

DON'T LET ANYTHING SIDE-TRACK STATE MISSIONS IN FEBRUARY—W. B. C.

ALABAMA BAPTIST

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SUNDAY IN THE COUNTRY.

Not as of old, the pilgrim
climbs

The way to Zion's hill:
Quenched the old fires of sacri-
fice,

The ancient praise is still.

For thou, our God, in every
land,

Where'er thy people come,
Makest their hearts thy dwell-
ing place,

Their homes thy chosen home.

And where in fellowship we
build

Our house of common prayer,
Still, when we meet to worship
thee,

Thou, Lord, art with us there.

The clear bell rings from hill to
hill,

O'er meadow, stream, and
wood.

"Come from your toil, ye chil-
dren, come,
Rest in God's fatherhood!"

In these mysterious sunlit skies,
Where white cloud chariots
pass,

This wind that like thy Spirit
breathes,
This pool, thy heaven's glass.

This cool rest of the maple's
shade,

This song bird's carol, free—
We thank thee for a world, O
Lord,

instinct with thoughts of thee
—Isaac Ogden Rankin, in Con-
gregationalist.

JESUS AND THE SABBATH.

Rest and Ministry.

This is the day of rest;
Our failing strength renew,
On weary brain and troubled breast
Send thou thy freshening dew.

This is the day of peace;
Thy peace our spirits fill,
Bid thou the blasts of discord cease,
The waves of strife be still.

This is the day of prayer;
Let earth to heaven draw near,
Lift up our hearts to seek thee there,
Come down to meet us here.
—John Ellerton.



THOUGHTS ON THE SABBATH

The interests of the Sabbath are the interests of the poor; the enemies of the Sabbath are the enemies of the poor.—Prof. George Adam Smith.

As we keep or break the Sabbath day, we nobly save or meanly lose the last best hope by which man arises.—Abraham Lincoln.

Oh, what a blessing is Sunday, interposed between the waves of worldly business like the divine path of the Israelites through Jordan! There is nothing in which I advise you to be more strictly conscientious than in keeping the Sabbath holy.—Wilberforce.

Every citizen who stays at home on Sunday, forsaking the institution to live his individual life, hangs out a flag at his front door, inscribed, "The church is not worth while."—Dean Hodges.

Because Sunday is the soul's parlor

day, the day for reason and imagination and conscience, our age, with its overwrought bodies, its overtaxed brains, its jaded hearts, needs it as our fathers did.—N. D. Hillis, D. D.

The longer I live the more highly do I estimate the Christian Sabbath, and the more grateful do I feel towards those who impress its importance on the community.—Daniel Webster.

Spend the day Godward; this is the sum of Sabbath-keeping. Shove back the world, and let the soul lift its face toward its true Lord.—Robert Johnston, D. D.

Men do not complain of the sixth commandment, which protects their persons, nor of the eighth, which protects their property; why, then, should they complain of the fourth, which protects their rightful heritage, a weekly day of rest?—Eugene Stock.



A SUNDAY HYMN.

Lord of all being, throned afar,
Thy glory flames from sun and
star;
Center and soul of every
sphere,
Yet to each loving heart how
near!

Sun of my life, thy quick'ning
ray
Sheds on our path the glow of
day;
Star of our hope, thy softened
light
Cheers the long watches of the
night.

Our midnight is thy smile with-
drawn,
Our noontide is thy gracious
dawn,
Our rainbow arch thy mercy
sign;
All, save the clouds of sin, are
thine!

Lord of all life, below, above,
Whose light is truth, whose
warmth is love,
Before thy ever-blazing throne
We ask no luster of our own.

Grant us thy truth to make us
free,
And kindling hearts that burn
for thee,
Till all thy living altars claim
One holy light, one heavenly
flame!
—Oliver Wendell Holmes.

SUNDAY MORN'N'.

When Sunday mornin' comes around
The bell up on the hill
Gives forth a sweet and peaceful
sound,
And then all else is still.
Most everything seems heavenward
bound
When Sunday mornin' comes around.

The daisies whiten the ground,
Their heads are bendin' low,
The roses bow with grace profound,
As breezes gently blow.
The week with joy complete is crown-
ed,
When Sunday mornin' comes around.
—Washington Star.



THE SABBATH IS A SOCIAL PROBLEM.

Rev. A. J. Dickinson, of the First Baptist church, recently preached on "The Sabbath a Social Problem." He directed his remarks in the main against the operation of freight trains on Sundays. He said:

"And he said unto them, 'the Sabbath was made for man and not man for the Sabbath.'—mark 2:27.

"We find unmistakable evidences of the institution of a day for rest and recuperation among the ancient Babylonians, and most peoples of the world's history. The idea of a Sabbath is not, therefore, peculiar to the Jews and Christians, though under the teachings of these it has come to be a much more effective help to the life of men. The Sabbath is a social convention by which the whole recognizes the right of several parts to an opportunity for rest and recuperation from the daily grind of life. It is, therefore, made for man and has for its end his betterment in life. It is a law of social hygiene for the promotion of the health of each man who forms a part of the social organism. Society is not only composed of men as individuals but exists for the benefit of the individuals who compose it. It is not its office, therefore, to distress or curtail the richness of the individual, but to enhance his weal in every way possible.

"So in recognition of the patent fact that the daily grind of life is wearing on the body and mind of the individuals society has appointed a day for his rest and recuperation from toll by granting a cessation from all labor on that day. It is the recognition that that laborer has a natural right, which is not arbitrarily bestowed on him by any authority but by his nature, to cease from his labor long enough to recuperate from its toll and wear. So the ground for the institution of the Sabbath is human need and the laws of human nature. It is one of the necessities of flesh and blood when occupied with labor and toll, whether in man or beast. This need for a conventional day of rest grows with the growth of society. In a primitive or pastoral or agricultural or even a commercial state of society the need of a conventional Sabbath is not so great as among people who are bound together by the bonds of co-operation and mutual dependence incident to a well organized industrial community. Where thousands of men in one plan or community work together so that one can only move as another moves, both rest and labor must be governed by convention, so that they must work together and rest together. In such a society man can have no Sabbath unless he has a conventional one. In a highly organized society we must get our natural rights in convention with our fellows or not at all, and the more complex or independent the social organism grows the more will this be true.

Need for Sabbath.

"There never was a more patent need for a conventional Sabbath than today, and it will grow more and more imperative as society grows. So it must soon be decided whether we will have a conventional Sabbath imposed and regulated by law or none at all. Practically half of our people are deprived of Sabbath privileges in all industrial communities. Is the life of man to be linked to the machine at which he serves seven days in the week? If so, what will become of man in the years to come? Is that good social hygiene? Is man like a thing of wood or iron made to fit into

a machine and for that only? Nearly half of our people are fast approaching that condition now. Now, I hold that they have their Sabbath rites, and it is the duty of the state to protect them in the free and full enjoyment of them by establishing a conventional Sabbath day and maintaining it inviolate.

Curtail Business

"But it is said by those who do not have to work on Sunday, although they draw their dividends from the labor of others who do, that if we institute this Sabbath for man here we will curtail business. We will cut down their dividends if we do not allow them to operate their machines on the Sabbath and a social convention ought not to be permitted to interfere with the sacred function of an annual dividend. They say the Sabbath was made for the men who live on dividends, and not for the man who works the machine or keeps books or runs an engine. We must have the use of the rest time required by nature for our men or we are not able to earn dividends. Let the rights of nature and God be made subsidiary to the commercial and financial world. And so they go teeming down to the capitol to get the lawmakers to be careful in granting men their day for rest and recuperation. The whole affair is but an expression of the unscrupulousness of human greed in its grinding dividends out of men.

Watered Stock.

"There is no more reason why the bookkeepers of railroads and other employees of corporations should be required to work on Sunday than those of our stores and banks, except that the authorities of railroads must needs get the benefit of seven days labor for the pay usually given for six in order to pay dividends on their watered stock. And yet this thing is allowed by law, and although the democratic platform has pledged the party to right this wrong which the railroad domination of the state has hitherto rendered possible, we find great bodies of lobbyists beseeching the representatives to desist from this justice to the men who must make their living by their labor in the railroad will. I will tell you that the men who work in these offices want their Sabbath rights, but it is the Wall street of the railroad world which can employ attorneys and influence business men who are making all this senseless sentiment on this matter of protecting men in their natural right to rest and recuperation. Let the railroads employ enough men to do the transportation work in six days in the week like everybody else. Then they may not make so many millionaires, but they will cease to be a social nuisance in the destruction of one of the most important hygienic laws of society, the Sabbath. If the committees in charge of the bill relating to this matter will give a hearing to the wives of railroad men, such as they have given to the attorneys of those who represent the stocks and bonds they will see it in quite a different light from that in which it has been put before them.

Sunday Work.

"As one who has had opportunity to observe this matter, I wish to say that to my mind nothing more injuriously affects the healthfulness—moral, spiritual and social—of railroad men than this necessity for Sunday work. All the arguments put forward against the Sunday law are specious, as anyone will see who takes the pains to observe the situation where they have it. England is the greatest iron producer, and yet has an effective Sun-

day law; so with Canada and other countries, and states in our own land. The whole thing is a mere pretext to raise a dust while the representatives may ignore the pledge of their party to the people. All this talk about blue laws, and their terribly drastic effects is but to hold your attention while they pass some black laws which do not protect our people in the enjoyment of their Sabbath rights. We want the party in power to fulfill their pledges to the people by a sane and sound and effective Sunday law which will protect the people in their right to the Sabbath. A plain straight Sunday law establishing that day as a day for rest and cessation from labor, except in cases of necessity and mercy, applicable to all enterprises alike, except when specially licensed to do so; and then provide that any person or corporation whose business requires that they operate seven days in the week, shall have special permit to do so by proving this fact before a jury empaneled by the judge of the probate court for that purpose under such restrictions as to duly protect the employes of such persons or concerns, will, in my judgment, do the work. But let the burden of proof rest upon the parties whose business requires them to operate seven days in the week, and make it the duty of the solicitor to contest every application.

Social Hygiene.

"The institution is, as I have said, one of social hygiene, and ought to be treated as such. Jesus puts it on this ground and gives it his sanction on that ground. Of course no law of hygiene can be absolute and categorical in its application and pertinence to the changing social situations, but must be relative. Yet we need them to correct abuses such as we now see in this working of the bookkeepers and clerks of railroad freight offices on Sunday. Such abuses of the rights of man in the interest of corporate greed should be stopped by law, and if the present law is inadequate it should be remedied. I see no more reason why the employes of railroads should work on Sunday than the presidents and other superior officers. Let every man have his day for rest and recuperation from labor as the churches and other religious and social institutions will see that he has an opportunity to spend it to the best effect in the promotion of his life as a moral and spiritual being."

DR. MONTAGUE AT MARBURY.

For the Alabama Baptist.

On Sunday, February 10th, it was my privilege to be with our dear brother, Rev. J. A. Smith, and his people at Marbury.

In this week's Alabama Baptist will, I think, appear an appeal asking for \$300 with which to furnish a room for the young men who will go to the foreign field and to begin the gathering of books bearing upon the missionary enterprise.

After the sermon Sunday Brother Smith and I asked our friends at Marbury to help raise the \$300. With liberality that calls for strongest praise, with devotion to the greatest enterprise of the Church of Christ that merits emulation, Brother D. H. Marbury, one of the noblest men that I have ever met, his wife, an elect lady, Brother Smith, whose ability, enthusiasm and consecration entitle him to our admiration, and other brethren and friends gave the entire \$300, and this after generous help to our endowment fund months ago. I return-

ed to East Lake with a check for the full amount and gladdened the seven noble young men who will go to the foreign field and stirred the whole student body with the glad tidings.

A son of Brother D. H. Marbury, a little fellow eight years old, gave first a dollar; then desiring to have more stock in this great movement, he gave still another dollar, his last piece of money.

Methodist and Presbyterian friends gave nearly \$100, while Brother Marbury led with \$100 and his wife followed with \$50.

I thank God for Brother D. H. Marbury, with his fine mental force, his wide influence and his splendid liberality; for Brother J. A. Smith, whose popularity at Marbury almost equals his great gifts of mind and heart, and for other friends there who deemed it a privilege to give evidence of their devotion to the cause of missions.

I have never seen a Sunday school as admirably managed as that of the Marbury church. One feature appealed to me as fine and unique especially; the superintendent, Brother Marbury, called the letters of the alphabet and as he gave out each letter the school repeated a verse of scripture beginning with that letter. One class in the Sunday school numbers ninety-seven men.

It is an inspiration to visit the Marbury church, to see the wise management, to get into touch with the spirit of liberality, to feel the sympathy between pastor and people and to realize that there large things are done for the cause dear to the Christian heart.

A. P. MONTAGUE.

February 13, 1907.

FOOD QUESTION

Settled with Perfect Satisfaction by a Dyspeptic.

It's not an easy matter to satisfy all the members of the family at meal time as every housewife knows.

And when the husband has dyspepsia and can't eat the simplest ordinary food without causing trouble, the food question becomes doubly annoying.

An ill woman writes:

"My husband's health was poor, he had no appetite for anything I could get for him, it seemed.

"He was hardly able to work, was taking medicine continually, and as soon as he would feel better would go to work again only to give up in a few weeks. He suffered severely with stomach trouble.

"Tired of everything I had been able to get for him to eat, one day seeing an advertisement about Grape-Nuts, I got some for him to try for breakfast the next morning.

"We all thought it was pretty good although we had no idea of using it regularly. But when my husband came home at night he asked for Grape-Nuts.

"It was the same next day and I had to get it right along, because when we would get to the table the question, 'Have you any Grape-Nuts' was a regular thing. So I began to buy it by the dozen pkgs.

"My husband's health began to improve right along. I sometimes felt offended when I'd make something I thought he would like for a change, and still hear the same old question, 'Have you any Grape-Nuts?'

"He got so well that for the last two years he has hardly lost a day from his work, and we are still using Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs. "There's a Reason."

JUST BETWEEN YOU AND ME.

BY M. E.

Apart, the pedit Baptist position on baptism, there are, to me, two "strange things under the sun." The first is that the scholarship of pedit Baptists should so flatly support immersion in their interpretation, and equally as flatly disregard it in their practice.

The second is, that the interpretation of this scholarship as to baptism, should be so slow in reaching the ordinary defenders of sprinkling and pouring.

Meyer and Westcott, and Plummer and Sanday with the others of that ilk (and may their tribe increase) are willing to compromise their obedience as to the observance of the act, but not their scholarship in its interpretation. Now there are, I believe, a whole lot of fellows further down the line, who really care for obedience; so that, if this candid interpretation of their scholars, ever percolates down to them, and permeates their thinking, there will be something doing for the Baptist position.

The two-fold need then, is that their scholarship should have their spirit of obedience, measure up to their spirit of discernment; and that their masses should have their spirit of discernment, measure up to their spirit of obedience.

Let me give you two pedit Baptist interpretations of the verb "baptized unto Moses in the cloud and in the sea" (1 Cor. 10:2). These interpretations exemplify the two diverse positions above mentioned.

W. M. Taylor in the account of the crossing of the Red Sea in his "Moses the Law-Giver," says: "Hence, Paul says, 'They were all baptized unto Moses in the cloud and in the sea; for this was their initiation into discipleship to Moses, even as baptism is our initiation into discipleship to Christ. Nor can I help remarking, as this first recorded baptism comes up before us, on the fact that, so far as appears, it was not immersion. Sprinkled the tribes might be, as the clouds poured down water, or the spray was dashed upon them by the fury of the wind, but their baptism in the sea was contemporaneous with their walking upon dry land in the midst of it. It is a very small matter, but when esteemed brethren assure us that the word baptize always and everywhere means immerse, it becomes important to remark that in the very earliest case in reference to which the term is applied, it very evidently can have no such significance. There was an immersion here, indeed, but it was that of the Egyptians; and no one will be very eager to follow their example." Isn't that characteristic. A weak argument capped off by a slurring fling.

I have no doubt but that on the evening that Dr. Taylor preached this sermon the Hol' Polloi streamed out of Broadway Tabernacle, with their souls mightily lifted up over this argument against baptism, especially its closing threat about the Egyptians being immersed.

The other interpretation of the passage is by the German, Meyer, in his "Commentary on the New Testament." Taking the passage "baptized unto Moses in the cloud and in the sea," he says, "In is local, as in baptize in water, Matt. 3:11, al., indicating the element in which, by immersion and emergence, the baptism was effected. Just as the convert was baptized in water with reference to Christ, so also that Old Testament analogue of baptism, which presents itself in the

people of Israel at the passage of the Red Sea with reference to Moses, was effected in the cloud under which they were, and in the sea through which they passed. . . . The cloud and the sea, both being taken together as a type of the water of baptism, must be regarded as similar in nature. . . . both together form the undivided type of baptism." Isn't that good? You can just see Israel go down into the sea, become submerged beneath the combined elements of clouds (overhead), and sea (on either side), and then emerge on the other side to the new life of committal unto Moses. Splendid analogue of the believer's baptism! How could the brainy and beloved W. M. Taylor gaze upon this and then speak about being sprinkled by the rain, or dashing spray, and even fling in that little unbecoming slur about the Egyptians being immersed.

But then, Taylor was just preaching to the folk, while Meyer was interpreting the word. Therein lies a world of difference.

But speaking of pedit Baptist scholars, in their interpretation of the scriptures on baptism there is not a clearer note sounded anywhere than that by Sanday, of the Church of England, in his wonderfully strong and helpful commentary on Romans. In his rich discussion of the doctrine of the believer's mystical union with Christ, he says:

"Here, there came in to help, the peculiar symbolism of baptism. That plunge beneath the running waters was like a death; the moment's pause while they swept on overhead was like a burial; the standing erect once more in air and sunlight was a species of resurrection. Nor did the likeness reside only in the outward rite, it extended to its inner significance. To what was it that the Christian died? He died to his old self, to all that he had been, whether as Jew or Gentile, before he became a Christian. To what did he rise again? Clearly to that new life to which the Christian was bound over. And in this spiritual death and resurrection the great moving factor was that one fundamental principle of union with Christ, identification of will with his. It was this which enabled the Christian to make real, his parting with the past, and his embracing of new obligations."

It is not surprising that Canon Sanday, with his acute sense of the inwardness of the Scriptures, should seize upon, and set forth for us, this beautiful symbolism of the believers' immersion; but 'twere passingly strange that, with all of his insight, he should still be willing for his great communion to loose out of her practice, that which he so ably draws from her Bible.

Would not the rich spiritual experience of our Brother Sanday, become even richer, if he only had a baptismal experience of his own, in which he could see that immersion, submersion and emergence (of which he speaks so nobly), instead of viewing them from afar, among the believers of Paul's day.

By the way, in I Cor. 10:2, and Rom. 6:3, as opened up by Meyer and Sanday, with several kindred passages from the Epistles, there is good material for a body like you to develop a good sermon. Taking some such subject as, "Realizing the Experiences of Which Baptism is the Symbol," you can use Israel's passage of the Red Sea as the illustrative basis of your sermon. That baptism "into Moses in

the cloud and in the sea" meant, or, rather marked, a complete break with the old life in Egypt. From that immersion and submersion, there was an emergence to a new life with Moses as its central point. They were baptized into (this is better than unto) Moses. There is the idea of sphere here; and isn't it that they were baptized into the leadership, into the rulership, into the mediatorship, and into the deliverership of Moses. Their baptism marked their committal to these things. In all of this, and in a far deeper sense, are we baptized into Christ. For, as is symbolized in immersion, we are baptized into his death; thus becoming, as he became in death, dead to the claims of sin; we are baptized into his burial, thus ratifying our death, to the old life; and we are raised up with him to walk in newness of life. That actual experience of death, burial and resurrection of His, has for us a corresponding spiritual experience, and our baptism as the symbol of this experience is a perpetual appeal to us, to realize the experience of which our baptism is the symbol.

WHICH IS CORRECT.

The Sunday school helps of the S. B. C., offer conflicting opinions concerning the sacrificial worship of Cain and Abel.

The prevailing opinion that God's reception of the offering was not dependent on the character of offering but on the spirit of the offerer, impresses me as somewhat erroneous.

There is no sin recorded against Cain up to this period, but the character of his offering indicates a lack of faith in the promise of God—offers no atonement for sin and makes no confession of sin, later revelation shows it to be a praise offering.

Heb. xi:4, teaches us that by faith Abel offered unto God a more excellent sacrifice than Cain. Cain must have had a general faith in God or he would not have offered sacrifice unto him.

Wherein did Abel's faith excel the faith of Cain, if Abel did not see in the promise of God the blood of the Lamb?

In my opinion, the facts in the case clearly indicate that Abel through faith, brought an offering in keeping with the divine purpose, which was a confession of sin—an atonement for sin and an expression of his faith in the promise of God.

At the last of the garden there were the cherubims and the flaming sword; before these must have been the altar. In the tabernacle and temple worship we find the cherubims, mercy seat, the altar, the blood.

In the fullness of time, we see Christ offering himself a sacrifice, once for all and entering within the veil, thus opening the way to a throne of grace for all who will accept him as a fulfillment of God's promise to our first parents.

Christ is the world's one hope of redemption. In him centers all acceptable worship.

To make Cain's offering equal in character to that of Abel's, is to ignore the blood of the covenant. It is to leave the antediluvian without a Savior; it is to put Cain and Abel on their own merits and leave them under a covenant of works.

In the Epistle to the Hebrews where sacrificial worship is expounded by the Apostle Paul, we are taught that without shedding of blood there is no remission.

Acts iv. 12, the Apostle Peter tells

us there is none other name under heaven given among men, whereby we must be saved.

Did not the Heavenly Father, whose justice is tempered with mercy, who gave our first parents a covering for their shame and who made them a promise before driving them from the garden, reveal to them the way of approach to the mercy seat? Did not Abel come in the way open to sinners? Did not Cain ignore the promise in unbelief and presume to approach God in his own wisdom?

In the vision of the beloved disciple, where he approaches the crowning day, the cherubims again come to light. The complete history of man's career upon earth has been encircled and the thread of God's love is revealed in the blood of the covenant from Eden lost to Paradise gained.

Fraternally,

J. R. STODGHILL.

Albertville, Ala.

DREADED TO EAT

A Quaker Couple's Experience.

How many persons dread to eat their meals, although actually hungry nearly all the time!

Nature never intended this should be so, for we are given a thing called appetite that should guide us as to what the system needs at any time and can digest.

But we get in a hurry, swallow our food very much as we shovel coal into the furnace, and our sense of appetite becomes unnatural and perverted. Then we eat the wrong kind of food or eat too much, and there you are—indigestion and its accompanying miseries.

A Phila. lady said, the other day: "My husband and I have been sick and nervous for 15 or 20 years from drinking coffee—feverish, indigestion, totally unfit, a good part of the time, for work or pleasure. We actually dreaded to eat our meals.

We tried doctors and patent medicines that counted up into hundreds of dollars, with little if any benefit.

"Accidentally, a small package of Postum came into my hands. I made some according to directions, with surprising results. We both liked it and have not used any coffee since.

"The dull feeling after meals has left us and we feel better every way. We are so well satisfied with Postum that we recommend it to our friends who have been made sick and nervous and miserable by coffee." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Peyton Barksdale Eubank.

Peyton Barksdale Eubank was born to Mr. and Mrs. Peyton Eubank August 14, 1905, and on September 2, 1906, was taken back to him who gave. Little Peyton was one of God's brightest and sweetest flowers, sent to brighten and cheer a loving father and mother's home and heart. But alas! only too soon for them was the little "rosebud" plucked and transplanted in the garden above. Fond mother, devoted father, weep not in this day of trial for the days and years will soon go by when you will join your darling up there. He rests in a Saviour's loving arms, and if not permitted to be your preacher boy and God's messenger on earth, he is one of God's brightest and most precious jewels in Heaven. Sleep on little darling, in peacefulness and rest until we meet on the resurrection morning.

J. W. O'HARA.

GIVE THE OLD FOLKS THE BEST IN THE HOUSE

"Honor thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee."



CARING FOR AGED PARENTS.

By some, aged parents are considered a burden, of which they would gladly rid themselves. We often see these persons treat their parents unkindly, apparently forgetting the debt of love and gratitude which they owe to their father and mother. Was it not your mother who watched over you in the hours of infancy? Was it not she who spent so many sleepless nights by your side as you lay in your little bed, suffering from disease which she feared might take the loved one from her sight? She has prayed for you all through bygone years, and she prays for you still. It was she who taught you to say your simple prayer each evening as you knelt beside her knee. Oh, how you loved her then? Every childish care and sorrow was poured into her listening ear, and you ever found in her a sympathizing friend and counsellor.

And your father? Do you not remember when you used to stand at the window and watch him coming from the field, where he had labored hard all day long, that you might not want? And, when the evening meal was over, then he took you on his knee, told you pretty stories, and called you his precious child? And that, when you came to be of the proper age, he sent you to school that you might obtain an education and prepare yourself to become wise and useful, and be an honor to yourself and to the world? Have you forgotten all this?

Cheer Their Dying Bed.

"Your father's growing old,
His sight is very dim;
He leans on his faithful staff,
For he's weak in every limb.
His years are well-nigh told,
His earthly hopes are fled,
He soon will slumber cold
Among the silent dead.

"Your mother's old and weak,
Her locks are thin and gray;
Her aged form is bent,
She soon will pass away.
The one who loves you ever,
You soon shall see no more,
Until you cross the river,
—And stand on the other shore.

"Be kind to the old folks, then,
They've done enough for you;
They've braved the storms of life,
With spirits strong and true;
And now, when age has come,
And earthly hopes have fled,
Oh, share with them your home,
And cheer their dying bed."

HOW TO TREAT THE OLD FOLKS.

One reason why old people sometimes grow difficult and perverse and hard to live with as years increase is that they feel themselves of little use, and are afraid they are in the way. They need to be entertained. The cheery optimism of twenty-five is natural when the blood bounds in the veins, life is a pageant, and you can not count your friends, but to be gay at seventy-five is harder, for the lonesome years have found you out.

I would give the old lady or old gentleman the brightest, cosiest room in the house, but I would not expect him or her to stay there. Nor would I be on the alert every moment to save steps for the aged father or mother. They resent the best-meant endeavors to save them from fatigue, and don't wish to be cared for as if they were children. Also, these gentle and pleasing attentions suggest their feebleness. It takes a good deal of tact to keep old and actively inclined people, who have no longer strength to be active in a mood of contentment and tranquility. But as we all shall, if we live so long, arrive where now they are, it is worth our while to go good to them—good and patient and jovial about it.—Mrs. Sangster, in Woman's Home Companion.

SOMEBODY'S MOTHER.

The woman was old and ragged and gray,
And bent with the chill of a 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 the 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 boy 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 the noble boy
Who is somebody's son and pride and joy."

—Mary D. Brine.



IN LOVE WITH MOTHER.

They—an elderly woman and a young man—came into the car together. He led the way with the luggage—her luggage. She was not old enough to be helpless. Indeed, she was rather spry. Her hair was almost white, and her face was motherly—kindly, trustful, beautiful. He was somewhere from 22 to 25, we guessed. With courtesy and care and gentleness he selected a seat for her, and carefully deposited the baggage. And then it was about time for the train to start—he thought. She stood up and he put his arm lovingly around her and kissed her, heartily, lingeringly, one, two, three times. But the train didn't start—not just then, as he seemed afraid it would. She sat down, and he sat down facing her, and held her hand and looked into her sweet face, smilingly and eagerly, as if he were feasting his soul. And then the signal to go was given and he bent over and kissed her again and again. He hurried out of the slowly moving car, and from the platform, through the window—the window close to which she had moved, and out of which she was looking—now—threw her a kiss. For some reason her eyes had become moist. A dainty white handkerchief was quietly raised to the eyes. We said—to ourself—a while ago he married and left the old home nest. He lives here at this town. Mother has been making him a visit. Her time is up and she is on her way back home now. For miles and miles we thought of that scene. It was beautiful.—Word and Way.

An Old Man's Grave.

"Make it where the winds may sweep
Through the pine boughs soft and deep
And the murmur of the sea
Come across the Orient lea,
And the falling raindrops sing
Gently to his slumbering.

"Make it where the meadows wide
Greenly lie on every side,
Harvest fields he reaped and trod,
Westering slopes of clover sod,
Orchard lands where bloom and blow
Trees he planted long ago.

"Make it where the starshine dim
May be always close to him,
And the sunrise glory spread
Lavishly around his bed,
And the dewy grasses creep
Tenderly above his sleep.

"Since these things to him were dear
Through full many a well-spent year,
It is surely meet their grace
Should be on his resting place,
And the murmur of the sea
Be his dirge eternally."

To the Young Women of Alabama:

It is now almost a universal belief that each and every person was created for some special object. Not only this, but everything has its own particular place to fill. God in His all-reaching knowledge of the needs of humanity, has placed in our midst those suited to every phase of work for the uplifting and promulgation of His work. Some He calls to go across the waters and make known His words of light to those who slumber in darkness and to others He entrusts His message in this our home land. In not only this country, where woman has been allowed to go forward and develop herself to her utmost capacity, but everywhere her ability to carry forward this great plan of salvation is recognized by all. We have in Louisville a young Alabama woman who has consecrated herself to this work, who is willing to give her whole life for it, and it is now the privilege and duty of each and every one of us to help in this noble movement, especially to the young women of Alabama this should appeal. Think of it: one of your own number who has placed her all on the altar of sacrifice and is now calling on you to come to her assistance. Think of the vast amount of good you yourself may accomplish through her. Hear this and respond as if you could already look through the future lapse of time and see the noble deeds which may be accomplished by your timely help. Do not wait; now is the time. With hopeful expectations we are looking for a liberal response from every young woman's society over the state.

Please send contributions to our state treasurer, Mrs. N. A. Barrett, East Lake, Ala.

MRS. J. W. VESEY.

MOUNTAIN SCHOOLS.

The vast multitude of lost souls makes it imperative that we use our influence to hasten the revival of Christian benevolence in accordance with God's great plan. All nature has lifted her voice in a trembling symphony of pleadings for the redemption of a lost world.

From across the waters comes the cry of unsaved souls, "Come over and help us." We give of our means and send heavenward a prayer for those groping in the darkness of sin. The thought of their ruined condition without Christ makes us sick at heart and we think of the unsaved, chiefly, through the mazy distances of the great seas and oceans as those afar off indeed, and yet do we realize that there are in our own fair Southland, our neighbors in proximity and brethren in race, many who are in the darkness of sin and have not learned to look to Him to whom to look is life eternal. These people are the mountaineers of northern Alabama, Tennessee, Kentucky, Georgia and the Carolinas, 2,000,000 in number.

Sturdy men of the soil they are, and of the true Anglo-Saxon type. The fair-haired childreep who play about their doors bespeak to us that they are indeed of our own nationality.

Here in this "Land of the Sky," the loveliest in all the South, where the Tennessee rolls its placid waters and the mountains rear their lofty heads heavenward as if "to declare the glory of God," these mountaineers had gone

on from generation to generation, ignorance and superstition handed down from father to son. To them the progress and advancement of our day were not allurements. What had been was, what was, was good enough until Christian influence was brought to bear upon them.

About sixteen years ago the Southern Baptist convention, realizing the possibilities for good among these people, commissioned the Home Mission Board with a plan of work for establishing Baptist schools in the various mountain regions. The work was first begun in North Carolina and has since been extended into Alabama, Georgia, Tennessee, Kentucky and South Carolina. There are now twenty-two schools under the care of the Home Board. Into these last year were gathered 4,000 students and employing seventy-nine teachers. Wants and needs in the mountains are comparatively simple, luxury is not the rule of the people and students gratefully put up with less comforts than are usual elsewhere. The young people are very receptive to education. The sturdy boy in his teens struggles not to keep out of school, but to keep in. The spiritual interest of the pupils is looked after with all diligence and the homes from which they have come have felt the influence for the better. Incidents are reported where an entire family has been converted through the instrumentality of a boy or girl attending a Christian school.

Within the last few years change has knocked at the door of the mountain cabin and the latch-string of progress has been hung on the outside of the mountain home. Still there remains 6,000 available students outside of the schools. The greatness of the work is appalling, but its possibilities are unlimited. The most encouraging feature of the work is the hearty co-operation of the mountaineers. We are only helping the people to help themselves, and this they are doing willingly.

More schools are needed. Some are unfinished, all are poorly furnished, if furnished at all. The appeal from every school is for enlargement and better equipment.

The Woman's Mission Union is asked for \$3,000 this year for the mountain schools. Shall it be given? Shall we falter when the glories of the past encircle us and the future beckons us on to greater opportunities?

"Freely give, for while bestowing
Angel eyes thy bounty mark,
And their seraph forms all glowing,
Shall dispel the gloomy dark,
When the midnight forth is straying,
They shall guard thee in thy rest,
And shall whisper low in praying,
That in blessing we are blest."

MRS. S. W. RIGGS.
Pleasant Hill.

Woman's Work

CENTRAL COMMITTEE.

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

NOTES.

Mrs. L. A. Moore, Furman.—I enclose our Christmas offering of \$14.50. We had such good meetings, pretty weather and fine attendance. Sorry to hear that Mrs. Barnett is sick.

Mrs. George Carter of Dothan writes that the ladies of their church gave a bazaar before Christmas and cleared \$5.72.

The Rembert Society has only five members and sent a Christmas offering of \$5.00. If the large societies of 75 or 80 members would average one dollar apiece, wouldn't it be glorious!

Miss Mattie McFarland, Avondale.—You will find enclosed one dollar and fifty cents from the Ladies' Aid of Packer Memorial church for China. We observed the week of prayer and certainly had sweet meetings. Please pardon us for not sending you our little mite sooner. We thought by waiting a little longer we would get more to send. We are trying so hard to have our little church repaired and fixed up nice. It seems to take all we can get to do this, though we love to do something for others, even if ever so little. We want you to call on us, though, when you make appeals to the other societies, and we will gladly do what we can. As you know, we are a poor people (the Cotton Mill church) but we love to work for our Master and to spread the gospel. There is a great work here to be done and we want to do it.

ENTERPRISE.

My Dear Mrs. Malone: We observed the week of prayer here and had good, helpful meetings. The attendance was splendid and interest held good to the last. Our collection was \$13.75, which I enclose as our Christmas offering to China. We have a flourishing aid society here and are going to devote one meeting each month to the mission program. With best wishes to you and the work, I am, very sincerely, Mrs. A. G. Moseley.

NOTICE.

Will not those pastors and superintendents of Sunday schools who have no home departments please organize at once and report to me by April 1st in time for reports to the state convention in Birmingham April 9-11? Too many show an utter neglect and indifference to this most important department of church work. Let us argue to action and show our loyalty to this cause.—Miss Mary E. Smith, box 196, Opelika, Ala., State Superintendent H. D.

ANENT DR. MONTAGUE'S SUGGESTIONS.

In a recent article published in the Alabama Baptist January 23, Dr. Montague offered some suggestions for making the present prosperity of Howard college continuous. These suggestions taken together constitute a plan that can be easily worked by the pastors and Sunday school superintendents, and I believe we can fall upon no better plan. What splendid results would follow if our pastors and superintendents would try it. Within the next five years we might easily increase the student body to the number of five hundred. It is not too much to expect a yearly attendance of five hundred or more students and an endowment of half a million dollars by 1912. Constant growth, permanent success, should be our goal. Success depends upon our loyalty. Faithful co-operation with the president is the best expression of our loyalty and the sure means of success. Every pastor or superintendent who will exert himself to put the Howard and the Judson in communication with the boys and girls of his community who ought to attend college will be a blessing to the boys and girls, to the colleges and the great cause which they represent and to the community in which he lives. The value of the reflex influence upon the community or town where the question of education is agitated and young men and young ladies go off to school can not be estimated. It arouses the young and helps them find themselves. It gives them new and higher aspirations and even if they are never able to attend college does them good.

As for myself, I am ready to join the Howard and Judson Success Clubs, and Drs. Montague and Patrick are at liberty to enroll my name as an active member. L. T. REEVES.

Cullman, Ala., Feb. 14, 1907.

NOTES FROM THE CONVENTION CITY.

The First Baptist church of Dothan, Ala., has had a prosperous year. On the first Sunday in February the pastor preached his first anniversary sermon. His subject was "Backward or Forward." One hundred and six members were added during the year; twenty-seven of these by baptism, and the church had no protracted meeting. For mission and education about \$1700 was contributed. On the first Sunday in this month we took our foreign mission offering for this year, which amounted to nearly \$700. The Sunday school has more than doubled, now having a regular attendance of 300. A mission has been in operation for several months which will prove to be the Second Baptist church of Dothan. Congregations are splendid, filling the house at every service. On last Wednesday night the church voted to purchase a new pipe organ at a cost not less than \$3000, on which day the money was also raised.

Rev. J. H. Riffe, our associational missionary, is doing splendid work on the field, stirring up the saints to better things. We feel sure that at our next annual gathering our reports will be the best in the history of the association. We have not forgotten that we are to have the honor of entertaining the great Baptist Brotherhood next July. We believe it will be the event of Dothan's history. We are preparing to have a Baptist train from Montgomery to Dothan for the pleasure of the delegates. W. M. ANDERSON.

THE SCARCITY OF PREACHERS.

Gen. iv. 7—"If thou doest not well, sin lieth at the door."

We need to search for the sin that causes this scarcity of preachers.

No one, who has studied the question, will doubt that sin as a ravenous beast croucheth at the door of the preacher ready to overcome him.

I have sometimes thought that when God lays hands upon a brother for the ministry that Satan discovers it before the church sees it. Again, when one comes out in the open, the devil seems to work harder to hinder or side-track him than the church does to strengthen and develop him.

Too many preachers have a tale of woe that leaves the impression that the ministry is full of effeminates.

The young man, without means preparing for any of the professions, has quite as hard a time as the young preacher. While the professional man receives larger compensation, in dollars and cents, than the minister of the gospel, yet the preacher enjoys a thousand blessings that are unknown to others. The Master taught us that he that forsaketh earthly things for His sake and for the gospel, should have an hundred fold more in this present life and in the world to come, life everlasting.

Every impression going out from a preacher's life should sound a note of joy that would win others to Christ and His service.

The spirit of commercialism, that curses our land, draws the minds and hearts of men from the ministry. The chewing gum device, the punch for a chance at a watch or graphophone or buggy or some valuable prize, is the kindergarten to the Bucketshop and other gambling hells. Church members are running these schools in connection with their stores and training our boys for the devil's service. It is not surprising that young men trained from boyhood to manhood in such schools are impervious to impressions for the ministry. It is the natural fruitage of such sowing that they should give themselves to money getting in preference to the higher, nobler callings.

The dividing line between the pulpit and the pew is being obliterated.

In the dispensation of law, the holy place was for the Priests, and none could enter the Holy of Holies but the High Priest. In this dispensation of Grace, men seem to feel at liberty to run with the politicians, the professionals, the traders until they reach the meeting house when they assume the dignity and authority of a gospel minister and occupy the sacred desk to speak for God. The fact is, boys, who have not yet attained to the dignity of "Lay Preachers," do not hesitate to occupy the sacred stand to deliver a S. S. talk or B. Y. P. U. oration.

If there is no dividing line, wherefore hath God called some from the secular walks of life and anointed them to the work of the ministry? Respect for the minister as God's chosen one, departs with the sanctity of the pulpit.

Discounting the ability of the ministry reflects upon the wisdom of God in His choice of men.

The dear brethren are fairly running over one another to bestow the honors that rightfully belong to the ministry upon the governor, judges, lawyers and rich men. They say by this, that the love of Christ is not strong enough to unloose the purse-strings of these gentlemen and we need their money. Further, that God's

ministers are incapable of administering the affairs of the Church. To honor a preacher with dignity of presiding over the S. B. C. is a thing entirely out of the mind of the brotherhood. Our State conventions have fallen in line and candidates are primed from year to year for these positions.

Let us bear in mind the fact that God is yet upon the throne, that if we expect Him to call preachers into the ministry, we must render honor to whom honor is due.

Lastly, preachers are men of like passions with other men, and are subject to criticism as they are subject to error, but they should not be made targets for the public to shoot at. Ps. 105:15 says: "Touch not mine anointed and do My prophets no harm."

No doubt, many will consider the above harsh, but if the scarcity of preachers gives cause for alarm, there must be a reason for the scarcity, and we need to search for the cause.

Affectionately,
J. R. STODGHILL.

TRIP NOTES.

The Atlantic Coast Line took me to Luverne, the County Seat of Crenshaw County. O. P. Bentley, a strong preacher, is the pastor. He is anxiously working on the problem of church development. Like every other pastor who has run up against that proposition, he has found it cannot be solved in a day. The church at Luverne is strong in the number of its members and financially able to do almost anything they would undertake. They are paying the present pastor more than they have ever paid before and find it not hard to do. They own a comfortable pastor's home. They are talking of a new house of worship and right badly do they need it.

Luverne has some beautiful homes, a fine Court House, a good school building and, in course of erection, an up-to-date hotel. Brother Bentley is reaching out into the country around and making himself felt for good. If a few consecrated members of his church would join him in his efforts, the whole Association would be greatly benefited. I greatly enjoyed the good hearing I had at the two services at the church.

Here lives Brother R. H. Folmer, in a lovely home. His wife, the daughter of D. I. Purser, knows how to make the visiting preacher comfortable. Brother Folmer is the pastor of several churches and takes up his spare time with his chickens and little farm.

Surely our people are not living up to their opportunities when they do not engage in chicken raising! It is a pleasant occupation and ought to be profitable.

If the pastors of the Association will co-operate with Brethren Bentley and Folmer in holding Baptist Rallies over the County, Crenshaw will be heard from along the line of Missionary development.

From the looks of

The Anti-Saloon League Map, Crenshaw needs some wholesome instruction along temperance lines too. Luverne has a Dispensary, and numerous saloons are scattered throughout the County. The voters did well in electing Brother M. W. Rushton to the Legislature. If I mistake not, he is going to make himself felt in Montgomery this winter, in the way of wholesome moral legislation. How the folks do talk about orful "blind tigers" in prohibition districts. I wish they could hear of some of the orfulness of the country saloon. It would make

the blood run cold to hear some of the things I heard.

I spent a Sunday

At Brewton.

Brother M. W. Gordon, pastor. Here is another strong church that does not realize its strength. They have recently paid off every cent of indebtedness on their commodious church building and ought to be ready now for a great forward movement on lines of benevolence.

Their pastor, a Kentuckian, graduate of College and Seminary, is putting out his life for his people's upbuilding. If they follow his able leadership, Brewton will become one of the leading churches in Alabama. Probably the Court House at Brewton is one of the handsomest buildings of the sort on the Louisville & Nashville, South of Montgomery. The town has a good trade, several large saw mills, some beautiful residences and is constantly improving. The overflowing wells furnish an abundance of purest water. It is one of the many thriving towns in the State which has learned how to thrive without the liquor trade. When I looked at the magnificent school building, it seemed cleaner and brighter to me because "blood money" did not enter into its construction or in the support of the school there taught.

I never happened at Brewton when the congregation was large, but a fairly good audience gave me a good hearing.

I never take a collection for my

Tract Fund,

but a brother put in my hand \$20 for that purpose. This is the largest sum ever received for this purpose. How I do need money for this. I have a large number of tracts reprinted in two thousand lots at a time and in a few days the supply is exhausted. If I only had the money to print them in ten thousand lots! Besides giving me a larger supply, they would not cost nearly so much as in small lots. But times are changing. More and more my tract talks are making impressions and more people are giving to it. I know one man who has designated a certain sum in his will to go to an endowment of the Tract Fund.

At Old Providence,

on one of the coldest days of the year, I had the privilege of preaching to a few of the faithful. They were surprised when I told them that two weeks past was the thirty-sixth anniversary of my coming among them. It was my first pastorate. How kind and indulgent they were to the young preacher! For many years I went in and out among them. The most of those I first knew have moved away or gone to their reward. Were I in a reminiscent frame of mind, I could easily take up several letters about the old church and the country hereabouts.

Brother J. L. Jackson, with his young wife, live in the pastor's home

At Orrville

and serves the two churches, and right well do they like him. No pastor ever served a better people.

It was just after hog-killing. The pastor did not tell me of the good things his people had sent in, but I could well imagine how the young couple were embarrassed to know what to do with all their store.

Orrville is growing. Quite a number of handsome cottages are there, or contracted for, since my last visit.

It pains me to write

Dallas, My Old County,

down as among the toughest counties in the State on account of whiskey. Three negroes were reported killed in

the County on a recent Saturday. Liquor was at the bottom of it all, as it is of most of the crimes committed in the State. Shameful stories of the violation of the prohibition laws are told. Some leading and influential men in the County defy the law openly.

One of the best women in the world said to me: "Brother Crumpton, it nearly broke my heart to have to leave my farm, but it was not safe. There was a 'blind-tiger' on each side of me, one kept by a white man. All hours of the day and night drunken negroes were passing my house, firing off guns and pistols and using the vilest kind of language. I was compelled to move where I could have some protection." How far wrong would I be if I should describe that as a "reign of terror?" Years ago, to save the negro laborer and protect our women in Dallas, some of us spent time and money to get prohibition in all the County, except Selma. The results for several years were altogether satisfactory; but there was never a day that the Selma dealers did not try to break the law down and bring it into reproach. How well they have succeeded, the incident I have related shows. The sober and law-abiding white men have lost heart; but all agree that something needs to be done. When they say that something must be done, they will organize to convict the criminals. Only a few convictions are needed to strike terror to the hearts of the law-breakers.

God pity the people who have to submit to the reign of the rummies!

Read this startling statement from a gentleman who had gone carefully over it with others: "One bale of cotton in every six that reaches Selma goes for liquor,—at least three-quarters of a million dollars a year." Another who knows what he is talking about asserted that: "Not less than half a million went out of Selma through the Bucket Shops last year." One million and a quarter a year worse than thrown away, from one small city in our State!

Isn't that appalling?

W. B. C.

Mrs. Mary Ann (McBrayer) Branham.

This good woman, the wife of our brother, Rev. M. T. Branham, died Saturday, February 2, at her home in East Boyles after a long and serious illness. She was born near Springville, Sinclair County, June 7, 1854. About the age of 15 she professed faith in Jesus, and was baptized by Rev. A. J. Waldrop and lived a consistent Christian life until her recent death. She was married to Rev. M. T. Branham, December 20, 1877. She leaves six children to mourn her loss, Mrs. M. A. Davis, Mrs. Belle Thomason, Misses Fannie, Beulah and Janie Branham and Mr. Walter Lee Branham. One child has preceded her into the other world. To the surviving husband and children will go out the tender sympathies of many friends who know and love them. She was a loving wife and a kind and affectionate and attentive mother. Throughout her entire illness she was a patient sufferer until God relieved her and called her to her reward. The interment was in Sharrit Cemetery, where she sleeps, awaiting the resurrection of the just. To the bereaved husband, a useful minister of Jesus Christ, and to the children bereft of their devoted mother we extend sincere condolence and sympathy.

A. J. DICKINSON.

EVERY-DAY HEROISM--By Robert Colley Granberry

All the world loves a hero. Whom do men more delight to honor than those who have become distinguished for their valor, fortitude, or bold enterprise. From the records of ancient peoples we have chapter after chapter devoted to their popular heroes. Even the gods of Greece and of Rome were merely deified men and women; and who does not revel in the narratives relating to Apollo, Juno, Diana, Zeus, Jupiter, Venus, or Hercules? To such we turn a listening ear.

The history of Napoleon, midst shot and shell, undaunted, with eye ablaze; and voice clear and strong, leading his men to victory, in the face of tremendous odds, charms us. The memory of that company of men on Bunker Hill, holding the fort against overwhelming numbers, standing together with unquestioned bravery, repelling, repelling, and again repelling the advance of the foe, fascinates us. That phrase used by Thomas Carlyle, "Hero-worship," is not a vacant phrase. It may be properly applied to most of us; for those who have faced danger, attract us as doth the magnet the steel. The soldier has held a large place in the heart of humanity.

I grant you that there is a certain kind of heroism in facing death upon the battlefield; and those men who have done this are worthy our sincere admiration. May we ever give them the glory due them! But after all, the heroism at such a time is largely due to the attending circumstances. There is the thunder of the battle, the clash of the arms, the crack of the rifle, the beat of the drum, the charge of the infantry, and the commanding voices of the captains. Bravery displayed at such an hour the world is accustomed to applaud; but I declare with you that such is nothing as compared to the heroism of the girl who turns her back upon her native country, and with a note of gladness in her voice, and a radiant smile upon her face, directs her steps towards a far distant land, which is none other than the habitation of cruelty, and there, unreservedly giving herself to acts of loving kindness, she spends her beautiful womanhood in quiet, persistent endeavor to lead a despised and a broken people into light. About such a head there rests a perpetual halo!

We rejoice in the heroism of our statesmen, who wage a good fight in the public arena. It is eminently fitting for us to rejoice and be glad for such great men. But will you come with me in your imagination, and I will hold before you a picture which may be witnessed at almost any hour any day in any of our large cities. To behold this picture, you must needs accompany me to slumland. Do you not see it? The background is dirt, filth, vice, hardships, and heartaches; and amid this squalor is a frail girl, wearing the simple garb of the Salvation Army. In the days of the by-gone, her voice had been heard in the college halls, the music rooms, and the art salons. She is conversant with the master minds of the ages. She has come from a home of marked refinement and luxurious comfort. Why is she the central figure in such a picture, with such a background? In a moment of thoughtful and prayerful calmness, with a great and burning love in her heart, she resolved to give her life to her unfortunate and fallen sisters. There she lives, there she toils, there she suffers, and there she conquers. Mark you, it is not our charge up the hill of iniquity; but



ROBERT COLLEY GRANBERRY

PASTOR AT TUSKEGEE

daily does she battle with the very demons, ever seeking to lift the fallen and cheer the faint. Such a life requires courage, and it is as an open window thru which the sunlight of love falls upon those hard and mis-spent lives. Heroism! Heroism! I challenge all the great men of all the great kingdoms, together with all the mothers and brothers of Empires to show to the world heroism which is noble, more beautiful, more sublime than this of the girl in the blue bonnet.

In altogether too many homes are there women who suffer from the "refined brutality" on the part of a man she calls her husband. The circumstances may point to abundant ease as far as material things are concerned, yet she is dying of a broken heart. Material things never yet made a home. But does she give up? No! In spite of it all, she works and watches. She prays for him and pleads with him, passionately endeavoring to lead him to a higher and a better life. This woman might have forsaken the path of duty, and as the world estimates things, her path would have been strewn with flowers. I have pictured no isolated case: Such heroines abound. I would to God it were not so!

No one would think of detracting from the glory of Admiral Dewey in his victory over the Spanish fleet in the harbor of Manila. Nor would we snatch one leaf from the wreath that adorns the brow of Lieutenant Hobson for his brilliant work with the Merrimac. But how few have heard the name of Victor Blue. And who was Victor Blue? And what did he do? Let me tell you—he went into the hills back of Santiago to spy on the land and ascertain the position of the enemy's fleet. The performance was a dramatic one; for he risked his life at every step he made. If Victor Blue

should be taken, he would not have been treated as an honored prisoner, as would Hobson; but he would have been hanged as a spy. But steadily and lonely and alone he undertook this dangerous mission. It was an act of quiet heroism; and Lieutenant Blue is as much a hero as those whose names were upon the nation's tongue.

The writer of the eleventh chapter of the book to the Hebrews mentions seventeen names of heroic character. One section of the muster-roll of the faithful is called. Suddenly this writer stops; and as he catches a vision of the fidelity and splendid heroism of the countless number which had made the leadership of such men possible, he exclaims "and others, of whom the world was not worthy." How many "others" there have been and are! The work of the world is really done by unknown heroes. There are multitudes of lives, unjournalized and unknown, patiently climbing the hills of life. The common walks are filled with heroes, whose performances are never applauded; yet such deserve the victor's wreath. To them be glory and praise!

There are those who dream that life would be far more romantic and splendid if they could have lived in some ancient epoch, when chivalry was the usual order of the day. Never was there a greater mistake made than such an impression. There is the opportunity for the hero in every avenue of life. Particularly is this true in the business world. Everyday heroism is the need of the hour. You may not be called to shoulder a gun and face an enemy on the battlefield; but you will face injustice and greed and lust, and in the face of such enemies you may manifest the hero's spirit. The business world needs those who will not let the "trend" of things control them. Wherever your lot shall be cast, maintain a devoted loyalty

to the highest ideals. Acquit you like men! The hero goes into life with a high purpose, and with a grim and unyielding determination, does the right. You talk to me about the "trend," and say that there are so many against you; but he who enters the battle with a purpose to remain loyal to the truth—the right—his duty—will swing the universe his way. Everyone of you may be a hero. What matter if shot and shell abound? Why surrender if the meshes of dishonest methods appear to be closing about you? Why hesitate when you know your duty? At such an hour never quake; play the heroic part, for

Right is Right
Since God is God;
And Right the day will win.
To doubt would be disloyalty,
To falter would be sin."

The man who believes those lines, and acts upon his belief, is a hero. Oh, for men and women of unswerving devotion to the right! Oh, for those who have their vision so filled with the earnest desire for honesty and purity that there will be no room for sought else! When Leonardo da Vinci had finished his famous fresco, "The Last Supper," artists and friends came from far and near to see it. They admired the characteristic faces and forms of the twelve who sat with Jesus; they were charmed with the exquisite finish of cups and plate, of wine and bread, and with the delicate tracery of the vine on the table cover with its cluster of grapes. When the company of friends of da Vinci had gone, the artist, sorely disappointed, took his brush and wiped out everything but the face of Christ, saying, as he did so: "I will paint it so that they will see Jesus only." In the picture of your life may you wipe out all but the highest and noblest. There are places, hopes, ambitions—those which are worthy, retain; and do so at any cost.

To every impulse sweet and strong;
To every beam of holy light

That breaks upon me, day or night,
Let me be true!

To every soul that in the throng
Yearns for my sympathy and cheer,
Of courage needs in doubt or fear,
I must be true!

To duty, all the path along;
To God's high purpose, set for me;
To self, to friends, to right, to Thee,
I will be true!

Be true! Be true! Material prosperity unaccompanied by a sense of honor and a real self-respect, is sounding brass and clanging symbol. There is more in life than "getting on;" we should first strive to get up. Be loyal to the highest and truest. Apply great principles to small duties. Do ordinary things in an extraordinary way. Always love the right. Have as your object a life rather than a living. It is not what the world says you are that counts, it is what you are, apart from the knowledge of the world. Whatever your lot may be, endeavor to enable and glorify it.

Heroism, then, is the "military attitude of the soul." Every individual character that realizes the high purpose of God is heroic. It is essential that one resolve on absolute truth in speech, and perfect rectitude in behavior. And so, heroism is dependent on two things: 1st, an ideal for being, thinking, doing. An ideal, did I say? Yes; and no less than an ideal! This may be external, but it serves as

(Continued on page 16)

FRANK WILLIS BARNETT

Editor and Proprietor.



A. D. GLASS

Field Editor.

AGAINST SABBATH DESECRATION.

A good brother, a friend of the paper, who came in to pay up and renew last week, said: "Brother Barnett, why have you not said something about Sabbath desecration? We have sounded the alarm through the paper and in every speech made by us at the associations we begged our hearers to select representatives who would see that the legislature enacted a law similar to the one in force in Georgia against the operation of freight trains on Sunday and for fear that there are others who overlooked the following editorial which appeared some while back we reproduce it to show that while the railroads have been sending delegations of employees to Montgomery to work against the passage of the bill which seeks to prevent the running of freight trains on Sunday that there are many faithful employees who would like to see the law passed, but who do not care to antagonize their employers for fear of losing their jobs.

For years we have been writing and talking against the growing evil of Sabbath desecration not only in the large cities with their foreign population, but in our own towns, villages and country. Having lived abroad for a number of years, we are familiar with what is known as the 'Continental Sabbath,' where it is more of a holiday than a holy day set apart for religious worship. This idea of the Sabbath has taken deep root in our great cities, where beer gardens, theaters and all places of amusement are permitted and liberally patronized. Here in Alabama, where our population is largely pure, with but little foreign mixture as yet, the chief cause of Sabbath desecration is to be laid at the doors of our great corporations. The Christian people of Alabama now have an opportunity to do some practical work in making that part of the recent platform adopted by the Democratic party in convention at Montgomery effective, for it says:

"That we demand legislation requiring railroad corporations to observe the Sabbath day by prohibiting them from operating freight trains in this state on the said day, except for the transportation of perishable freight."

That this was received with great joy by the railroad employes throughout the state is partially evidenced by the following letter which came to us from a station agent:

"Alabama Baptist, Birmingham, Ala.

"Gentlemen—I, notice in Advertiser September 11, Comer's platform, and in reading it over I notice he has inserted a 'Sunday freight train law'; that is no freight trains to run on Sunday except 'perishable freight trains.' Georgia, North Carolina, Virginia, Texas and other states have this law and get along just as well as Alabama and I see no reason why we can't have it.

"I have been in railroad service for sixteen years and Sunday has always been my 'hardest work day,' as it is known as 'cleaning up day,' and more freight trains are run on Sunday than any other day.

"I am not asking you to take my hand in 'politics at all,' but knowing that your paper has always stood for the right as against the wrong, the railroad boys are going to ask you, as well as other religious papers, to help us fight for this law. We have the best chance now that we ever had to get a Sunday law in Alabama.

"If we had a Sunday law thousands of homes would be made happy on Sunday, our churches would be better attended and railroad men would become better citizens.

"If I thought this law would hurt railroads I would not want it, for I make my living railroading, but a Sunday law will not hurt a railroad. We do not want to stop perishable freight at all, and we all know coal, lumber, pig iron, etc., will not spoil if held up

twelve hours to allow a man to go to church and thank God for the blessings he has received during the week or to go to his home and see his loved ones a few short hours. I say a few hours, because we would have to look after the passenger trains if we got rid of the freights.

"We know that your valuable paper goes into thousands of homes in Alabama and you could wield a mighty influence in behalf of this law, which we trust you will do and help us to make Sunday a day of rest instead of work."

SUNDAY BASEBALL.

It is always dangerous for an outsider to mix up with family affairs, and as we have devoted quite a considerable amount of space to Mobile on this page, we deem it expedient to reprint a note of warning which appeared sometime back in the Alabama Baptist, written by the brave and fearless pastor of the St. Francis Street Baptist church, who, we believe, speaks the sentiments of hundreds of Christian men and godly women in Mobile:

"An earnest effort is being made in Mobile to influence the legislature to repeal the law which forbids baseball and other games on Sunday, and judging from what some of the newspapers have said about it, one would think that the sentiment here was practically unanimous for the repeal of the law. This, however, is far from the facts in the case, as the leaders of this movement will learn. It has even been stated here that the preachers have been paid four or five dollars to keep quiet. This is only an evidence of the diabolical methods employed by some of those who attack morality and the foundations of our religion.

"The time has come for the Christian people throughout the state of Alabama to make their influence felt. I earnestly appeal to the brethren throughout the state to circulate petitions among the people protesting against the repeal of this law. The affairs of our state are falling into the hands of many who have no regard for Christian sentiment or for morality. Circulate these petitions at once, brethren, and send them to the legislature and follow up your petitions with personal letters to your representatives. The two pillars on which Christianity rests are God's Book and God's day. The Bible and the Sabbath are the supports of our religion, and in these times there is a constant attempt to undermine both. Let us be thoroughly aroused to the dangers that threaten us. What we need is a more stringent law which some will not dare to dodge. Since the present law was enacted some citizens of Mobile have not hesitated to violate it by changing the name of baseball to 'spitball.'

W. J. E. COX.

DON'T FORGET.

"The Sabbath is not primarily a day of rest, but one set apart by the Almighty for the practice and enjoyment of holiness. 'Remember the Sabbath day to keep it holy.' Keeping it holy sometimes requires the doing of holy work, as in the case of Christ, who healed the sick man, and of the priests, who killed and dressed animals for sacrifice, concerning whom Christ said they were 'blameless.'

"A sinner can not keep the Sabbath because he will not try to practice holiness. He may observe Sabbath law and also Sabbath customs; but if there be no real heart desire nor purpose for communion with God, no devotion to his service, there is no Sabbath keeping. 'Six days shalt thou labor and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work.' I believe the true meaning is: 'In it thou shalt do no manner of thy work, but give yourself that day entirely to God and his service; and to do this you must rest from your usual thoughts, works and pleasures.' —Nashville Christian Advocate.

THE LEGISLATORS AT MOBILE.

The hospitality of Mobile is proverbial and we do not care to charge that any sinister motives moved the Mobilians when they invited the legislators to be the guests of the city, and therefore we print the following special to the Montgomery Advertiser:

"Members of the legislature have been given to understand by nearly every business man they have met in Mobile that Mobile will not have the law prohibiting the running of freight trains in Alabama on Sunday.

"This is the liveliest legislative topic in Mobile. It is heard everywhere one goes. Indeed, the feeling against this bill was the chief motive that impelled Mobile to invite the lawmakers here. It is argued that such a law would strike death to the commerce of Alabama's only seaport.

"Undoubtedly the lawmakers have been deeply impressed with the earnestness of Mobile on the subject of defeating this proposed law!

"You see that vessel unloading bananas," said one Mobile business man, indicating a steamer discharging fruit to a party of legislators as they strolled along the wharf. "Those bananas are being unloaded, as you see, into freight cars which are rushed off to the north. They must be handled quickly. Delay means the loss of thousands of dollars. That boat brought exactly four train loads of bananas to Mobile. What would happen if we had a law prohibiting freight trains on Sunday? We would lose our fruit trade and our fruit trade is one of the biggest items in our import statistics."

"This is just one of the hundreds of incidents of like kind that have been drawn to the attention of the lawmakers. In each of the few speeches that have been made Mobile men have deplored the attempt to pass the Sunday freight train law. Members of the various committees make no secret of the fact that one of the chief reasons for bringing the legislature here was to impress upon them the importance of Mobile as a seaport and the disastrous results that would follow the enactment of a law to take from the city the right to ship freight on Sunday."

If it be true, and we have not seen it controverted, then the visit was used by some to try and prevent the passage of a law which has behind it the moral sentiment of the Christian voters of Alabama. What is the use of passing an anti-lobbying law if a city can capture the whole legislature? We do not know the position of the representatives and senator from Mobile county on the subject, but if the Advertiser's special be true we fear that they may be against the proposed law, and that some of the more easily influenced legislators may be kept from doing their duty on the plea of "senatorial courtesy," and especially so since the senator from Mobile has such a way of making himself pleasant. We sincerely hope that Senator Hamburger is for the bill and that we have merely imagined that the plea of "senatorial courtesy" might be invoked. But we want to say to our representatives that this is no time for "senatorial courtesy" or any other kind of courtesy to become operative unless you care to go home to explain why the following plank adopted by the Democratic party in convention was not carried out:

"That we demand legislation requiring railroad corporations to observe the Sabbath day by prohibiting them from operating freight trains in this state on the said day, except for the transportation of perishable freight."

Make the children happy. They are everywhere in our great cities—homeless and friendless in their weak fight against the damnable greed of so-called civilization

PARAGRAPHS

I have accepted the care of the church at Girard, Ala. Please send my paper to me here.—L. N. Brock.

Rev. W. J. Ray, state evangelist, will be in Ozark during the next ten days arranging a schedule of meetings for the year. If you want him to visit your church write him at once.

Rev. George R. Jordan, of Carbon Hill, has accepted the care of the Wylam Baptist church and will move on the field in March. The Wylam saints are greatly encouraged over the outlook.

Jas. R., Jr., arrived this morning at 10:30. He is a 12-pounder. How's that for a heavy, boy? Mother and son are doing nicely. Yours and his,
JAS. A. MAGILL.

February 8.

You are giving us a good paper. It grows better as it grows older. God bless you in your great work. I am one of the old subscribers, started with the first issue of the paper. I shall try to get my people to do more for the paper this year. Your brother, F. G. Mullen.

We had a good day last Sunday at Riverside. We received one by Baptism. May the Father of all Grace sustain her and make her a bright and shining light in her church. The fifth Sunday in March, we want to dedicate our church. Brother J. B. Wells has been invited to come down and preach the dedication sermon, and Rev. W. B. Crumpton, our great field secretary, has been invited to come and give us a lecture on the work in the State.

J. W. COFFMAN, Pastor.

We are very happy over the passage by the House of our County Unit Local Option Bill. The liquor men are wondering what struck them. It is the first time they have ever been up against any organized effort on the part of the Temperance people. Tell all the brethren to stand by the Anti-Saloon League, and we will have something happening that will make them glad.

Alabama by two or three years of agitation has gone to where Kentucky went after ten years' of hard work with repeated defeats before the Legislature.—W. B. C.

753 Conti street, Mobile, Ala., Feb. 14, 1907.

Dear Brethren: I am mailing you personal requests to help us rebuild the churches wrecked in the storm of last September. On a trip this week I saw three of these ruined buildings. The members of these churches lost heavily. In many cases their homes, fences and crops were badly damaged, and they have been struggling to get on their feet again. Other brethren have written of the great need for help. Brethren Crumpton, Cox, Sims and Sandlin have already urged you to help these churches of the Mobile association. We are counting on you. Do not disappoint us.—J. M. Kallin, treasurer Mobile Association.



A Typical Group of Breaker-Boys—Condemned to Work in the Dust-Laden Atmosphere of a Coal-Breaker These Lads, all Under Fourteen, Have Little or No Opportunity to Acquire an Education or to Better Their Condition.

STATE MISSIONS.

Brother Barnett:

I can not emphasize too strongly the importance of pastors and churches putting in their very best efforts for state missions during the whole of February. If they do not, we are going to be in a bad plight. The secretary and every missionary stand pledged to the Home and Foreign Boards, when their time comes in March and April, but don't let us be diverted from the schedule we have adopted. If the country and village churches adhere to the schedule and the strong churches disregard it, disaster is certain to come to some of our enterprises. As nearly as a man can, I have shown myself unselfish in my interest in every interest and board. I propose to fight it out on this line. If failure comes to the state missions by this course, I shall have a conscience void of offense toward God and man. Only two weeks of February remain. The smaller churches are doing beautifully, but the large, strong churches are strangely silent.

W. B. C.

AN ORDINATION.

I assisted the pastor and church at Clanton in ordaining the following named brethren to the deacon's office on the first Sunday in February: J. A. Thomas, F. R. Woodyard, E. G. Hyman, E. C. Upehurch, Mas Ruffin, Roy Sawyer. The writer preached the sermon. Dr. H. W. Coffee delivered the charge to the deacons and Rev. S. M. Adams the charge to the church. The pastor led the prayer. These are valuable young men and the brethren feel that under their leadership the church will take her place among the best churches in the land on the question of missions and other kindred questions. They are planning to raise \$500 for missions the present year, which is an advance in their gifts worthy of them.

The pastor, Rev. F. M. Woods, has just returned to this field after an absence of a few years and his people are planning to perpetrate the relationship indefinitely and Bro. Woods has unanimously consented to the arrangement, thereby showing his appreciation of their love and confidence and his judgment of a good place when he finds it. May the relationship abide continually.—S. O. Y. Ray.

PARAGRAPHS

My people delight to read and pay for the Alabama Baptist, hear mission sermons and give to the Lord. I preach once each month on missions.—J. W. O'Hara.

"Every Day Heroism," by Robert Colley Granberry, published elsewhere, was delivered recently to a company of young business folk in the opera house of Salisbury, Md.

I will be available for special meetings in Alabama during March and later in the season. Allow me to rejoice with you in the success of the Baptist and the Lord's cause in general in the grand old State of Alabama. God bless you.—PAUL PRICE.

Evangelist J. J. Wicker has just closed a splendid meeting in Camden, N. J., with the same churches with whom he labored so successfully a year ago. This was his third meeting in Camden. He is now in a meeting with Peddle Memorial Church, Newark, N. J. The Rev. Thomas J. Villers, D. D., Pastor.

Though my health is much better than it was last spring, I am convinced that I ought to lay down the work of a large pastorate. I have no plans that extend beyond the first of July next. Until then I will remain with the church here. Greetings to your wife and the young Barnetts. Affectionately yours, J. B. Hawthorne.

On Wednesday, January 30, in the Baptist church at Lower Peach Tree, Mr. W. H. Turner and Miss Beula V. Gibson were united in marriage, the writer officiating. Miss Beula is a daughter of Deacon J. W. Gibson, and is a member of Lower Peach Tree Baptist Church, quite a charming young woman. Mr. Turner is a merchant at Dickinson, and a splendid young man. May blessings crown their path through life.

J. G. LOWREY.

I take this means of expressing to our friends our heartfelt thanks for their help and comfort shown to us in the sickness and death of our dear wife and mother. We will always hold in sweet memory your kindness to us and her in her affliction. We are trying to be submissive to the will of God and to His decrees are trying to say "Thy will be done." Give us your prayers, my friends, as you gave us your help, is the desire of her broken-hearted husband and children.—W. M. Olive, Bessemer.

On Tuesday night, January 29th we closed a good meeting at our church here. The church was very much revived and strengthened, and twelve were added to our membership: nine by experience and baptism, two by letter, and one by restoration.

Bro. P. M. Jones, of Thomasville, did the preaching, and won the affection of our people. His strong sermons were irresistible and reached the hearts of our people. He is forceful, scriptural, fearless, and tender. We thank God for His blessing upon our efforts, and give Him the glory.—J. G. LOWREY.



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The sufferer, in the first stages of catarrh, can secure a half state of cleanliness by a frequent use of his hands; relief; but that dreadful "drowning down" into the throat finally sets in, and the victim is absolutely helpless; for he is often forced to swallow the same material as that which is discharged from the nose. These offensive mucous discharges are quickly relieved by **PORTER'S CA-TARRH-O.**

A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, Hay Fever, and eczema in the head. Contains no opiates or narcotics. It is simply antiseptic and curative. Price 25 cts.; and stamps if not kept by your dealer.

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Eureka Springs, Ark., March 15, 1904.

Enclosed find 50 cts. for box of Yetterine. I sent for a box over a year ago. It took a place off my face that I feared was cancer. I sent for another box. It is the only remedy I ever had that did any good.

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(Continued from page 7)

lives. Such a room is necessary. He who does not know the right, will never do the right; but it is possible to so realize our ideal that the doing thereof becomes involuntary. Not only must we have a standard of truth, by which we try our lives, and which we ever hold before us; but we must go into life believing in ourselves. Someone has said that self-trust is the essence of heroism. A philosopher of old gave the good advice, "trust thyself." One who does not believe in himself can never be of the heroic timber. The heroic soul confronts life with the request, "I can." It is of undaunted boldness; it persists. Are you afraid to trust yourself? Do you cringe? Do you feel that you cannot resist the wrong? Will you tremble when the temptation not to do the right is presented you? If these things are true concerning you, there is something fundamentally wrong in your character, and thru' it all of your manhood will ooze. The hero is one of decision, and determination with head erect, he stands ready. Coldness may sweep over his brow; palpitation may seize his heart; and nervousness possess his frame; yet he will be the victor. "He's not to question why; he's but to do, and die." And I repeat it; for such an attitude towards life, man or woman must believe in self. First the standard; then the inner consciousness that conformity to such is possible—and therefore must be.

We should remember, however, that there is an eternity's difference between self-trust and egotism. Self-confidence is as far from conceit as is the East from the West. Now there is no trait more admirable than self-confidence, so long as it does not develop into pure egotism; but self-conceit is a hobby upon which weak minded ride. There was a young preacher who was invited to deliver the opening sermon at a large gathering of Christians. He had just finished his theological training, and was perfectly sure that no man had ever been so gifted nor so well equipped as was he. On the appointed morning for the introductory sermon, he strolled up the aisle to the pulpit, resolved to show his hearers a few things about preaching. He really felt that the people had missed some of the greatest things in the world, since they had not heard him discourse. But when he arose to speak, the sea of faces unnerved him; and, after repeating his text three or four times, and floundering hopelessly in the opening paragraph of his sermon he gave it up and left the church most humbly by the rear door. A good old brother slipped around the church to meet the young fellow, and, kindly placing his hand upon his shoulder, said: "My dear young friend, if you'd a-come in like you went out, you'd a-went out like you came in." Pride went before destruction; and such instances are plentiful enough. Whenever an egotist falls, the world laughs; and rightly, too. But a very different matter is faith in self-confidence in one's own integrity, and a belief in one's own ability to cope with misunderstanding, misrepresentation, injustice and greed. A very different thing is that spirit which compels a man to say, "I will be a Gibraltar, no matter the force of the wind and the waves. Will you go home and read and then re-read that essay on self-reliance by the New England sage. He tells us that man is too timid and apologetic; and I believe him. We need a greater self-reliance. The man who exclaims "I our standard; and by it we gauge our

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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, salve, 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 membranes 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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will," knows no defeat. Every one must depend on self for the building of a career and a character. There is a very important sense in which those words, "Every man shall bear his own burden," are true.

Now this is what I style everyday heroism—doing the right because it is right. Some of you will be chained in narrow places, and much of your time will be consumed in commonplace duties. But it is in just such places that you are to show yourself a hero. It is better to be great in a little place than little in a great place. Many a victory is won in camp. The oft-quoted lines, "They also serve who only stand and wait," is realized in every day of our ordinary life. It has been truly remarked, "God's soldiers are not all on tented fields." There is a call for heroes in the fortresses of home and social and business life. Where brave hearts will stand with quiet courage to hold the battle-line against ignorance and sin. Susan of Wesley was one of the best educated women of her time, yet she remained within her home, tolling day and night for her large family was by her fireside. But John Wesley's sermons and Charles Wesley's hymns, and millions of admirers throughout the world render their tributes of praise to Susan of Wesley. "Nay, not for fame, but for the right; To make this fair world fairer still,"

Heroism is no easy accomplishment. If you go into life with this spirit, I cannot promise you no anguish of soul. The summit is reached only by a struggle. A heroic character is not fed on sweets, but rather on struggle and trial, and oft-times on heart aches. In his poem "Heroism" Emerson emphasizes this thought:

"kubv wine is drunk by knaves,
Sugar tends to fatten slaves,
Rose and vine-leaf deck buffoons;
Thunder-clouds are Jove's festoons,
Drooping oft in wreaths of dread,
Lightning-knotted, round his head;
The hero is not fed on sweets,
Daily his own heart he eats;
Chambers of the great are jails,
And head-winds right for royal sails."

Tho' there are no plaudits, and tho' there are hardships, the hero has the inner consciousness that he has striven for the right; and dear young friends, such a consciousness is worth all the world. May God grant you material and spiritual prosperity!

RESOLUTIONS OF RESPECT ADOPTED BY WEST END BAPTIST CHURCH JAN. 6, 1907.

Whereas, It pleased God to take from us on December 29th, 1906, Judge D. R. Weaver, a Christian gentleman and deacon of this church, who was loved by us; and

Whereas, Bro. Weaver exerted an influence for good both spiritually and officially by his regular attendance and liberal contributions to the work of the church; be it

Resolved, 1. That we deeply mourn his death.

2. That we cherish his memory and will endeavor to emulate his virtues.

3. That we hereby express our sympathy to the bereaved family and pray God's blessings upon them.

4. That a copy of these resolutions be put on the minutes and a copy given the Alabama Baptist.

WALLACE WEAR,

J. T. CHAMBLEE,

Committee.

Saks' Great Annual "Clean Sweep Sale"

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Women's Winter Suits and Coats
At Half Price and Less
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EARLY JERSEY WAKEFIELD The Earliest Cabbage Grown
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SHORT STEMMED FLAT DUTCH Latest and Largest

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

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

Guarantee. 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 raised 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 mature 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.

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MISCELLANEOUS ITEMS

THE ELYTON MEETING.

The meeting at Elyton held by State Evangelist W. J. Ray, which closed Sunday night, 27th ult., was a great success. At the beginning of the services the attendance was quite small. But through the efforts of several who were greatly interested, together with Brother Ray's strong and helpful sermons, the numbers gradually increased until the very last service, at which the house was entirely filled. There were three or four additions. One for baptism, the others by letter. One of the main objects of the meeting was to arouse the church. It can be seen how well this was accomplished when it is understood that, although before Bro. Ray came, the church had been closed and the place of meeting changed, at the close of the services a pastor, Rev. A. E. Page, was called for full time, \$600 was raised for the pastor's salary, and a strong purpose was expressed by some to keep the work going.

Brother Ray is a power in the hands of God for instilling new life and new zeal into the hearts of sleeping Christians, and for convicting sinners of sin.

It would be unjust not to mention the valuable and self-sacrificing services rendered by Bro. Ray's wife, Sister Ray. She contributed much to the success of the meeting by going into the homes of the people and inviting them to attend the services, and being an accomplished musician, she rendered most helpful service as organist. What nobler gift of God to the preacher than a noble, consecrated wife. Prof. K. C. Robinson, who conducted the singing, also did his part well.

A WELL WISHER.

FROM ADVILLE.

My husband subscribed for the good paper in October and as I read my papers each week I find they get better.

Brethren, don't be afraid of writing too often to the good old paper. We people up here around old Pine Bluff enjoy reading your good letters. They cheer us up, and I tell you we need cheering, stirring or something else, for even the members of our church seem to be cold and careless about attending Saturday meeting. It may be that the beam is in my own eye, but I know they just don't go.

Now, as we have entered into a new year, let's set more determined resolutions to stand by our pastors, stand by our churches, hand in hand, heart to heart, and work for Christ our Lord, who has done so much for us. Oh, the debt we can never repay. Just think for one moment and ask yourself the question what have I done for the Lord? Have I paid the vows I made when I was in trouble? Have I visited the sick? and I'm sure there would be more noes than ays, but we can all get up some excuse or other for this.

I heard a man say last summer that most any sort of religion would do to live by, but there was only one kind he wanted to die by.

Now, I do earnestly pray for more and more of the grace of God in my heart every day I live and that old time religion to live by that saved fathers and mothers in time past, religion that will make me love to work

for God and his cause, then when death comes to separate me from my husband and all my friends and dear ones I will leave the case with God. He will give me grace sufficient to die by.

With best wishes to the paper,
MRS. J. B. HORTON.

In Loving Memory.

For over a week the Death Angel hovered over our home and then bore triumphantly aloft the pure spirit of our darling mother, Mrs. Eliza A. Anglin. She suffered much and prayed to go. She was a consecrated Christian for 74 years, having accepted the Saviour when only ten years of age and joined the Baptist church when eleven.

She was born in South Carolina, but came to Southwest Georgia with her parents, Mr. and Mrs. Windsor, in early childhood. She was twice married, the last time to John W. Anglin, who was known as the Sunday School man. She it was that incited him to that grand work and then walked hand in hand with him, a faithful and loving helpmeet until death separated them eleven years ago.

Their home was known as the preacher's home, and they always gave to the Lord's cause, as He had prospered them.

For ten years she had made her home with her son-in-law, Rev. W. P. Stewart, and it was there, surrounded by loving children, grandchildren and friends that her pure spirit winged its flight. A wise and devoted mother she early led her children to the Saviour whom she loved, and had the pleasure of seeing all of them come into the church of which she was a member. A woman of forceful character her influence for good was widespread. A friend remarked recently that she thought Mother lived nearer the Saviour than anyone she ever knew. Another said they had never heard her speak ill of anyone. She dearly loved flowers, and it was the delight of everyone near her, especially children, to bring the earliest and prettiest bunch of the season, and see her pleasure in them. On her last birthday one of the presents she appreciated most was a basket of beautiful flowers. She always had a few box flowers that she insisted on "tending" herself. Many times when Mr. Stewart came from his church he would have a lovely bouquet for his dearly loved "Mama." Her's was indeed a beautiful character and none knew her but to love her. Two of her children preceded her, but six are left to mourn her absence. Yet we know that our loss is her eternal gain. Farewell dear mother, until we meet in the "Home Beyond" where parting is no more.

DAUGHTER.

In Memoriam.

On Tuesday morning, February 5, 1907, the death angel visited the home of Mr. and Mrs. J. E. McCaleb, and carried back to heaven the sweet spirit of little Alna, age 9 years 5 months.

She was only sick a very short time, making her death a great shock to her family, Sunday School and community. Her's was a gentle, lovable spirit, that made many friends, and will be so sorely missed by us all.

Whereas; God, in His all-wise Providence, has seen fit to take unto Himself this dear child. Therefore be it

Resolved, First, That while we grieve at our loss, we humbly bow to God's will, knowing that He doeth all

things well. Second, That we tender the bereaved family our sincere sympathy in this hour of sorrow, and may the Holy Spirit comfort them and help them to look away from earth to heaven, where all is love, joy and peace, where little Alna is today singing the songs of redeeming grace, with the two little sisters, the dearly beloved aunt and all the host that has gone on before. Where God shall wipe away all tears from our eyes and there shall be no more pain, sorrow nor death.

MRS. T. M. BAYLESS,
Committee of the Locust Grove Sunday School, Deposit, Ala.

PROGRAM.

Deacons' meeting of Fourth District of Central Baptist Association, to be held on Saturday, March 23d, 1907, at Poplar Springs church.

10:30 a. m., devotion; 10:45 a. m., election of officers; 11 a. m., preaching; 1 p. m., financial report by deacon; 1:30 p. m., How can a church secure punctual attendance of her members, by J. E. Pinson; 2 p. m., Is each member personally responsible for the support of the gospel? by W. S. Darden. 2:30 p. m., Would it be detrimental to the spiritual welfare of a church to solicit contributions through ice cream suppers or bazaars? by I. Windsor. General discussion and suggestions. We earnestly ask the attendance of all the deacons in the fourth district, together with as many pastors as can attend.

W. I. Newman, J. E. Pinson, Charles Corley, Committee.

FROM BRO. GABLE.

By previous appointment, the writer went with Rev. O. J. Waldrop, of Bessemer, on Sunday, February 3rd to Yolande in the edge of Tuscaloosa county, for the purpose of assisting in the organization of a church at that place. The meeting was held in the school house at night, but owing to the cold, rain, darkness, and generally disagreeable conditions, not many of the most interested parties were present. However, there were quite a number of young people present who had braved the storm "to see what was going on."

By invitation the writer preached a sermon on the privileges, responsibilities, and doctrines of a New Testament church. Following this a call was made for all who desired to constitute a church to come forward and six members of Baptist churches responded to the call. A presbytery was then formed consisting of Elders O. J. Waldrop, of Bessemer, T. K. Harrison, of Yolande and the writer, who was made moderator. The usual form of church covenant was adopted, together with the Philadelphia Confession of Faith.

There are said to be between forty and fifty Baptists in the town, outnumbering any other denomination, and doubtless a flourishing little church will gather around the nucleus then formed. Brother Waldrop is entitled to no little commendation for his zeal in gathering together and developing the interest of these brethren to the point of wanting a Baptist church. Few who have never tried it can appreciate the difficulty of doing that in a mining town, newly built and shifting in business and population.

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"My baby was about nine months old when she had rash on her face and feet. Her feet seemed to irritate her most, especially nights. They would cause her to be broken of her rest, and sometimes she would cry until she was tired out. I had always used Cuticura Soap myself, and had heard of so many cures by the Cuticura Remedies that I thought I would give them a trial. The improvement was noticeable in a few hours, and before I had used one box of the Cuticura Ointment her feet were well and have never troubled her since. I also used it to remove what is known as "cradle cap" from her head, and it worked like a charm as it cleansed and healed the scalp at the same time. Now I keep Cuticura Ointment on hand in case of any little rash or insect bites, as it takes out the inflammation at once. Perhaps this may be the means of helping other suffering babies. Mrs. Hattie Currier, Thomaston, Me., June 9, 1906."



In a few hours, and before I had used one box of the Cuticura Ointment her feet were well and have never troubled her since. I also used it to remove what is known as "cradle cap" from her head, and it worked like a charm as it cleansed and healed the scalp at the same time. Now I keep Cuticura Ointment on hand in case of any little rash or insect bites, as it takes out the inflammation at once. Perhaps this may be the means of helping other suffering babies. Mrs. Hattie Currier, Thomaston, Me., June 9, 1906."

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A single set is often sufficient to cure the most torturing, disfiguring, itching, burning, and scaly humors, eczemas, rashes, and irritations, with loss of hair, from infancy to age, when all other remedies and even the best physicians fail. Guaranteed absolutely pure.

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Mrs. Anna Corr.

On February 1 the soul of Sister Corr, wife of J. B. Corr, deceased, was released from earth and ushered into the world of the great future.

Her beautiful and smiling face, her sweet and amiable disposition, her example of simple faith and living works, and her life of devotion and love to God and humanity, drew around her almost an innumerable host of friends.

She was baptized into Liberty Baptist Church by Dr. Roby of which she was ever a member, and from which she was buried, on February 3, in her 56th year, surrounded by almost a multitude of friends and relatives.

Her funeral was conducted by the writer.

Her pall-bearers were her sons. She is survived by her father, two brothers, eight children, five sons and three daughters, and seven grandchildren.

Sleep dear mother till Jesus comes, And takes your body from the tomb, To be united with your soul, In its home of heavenly love.

Lovingly,

J. H. WALLACE.

Josia Morgan.

Pine Hill, Ala.

In memory of Josia Morgan, wife of Joe C. Morgan, who after a few hours' sickness, past away. She was conscious to the last; said she was not afraid to die! She was a member of Pine Hill Baptist Church. She was a good Christian loving wife and obedient daughter, and bore her weakness without mourning. Death has been here and stole away a sister from our side. Just in the morning of her day as young as we she died.

MRS. F. C. MORGAN.

Mrs. Sarah Clegg.

In memory of a loving mother, Mrs. Sarah Clegg. Her maiden name was Sarah Stroud. She was born at Sleepy Creek, South Carolina, on the 10th of October, 1807. She was married to Marshal Clegg when she was 16 years old, and joined the Baptist church when she was 25 years old. She has lived a devoted Christian. She died September 4, 1906, and was buried at Philadelphia, Baptist church Smiths Ala. The funeral was conducted by L. W. Man. Mrs. M. Davidson is her daughter.

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Gentlemen:—I used your fertilizer this year and I got good results from it. I put about 200 pounds per acre on all except one acre and I used 400 pounds per acre on this and it will make a third more to the acre. So you see the more you use the better it pays. Your fertilizer is just as good for corn as it is for cotton.

Yours respectfully,

S. M. ODOM.

Our regular proof reader went to Mardi Gras, and last week a communication from Dr. Owens, of Abbeville, appeared on page 9 in which the following sentence occurs: "We think that available preachers will communicate with us without charge." Of course, Dr. Owens never wrote any such sentence. As a matter of fact, we cut out all in the letter from the word "pastorium" to "correspondence," as it is well known we never charge churches for inserting such communications.

A Fortune to Those Who Invest Now.

The Empire Machine Company, now being organized as a corporation to manufacture concrete block machines, concrete brick machines, concrete mixers and concrete sidewalk machines, capital stock \$300,000, temporary price of shares \$10 each, par value \$100, offers investors an unusual opportunity to make money. We want one reliable person in each county in the United States to take stock in this corporation, which will pay from 50 to 100 per cent per annum on investment. This is the first opportunity the public has ever had in participating in a business of this kind. A few hundred dollars invested now will make you independent for life. Unless you are prepared to invest not less than \$100 or more than \$1,000 this proposition will not interest you. Our machines are fully protected by United States and foreign patents. They are already on the market and the demand is increasing so rapidly we must have more capital to handle the business. Concrete has long been recognized as the building material of the future. Its development as such is becoming a necessity; that some new material is needed is proven by the diminishing supply of wood, practically all of which, it is estimated, will be cut in twenty years. Increased cost of brick, because of higher priced fuel in burning and the advance cost entering into its manufacture, the con-

stant repairs and increased value of buildings of these materials are large elements that have made the necessity of a new building material urgent. Wooden buildings have practically a short life of usefulness and buildings of brick, although they have a longer life, are subject to weather conditions and will eventually disintegrate. Concrete, on the contrary, when subject to the same conditions, becomes stronger as time goes on. Within a few years all of the houses built in this country will be made of concrete. We are desirous of distributing this stock in different states and counties, thereby securing the good will, help and influence from so many people in different sections. This alone will be worth more to us than many thousands a year in the way of advertising. For this reason we reserve the right to reject any and all subscriptions or applications for stock, and will refund the money of such applications and subscriptions, in case sufficient amount of stock is not subscribed for in the proper territory. You can subscribe for this stock now at \$10 a share for cash or on the easy payment plan. In a few years this stock will be worth \$100 a share. Write today for full prospectus and our reason for accepting only one subscription from each county, together with our references. Full investigation will prove this to be the opportunity of the century. Address

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 308 N. 21st St., Birmingham, Ala.

IMPORTANT COMMUNICATION FROM THE SEMINARY.

I am writing this communication to inform your readers of a situation which has arisen in connection with our Students' Fund which needs immediate attention. We are facing a very large debt unless individuals and churches throughout the South who have or have not made pledges to the Students' Fund for the current year, shall give the matter immediate attention. There is already in immediate prospect a debt of three or four thousand dollars, and this will be greatly increased in the near future unless money is forthcoming to meet the current expenses of students whom we have promised to aid. The increased attendance at the seminary this year has brought on this state of affairs. We have nearly three hundred students. Everywhere brethren have been urging us to take all the applicants who were properly recommended and worthy, giving them such financial aid as they might need. We have been extremely careful in our administration of this fund, and in many instances have had to give pitifully small sums in the way of help, but we have done this in the interest of the donors and of the brethren generally, in order that as large a number as possible might be aided. I now appeal to pastors and laymen every where to take this matter up. Will pastors who have pledged their churches to contribute to the Students' Fund please be kind enough to lay it upon the hearts of the brethren, and take the collection, and remit at once to Mr. B. Pressley Smith, treasurer, Norton Hall, Louisville, Ky., and will pastors who have made no pledges please give attention to the matter also. The men whom we have with us are of fine quality, and, if they can be sustained while they are in the seminary, will make splendid workers for the Master when they go forth from us.

E. Y. MULLINS, President.

Ruth Lovera Gannon.
 In memory of little Ruth Lovera Gannon, who died at her home at Lockhart, Miss., on February 5, 1907. Born October 20, 1899, age 7 years, 3 months, 16 days. Only daughter of J. T. and A. E. Gannon. She was a sweet and loving little girl, loved by all that knew her. She knew and repeated the twenty-three Psalms and Lord's Prayer every night, and, the night before she died, too sick to get out of bed, kneeled in the bed and prayed God's will be done on earth as it is in Heaven. It is hard to realize her absence, but I grieve not as those who have no hope. I know she is at rest. She has gone to her last resting place to sleep until the bright eternal morning. She leaves a father, mother, four brothers, besides kindred dead to grieve for her, but it is sweet to think we will meet her in that beautiful home not far away, not made with hands.

"Tis hard so very hard,
 To give the ones you love so dear,
 But 'tis God
 Who called her away from us.
 There sleep dear Ruth, sweetly sleep,
 God took you home above,
 You've gone from us no more to weep,
 To join the blessed realms of love.
 She has gone from us forever,
 No longer here could she stay;
 She has reached a fairer region,
 Far away! far away!
AUNT NETTIE.

The Battle Cry of Freedom from Intemperance

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 test its 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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Most of the money comes from the users or consumers of farm products. Are you getting your share of all this money? Our new almanac lays down necessary rules for fertilizing, planting, cultivating, top dressing, harvesting and preparing for market your crops of cotton, tobacco, corn, vegetables, fruits and grains. If you desire big profits, use from 400 to 1000 pounds of high grade

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per acre on all your crops, and you will be agreeably surprised at your greatly increased yields. Ask your fertilizer dealer, or write us for a copy of Virginia-Carolina Fertilizer almanac, which is written by some of the most experienced and successful farmers in the South. While it is free to you, many farmers say the almanac is worth \$1.00 to them for its suggestions.

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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, a sure header of fine size.
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.

CHAS. M. GIBSON, Young's Island, S. C.

CHURCH-DEWS

FURNITURE
 PULPIT AND CHANCEL
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EDUCATIONAL EXCHANGE CO. TITLE GUARANTEE BLDG. BIRMINGHAM, ALA.

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Loveman, Joseph & Loeb.

February Furniture Sale

**Handsome Bedroom Suite
Furnished Complete for
\$73.00**

This offer includes handsome iron bed, with brass top rails and knobs, \$5.50; swell front dresser in either golden oak, mahogany or bird's-eye maple, with French bevel plate mirror, 18x30 in., \$30; swell front golden oak chiffonier, with French bevel plate mirror, \$15; ladies' reed rocker, with roll arms and back, \$7.50; large comfortable golden oak or mahogany finished Morris chair, \$12; a highly polished golden-oak center table, \$2.50.

If you do not desire the complete set, will furnish these items single at the prices named.

FREE—to all purchasers of the above suite complete we will furnish free of charge, all steel springs to fit bed.

All L., J. & L.'s furniture is absolutely high grade, elegantly finished, will last a life time, and give the best possible satisfaction. It is made for use as well as decoration, and sold at the lowest prices consistent with quality.

Our furniture stock is the largest to be found anywhere in the South, and we have facilities which no other furniture house can command for serving the people of Alabama in this respect.

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FROM SYLACAUGA.

There are so few preachers in this part of the moral vineyard, that not much speaking is done by our people through the paper.

We are all enjoying the increased interest in our Sylacauga church work since the church now has all the pastor's time.

Congregations are larger and the spirit of real worship is increasing.

Our last year's corps of Sunday school officers and teachers did so well, that they are about all continued in office this year.

The Ladies' Aid Society keep up their usual interest and have also added a systematic study of the Old Testament to their work.

The library recently installed for church and Sunday school has begun among us a more thorough study of the Bible on doctrine, history and missions.

In addition to the work immediately in our own church, the pastor preaches one Sunday afternoon to a country school house congregation, and one Sunday afternoon to an appreciative body of listeners at the Alabama White Marble Quarry, three miles from Sylacauga. This added to the fact that in the absence of many other preachers in this part of the world, this pastor is called for burial and marriage services as far away as fifteen miles and more, gives one man plenty of work to do.

By the kindness of our church this pastor will spend the two weeks special lecture session at Louisville from February 11 to 24, studying in the school of prophets.

I learn that Bro. Carlisle and the Fayetteville brethren have already begun a good year's work in the new pastorate, and Bro. Swindall has already gotten good hold on the work at Vincent.

In addition to Brothers Brasler, Wright and Ogletree in Howard College preparing to preach the gospel, each of them from Coosa River Association, we have a young Brother Gilbert who attends school near Sylacauga, and who at the same time is doing some acceptable mission work among our school house places in the Association. Bro. Gilbert is pastor of a small church which we organized more than a year ago at Central Mills, Sylacauga.

When all of the boys get their school training, which they must have, then we hope to be able to supply much of the destitution caused all over our country by a dearth of prepared ministers of the gospel.

Send me sample copies of the paper now and then, and I shall do you good in this field. We must read the Alabama Baptist.

Your Brother,
C. J. BENTLEY.

Haleyville, Ala., Jan. 28, 1907.
Tennessee Valley Fertilizer Co.,
Florence, Ala.

Dear Sirs:—I have been dealing in fertilizer for the last twenty years and have never been as well satisfied as I was last year.

Twenty years ago I cleared up seven acres of land and have been cultivating it ever since. Last year I put 600 pounds of your fertilizer on it, and I have never made such a crop of corn as on this piece of land. I put 200 pounds per acre on five acres and planted it in cotton and made four bales of cotton on the five acres. Everybody around me that used your fertilizer had as good crops as mine.

Yours truly,
W. N. MILLER.



No. 4. Single Horse Harness with Curved Breast Collar. Price complete \$11.25. As good as better for \$10.00 more.

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Our vehicles and harness have been sold direct from our factory to user for a half of a century. We ship for examination and approval and guarantee safe delivery. You're not waiting if not satisfied as to style, quality and price.

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No. 654. Top Buggy with Late Automobile Style Seat, Side Gear and 4 in. Unsprung Rubber Tires. Price complete, \$62.50. As good as any for \$55.00 to \$58.00 more.

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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 12, 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 the 18th of January, 1907.
C. F. DAVIS, Administrator.

A PAGE OF FUN FOR OLD AND YOUNG



A TALE OF THREE ADVENTURERS.



HEAR A TALE OF MARINERS
PUTTING OUT TO SEA.
CAPTAIN, COOK AND SECOND MATE,
BOLD AS BOLD CAN BE!
JACK, THE RASCAL, BARELY TEN,
BROWN-HAIRED NANCY EIGHT,
AND THEN
TODDLING LITTLE BABY BEN,
SAILORS
THREE.



...KNEW.
Mrs. Wanto Nos—Oh! dear, I wonder
what will give my hair a permanent
curl?
Her Husband—Why don't you try glue?



HEAR A TALE OF WONDERS!
NEW-DISCOVERED LANDS,
FEARFUL FIGHTS WITH MAKE-BELIEVE
ROVING PIRATE BANDS,
AND WHERE ALL THE RUSHES GROW
SUNKEN TREASURE—
HID, YOU KNOW,
IN THE SANDS.
(STORY BOOKS WILL HAVE IT SO!)



MISUNDERSTOOD HIM.
The Preacher—I trust, Mrs. De Style,
you have made all preparations for the
journey to the better land.
Mrs. De Style (who is going abroad)—
Oh, yes, John is strapping up the
trunks now.



...I reckon that boy of ours is
goin' to propose ter Sal fer sure.
Malinda—What makes yer think that,
Silas?
Silas—Why, 'cause he's jes' bought a
bottle of nerve tonic.

HEAR A TALE OF SHIPWRECKS!
WITH THE SET OF SUN
THE OLD WASH-TUB
ON THE POND
SANK WITH EVERY ONE!
DRIPPING SAILORS,
ONE, TWO, THREE,
CARRIED SADLY HOME TO TEA,
THINK THEY'LL GO
NO MORE TO SEA
JUST FOR FUN.
A. Lincoln



Mr. Honk—So you refuse me because
I'm a chauffeur. But mark my words,
I don't always intend to be a chauffeur.
Miss Caustique (hilly)—Very true.
There is a possibility of your being
killed.



THE FLAMINGO.
You long-legged red flamingo,
Why, your ways a saint would vex;
You're a prying nosy mortal,
Yes, the king-of-rubber necks.



The Big Stick and Pure Food Bill.



Silas—Ye look worried, Abe. Bin spark-
in' th' wider Jenkins?
Abe—Yap!
Silas—Worryin' about whether ye'll git
her?
Abe—Nope; worryin' about what I'll
git arter I git her.