare "the half had never been told," and readily respond to the appeals of our beloved secretary of missions and others in behalf of the pressing needs of this work.

As has been stated by others, we have five Baptist churches in the Mobile Association whose houses of worship were completely demolished by the storm, and as many more whose houses were greatly damaged. The people of these several congregations in the main are poor. Many of them lost their own homes, either entirely or partially. Most of them find it hard and difficult to restore their own homes, farms, etc., saying nothing about their houses of worship. If the church houses are rebuilt any time soon, these several congregations must have material aid from the outside. Most of them have no place where they can meet and worship temporarily. Their school buildings, too, were demolished. They can have no Sunday school services. Their condition is most piteable.

What would Jesus do for these people if He were here and had the means that the Baptists of Alabama possess? What Jesus would do is just the thing His people should do.

Our executive committee believes that if we can get only \$1,000 from the state at large, we can, with what can be raised in our own territory, rebuild these several churches.

Beloved reader, stop now and ask your Heavenly Father what you should do as your personal share in the matter of rebuilding these demolished houses of worship. Then act at once. Send your contributions or collections to Brother Crumpton at Montgomery, or to Rev. J. M. Kallen, treasurer of Mobile Association, Mobile.

A. T. SIMS

Mobile, Jan. 11, 1907.

A BRAVE SPIRIT.

Cullman, Ala., Jan. 11, 1907.

The Alabama Baptist comes to my home weekly, and I find so many good things in it that it is good company. I am so feeble I can't get out, so you see how much good its coming does. I have given up two of my churches, and only have one now. We have preaching but once a month. I have been in the ministry 35 years in March next. I have passed my 62nd birthday, and my health and strength are gone. Some days I can't talk or walk much, but my desire for the salvation of the lost world is as great as ever. It is hard to give up my work, but the will of the Lord be done. I am trying to live on the bright side of life. God's people are the light of the world. It is high time His people were letting their light so shine that the world may see the light and glorify God.

This is getting too long. May God's blessing be upon you and yours. Pray for me and mine. I want to live to do good. I trust that I may never want anything but to honor and serve God. May the Lord bless and keep us in His service. Love to all.

C. A. OWEN.

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EBLANC is harmless, efficient. Easily applied. 35c a bottle, postpaid, two years' supply. Negmeans yellow tints, Snyder & Co., Dept. 16, mington, Del., Sole Mfrs.

Creed, Character and Conquest of the Pilgrim Fathers

(By Kerr Boyce Tupper, D. D., LL.D.)

"The people that do know their God shall be strong and do exploits."—Daniel 11:32.

Two hundred and eighty-six years ago on yesterday our noble Pilgrim Fathers set foot on Plymouth Rock; and as we gather this evening to meditate upon their creed, character and conquest, what more appropriate words than those read can be chosen as a basis for a brief discussion? We have here, in a single sentence, the whole philosophy of high and holy living. Constituted as this passage is of only some dozen words, it yet stands up and out before us as an ideal which may be said to touch the entire realm of man's loftiest existence: Knowledge of God, Strength of Character and Nobility of Achievement. Just as in the narrow tubes of a telescope may be comprehended the farthest fields of the visible heavens, so in this trinity of possession and power we have all of man's essential obligation, alike to his Father in heaven and to his brother on earth.

The historical setting in this picture before us is interesting, both for what it represented originally and for what it suggests in modern life. Scholars tell us that it deals prospectively with the Maccabean period, 167-170 B. C. The heartless ruler, Antiochus Epiphanes, seeks at this time, as you may recall, by threats and rewards to cause the Hebrews to apostatize from their national faith. Some of God's ancient people yield before this monarch; but others organize a magnificent resistance, and, finally, after a hard and heroic struggle, establish more firmly and rehabilitate more gloriously their heaven-given religion. It is an epoch-making period, rich in examples of noblest devotion; and, pointing to these martyrs and warriors who, in the fear of the Most High, suffered so bravely and fought so grandly for civil and religious liberty, the inspired prophet exclaims, "The people that do know their God shall be strong and do exploits."

The history enacted in the second century before Christ finds repetition in the seventeenth century after Christ. Maccabean persecution is matched by Pilgrim persecution, Maccabean struggles by Pilgrim struggles, Maccabean victory by Pilgrim victory. On this historic day we turn our thoughts from B. C. 170 to A. D. 1620, and from the Orient to the Occident, and a strange and sad, yet splendid and superb, picture rises before us. On a dreary day, on the bleak coast of New England, a small, staunch vessel drops anchor and finds rest, after three months of hard battle with the sea. On board—a precious cargo—are one hundred and two men, women and children—heroic souls, who, "fearing neither the rage of the ocean nor the hardships of uncivilized life, neither the fangs of savage beasts nor the tomahawks of more savage men," have come from Holland and England to find a land where they may worship God according to the dictates of their own consciences, and found a government free from the tyranny of prince and priest. What a history these have had at home! Read Lord Macaulay's sympathetic description of these heroes at this time: betrayed and ill-treated, deserted by those who had once claimed brotherhood with them, driven from their sacred altars, forbidden under severe penalties to pray or to receive the sacrament according to their convictions;

all this, and yet magnificently firm they stand in their unshaken resolution to obey God rather than man. It is such granitic souls as these that the Mayflower has borne through storm and wave, over 3,000 miles of sea. It is such as these who on the memorable December 22—planted foot on Plymouth Rock, knelt down and prayed. Oh! a spectacle it is for the admiration of men, the gaze of angels, and the compassion of God which is here presented, as these loyal souls, in this solitary place, looking up toward the great metropolis of holiness, offer their heartfelt thanks for the protection and care of a loving heavenly Father. It is a scene for artists to paint, for poets to sing, for orators to portray, and for historians to embalm in the annals of the heroic.

They little thought how pure a light
With years would gather round that
day;
How love would keep their memories
bright,
How wide a realm their sun would
sway.

Green are their bays; but greener still
Shall round their growing frame be
wreathed,
And nations yet unborn shall thrill
With reverence when their names
are breathed.

*Sermon preached in the Madison Avenue Baptist Church, New York, Sunday evening, December 23, 1906.

The parallel between Maccabean and Pilgrim heroes which our evening text marks out for us, let us briefly consider.

And, first, like their noble ancestors, these noble forefathers of ours were men, who, in a most potential sense, knew their God, and, knowing him, battled with courage and success for the assistance of right and the resistance of wrong. How truly Charles Kingsley in his "Plays and Puritans" has described one of the most typical of these people as a man who, instead of trusting himself and the hopes of the universe to man-made systems and traditions, had looked God's Word and his own soul in the face, and determined to act on that which he had there found. Read the history of Puritan and Pilgrim—and there was no essential difference between them save the difference between attachment to and separation from a State Church—and it must become growingly apparent to you that God was to each one of these men and women a tremendous reality; no mere ideal of a God to worship, but One with whom they had personal, conscious, intimate relations and duty: a God to love, a God to fear, a God to pray to, a God to obey. How well a great American sneaks here, when he says: "The Puritan conception of religion brought the individual soul face to face with God. These religionists saw the Almighty, not in the arts and sciences not through the mist of traditions, not through the intervention of human mediators, but rather in the works of Nature. In the revelations of the Scriptures, in a Providence operating in the smallest details of life." We cannot forget that the armies of Cromwell took the sacrament before their battles; their leader on one occasion, before entering the field, exclaims: "Oh, Lord, thou knowest how busy I shall be today; if I forget thee, do not thou forget me." Yes, these heroic souls saw God's invisible form, heard

his inaudible voice, felt his unseen presence. They were, above all things, a people that knew God, and therefore became strong and wrought valiantly. A finer delineation of their characteristics in this respect has never, perhaps, been given than that from Macaulay's pen:

"The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests. Not content with acknowledging, in general terms, an overruling Providence, they habitually ascribed every event to the will of the Great Being; for whose power nothing was too vast, for whose inspection nothing was too minute. To know him, to serve him, to enjoy him, was with them the great end of existence. They rejected with contempt the ceremonious homage which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the deity through an obscuring veil, they aspired to gaze full on his intolerable brightness, and to commune with him face to face. They recognized no title for superiority but his favor; and, confident of that favor, they despised all the accomplishments and all the dignities of the world. If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they were recorded in the Book of Life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands; their diadems crowns of glory, which should never fade away. On the rich and the eloquent, on nobles and priests they looked down with contempt; for they esteemed themselves rich in a more precious treasure and eloquent in a more sublime language, nobles by the right of an earlier creation, and priests by the imposition of a mightier hand. The very meanest of them was a being to whose fate a mysterious and terrible importance belonged, on whose slightest action the spirits of light and darkness looked with anxious interest, who had been destined, before heaven and earth were created, to enjoy a felicity which should continue when heaven and earth passed away. Events which short-sighted politicians ascribed to earthly causes, had been ordained on his account. For his sake empires had risen and decayed; for his sake the Almighty had proclaimed his will by the pen of the evangelist and the harp of the prophet; he had been wrested by no common deliverer from the grasp of no common foe. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been rent, that the dead had risen, that all Nature had shuddered at the sufferings of her expiring God."

Without question, this firm abiding faith in the Almighty, this radiant vision of the Almighty, was the secret of Puritan power and influence. Tocqueville has well said that despotism may govern faith, but liberty never. The eminent German, Helne, made emphatic, as he stood before the Cathedral at Amiens, that a great difference between opinions and convictions is that opinions can not build cathedrals, and convictions can. To Wordsworth it was quite clear that one adequate support in all the calamities of life is

the assured belief that above and within us is a God whose everlasting purposes embrace all accidents, converting them into good.

Oh, let this great truth abide with a man as an ever-deepening conviction, and it will burn in his words, thrill in his tones, flash in his eyes, making him a magazine of spiritual power.

That man is free from civil bonds.

Of hope to rise, or fear to fall;
Lord of himself, though not of lands,
—He having nothing, yet hath all.

Contemplate, in the second place, the results of this knowledge of God as the prophet sets it before us, namely, strength of character and nobility of achievement. "They that know God shall be strong and do exploits!" How strikingly all this is illustrated and illuminated in Puritan and Pilgrim! What men of character were they—strong, stalwart, character! As another has well put it, there was "no Adonis among them, but many a Hercules; no cavalier, but many a crusader." Recall the words of our own illustrious, lamented President McKinley before the New England Society of a neighboring city: "Serious was the character of these men—earnest, just, full of faith in God and men. They were direct and practical. They stuck straight at their work. They endured privations and kept the faith, not only for themselves, but for mankind; they looked forward, not backward." Sir Walter Scott may sneer at what he designates their "peevishness," but the great novelist can point to no body of men in all history who believed more strongly the Bible as the Word of God, defended more bravely liberty as the right of every man, and worshiped more devoutly according as their consciences led them. The most famous of English essayists may tell us of their ostentatious simplicity, their sour aspect, their nasal twang, their stiff posture and long graces, and yet this same author ends his critique of these same heroes with the words: "They were the most remarkable body of men, perhaps, the world has ever produced." It is to these Puritans the world owes a poet like Milton, a statesman like Cromwell, an allegorist like Bunyan, and preachers like Owen, Baxter and Howe. Are such men as Hume and Carlyle and Guizot worthy witnesses here—the first a skeptic, the second a critic, the third a Roman Catholic? Hear Hume say to us: "So absolute was the authority of the crown that the precious spark of liberty had been kindled and preserved by Puritan aloft and it is to this secret that the English owe the whole freedom of their constitution—the only constitution left in the world in 1640." And Carlyle: "Here in our own land and lineage, in typical English shape, were heroes on the earth once more, who in every fibre and with heroic telling laid to heart that an Almighty Justice does rule the world; that it is good to fight on God's side, and bad to fight on the devil's side." And Guizot: "The coming of Cromwell was the downfall of absolute monarchy, the assured dominion of the Commons and the permanent heritage of religious freedom." Hallam gives like testimony when he declares: "The strong and unflinching Puritans were the depositaries of the sacred fire of liberty;" and a noted American scholar, when he speaks of these "God-fearing, humanity-loving, far-seeing men," who stood for the integrity of the individ-

ual conscience, for liberty so restrained that it was never a convertible term for license, for the general dissemination of education, for government of the people, by the people, and for the people. A splendid picture it is, presented by a New England poet:

"Here on this rock, and on this sterile soil,
Began the kingdom, not of kings, but men;
Began the making of the world again.
Here centuries sank, and from the hither brink,
A new world reached and raised an old world link,
When English hands, by wider vision taught,
And here revived in spite of sword and stake,
Their ancient freedom of the Wapetake.
Here struck the seed—the Pilgrim's roofless town,
Where equal rights and equal bonds were set;
Where all the people, equal-franchised met;
Where doom was writ of privilege and crown;
Where human breath blew all the idols down;
Where crests were naught, where vulture flags were furled,
And common men began to own the world."

Our land is today what it is largely because of Pilgrim influence—a land of priceless personal liberty, of exalted social prerogatives, of widely diffused educational advantages, of universal political equality, and of absolute, joyous, unrestricted religious freedom.

The little Stewart boys weigh 12 pounds. How much does little Barnett weigh?—John Stewart.

LAND SALE NOTICE.

The State of Alabama, Geneva County, In Probate Court.
In the matter of the estate of G. F. Davis, deceased.

Under and by virtue of a decree rendered by the probate court of Geneva county, Alabama, rendered on the 15th day of January, 1907, by P. C. Black, judge of probate, I will, on Monday, the 11th day of February, 1907, at the artesian basin on court square, in the city of Montgomery, Montgomery county, Alabama, and within the legal hours of sale, offer for sale for cash to the highest bidder, for the purpose of division among the heirs of said estate, the following described real estate, to-wit: The following described real estate situate in the city and county of Montgomery, and State of Alabama, to-wit: Beginning at the southeast corner of Arthur street and Plum street, thence east on south side of Plum street two hundred feet, thence south three hundred and fourteen feet to Cherry street, thence west on north side of Cherry street fifty feet, thence north one hundred feet, thence west one hundred and fifty feet to Arthur street, thence north along the east side of Arthur street two hundred and fourteen feet to point of beginning, being in Block "B," in section 13, according to the plat of the Highland Park Improvement Company, recorded in the probate office of said county in plat book 1, page 106 1-2, et seq. M. A. Davis, widow of said deceased, having filed her written consent thereto, her dower interest in said land will be sold so as to vest in the purchaser the complete title.

Witness my hand at Hartford, Ala., on this 18th day of January, 1907.

C. F. DAVIS, Administrator.



DEAR LITTLE COUSINS

I am afraid I worried some of your mamas and papas when I asked you to ask them if their subscription was paid to date. I felt bad about making such a request; but I was at the time unable to get enough presents to go around, but now I have bought hundreds and all I want you to do is to ask your mamas and papas to write for them. You need not worry them to find out if their subscription is paid to date or ahead, as it is not your fault and you might make them mad. Just tell them to write, giving your name, post-office and age, and I will take great pleasure in sending the presents. I hope a thousand will write right away. Don't wait.

With love,

FRANK WILLIS BARNETT,
JR.

P. S.—I am getting to be a big boy. I can walk all around the room.

Presents Going Like Hot Cakes

Our stock of over five hundred presents gave out last week, but we went out and bought 234 lovely stick pins, and 104 nobby shirt waist sets, and a big lot of pocket books and hand bags, which, together with 100 emeralds mounted with sterling silver, are now ready for those who pay their subscriptions to 1908 before February 1st.

Some of our subscribers are already paid to October, November and December, but under the offer they get nothing.

Now, we want everybody to get a present.

Those paid to December, 1907, have only to send 17 cents.

Those paid to November, 1907, have only to send 34 cents.

Those paid to October, 1907, have only to send 50 cents.

Those paid to September, 1907, have only to send 67 cents.

Those paid to August, 1907, have only to send 83 cents.

Those paid to July, 1907, have only to send \$1.00.

Those paid to June, 1907, have only

to send \$1.17.

Those paid to May, 1907, have only to send \$1.33.

Those paid to April, 1907, have only to send \$1.50.

Those paid to March, 1907, have only to send \$1.67.

Those paid to February, 1907, have only to send \$1.83.

Those paid to January, 1907, have only to send \$2.00.

We want those paid to 1907 to send in from 17 cents to \$2.00, according to the dates on their label, and please do not hesitate to send stamps for the small sums.

Now, some well to do people will say I do not want Brother Barnett to think I am paying up a small sum just to get a present. I won't think that, but will thank you for taking advantage of my offer and consider it a favor. I am more anxious to have you do it than you are to do it. It isn't a question of a few cents, but I want to put one of my presents in the home of every one of my subscribers and get their subscription to expiring each year on January 1.

Up in Chicago the school children have caught the race fever, and rioting is reported. A regular fight was started in which stones, sticks and hat pins were used freely, and a number of pupils were injured; and the riot required the strong arm of the police to quell it.

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.

Golden Songs of Glory

is the book for your Sunday School. The music is sweet and flowing. The words are full of Gospel truth. It contains 144 pages, and is in either round or shaped notes. Prices: Board binding 30c a copy, \$3.00 a dozen, postpaid; muslin binding 25c a copy, \$2.75 a dozen, postpaid. Specimen pages free. Address the author and publisher.

James D. Vaughan, Lawrenceburg, Tenn.

GIRL BABY'S AWFUL ECZEMA

Sight of Eye Destroyed by Disease—
Tried Five Doctors but Grew
Worse—In Agony Eight Months
—Parents Discouraged, Until
They Tried Cuticura Remedies

IN ONE WEEK ALL
SORES DISAPPEARED

"Our little girl, one year and a half old, was taken with eczema or that was what the doctor said it was. We called in the family doctor and he gave some tablets and said she would be all right in a few days. The eczema grew worse and we called in doctor No. 2. He said she was teething, as soon as the teeth were through she would be all right. But she still grew worse. Doctor No. 3 said it was eczema. By this time she was nothing but a yellow, greenish sore. Well, he said he could help her, so we let him try it about a week. One morning we discovered a little yellow pimple on one of her eyes. Of course we phoned for doctor No. 3. He came over and looked her over and said that he could not do anything more for her, that we had better take her to some eye specialist, since it was an ulcer. So we went to Oswego to doctor No. 4, and he said the eyesight was gone, but that he could help it. We thought we would try doctor No. 5. Well, that proved the same, only he charged \$10 more than doctor No. 4. We were nearly discouraged. I saw one of the Cuticura advertisements in the paper and thought we would try the Cuticura Treatment, so I went and purchased a set of Cuticura Remedies, which cost me \$1, and in three days our daughter, who had been sick about eight months, showed great improvement, and in one week all sores had disappeared. Of course it could not restore the eyesight, but if we had used Cuticura in time I am confident that it would have saved the eye. We think there is no remedy so good for any skin trouble or impurity of the blood as Cuticura. Mr. and Mrs. Frank Abbott, R. F. D. No. 9, Fulton, Oswego Co., N. Y., August 17, 1906."

Complete External and Internal Treatment for Every Humor of Infants, Children, and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin, and Cuticura Resolvent (50c.), (in the form of Chocolate Coated Pills, 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass. Mailed Free, On Humors of Skin and Scalp.

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15 Dexter Ave., Montgomery, Ala.

OBITUARY.

On the evening of January 4, 1907, Mrs. Susan A. Bell, wife of W. P. Bell, of Clay county, Alabama, breathed her last on earth. Sister Bell was born in Coweta county, Georgia, December 4, 1834. She was baptized by Rev. John S. Dodd about 60 years ago and was married to W. P. Bell February 15, 1852. The family moved to Alabama in the year 1854. Their union was honored with three sons and three daughters, all living and good citizens. Sister Bell belonged to an old and strong family, and was a good woman.

A very large body of relatives and friends attended the funeral, which was conducted by the writers. The Lord comfort the stricken husband and children. Affectionately,

JOHN P. SHAFFER...
WM. T. DAVIS.

The following resolutions were read by R. B. Posey and adopted by the Harpersville Baptist church in conference January 6, 1907:

Whereas, it has pleased God Almighty to remove from our midst by death our much beloved sister, Mrs. M. J. Mallory; and

Whereas, Sister Mallory exerted an influence for much good in our church by her Christian life by attending church and contributing liberally to all objects and causes fostered by the church; therefore, be it resolved by the church in conference:

First, That we deeply deplore the death of our sister.

Second, That we may cherish the memory of her departure and strive to emulate her virtues.

Third, That we hereby express our sympathy to the family with whom she has lived so long, and pray God's comfort and consolation for them.

Fourth, That a copy of these resolutions be written on the church book and a copy sent the Alabama Baptist and Columbian Sentinel for publication.

SCOTTSBORO BAPTIST INSTITUTE.

We are glad to report a large number of new students since the new term opened. Our enrollment now stands at 191, a large number of young men from a distance attending. Our Girls' Home is full. Everything promises success. The teachers are doing good work, the students are more interested than ever before, and the town and county are more co-operative.

But we need money. A debt of near \$500 is now due, and we have no money. The trustees bought a home for girls last June, but made no provision for the furnishings, leaving that to me. Some of them suggested that I buy furniture, making the debt payable January 1, 1907. This I did. Now I have made one appeal before, but so far have received \$40 from Tuscaloosa church. Nothing in the work here is so hard for me as asking for money. I shall do very little of it. If you or your church or Sunday school are interested in seeing Christian education, we would appreciate your support at this time. The debt is due, and I believe a sufficient number of Alabama Baptists are interested in our work here to meet the situation. No field in the state offers more to the cause than this. No school has such a field of usefulness as ours here at Scottsboro. We have a large area of undeveloped territory. Come to our rescue in this time of need, and watch what we do in the future. Sincerely,
W. L. YARBROUGH.

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A Sure Escape from the Slavery of Drink

PERHAPS you want to break the habit that you know is making you poorer both in health and purse. It may be a friend of yours who needs help. You will find Willis' Home Remedy, the Cure that Cures for All Time. Thousands of grateful hearts in homes restored to happiness and prosperity proclaim that Truth is the foundation of every statement I make. Let Me help You to help yourself or your friend. I want to send a



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In a plain wrapper—enough to testify wonderful, exclusive merit. A few doses taken at home, at work, or anywhere, will show how easily it acts. Nerves are steadied; the appetite for food is increased; all craving for liquors of any kind is destroyed; refreshing sleep follows. Its magic drives all alcoholic poison from the system.

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

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Sanitarium equipped as first-class hotel. Hot and cold baths, electric call bells and lights. Patients who can not visit Sanitarium can be cured privately at home. References: Any county or city official, any bank or citizen of Lebanon. If you wish to be cured quickly and painlessly, send for large booklet of particulars. Write today. This ad may not appear again.

Address CEDARCROFT SANITARIUM, Dept. 25, Lebanon, Tenn.

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.

F. D. SMITH.

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"I feel like I owe this much to my fellow man. For 7 years I have had eczema. I have tried many doctors and numerous remedies, which only temporarily relieved. I gave Tetterine a trial and after 5 weeks am entirely free from the terrible eczema. It will do the work."

I. S. GILGENT, Tampa, Fla.
At drug stores, or send 30 cts. for box to J. T. Shook, Irvine, Savannah, Ga.
Baths with Tetterine, Soap, 25c.

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OBITUARY.

Mary Fielder Trammel.

Loachapoka was visited by the death angel on October 27th, when the venerable and honored saint bearing the above name was called to her final reward.

She was born in Pike county, Georgia, April 16, 1825, and had therefore reached the advanced age of 81 years. When a child she came with her parents to Alabama, and her life was spent in Chambers, Tallapoosa and Lee counties. Miss Fielder married John Young Trammel July 17, 1838, and outlived him six years. Twelve children—eight sons and four daughters—were born unto them, all of whom lived to be grown, and nine of whom still survive. She was raised by Hardshell Baptist parents, and was not converted until in middle life. The happy day in which she came forward shouting and joined the Milltown church was long remembered by those present. The husband, a pious Methodist, was sent for sixteen miles away at LaFayette attending court to see her baptized. He proffered to accompany her into the creek as protection against accident, but she said no, unless he would go under with her. It was with him a life time regret that he did not go. She was a business woman of rare judgment and tact and felt keenly the reverses in the loss of property following the war between the states. She was a pronounced Baptist and strong in her convictions of the truth, but exercised a generous charity to those differing with her in belief. She cherished great love for her immediate church, and ever had a kind welcome and gracious hospitality for her friends, and especially her pastor. She counted no labor or sacrifice too great for her children, who now in hallowed grief live to adore her memory. She died a finished life without disease, and went out from the circle of patient, anxious watchers back to Him that sees the sparrow fall and calls and welcomes his own. Hers was a noble life, beautiful in its simplicity, strength, good deeds and influence. Though gone she still lives in the works that follow her. In simple rite her form was laid to rest beneath the shining casements of the tomb at Loachapoka to await the glories of the resurrection morn.

G. S. ANDERSON.

OBITUARY.

On December 6, 1906, our beloved brother, Rev. C. L. Harris, was called from labor to refreshment. He was born in Clay county, near Wesobulga. He joined the Baptist church (to the best of our recollection) about twenty-one years ago. Being poor he studied and struggled for an education until he reached the average in a North Carolina college. He married his noble wife in North Carolina. He moved to Texas, then back to Wesobulga, and taught school at Wesobulga and Ofella. Preaching the Gospel was his delight. In 1903 he removed to China Grove, where he has been in

the Master's vineyard until the Lord said come up higher.

While our Brother is resting from his labors, he is living in the heart's and lives of them that knew him. The fruits of his labors is still living in the communities mentioned above. He was courageous; he had convictions and fearlessly contended for the faith; he was always ready to help those that were in need of help and it was a source of pleasure to him, but his work on earth is done, and we join in sympathy with his dear wife and five little children in their great loss. May the Lord bless and take care of them. His friend C. B. Martin

A TRIBUTE OF RESPECT

To the memory of George A. Zitterow, who was in his 29th year at the time of his death, which occurred November 8, 1906. He was the son of Mr. and Mrs. G. W. Zitterow, of Cocoa, Ala. His happy boyhood home is in gloom, while father and mother, brother and sisters mourn his loss. He was married to Miss Susie Smith in March, 1904, and now his wife of three years and two sweet little girls are deprived of a husband's love and father's care. He was a young man of a good, pious influence; had been a consistent member of the Baptist church for several years. In his death the church and community has sustained a great loss. How sad to give up such a noble young man. We can only say the Lord gave and the Lord hath taken away; blessed be the name of the Lord. A few days before he died he said to his father, he was going to home, sweet home. Why grieve and mourn, dear loved ones, when faith's glad assurance makes us know that our loved ones are at rest? That for them no sorrow's night will fall in the happy home to which we are all hoping to reach in the sweet bye and bye.

HIS PASTOR.

Died of pneumonia at the home of his grandfather, M. T. Ledbetter, Piedmont, Ala., Arthur Edward, infant son of Mr. and Mrs. Arthur Thorpe. Born June the 6th and died October 7, 1906. For four short months he was spared to bless and light the life of his parents, and was borne on angel's wings to the garden of the Lord. No more in this life will mother and father know and enjoy his sweet presence. But the prophecy of the moment tells them that they shall see him in all his beauty, never more to part. The Lord giveth and the Lord taketh away, blessed be the name of the Lord. His little form will sleep in Goslien cemetery, where kind friends have laid it and angels shall keep guard till the trumpet shall sound and we all awake, never more to part. A FRIEND.

IN MEMORIAM.

Of our little darling, which God saw fit to call to a brighter home, on December 15, 1906, little Rosa Mae Hardy, daughter of Mr. and Mrs. J. G. Hardy and an earthly treasure of Aunt Rosa's heart. God knowing she was too sweet for this world called her to meet her dear little brother at His feet. And now, dear sister, tho'

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and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$4.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 17-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x34 ins. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

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TRADE-MARK.
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REGISTERED

Will be found on every bag of genuine
Royster's Fertilizers
See that it is there and take **NO** excuse.
It is ammoniated with Fish Scrap and animal matter, and has been the South's standard for more than twenty years, because it has quality.
Total Sales in 1885, 250 Tons; Increased to 166,857 Tons in 1906.

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**GREATEST COTTON FERTILIZER
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CHURCH PEWS

DULPIT AND CHANCEL FURNITURE
SUNDAY SCHOOL and CHOIR CHAIRS



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

Throat Coughs

Ask your doctor about these throat coughs. He will tell you how deceptive they are. A tickling in the throat often means serious trouble ahead. Better explain your case carefully to your doctor, and ask him about your taking Ayer's Cherry Pectoral. Then do as he says. Get the best medicine, always. We have no secrets! We publish the formulas of all our preparations.

J. C. Ayer & Co., Lowell, Mass.

CABBAGE PLANTS.

I am now prepared to fill orders for my Celebrated CABBAGE PLANTS in any quantity desired.



EARLY JERSEY WAKEFIELD—Earliest and best sure header, small type.
CHARLESTON WAKEFIELD—About ten days later than Early Jerseys, also a sure header of fine size.
SUCCESSION—Best known sure heading variety of large flat cabbage, later than Charleston Wakefield.
 These plants are from the very best tested seeds and grown in the open air and will stand severe cold without injury. All orders are filled from the same beds that I am using for my extensive cabbage farm. Satisfaction guaranteed. PRICES f. o. b. here, packed in light boxes: 500 for \$1.00, 1,000 to 5,000 at \$1.50 per M. 5,000 to 10,000 at \$1.25 per M. Special prices on large quantities. All orders shipped C. O. D. when not accompanied by remittance.

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is the Cotton and Corn Planter's greatest labor-saving invention since the Cotton Gin—used from bedding the land to laying by the crop—compact—strong—best cast steel—steel or wood beam. Extra point free. My free booklet gives convincing testimonials from practical users all over the South—straight-from-the-shoulder words on economy for you, telling why. Price moderate. Write for free booklet.

Light enough for one mule, strong enough for two.



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EARLY JERSEY WAKEFIELD The Earliest Cabbage Grows
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AUGUSTA TRUCKER A little later than Succession
SHORT STEMMED FLAT DITCH Largest and Latest Cabbage

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

F. O. B. YOUNG'S ISLAND, S. C. My Special Express Rate on Plants is Very Low.

I guarantee Plants to give purchaser satisfaction, or will refund the purchase price to any customer who is dissatisfied at end of season. These plants are grown in the open field, on seacoast of South Carolina, in a climate that is just suited to growing the hardest plants that can be grown in the United States. These plants can be reared in the interior of the Southern States during the months of January, February, and March. They will stand severe cold without being injured, and will insure a head of Cabbage Two to Three Weeks sooner than if you grew your own plants in hot beds and cold frames.

My Largest Customers are the Market Gardeners near the interior towns and cities of the South. Their profit depends upon them having Early Cabbage; for that reason they purchase my plants for their crops.

I also grow a full line of other Plants and Fruit Trees, such as Strawberry and Sweet Potato Plants; Apple, Peach, Pear, Plum, Cherry and Apricot Trees, Fig Bushes and Grape Vines.

Special terms to persons who make up club orders. Write for illustrated catalogue.

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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

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we grieve over our loss, just think of Heaven's gain. So you and I must press forward and listen to the beckoning calls that our two little angels send out for us to "come," and they should make Heaven far brighter for you and for me.

"O troubled heart, there is a home Beyond the reach of toil and care; A home where sorrow never comes. Who would not fain be resting there.

In loving remembrance from
AUNT ROSA.

THE WAY THEY MOVE OUT IN THREE STATES.

Alabama:
 "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."

From a letter to Secretary W. B. Crumpton, dated January 1, 1907.

Georgia:
 "In obedience to the commands of my Lord and Master, I send you a check for one thousand dollars, two hundred for State Missions, two hundred for home and six hundred for foreign."

From a letter to Secretary J. J. Bennett, dated Jan. 1, 1907.—From Christian Index.

Texas:
 "A note just received from Bro. J. D. Ray brings the very pleasing information that Bro. Reeves gives \$10,000 to the work of the education commission.—J. B. Gambrell in Baptist Standard.

WANTED—2,500 CHURCH BUILDINGS.

F. E. S. H.

Where? In Southern Baptist territory west of the Mississippi.
 By Whom? By 2,500 homeless Baptist churches.

Why? Because a homeless church is as helpless as a homeless family.
 When? Now, because this is the hour. Communities plastic today will be hardened tomorrow.

How? A little help wisely given at the moment when a small congregation, struggling to build, faces failure without it.

By Whom? By you through your contributions to the Tichenor Building Loan Fund created for just such a purpose.

How Long? Always, since the money is to be loaned, not given, and this to go on perpetually building up waste places.

How Much? The Home Mission Board needs, and will not be satisfied with less than a perpetual Building Loan Fund of \$100,000 (one hundred thousand dollars). It is a proud thing that the Woman's Missionary Union took the first steps in this direction six years ago in the beginning of the Tichenor Church Building Loan Fund. Of the \$20,000 proposed \$12,000 remains to be raised this year. If it was proud to begin, how much better to complete?

Can we? Beyond the shadow of a doubt.

—Foreign Mission Journal.

SUBSCRIBE FOR THE ALABAMA BAPTIST AND START THE NEW YEAR RIGHT—ONLY TWO DOLLARS A YEAR.

How to Get Rid of Catarrh.

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

Those who suffer from it well know the miseries of catarrh. There is no need of it. Why not get it cured? It can be done. The remedy that does this is the invention of Dr. J. W. Blosser, an eminent Southern doctor and minister, who has for over thirty-two years been identified with the cure of catarrh in all its worst forms.

He will send you, entirely free, enough to satisfy you that it is a real, genuine, "home cure" for catarrh, scratchy throat, stopped up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, asthma, etc.

His discovery is unlike any thing you ever had before. It is not a spray, douche, atomizer, saline, cream or any such thing, but a genuine, tried-and-true cure, that clears out the head, nose, throat and lungs, so that you can again breathe the free air and sleep without that choking, spitting feeling that all catarrh sufferers have. It saves the wear-and-tear of internal medicines which ruin the stomach. It will heal up the diseased membrane and thus prevent colds, so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery, and want to make a trial of it without cost, send your address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., and a good, free trial treatment and also a beautiful illustrated booklet, "How I Cure Catarrh", will be sent you at once, free, showing you how you can cure yourself privately at home. Write him immediately.



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 Drug Addictions and Alcoholism.

A refined home where the habits are cured by mild, safe methods. POSITIVELY GUARANTEED. No expense. No confinement. Record unswayed by a single failure. Our well known HOME TREATMENT furnished if desired. Write to-day for a sealed booklet, testimonials, etc. DR. PURDY, Suit B 614 Fannin St., Houston, Texas.

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has CURED all aches and pains, colds and indigestion for many years, and has given satisfaction wherever used.

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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.

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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.

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.

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wanted to sell nursery stock. An immense stock in full assortment. Terms the best. Demand better than ever before. For terms and full particulars address

G. H. MILLER & SON, Rome, Ga

HEREFORDS Males ready for service, and a few mammoth bronze turkey toms for sale. "Herefords will make more beef on grass than any other breed"—Editor "Breeder's Gazette."

Lambert & Lambert Stock Farm,
Darlington, Wilcox Co., Ala.

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.

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 433, 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.

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.

ORDER OF PUBLICATION.

The State of Alabama, Jefferson county, in Chancery, at Birmingham, Ala., Fifth District, Northwestern Chancery Division of Alabama.

John M. Nash, vs. Fronie Nash.

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