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ALABAMA BAPTIST

Frank Willis Barnett, Editor.

Established 1874: Vol. 41, No. 51

Organ Baptist State Convention.

Office, 2113 First Avenue.

BIRMINGHAM, ALA., MARCH 27, 1907

Published Weekly, \$2.00 a Year

BAPTIST YOUNG PEOPLES' UNION DELEGATES, ATTENTION!

A rate of one and one-third fare plus 25 cents has been granted on the certificate plan for our B. Y. P. U. convention to be held in Montgomery April 2-4, 1907. This is granted on the condition that one hundred or more attend and have certificates. When you buy your ticket pay full fare and get a certificate from the agent. This, when properly signed at the convention, will entitle each one to a fare of one-third, plus 25 cents, returning. Let every minister who attends use certificate instead of his permit. It will save the young people of Alabama many dollars if we get this rate. We are sure of it if the ministers will do their part.

THOS. J. WINGFIELD, Secretary.

THE JOYFUL SUNDAY, By NEWELL DWIGHT HILLIS, D. D.

Christmas is the day for childhood, but Easter Sunday is the day for the mature. No wonder Christ enveloped the grave in a golden cloud! What a procession of great ones marching toward the tomb! Gone all the heroes of the Victorian era in England! Gone all our Concord school of essayists and poets! Gone the leaders in the world of finance and invention! Gone our fathers and mothers and little children! But this Easter morn tells us that the all-loving and all-powerful hand of God has lifted the soul over that little rivulet named death, and set it down in that land where the day has dawned and the shadows fled away, where the wicked cease from troubling, where the weary are at rest. Christ found death the king of terrors; He left it the king of mysteries. He found the grave a black hole where the soul vanished into nothing; He left it a golden door where God and the soul met in the name of an eternal friendship. He found death described by the skeleton and the scythe; He left death an event so beautiful that earth's lilies are not sweet enough to garland a man's tomb. He found death with one color, black, and turned the black to gold; He found death with one song, a dirge, and transformed it into a symphony. What philosophers hoped, Christ knew.



Speaking with authority, He said, "Let not your heart be troubled. In my Father's house are many mansions; I go to prepare a place for you." These words make soil rich indeed for the flowers of Easter, to wave on the day dedicated to the immortal hope.

Experience and observation whisper that Nature never wastes any treasure, that she gathers up all fragments and that in her texture of gold and purple no stitches are broken and no threads are dropped. Following some unseen leader, everything is climbing up and marching on. The very things that seem wasteful, when a little time has passed, are found to be salvatory. The rose-leaf that falls today lends a richer red to the morrow's petals. The foliage that falls from this year's oak makes next year's leaf hold a finer luster. The sand slabs still preserve the track of the bird. The air is a whispering gallery, on which thoughts are written upon an imperishable scroll. When the householder builds a mansion, he stores with art treasures, with objects of use and beauty, that loved ones may enjoy and use and hand on from generation to generation and century to century. And think you that God builds the house of man's soul, and makes it beautiful with the hereditary treasures of a thousand artist ancestors, only to pull it down in death, and blacken it with ruin? Thou foolish doubter!



THE SCARCITY OF MEN CALLED TO THE MINISTRY

Dr. Josephus Shackelford.



In my former article on this subject I noticed the causes mentioned by Dr. Purser for the scarcity of men called to the ministry. I propose in this article to notice some other causes mentioned by Dr. Mullins, president of the Baptist Theological Seminary at Louisville, Ky.

1. Credal requirements, says Dr. Mullins, has been given by some as a cause, and concerning this he says: "Some have claimed that because the young minister must subscribe to certain doctrinal credal statements, that therefore the best young men stay out of the ministry," and upon this he remarks: "This hindrance can not be true in the Baptist ministry, it seems to the writer. Baptists, as a whole, do not demand any such creed subscriptions as do Presbyterians and other bodies. There is a remarkable unity among Baptists in their doctrinal views, in spite of the fact that they have no ironclad creed requirements which the young minister must subscribe to. The Bible is our creed."

I agree with Dr. Mullins in the statement that "the Bible is our creed." But I can not agree with him when he says: "Baptists do not demand any such subscription as do the Presbyterians and other bodies." We have a "confession of faith" which is a statement of what we believe the Bible teaches on various points of doctrine which distinguishes us as a denomination. In the organization of our churches and association we accept these statements and call them the confession of our faith and require those who join our churches to accept them. And when churches petition for membership in an association they are required to satisfy the association which they seek to join that they have accepted the confession of faith that the association has adopted.

Would Dr. Mullins lay his hands, as a member of a presbytery, on the head of a brother to ordain him to the ministry who did not believe in the divinity of Jesus Christ, and in His miraculous birth? Would he assist in the ordination of a man to the ministry who denied the inspiration of the scripture? Would he assist in the ordination of a man to the ministry who believed in infant baptism or that sprinkling or pouring of water on the head of a candidate for baptism was scriptural baptism? Would he as a teacher in our seminary teach that church government, as practiced by Catholics, Episcopallians or Presbyterians, was scriptural and Baptist church government unscriptural? I do not presume that he would do any one of these things? Why? Because Dr. Mullins recognizes the fact that to do such a thing would be destructive to our churches and to our denomination. While we say that we take the Bible for our guide and renounce all doctrines not sustained by what we believe the Bible teaches. In order that the world may know what we believe the Bible teaches, we make a statement of our belief, which we call a "confession of faith." Others may call it a creed, and I think correctly. On that creed the great majority of Baptist churches in the south are organized. While that creed may not be "ironclad," as our brother terms it, in every respect, yet there are very few of our churches that do not require any one seeking membership to indorse it so far as the doctrines of repentance, faith, regeneration and baptism are concerned.

The seminary, of which Dr. Mullins is the honored president, has its creed or declaration of principles, embodying the teachings of the scriptures as Baptists understand them, and Dr. Mullins and the other teachers in that institution are required to subscribe to them. I think this is exactly right. It appears to me that our churches and presbyteries need to be more strict than ever in the examination of men who seek the ministry, and should refuse to call to ordination or ordain men who can not accept the fundamental doctrines as held by Baptists as the doctrines taught in the Bible. No man has a right to preach a doctrine that he knows his church condemns as heresy, and at the same time remain as the pastor or member of that church. Neither has a man the moral right to teach in a denominational school doctrines which he knows are subver-

sive of the doctrines held by the denomination to which the school belongs. I am more and more impressed with the importance of being more careful as to the men whom we authorize to preach. The fact that infidelity is making progress even in Baptist churches in the north should warn southern Baptists to be on their guard. In a recent article written by Dr. W. A. Jarrel, of Texas, to the Texas Baptist Standard, in which he makes some observations concerning the state of affairs in Indiana and the north, where he has been filling some engagements (Dr. Jarrel formerly resided in that state) I find the following: "Infidelity there in the schools, in the pulpit, and in the pews, is on the increase. Rejection of the plenary inspiration of the Bible, of the atonement, the miraculous birth, the resurrection of Christ and other like important truths, is there no longer a condition of membership in either a church, a professorship in a Baptist school or in a Baptist convention."

Again he says: "Open communion and other like looseness increases among northern churches."

If having a creed will keep unworthy men from entering the ministry, I am glad we have one. I do not believe, however, that because a church has a creed and requires its ministers to subscribe to that creed has much influence in keeping an earnest, pious man whom the Holy Spirit has impressed that it is his duty to preach the gospel from engaging in that work.

2. Another cause mentioned by Dr. Mullins in his article on this subject published in the Alabama Baptist of October 17th and credited to the Baptist record is this: "The emphasis has been removed from the idea of a divine call to the ministry." On this he remarks: "Unquestionably there is much truth in this statement, and so long as the matter of entering the ministry is put on the same footing with that of entering any other calling it will not appeal very powerfully to the serious minded young man, especially if his thoughts are filled with opportunities for business advancement." I agree with Dr. Mullins in part in his comments on this supposed cause. The idea advanced by some that the doctrine of a special divine call to the ministry is a figment of the mind, and not a reality; that a young Christian man chooses the ministry because he sees in it an opportunity to do good, and not because God's Holy Spirit impresses this duty specially upon his mind. He simply follows his inclinations because he thinks that would be the better way to spend his life, may induce a few to enter the ministry as a profession, but much the larger number would prefer to seize the opportunities for business advancement. Is it a fact that God does not specially call men into the ministry? Have God's people been deluded on this subject for the last 1,800 years, and has it been given to some wiseacres of the nineteenth and twentieth centuries to find out the truth that God has changed His method of work with His people, and that Christ's promise to His disciples that He would send the comforter to them who would abide with them forever, and who would guide them into all truth, was fulfilled in the days of the apostles, and now we must take His revealed word, which will give us all the information we need as to duty? Does God, by His Holy Spirit, make a special call on those whom he wants to preach His gospel? Has He ever done this in the past? If He has, why not now? Let us see what the scriptures teach on the subject. Jesus Christ called His twelve apostles and the seventy. He called Paul. The Holy Spirit said to the church at Antioch: "Separate me Barnabas and Saul to the work whereunto I have called them." In every age since the days of the apostles good men have said that God had called them to the work of the minis-

try, some learned and some unlearned, and their labors have been blessed. Some of the best men that have ever lived, whose lives have been a benediction to the world, have said that God had called them to the work of the ministry. Shall we say that all these faithful men were deluded? How has God made known his will to man in the past? Sometimes by personal talk with His servants, as in the case of Noah, Abraham, Moses and Samuel and the prophets; sometimes by the casting of lots and by signs and symbols. In latter days by special revelation, as in the birth of Christ and John the Baptist. By dreams and visions, as in the case of Joseph and Peter and Cornelius, and then by the Holy Spirit, as in the case of Philip when he was told to join himself to the Ethiopian eunuch. From the language of Paul addressed to the church at Corinth, that in his day extraordinary gifts were bestowed upon some of the members of that church. (See I Cor. 12, 27, 28.) The ministerial office is of divine appointment. Jesus Christ promised His disciples to be with them in their work. "So I am with you always, even unto the end of the world." Evidently He meant that he would be with His ministers to the end of the world, with them by His Holy Spirit, to help them and inspire them to preach His word and bless that word. The power of the Holy Spirit has been felt by the faithful servant of Christ as he has preached His gospel to the people and also by the people who have listened to it, and it has proved to be the power of God unto Salvation, because it is the sword of the Spirit. The victories of the preached gospel of Christ could never have been obtained in the world had it not been preached by men called of God specially to that work, and that gospel accompanied by the power of the Holy Spirit. Those who are called of God to preach have such a vivid and strong impression made upon their minds that they can not get rid of it. No audible voice has spoken to them, but the Holy Spirit has revealed himself to them in such a way that they feel it to be their duty to comply and can say as Paul: "Necessity is laid upon me, yea woe is unto me if I preach not the gospel." If the Holy Spirit has been sent into the world to convince, or reprove the world of sin, of righteousness and of judgment; to new create the heart of the sinner; to guide and comfort the believer; to strengthen God's people, why should we think it strange or unnecessary for that Holy Spirit to impress or reveal to any of God's children that He has called them to perform a special duty such as preaching the gospel? God has in times past called a certain number of His servants to be His prophets or teachers. Such work is needed under the Christian dispensation now just as much as it was in the days of the apostles, and men must be selected for that work as God selected these teachers in the past. It is reasonable to believe that he selects them now, and the Holy Spirit communicates this selection to men and gives as much evidence of it as He gives to the believer the evidence of a regenerated heart.

While the ministry has its attractions, yet compared with what worldly pursuits offer, it is not strange that a young Christian man, whose natural feelings are constantly warring against his disposition to serve God, should prefer that vocation in life that promises so much to please his natural affections to the one that offers hard work and great sacrifices. And if he is under the teaching of a pastor who lays but little stress on a divine call to the ministry, or none at all, but rather leans to the idea that the ministry is like any other calling. It has its advantages, and a man should make his choice according to his inclinations. It is no matter of surprise that so few of that class choose the ministry. And we might add here that if any make choice of the ministry under such teaching and with such motive, it would be far better for the cause of Christ that the number of such ministers would continue to grow less until we are rid of all such.

The three causes which Dr. Mullins mentions in his article alluded to, and upon which he lays stress

and considers as the chief causes among southern Baptists of a scarcity of ministers are the following:

1. Failure of home training.
2. A somewhat fatalistic or Hyper-Calvanistic conception of the call to the ministry.
3. A neglect of the instruction of the Savior, "Pray ye the Lord of the harvest that He send forth laborers into the harvest."

I shall notice briefly these three causes.

1. "Failure of home training." Dr. Mullins, in speaking of this says: "Our Baptist mothers and fathers do not look upon the ministry as the highest calling." I fear this is true, and the lack of piety at home is not calculated to produce serious religious feelings in the children nor to awaken in the minds of the boys a desire to be preachers. There is no doubt but that there is a great lack of religious training by the parents. Family prayer is disregarded, or almost entirely abolished in the great majority of Baptist families except when the preacher comes to spend a night. The spirit of the world has taken possession of many fathers and mothers, and the boys are encouraged to look forward to becoming rich men, distinguished lawyers, doctors or politicians.

I wish our Baptist fathers and mothers would try to impress on their sons the following idea, which the editor of the Texas Baptist Standard has of a true minister of Christ. Said he in a recent article: "The greatest man in any community is a preacher, a New Testament preacher. The worldly wise have never discovered this fact, but it is a fact nevertheless. The New Testament preacher is no 'sissy,' but a sure enough man among men. You have seen him many times, and you have seen 'the vest pocket edition' of him here and there. There is as much difference between the God-called, manly preacher and the professional 'clergyman' as there is between a genuine dollar and its counterfeit." The fact that the work of the earnest, faithful man of God, whose whole life is spent in trying to do good and elevate his fellow man, is not impressed upon the rising generation as it should be. If Baptist fathers and mothers would place the right kind of reading matter before their children; if they would train them up properly, and by their own lives and precepts turn their minds to the consideration of those things that would help them to be useful to the world; if they would show them that they appreciate very highly the position of a true minister of the gospel, doubtless we would see a marked difference in the character of their children, and they would have the pleasure of seeing their sons, some of them at least, entering the ministry because God would call them to this work.

The second cause given by Dr. Mullins, stated in his own language, "is what we may term a somewhat fatalistic or Hyper-Calvanistic conception of the call to the ministry." His explanation of this is this: "Many people imagine that it is wrong to mention the claims of the ministry or to advocate the claims of the ministry to young men for fear man will attempt to do the work of calling men to the ministry, and thus usurp the functions of the Lord." This he tells us "is as a wholly untenable view," and then explains how God calls ministers in the following language: "Just as sinners are called to repentance by the Lord through the preacher. Just as the wayward Christian is called back to duty through another Christian, so God uses the human agent in the majority of instances to call preachers into the gospel ministry." I do not remember of ever having heard a Missionary Baptist object to having the claims of the ministry presented to young men in the church. I have heard ministers urge young men to consider their duty as Christians in connection with the ministry. I believe those who call themselves Primitive Baptists do hold to such views as mentioned by Dr. Mullins, and it may be that a few who belong to Missionary Baptist churches sympathize with these views. I can not think that this Hyper-Calvanistic opinion, even if held by a few of our people, has any influence in reducing the number of men called to be ministers in our churches.

I believe that God works by instrumentalities now

even as He did in ancient times. It is true that God calls sinners to repentance, and the backslider back to duty, through the minister and through another Christian. A man may have his attention called to the need of ministers and the nobility of that work, and his aspirations erected to enter such work by what he may hear his pastor or some other preacher say about it, or by what he may read in some religious journal. He has a willing mind and heart to make the preaching of the gospel his life work. But I do not consider that this constitutes a call to the gospel ministry. He must feel that God wants him to enter upon this work and that impression must be of such a character that he feels that it is duty to follow. I think it is right and proper for pastors to preach occasionally on the subject of a call to the ministry, and urge the young brethren of the church to consider what their duty is in regard to preaching the gospel. Sometimes young brethren hesitate to make known to their older brethren what impressions have been made on their minds as regards the ministry. They do not want to enter upon the work unless they are fully satisfied that it is the spirit of God working with them. A little instruction here by the pastor or some minister may be helpful to them in deciding the matter.

In the third cause mentioned by Dr. Mullins for the falling off of ministers among our Baptist people, I think he has found the chief cause. The failure on the part of our people to obey the command of the Savior, "Pray ye the Lord of the harvest that He send forth laborers into the harvest," I agree with Dr. Mullins when he says that the neglect of this injunction "is at the bottom of this difficulty."

Our churches have ceased in a great measure to pray for an increase of laborers in the great harvest that lies out before them. They have been content to let things drift along, depending to a very great extent on our theological schools to train up ministers and send them out to the churches. There has been too much dependence on the schools and not enough on God.

It has been the custom of God's people, years ago, when they feel the need of God's help in times of great trouble, spiritual or otherwise, to appoint a day of fasting and prayer, at which time they would meet and pray specially for God's help. We should learn something from this custom. If there is such a scarcity of men entering the ministry as is thought by some of the brethren to be, then let us follow the example of the disciples in the days of persecution. Let us go to the Lord and plead with Him. It would be well for our people to follow the suggestions of Dr. Mullins: "That in every home increased prayer for ministers be sent up to the throne of grace; that in every pulpit sermons be preached on the subject; and that this matter be the subject of public petitions, as well as private; that in every Baptist paper editorials be written upon the subject, and that the matter be discussed by the brethren at district, state and other conventions, and that, in every individual heart and closet prayer and meditation upon this subject be engaged in." I will add this to what he has recommended: Let every Baptist church in Alabama appoint a day of fasting and prayer, at which time the members will meet and pray specially that the Lord will send forth more laborers into the harvest.

Our God is a prayer answering God. If we come to Him feeling our need of His help and with faith He will give us the desires of our hearts. In this connection I would further suggest that while we pray for more laborers, let us not forget to pray that the Holy Spirit would impress upon the hearts of God's people their duty to sustain those laborers that God may call to the work of the ministry.

Tuskegee, Ala., Dec. 17, 1906.

DO IT NOW!

Have you secured that new subscriber for the ALABAMA BAPTIST? NOW'S THE TIME

A GREAT EDUCATIONAL RALLY.

My Dear Brother Barrett:

The most successful educational rally that I have ever attended was held on the 12th, 13th and 14th of March at Newton, under the auspices of the Newton Collegiate Institute. Our Brother Anderson, the pastor at Newton, was in charge, and he had prepared an excellent program. His people hold him in the highest regard and he is doing a great work for our cause at that important point. I was greatly and most favorably impressed with him.

President Tate, with his assistant, our Howard college graduate, Professor McKee, is doing a work of vast and far-reaching importance. The spirit of his school is fine; the work is thorough, and the students, male and female, are making ready for noble and useful lives. There is not a school in Alabama that deserves more cordial and genuine support. Our denomination owes to Brother Tate a large debt of gratitude for what he has done and is doing for the development of young men and young women. All of his teachers are faithful and successful. No graduate of Howard College in recent years has taken a finer stand or gives promise of larger things than Brother McKee.

The hospitality of the Newton people was all that heart could wish; genial, kindly, generous, they gave warm welcome to heart and home.

Rev. R. A. J. Cumbée, once field officer in the confederate army, some time judge, and now successful preacher, as gallant a man as ever lived, was the president of the convention. Brother Anderson will write an account of the meeting; so I shall say nothing more except that our great home secretary, Dr. Gray, stirred our hearts and enlarged our vision with one of his wonderful speeches.

Yours fraternally,

A. P. MONTAGUE.

March 14, 1907.

ONLY HALF AS MUCH AS LAST YEAR.

Offerings are coming in at a lively rate from every quarter of the State. Oh, that I might hear of some good sums from our liberal members and wealthy churches! I am hearing mostly from the smaller churches. We have raised only about half the amount for home missions which Alabama gave last year. Will we go below last year?

Brother, are you willing to that? W. H. C.

GOOD NATURED AGAIN

Good Humor Returns With Change to Proper Food.

"For many years I was a constant sufferer from indigestion, and nervousness amounting almost to prostration," writes a Montana man.

"My blood was impoverished, the vision was blurred and weak, with moving spots before my eyes. This was a steady daily condition. I grew ill-tempered, and eventually got so nervous I could not keep my books posted, nor handle accounts satisfactorily. I can't describe my sufferings.

"Nothing I ate agreed with me till one day I happened to notice Grape-Nuts in a grocery store, and bought a package, out of curiosity to know what it was.

"I liked the food from the very first, eating it with cream, and now I buy it by the case and use it daily. I soon found that Grape-Nuts food was supplying brain and nerve force as nothing in the drug line ever had done or could do.

"It wasn't long before I was restored to health, comfort and happiness. Through the use of Grape-Nuts food my digestion has been restored, my nerves are steady once more, my eye-sight is good again, my mental faculties are clear and acute, and I have become so good-natured that my friends are truly astonished at the change. I feel younger and better than I have for 20 years. No amount of money would induce me to surrender what I have gained through the use of Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich. "There's a reason." Read the little book, "The Road to Wellville," in pkgs.

A FEW INTERESTING PARAGRAPHS

Please send me at once a copy of the following minutes of associations for 1906, and greatly oblige: Blue Creek, Central, Cherokee County, Clay County, Clear Creek, Crenshaw County, Etowah, Geneva, Giliham Springs, Lookout Valley, Macedonia, Mineral Springs, Mt. Carmel, Mt. Moriah, Mud Creek, Pea River, Southeastern, Sardis, Sulphur Springs and Warrior.—M. M. Wood, Statistical Secretary, Furman, Ala.

Ozella, Ala., March 17, 1907.—Married, at the home of the bride at 7 o'clock p. m., Mr. Urdric B. Davis and Miss Docia Whitman. A large crowd of friends and relatives witnessed the marriage, and thus two hearts beat as one, the writer performing the ceremony. Two years ago I baptized both of them into the fellowship of the church. Thus two that have already started out to serve God now start as life partners in His service, and may God's richest blessings rest upon them.—R. L. Ennis, Their Pastor.

Dear Baptist—It strikes me that if we are going to make a success of the first encampment to be held at East Lake in June, we had best be up and doing. I doubt if the Baptists of Alabama appreciate what this movement will mean to our interest throughout the state. Our beloved Dr. Dawson can not do this work alone, and I think there is a responsibility resting upon us to make the encampment a success. Let us get busy; talk encampment; work for the encampment, and make our plans to go to the encampment. I would be glad to see through your columns each week some article bearing on the subject, and feel sure that it would stimulate the Baptists throughout the state to take an interest in this great movement. We can not hope to have the first encampment everything we would like for it to be, but it is up to us to make the beginning, and let's go into it heart and soul.

Wishing the Baptist continued success in the great work that it is doing for our cause in Alabama, I remain yours very truly, James B. Ellis.

I have given up the work at Deatsville and Bethesda to accept a call to the First church of Milton, Fla., and also change my paper from Deatsville to Milton, Fla., and oblige. Fraternally yours, Frank J. Fleming.

Remember that April is foreign mission month and Alabama will need to make a very great advance. She will need to more than double what has already been given if the foreign mission board is to close the year without debt. I have figured the matter up closely, and if we have to take less than thirty thousand dollars from Alabama I don't see how we can make it. I know we can count on you. Sincerely yours, W. H. Smith.

Delegates and visitors to the sixteenth International convention of the Baptist Young People's Union of America, to be in Spokane July 4-7, will have an opportunity to see the rapid strides the Baptist church is making in the Queen City of the Inland Empire, and, in fact, throughout the entire district. It is expected that the new home for the First Baptist church congregation, of which Rev. Dr. Oliver W. Van Osdel is pastor, will be completed in June. The total cost of the building will be \$130,000.

Municipal Florist Balzer has drawn plans for a floral emblem 12 feet square with color scheme and lettering carried out in Flora's choicest tributes to the human family for the coming of the delegates to the Spokane convention. He has secured a three-acre tract of the most desirable land at Manito park, one of Spokane's numerous playgrounds, and there he will train flowers to form the stars and stripes on the American shield with these words across the face: "B. Y. P. U. A., Loyalty to Christ." The flowers used will be carpet plants, for red and gold; scheverya, for greenish white; lobelia, for blue, and dusty miller, for white. The emblem will stand upright. Florists in other parks in and near Spokane are also planning elaborate set pieces in honor of the great gathering.

As the Jamestown exposition and other causes will bring numerous visitors to Richmond during May, it is desirable that application for rooms during the Southern Baptist convention be made as soon as possible.—Ryland Knight, Secretary Gen. Com.

He may be a popular preacher and draw crowds, a sound preacher and stay orthodox, a tender preacher and comfort his people, an instructive preacher and edify his saints, but if his pulpit fails to ring with the message of a world-wide evangel, if the gifts of people to missions, in comparison with their gifts to themselves, be mean, and if he sends no recruits of men and means to the army in the field, he is a poor preacher.—Rev. J. Vance.

Judging by the interest manifested in the services Sunday night at the First Baptist church, Phenix City, there is quite a revival spirit among the members of that church. After an earnest sermon by the pastor to the large congregation present, quite a number of Christian people entered into a covenant to offer up daily prayer for the salvation of the lost in the city and about 30 unconverted asked for prayer. The pastor, Rev. H. M. Long, feels much encouraged over the outlook for the church and is planning to hold a series of special revival services in the near future.—Phenix Reporter in Columbus (Ga.) Enquirer-Sun.

The commencement of the seminary will take place on Monday and Tuesday, May 27th and 28th. The missionary address will be delivered at 10:30 a. m. on Monday, May 27, in the chapel of Norton hall, the speaker being Rev. O. P. Gifford, D. D., of Buffalo, N. Y. The alumnal address will be delivered in the afternoon of Monday, May 27th, the speaker being Rev. W. L. Pickard, D. D., of Savannah, Ga. The baccalaureate address will be delivered on Tuesday morning at 10 o'clock, the speaker being Mr. J. W. Bailey, editor of the *Biblical Recorder*, Raleigh, N. C. Our friends everywhere, of course, are invited to be present at these exercises. Very sincerely yours, etc., E. Y. Mullins, President.

TWO VALUABLE BOOKS FOR PREACHERS AND TEACHERS

"Light on the Old Testament from Babel," by Albert T. Clay, professor of semetic in the University of Pennsylvania, published by the Sunday School Times Company. \$2.00.

"The Ancestry of Our English Bible," by Ira M. Price, professor of semetic Languages and Literature in the University of Chicago, published by the Sunday School Times Company. \$1.50.

Many of us have lamented the policy of our denominational periodicals in dealing with the light which has come to us from the discoveries of the civilizations of the ancient east in which the incidents narrated in the early portion of the Bible took place. They seem to ignore all this instructive material, and seek to obscure the lessons for the pupil. Any man depending solely on the so-called helps gotten out by our publication houses will know very little about Abraham and his times, although there is much authentic information to be had from the sources above referred to. So neglectful have these publications become in this regard that it may be doubted whether they are a help or a hindrance to the study of the Bible. Every good teacher who is at all posted in the present day light on the Bible will desire to supplement these helps with some other sources of information giving the historical setting and background of the lessons. Professor Clay has gotten out just the book for that purpose. Every teacher and student of the lessons we are now studying in our Sunday schools will find in this book a conservative, scholarly, accurate and adequate statement of what is now to be known from the monuments of the east on the times of Abraham and the heroes of Israel. After a chapter of introductory matter, Professor Clay discusses the Antiquity of Man, the Babylonian Creation Epics, the Babylonian Deluge Story, the Tower of Babel and

the Babylonian Temple, the Fourteenth Chapter of Genesis, Babylonian Life in the Days of Abraham, the Code of Hammurabi, the Name Jahweh (Jehovah) in Cuneiform Literature, the Armana Letters, the Babylonian Temple Records, the Assyrian Inscriptions, the Neo-Babylonian Inscriptions, Babylonian Life in the Days of Ezra and Nehemiah. The teacher or student who will use this book as parallel reading to his periodical will find it of the greatest value in furnishing him with the historical background of the lesson. It fills a vacancy in our present helps and gives important data for the understanding of the scriptures ignored by the usual periodical. The treatment of the subject is conservative and judicious and the author keeps out of extreme positions. Two equally defective attitudes have been taken by authors treating of these matters. Some have minimized the light which is to be gotten from the discoveries of the ancient east; and others have overvalued them. This book keeps out of both extremes and aims to give only the assured results. It may be heartily commended.

The book by Professor Price can hardly be more highly praised than to say that it is up to the work hitherto done by this learned and conservative scholar. The contributions of the author to biblical learning have been of the first rank and the present production measures up to those already given the public in every respect. After two chapters of introduction in which he discusses the English Bible of today, its variants and marginal readings, its sources and apparatus criticus the author takes up his work in detail. Then follow chapters on the Hebrew Text and Manuscripts, the Samaritan Pentateuch, the Greek Bible, the Rival Greek Bibles and their Revisions, the Latin Bibles and the Vulgate, the Syriac Bibles and the Peshitta, the Targums and

Jewish Paraphrases, the Eastern Versions, Coptic, Ethiopic, Gothic, Georgian, Slavonic, Armenian and Arabic, followed by a chapter by way of summary of versions and a chapter on the Apocrypha completing the discussion of the Old Testament. We have here a body of authentic information concerning the history and circulation of the Old Testament which it would be difficult to obtain in a large library, and it puts within the reach of the busy pastor all the essential facts now available. A study of this book would go a long way to compensate for the loss of a course in a seminary. It removes the excuse for ignorance on these matters, since it puts within the reach of the average student the date on this important matter. The author also treats of the New Testament in the same manner, discussing the manuscripts, the important versions and other witnesses, their groupings and use. Then he takes up the English versions and discusses them down to the publishing of the American Revised Version. Professor Price says of this last version: "It embodies the ripest scholarship of Great Britain and America, fully revised and corrected to suit it to the requirements and demands of American Bible students and readers. As it now stands, it is the most perfect English Bible in existence, and will be the standard version for English readers for many years. It is the crystallization of the best elements of ripe scholarship and sound learning, and is a fitting climax to the tremendous advances made in biblical learning during the last half of the nineteenth century." This seems to this reviewer to be well merited praise of this prince of versions, but he can not join in the opinion that there will not be yet greater advances in the near future, especially in the translation of the rhetorical devices of the originals of the Greek and Hebrew text.—A. J. Dickason.

GENERAL BAPTIST CONVENTION.

The meeting of the general convention of the Baptists of North America, including the denomination in the United States, Canada, Mexico, Cuba and Porto Rico, which is to be held in the convention hall of Jamestown exposition May 22 and 23, promises to be an event of unusual interest and importance. This convention was organized about two years ago at St. Louis, Mo., and expresses in a measure the reunion of Northern and Southern Baptists that have been working separately for about fifty years. The meeting at St. Louis was one of great enthusiasm. It is expected that the attendance at Jamestown will be yet more representative and on a much larger scale, estimates of the attendance ranging from five to ten thousand. The general features of the program are as follows: On Wednesday afternoon, May 22, representatives of about eight of the missionary organizations of the denomination will speak on noteworthy events in their work during the past two years. It will be an inspiring occasion to see the leading secretaries of these great organizations on the same platform to give a comprehensive view of the vast work which is being prosecuted by the Baptists of the United States and Canada, both in home and in foreign missions.

On Wednesday night it is expected Rev. O. P. Gifford, D. D., of Buffalo, N. Y., and Rev. John E. White, of Atlanta, Ga., will address the convention on the following topic: "To What Extent May a Christian Denomination Properly Engage in the Correction of Public Evils?"

On Thursday forenoon, Dr. W. J. Williamson, D. D., of St. Louis, will lead in the discussion of the following question: "Is an Articulated System of Baptist Summer Assemblies with Certain Uniform Features Desirable and Practicable?" Dr. E. E. Chivers, Field Secretary of the Home Mission Society, New York, will also speak on "The Significance of the Missionary Movement Among the Young People."

Thursday afternoon will be devoted mainly to an open parliament for the consideration of any matters that may be recommended by the Committee of Arrangements, announcement of these to be made at the close of the session on Wednesday night. Among the topics likely to demand the attention of the convention are an invitation to the World Baptist Alliance to hold its meeting in this country in 1910, and the appointment of an executive committee to make arrangements therefor; the new movement called the Baptist brotherhood, which has attained considerable momentum, will likewise in all probability have a place in the program; quite likely some attention will be devoted to the questions of child labor and of uniform divorce laws; and possibly to international arbitration. One object of the convention is to bring the influence of the denomination to bear effectively upon the solution of some of the great moral problems of the day.

On Thursday night, Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, will address the body on the contribution of Baptists to American civilization. It is probable that the session will close with a grand social reunion.

In connection with the meeting of the convention there is to be a Baptist exhibit, chiefly of educational and missionary work, in a building being erected by the Virginia Baptists for this purpose. This exhibit will remain throughout the exposition, and will furnish a large fund of information in regard to the achievements of the denomination in these respects. Altogether, the convention promises to be a meeting of surpassing interest.

B. Y. P. U. LOCALS.

Well, well! Here it is almost time for the annual state convention of the Baptist Young People's Union, and it seems to me that it has been only a few weeks since we were so royally entertained at Gadsden at our last convention.

I am informed that Bro. Davidson, president of

Montgomery B. Y. P. U., is making preparations for the reception of delegates, so let's go to work in our local unions and send a large delegation. Our last convention was the best one for several years past, so I have been informed, but let's beat that this year. Montgomery is more centrally located, therefore more convenient to the majority of local unions, so let's honor Bro. Davidson's earnest efforts in behalf of young people's work and send him a larger delegation than we have ever yet sent to a state convention. We can easily do this by a little earnest effort on the part of the leaders and presidents of the many local unions. I am firmly convinced that money invested in sending delegates to our conventions is a decidedly fine investment, as the insight into the B. Y. P. U. work as well as the enthusiasm created at the convention is certain to redound to the credit of the young people through those delegates at some time in life.

Then just a word in regard to our international convention which, I believe, is to be held at Spokane, Wash., during next July.

Last year, when it was held at Omaha, our union here at Avondale intended sending a delegate, and the matter was brought up at our state convention and our delegate was authorized to attend as an Alabama representative, but through an unforeseen intervention he was unable to attend, so, so far as I know, we were not represented last year. Now, this is really an injustice to the young people of Alabama, as other states, judging from our actions, are quite likely to entertain the idea that Alabama is of not much importance in young people's work, and why shouldn't they?

But, then, let's prove the contrary. Let's prove that Alabama is "here with the goods" by sending several lively, interested and enthusiastic delegates.

Then a word to the presidents and representatives of the B. Y. P. U. locals of the Birmingham district: I would suggest that we send as many delegates as possible from the Birmingham district. Can't we send several? We certainly can if we will take sufficient interest in this work to raise the necessary funds. Avondale will willingly and cheerfully contribute her share in the good cause. Let's think about it, get busy and take it up at our state convention at Montgomery.

Sincerely yours for success in B. Y. P. U. work,
W. E. BARNES..

WYLAM CHURCH.

I have just entered upon my pastoral duties here, and have been royally entertained and warmly welcomed by the saints here. Before we were even domiciled the Ladies' Aid, together with others, came in with a handsome donation—all kinds of eatables, and that in abundance. This, of course, made us feel good on the start.

The services morning and evening on the Sabbath are well attended and are growing with each service. The people are taking on new interest in the work. The deacons are becoming intensely interested and speak highly of the future prospects.

The Ladies' Aid are faithful and true, and can be regarded as the pure gold. They are alive to every feature of the work and are already planning for great things.

The Sunday school is growing substantially and the superintendent is faithful to every duty and the cause is upon his heart.

The prayer meeting is well attended and much interest is manifested in this important service on the part of both old and young. The Young People's Union is the best in the State. The young people are faithful and true to their duty, and have the interest of the church on their hearts. They, like others in the church, are preparing to help make some improvements on our church that will be greatly appreciated. With all the faithful and efficient help in the church here we hope to have a very prosperous year.

G. R. JORDAN.

A VOICE FROM KENTUCKY.

Our already good paper grows better and better. Sometimes we have to put on our "specks" to tell whether it is it or not. "The Alabama Baptist in the home of every Baptist in Alabama." That is a motto that will do. It will do to stick to. If we will all stick to it faithfully, a new and better condition of affairs will obtain in Alabama soon. Poor as I am, struggling to get through the seminary, I mean to spend a few dollars to send the paper to some needy ones and some indifferent ones. Alabama men at the seminary rejoice exceedingly in the success of the Anti-Saloon League in getting the local option bill passed. Brother Crumpton's speech he would have put into the lips of a "representative from the country" ought to have been made before both the house and senate. It is the doctrine that is going to win the day if we will stick to our posts like good men (and good women, too). Yes, bless their hearts, they are in this fight to stay until eternal victory crowns the efforts).

The first series of lectures on evangelism, furnished students of the seminary by the Home Mission Board, was recently given. Doubtless many Alabama Baptists do not know how our dear state has been highly honored in this matter. The first-mentioned in this new and important movement was fired by our own L. O. Dawson, of Tuscaloosa. Some of us think his was the first address in more than one particular. His earnest words were both soul-stirring and convincing, and got a firm grip upon the hearts of the hundreds who heard him. May Dr. Dawson's earnest plea for "Bigger Things in Alabama" strike deep into the hearts of our people, young and old, and result in such enlargement as we have never yet dreamed of.

Several of our churches in Louisville are holding revival meetings. Several others will be held in April. A movement is on foot to conduct a tent meeting campaign all during the summer, expecting a harvest of five thousand souls. I am connected with a mission in the most needy section of the city. It is my privilege and pleasure every Sunday afternoon to teach a large class of boys at 3 and preach at 4. Interest deepens from Sunday to Sunday and we are expecting a great outpouring of God's spirit upon our work here. Will you sometimes give an Alabama boy an humble place in your prayers? I am watching Alabama with anxious solicitude to see what she does in missions the next month. May God touch a generous, responsive chord in the hearts of His people there so that they will give as never before and thus gladden the heart of our faithful secretary, yea, gladden the heart of our Savior and King.

Louisville, Ky. ROBT. JONES.

SCOTTSBORO AND ELDRIDGE

schools should be on the hearts of our praying women. The first is succeeding gloriously. We must have more room to accommodate the pupils who want to come. It will soon be a plant bed from which we draw our young preachers.

Eldridge in Walker county is getting ready to open next fall. It will be heard from in due time.

We have other schools that are not mountain schools, but they need the prayers of our people, too. Healing Springs in Washington county is doing fine work under many embarrassments. We need a school room and chapel and better equipment. This school belongs to the convention. Those pine woods will soon be filled with bright boys and girls like the mountains.

Newton school does not belong to the convention, but to the Baptist church at that place. These are the bravest people I know. Alone, they have erected the buildings and supported the school. It numbers nearly three hundred. Every year it has representatives in the Howard and Judson and they stand among the very best.

God bless our teachers and pupils in all these schools.
W. B. C.

TRIP NOTES.

It was a cold night, the court house cold and the people cold, when I tried to give the people of

LINDEN

the story of "The Original Tramp, or How a Boy Got Through the Lines to the Confederacy." The speaker, by dint of energy, did keep measurably warm. The ladies had arranged it and for the short time they had for advertising it, had out a good audience. Brother C. M. Brewer is the pastor. He has a fine field, but in the winter the mud is awful. They tell of one brother who visited them with a view to a call. He seemed favorably impressed and the people were delighted with his preaching. Unfortunately it rained the night before he left. The next mail brought a letter saying they need not consider him, but continue their search for a pastor. Myrtlewood, Rembert Hills and Linden constitute the field. Besides these, the pastor has two Sunday afternoon appointments. Linden is the county seat of Marengo county, one of the richest counties in the State. They have the troublesome problem of consolidating the new town, near the depot, with the old. A fine court house has been built on half way ground, and generally, as the town grows, the gap will be filled.

Liquor is sold in Demopolis in barrooms and at Thomaston is a dispensary. Linden is free from the traffic, but they were talking freely of establishing a dispensary. The best people hope it will not be done. Brother Brewer is young in the ministry; but is showing himself a man of ability and is destined to be among our most useful preachers. His father, George E. Brewer, is widely known among the veterans as a brave confederate captain. For many years he has ranked as one of our strong preachers in the Baptist ministry; for several years he has been useful as chaplain of the convicts of the State.

At South Side, Birmingham,

I had a packed house. Since the burning of their building they use the Sunday school room and have to pack. Having one's audience close at hand is far better for the preacher. I know of nothing more cheerless than a congregation about in spots in a large building.

Brother McCormick is greatly loved by his people and is doing a great work for his Master. His work in the foreign field makes him keenly alive to the cause of missions and he constantly reminds his people of their duty to the lost world. I believe this is the only large city church in the State where the schedule is upon the wall and is strictly followed. How tenderly the South Side flock speak of their old shepherd, Dr. A. C. Davidson! He certainly lives in the hearts of his old parishoners.

I saw the plan of the new building, which is to grace the beautiful lot the church has secured on the Highlands. It will probably be the most costly building in the State. It will be a difficult task for them to excel in beauty and convenience the First church building in Montgomery, now in course of erection. What a work is close at hand for all of our city churches! God help them to see it! The South Side has a prosperous mission station and a fine lot secured at another point, where another church will soon be needed.

His old friends will be glad to know that Brother C. C. Huckabee still lives and is remarkably well preserved in body and in mind for one of his advanced age. I spent a blessed hour with him and his wife. He is as full of reminiscences and anecdotes as of old. He loves his Lord and delights to call upon the evidences of His continued mercies. What a pity it is that old men are allowed to pass away, and with them, such vast stores of information, which can be had nowhere else. It has always been so, because no one has the time to get it from them for preservation, and they seldom have the time to write. From every point of view, Colonel Huckabee's reminiscences would be interesting.

Pineapple

Is a dear spot to me. Here my mother and a brother are buried, and here, soon after my mother's death, I was baptized. I stood and preached in the old

house, not twenty feet from the spot where, at the age of thirteen, I timidly gave the preacher my hand, signifying my desire to become a member of the church. Only two or three were in the congregation who remembered that event. I went up to see the new home they have built for the pastor. How familiar it seemed! It stands on a spot a little back of my father's old garden.

Brother P. M. Jones, the former pastor, inspired and pressed to a finish the building of this commodious home. Probably no pastor ever accomplished so much in so short a time. His leaving was universally regretted.

The church was pastorless on my visit and much discouraged over their failure to locate a man. It seems to them that with the living they are able to give, the comfortable home, the large congregations they can furnish and the general desirableness of the field, they ought to have no trouble in finding a man. We are fast finding out that the question of men is a more serious problem than the question of a living.

A live business town, a strong church, a good home, a fine school and a healthy climate makes Pineapple a very inviting field. They are plenty able to support a preacher for full time, but Monroeville and maybe another church is expected to cooperate with them.

To the Second Church, Selma,

I gave a morning service. Brother S. H. Bennett, late of Florida, is the pastor. He has a strong hold on his people and they are preparing to build him a home "hard by the synagogue." This done, it is hoped the church will soon become self-supporting. They have a desirable location, a membership of good people and a well conducted Sunday school. Selma is coming to be one of our most important cities. It is constantly growing and adding to its wealth; already it is one of the wealthiest of our smaller cities. Two Baptist churches ought easily to be supported in a city of its size.

It has been twenty years since I was

At Hurtsboro.

It is in Russell county, at the crossing of the Central of Georgia and the Seaboard Air Line. It is a good town. I preached to two large congregations of intelligent people. The Methodists are just finishing a beautiful brick building. They are the stronger of the two denominations; but the Baptists have a very nice house of worship lately improved; the membership is united and enthusiastic. Pastor W. T. Foster lives at Seale and visits them only once a month. He is much beloved by his people. Of the fields in Alabama, probably no preacher in the State is more pleasantly situated than Foster. His work all lies along the Central, the churches only a few miles apart. Hurtsboro is a part of the Harris Association, one of the liveliest bodies in the State.

Russell county is one of the prohibition counties. It is cursed with "blind tigers." Wherever a large negro population is found, low-down white men can be found who will run any risk to furnish them with liquor. In Russell the citizens are organizing and I predict trouble ahead for some persons about Hurtsboro. After two services there I ran down

To Troy

and heard a part of a great address from Dr. G. W. Young, Assistant Superintendent of the Anti-Saloon League of America. A union service was held in the spacious new auditorium of the Baptist church. Troy has been one of the strong dispensary centers. It was thought that Pike county would not hear to anything else; but the two representatives and the senator stood by us in the fight before the legislature in favor of our local option bill.

I am glad to write Troy down as one of the cities in our State whose eyes are wide open to the extreme folly and wickedness of trying to build up a city or county on the blood of its citizens.

I was with Pastor Dickinson

At the First Church, Birmingham,

in a morning service. What changes have come over Birmingham Baptists since my first visit there! I hardly know when it was. Purser had just become pastor. The First church was yet worshipping in the

old house, which had been moved back to give place for the new. The pastor took me in his carriage over to East Lake to a fifth Sunday meeting at old Ruhama. I remember writing of Jud Waldrop's Academy. "There are more Woods and high-priced land about here than in any part of the State," was a sentence of my trip notes, as I remember. The Woods are yet numerous, but their neighbors are so multiplied they and their kin do not constitute a majority. As to the lands, they continue to soar upwards. A few acres purchased on my first visit would be worth a fortune today.

The splendid building, erected by the First church under the leadership of D. I. Purser, has been replaced by the magnificent stone structure I had the pleasure of preaching in. "The best house for the money in Alabama" is the way I write it down. Dickinson, aided by a few wise laymen, planned and executed the enterprise. With only a small debt on them they could easily be in the front rank as a missionary body if they would press the work systematically. Though it was a rainy day I had a good congregation. I was impressed with the number of young men in the audience. The pastor tells me he is receiving additions almost every service. The Sunday school is one of the very best. Last year it carried the banner in chapel building, giving \$50, with instructions to me to notify them if any other went ahead of that and they would come again. In May I will hear from them again.

The Pastors' Conference

held every Monday morning at the First church, is the only Baptist conference in the State. It seems to me I see a great opportunity in a meeting like that, especially for the pastors, whose early advantages were not the best; but, I must confess to a feeling of disappointment often after I have spent a couple of hours with the pastors in Birmingham. I guess that it is mainly my fault. They can not furnish the discussions and the brains to comprehend, too. I ought to have the brains, but I haven't.

The morning I was present "Religion in the Times of Abraham" was the topic and a well written paper was presented; but before the discussion was over we were not certain whether there ever was an Abraham. If a doubt can be raised here, what is there in the Book that we can say certainly is solid and beyond dispute? Discussion without profit is sapping the very life of the Birmingham Ministers' Conference; so it seems to an outsider. W. B. C.

SEA-ROVER'S REMEDY

Postum Coffee and its Power to Rebuild.

The young daughter of a government officer whose duties keep him almost constantly on board ship between this country and Europe, tells an interesting tale of the use her father made of Nature's food remedy to cure an attack of malarial fever:

"Father recently returned from a long sea trip, bed-ridden and emaciated from an attack of malarial chills and fever," she writes. "In such cases people usually dose themselves with medicine, and we were surprised when he, instead of employing drugs, proceeded to devote himself exclusively to Postum Food Coffee, of which he has long been fond. He used two or more cups at each meal, drinking it very hot, and between meals quenched his fever-engendered thirst at all hours of the day and night from a supply we kept ready in the water cooler. For several days his only drink and sometimes his only food was Postum Coffee, hot or cold, according to the moment's fancy.

"Within a day or two his improvement was noticeable, and within a week he was a well man again, able to resume his arduous occupation."

"He first began to drink Postum Food Coffee several years ago as a remedy for insomnia, for which he found it invaluable, and likes it so much and finds it so beneficial that he always uses it when he is at home where he can get it." Name given by Postum Co., Battle Creek, Mich. While this man uses Postum as a remedy, it is in no sense a medicine, but only food in liquid form. But this is nature's way and "There's a reason." See the little book, "The Road to Wellville," in pkgs.

THIRD QUARTERLY REPORT OF THE
TREASURER OF CENTRAL
COMMITTEE.

ANTIOCH ASSOCIATION.

Insey L. M. & H. S.	2 00
Christmas offering (China)	9 75
Miss Kelly	9 38
Church aid	1 00
Healing Springs L. A. S.	4 00
Foreign missions	
Spring Bank L. A. S.	
B. and C.	
Total Antioch Ass'n	\$20 13

BETHEL ASSOCIATION.

Five Hill L. A. & M. S.	2 00
Foreign missions	2 00
Home missions	2 00
State missions	2 00
Orphanage	2 00
Rembert:	
L. M. S., (China) Xmas offering	5 00
Mrs. T. J. Jackson, Tichenor	1 00
Memorial	
Total Bethel Ass'n	\$14 00

BETHLEHEM ASSOCIATION.

Bethany (Burnt Corn) W. M. S.	5 00
Home missions	5 00
Foreign missions	2 00
Christmas offering	
Total	\$12 00

LIVINGSTON:

W. M. S., Xmas off. (China)	44 05
Mrs. Mellen's private class	
Christmas offering	6 50
W. M. S., Miss Kelly	5 00
W. M. S., Mrs. Long, I. Com-	
ound	2 50
W. M. S., Colon chapel	2 50
W. M. S., home missions	24 75

SUMTERVILLE:

W. M. S., Xmas offering	3 50
W. M. S., orphanage	19 50
Mrs. Dixon's S. S. class, Miss	
Kelly	1 00
Sunbeam Band, foreign missions	2 20

DEMOPOLIS:

L. M. S., Miss Kelly	3 75
L. M. S., Howard library	1 00
L. M. S., orphanage	10 00

CUBA:

S. Band, endowment Howard	
college	2 50
Y. L. S., endowment Howard	
College	2 00
W. M. S., home mission box	61 98
W. M. S., orphanage	12 10

ZION:

Sunbeam Band, foreign missions	1 36
Coatopa	
W. M. S., foreign missions	1 00
New Prospect:	
W. M. U., Xmas offering	6 05
W. M. U., home missions	2 00
W. M. U., state missions	70

BIIRMINGHAM:

First W. M. S., Colon chapel	100 00
First W. M. S., I. Com-	
ound	10 00
First W. M. S., Tich. Me.	25 00
First W. M. S., Miss Hartwell	31 25
Southside W. M. S., Xmas of-	
fering	13 45
Southside W. M. S., Scottsboro	
dormitory	6 50
Southside W. M. S., Tich.	
Me. Fund	24 00
Southside W. M. S., Miss Hart-	
well's salary	27 00
Southside W. M. S., Hillman hos-	
pital	10 00
Southside W. M. S., State mis-	
sions	5 00
Southside, Miss Williams' pri-	
rate class, Xmas offering	15 00
Southside Y. W.'s Aux., Xmas	
offering (China)	15 00
Southside Y. W.'s Aux., Tich.	
Memorial fund	11 25
Southside Y. W.'s Aux., Scotts-	
boro dormitory	5 00
Southside Y. W.'s Aux., church	
extension	5 00
East W. M. U., Italian Com-	
ound	3 00
East W. M. U., Xmas offering	
(China)	4 20
East W. M. U., frontier missions	2 00
East W. M. U., Howard library	1 00
East W. M. U., charity	2 00
East W. M. U., Church Exten-	
sion Society	10 00
East W. M. U., church aid	91 70
East W. M. U., incidentals	101 43
East Jewels, Italian Compound	1 00
East Jewels, Colon chapel	1 00
East Jewels, home training	
school	1 00
East Jewels, church aid	9 00
East Jewels, organ fund	7 50
East Jewels, charity	1 00
East Willing Workers, Xmas of-	
fering (China)	1 50
East Willing Workers, anti-sa-	
loon	1 00
East Willing Workers, charity	6 00
East Willing Workers, organ	
fund	6 00
East S. Band, church aid	4 00
N. Park Ave. L. M. S., orphan-	
age	14 00
N. Park Ave. L. M. S., Church	
Extension Society	10 00
N. Park Ave. L. M. S., church	
aid	2 00

Woman's Work

CENTRAL COMMITTEE.

President—Mrs. L. F. Stratton, 1135 12th street, Birmingham.
Vice President—Mrs. H. L. Mellen, Livingston.
Vice President—Mrs. A. J. Dickinson 517 North 22d street, Birmingham.
State Organizer and Sunbeam Superintendent—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.
Leader Young Woman's Work—Mrs. J. W. Vesey, 4804 10th avenue, Bir-
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Secretary—Mrs. D. M. Malone, 736 S. 29th street, Birmingham.
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Advisory Board—Mrs. Charles A. Stakely, Montgomery; Mrs. S. A.
Smith, Prattville; Mrs. George M. Morrow, Birmingham; Mrs. H. P. Mc-
Cormack, Birmingham; Mrs. D. H. Montgomery, Woodlawn.
(All contributions to this page should be sent to Mrs. D. M. Malone.)

N. 21st Ave. L. M. S., Christ-	10 00
mas offering (China)	
N. 21st Ave. L. M. S., home	5 00
missions	
N. Park Ave. L. M. S., church	56 35
aid	
Fountain Heights L. A. S.,	
Christmas offering	2 00
Fountain Heights L. A. S.,	
home missions	1 00
Fountain Heights L. A. S.,	
orphanage	16 88
Fountain Heights L. A. S.,	
library fund	6 00
Fountain Heights L. A. S.,	
church aid	129 00
West End L. A. S., Christmas	
offering	6 05
West End L. A. S., foreign mis-	
sions	4 00
27th St. L. A. S., home mis-	
sions	2 00
N. Highland L. A. & M. S.,	
Colon chapel	5 00
Bessemer L. M. S.,	
Miss Hartwell	12 50
Christmas offering, China	8 55
Tichenor Memorial fund	9 52
Orphanage	16 75
Church aid	200 00
Avondale L. A. S.:	
Miss Hartwell	6 25
Colon chapel	10 00
Orphanage	21 63
Howard endowment	25 00
Ministerial education	10 00
Charity	6 25
Church Extension Society	10 00
Church aid	16 80
Pastor's wife	25 00
East Lake L. M. & A. S.:	
Italian Compound	7 50
Colon chapel	7 50
Church aid	34 75
66th St. L. A. & M. S.:	
Christmas offering, China	1 25
Church extension	10 00
Church aid	24 75
Woodlawn L. A. & M. S.:	
Miss Hartwell	15 00
Christmas offering, China	16 00
Tichenor Memorial	3 15
Home mission box	86 00
Mrs. Lenoir's work	2 00
Church aid	113 45
Mrs. D. H. Montgomery, Italian	
compound	5 00
Mrs. D. H. Montgomery, Colon	
chapel	5 00
Brighton L. A. S., chapel building	1 00
Kinsley L. M. S.:	
Foreign missions	2 66
Home missions	7 16
State missions	1 78
Church extension	5 00
Church aid	5 21
Incidentals	37 58
Pastor's home	57 28
Pleasant Ridge W. M. U., Italian	
compound	5 00
Christmas offering, China	10 00
Chapel building	1 00
Tichenor Memorial	5 00
Library fund	5 00
Incidentals	5 80
Pleasant Ridge Sunbeam Band:	
Italian Compound	50
Orphanage	15 00
Chapel building	1 00
Tichenor Memorial	50
Pratt City L. A. S.:	
Miss Hartwell	6 25
Home mission box	35 00
Frontier missions	2 95
Home Y. W.'s training school	2 95
Pratt City Sunbeam Band:	
Foreign missions	3 00
State missions	1 00
Church aid	1 00
Orphanage	3 00
Chapel building	1 00
New Prospect L. A. S.:	
Christmas offering, China	2 50
Trussville L. A. S.:	
Miss Hartwell	2 50
Tichenor Memorial	30 50
Home missions	2 50
Foreign missions	2 00
Aged and infirm ministers	4 20
Ministerial education	5 00

Trussville Sunbeam Band:	
Mountain school	1 00
Literature	50
Total	\$1,862 78

BUTLER ASSOCIATION.

Greenville L. M. S.:	
Christmas offering, China	7 80
Home missions	1 56
State missions	3 55
Orphanage	34 00
Church aid	402 79
Georgiana L. M. & A. S.:	
State missions	5 75
Forest Home L. M. & A. S.:	
Christmas offering, China	1 30
Church aid	67 50
Total	\$518 25

CAHABA ASSOCIATION.

Stions (Marion) L. A. & M. S.:	
Foreign missions	443 18
Tichenor Memorial	13 85
Orphanage	8 90
Church aid	1,250 00
Ann Hasseltine (Judson):	
Foreign missions	42 05
Evangelist	34 90
Anti-Saloon League	2 00
Calontown L. A. S.:	
Church aid	200 93
Foreign missions	1 00
Gallion L. A. & M. S.:	
Home missions	1 00
Christmas offering	2 00
Foreign missions	2 10
Orphanage	18 00
New Berne L. A. & M. S.:	
Foreign missions	27 70
Howard library	5 00
Orphanage	74 72
Greensboro L. A. & M. S.:	
Foreign missions	3 55
Orphanage	19 00
Church aid	20 00
Greensboro Sunbeam Band:	
State missions	1 00
Home missions	1 00
Perryville W. M. U.:	
Compound	2 30
Total	\$1,833 68

CALHOUN ASSOCIATION.

Analston:	
P. Me. Y. W.'s S., Tich. Me.	418 00
P. Me. Y. W.'s S., Dr. C.'s sch.,	
(state)	30 00
P. Me. Missionary Jewels, for-	
ign missions	25 00
P. Me. Missionary Jewels, home	
training school	5 00
P. Me. King's Sons, orphanage	2 00
P. Me. King's Sons, home train-	
ing school	5 00
P. Me. King's Sons, church	
aid	1 00
P. Me. B. Y. P. U., Mrs. Graves'	
Chinese girl	15 00
Glen Addie L. A. S., Miss	
Kelly	5 00
Glen Addie L. A. S., Howard	
library	1 00
Blue Mountain W. M. S., home	
training school	5 00
Blue Mountain S. Band, Minis-	
terial education	2 00
Blue Mountain S. Band, Miss	
Kelly	5 00
Blue Mountain L. A. S., church	
aid	1 00
Blue Mountain L. A. S., library	
fund	2 00
Blue Mountain L. A. S., orphan-	
age	5 00
Blue Mountain L. A. S., church	
building	16 15
Jacksonville:	
L. of N., Colon chapel	2 50
L. of N., Compound	2 50
L. of N., orphanage	16 45
Y. W.'s M. S., library fund	5 00
Y. W.'s M. S., Christmas offer-	
ing	8 55
Y. W.'s M. S., home Y. W.'s	
training school	5 00
Sunbeam Band, Christmas offer-	
ing	1 10
Harmony:	
L. A. S., orphanage	16 00
Ozanna L. A. S.:	
Miss Kelly	1 00

Margaret Home	1 00
Home Y. W.'s training school	1 00
Christmas offering	1 00
Mt. Zion S. B., orphanage	15 00
Weaver L. A. S.:	
Home missions	1 00
Howard library fund	1 00
Orphanage	50
Oxford S. Band:	
Home training school	2 00
Christmas offering	1 15
Total	\$224 90

CAREY ASSOCIATION.

Hackneyville W. M. S.:	
Home Y. W.'s training school	82 50
Total	\$2 50

CENTENNIAL ASSOCIATION.

Union Springs L. A. & M. S.	
Christmas offering, China	668 00
Inverness S. Band:	
Tichenor Memorial	2 50
Orphanage	1 00
Christmas offering	1 50
Home missions	70
Inverness L. A. S.:	
Christmas offering	2 15
Total	\$75 85

CENTRAL ASSOCIATION.

Alexander City L. A. S.:	
Tichenor Memorial	350 10
Italian Compound	3 00
Mountain schools	3 00
Margaret Home	5 00
Expense fund	4 00
Aged and infirm ministers	5 00
S. S. Board	4 00
Eclectic:	
L. A. S., Christmas offering,	
China	4 15
Sunbeam Band, Christmas offer-	
ing, China	2 56
Goodwater:	
L. A. & M. S., Christmas offer-	
ing	8 25
L. A. & M. S., Italian com-	
ound	2 00
Sunbeam Band, Christmas offer-	
ing, China	27
Total	\$67 33

CHILTON COUNTY ASSOCIATION.

Thorsby:	
Miss Gerald's S. S. class, Miss	
Buhlmaer's work	25
Total	\$ 25

CLARKE COUNTY ASSOCIATION.

Nicksbyville L. A. & M. S.:	
Christmas offering, China	4 25
Thomasville L. A. & M. S.:	
Christmas offering, China	6 00
Foreign missions	1 00
Home missions	1 00
State missions	13 50
Orphanage	22 80
Forest Springs L. A. & M. S.:	
Foreign missions	10 00
Grove Hill L. A. & M. S.:	
Howard library	1 00
State missions	2 50
Total	\$62 05

COFFEE COUNTY ASSOCIATION.

Enterprise Sunbeam Band:	
Christmas offering, China	5 00
Church aid	105 29
Orphanage	50

FRANK WILLIS BARNETT
Editor and Proprietor.

A. D. GLASS
Field Editor.

CHRISTIAN CHARACTER.

A great deal of emphasis is being put upon the assumption that certain men who are the champions of a most liberal theology are possessed of Christian character. This is the plea which is made in behalf of Rev. R. J. Campbell, pastor of City Temple church, London, England, who recently announced that he had adopted a "new theology," in which he denies the inspiration of the Bible, Christ's deity and resurrection, and other fundamental Christian doctrines. The friends of this man take pains to assert that nothing can be said against his Christian character. We would not do the man any injustice, but we take the occasion to inquire into the meaning of such a character. Many are misled by the term. They confound mere morality with Christian character. A man may be honest, truthful, kind, generous and law-abiding, and yet not be a real Christian. We positively deny the assertion that any one can be possessed of true Christian character who openly assails the vital principles of Christ's religion. It is certain that the Bible calls no one a Christian who does such a thing. On the contrary, it calls a person of this type an anti-Christian. It says that he is against Christ, and Christ himself said that he that was not for Him was against Him; and what was true then in relation to this question is true now. It is time to speak very plain words about this vital matter. It should be clearly understood by all people that the man who gives the lie to Christ's declaration that He was the great I am of all history, that He proceeded from the Father, that He was the resurrection and the life, is not a Christian in any true sense, and certainly if one be not a Christian he does not possess a Christian character. He who denies the deity of Christ also denies the validity of the Bible. He may say that he still believes in the Bible, but such a profession is false, for the Bible and Christ are forever linked together, so that a denial of one is a denial of the other. Be not deceived; he who has a true Christian character never belittles Christ and the Bible.

WHAT THE SOUTH CAN DUPLICATE.

Each setting sun sees the South richer by over \$3,000,000 in actual wealth, but even this is not the more important than the accumulation of experience in the utilization of our resources which is now in progress and the awakening of the entire country to the fact that in the South is to center the mightiest industrial and commercial forces of the world. This section can duplicate the coal and iron and steel industry of the North and West; it can duplicate the cotton-spinning interests of the world; it can duplicate the lumber and woodworking interests of the entire country; it can duplicate the oil trade of America, if not the world's; it can continue to monopolize the world's cotton production; it can produce all the rice needed in America, nearly all the tobacco and much of the sugar; it can duplicate all of the citrus fruit and trucking industry of the country; it can double its present cereal crop of 800,000,000 bushels, double and quadruple its cotton crop, duplicate through its great rivers and splendid harbors the coastwise and foreign trade of the country. It can and will do all these things and even then not have reached the limit of its development.—Manufacturers' Record.

And yet because many have gotten it stamped in their minds that the South is poor our colleges are suffering for want of sufficient funds to do the work planned for them by brethren who see the pressing needs. Our people must be aroused to the new conditions and give more liberally. It is no time to put up poor mouths. There is enough Baptist wealth in Alabama to endow the Howard and the Judson with millions.

HAVE SENT IN CLUBS

The following brethren have delighted our hearts and helped to swell our bank account by sending in lists of names on the \$1.00 offer: J. G. Dobbins, J. I. McCollum, F. Tidwell, W. F. Clark, J. L. Harbin, J. A. Smith, N. D. Hutchins, J. L. Jackson, W. G. Hubbard, J. S. DeLache, J. H. Haynes, W. P. Wilkes, W. T. Foster, R. W. Carlisle, J. W. Dunlap, W. J. Ray, S. O. Y. Ray, Charles M. Brewer, C. W. O'Hara, J. W. O'Hara, W. M. Olive, W. J. D. Upshaw, B. W. Matthews, W. M. Garrett, J. O. Colley, J. H. Creighton, J. R. Curry, H. W. Caffey, L. T. Reeves, Judson Strock, M. T. Branham, Wallace Wear, J. B. Keown, J. W. Jones, T. F. McCullough, F. M. Flannigan, W. W. Grogan, P. J. Corley, J. Windsor, O. P. Langston, J. M. Smoke, J. L. Taylor, J. A. McCrary, R. D. Shell, F. W. Franklin, C. H. Smith, S. H. Bennett, J. T. Applewhite, Miss Laura Bishop, W. P. Newman, L. M. Bradley, T. E. Tucker, M. M. Wood, H. J. Holliday, J. R. G. White, Alex Glasscock, S. W. Clements, A. H. Mynatt, N. T. Quarles, W. H. Phillips, J. G. Lourey, R. F. Stuckey, J. H. Hester, A. C. Dillard, J. J. Patterson, J. Black, B. C. Hughes, F. M. Humphries, W. V. Bell, H. M. Long, Hoyt Enloe, H. Ross, Arnold, F. C. David, J. H. Mize, J. R. Magill, Miss Maggie Andress, L. C. DeWitt, C. M. Higginbotham, F. M. Woods, John A. Fanning, J. B. White, S. Smitherman, J. O. Bledsoe, A. P. Majors, A. T. Camp, G. F. Ingram, J. E. Deer, W. C. Woods, C. E. Finney, Geo. Tucker, G. B. Suttles, B. W. Matthews, W. M. Hughey, A. C. Dillard, J. O. Colley, D. C. Swindall, A. W. Thompson, W. H. Hearn, H. M. Nipper, S. H. Bennett, J. J. Patterson, J. S. Connell, L. H. Hastie, T. J. Ray, G. H. Roley, T. E. Sanders, H. K. Trotter, W. D. Adkinson, W. B. Earnest, C. E. Doyle, G. W. Gravlee, O. P. Langston, I. L. Taylor, Susie Harris, H. J. Phillips, C. M. Moore, L. N. Brock, W. C. Goodwyn, C. C. Lloyd, Mrs. W. H. Betts, A. P. Burgess, J. B. White, R. S. Gavin, W. W. Stewart, Mrs. J. Mallory, C. E. Doyle, E. E. George, J. W. Haggard, John D. Wilkes, Rev. W. R. Gamel, Dr. Orgie Duncan, A. P. Majors, O. A. Gardner, J. L. Ingram, J. C. Brown, C. H. Dees, Mrs. John T. Simmons, D. A. Hall, F. W. C. Rice, W. H. Elmore, O. P. Langston, R. M. Butler, C. J. Burden, W. C. Woods, M. K. Taylor, H. C. Johnson, C. A. Owen, I. W. Inzer, J. L. Hough, E. N. Amos, B. F. Brooks, W. H. Elmore, F. W. C. Bice, C. H. Dees, W. M. Brothers, Wm. A. Parker, Sr., J. W. Mitchell, C. H. Morgan, A. N. Reeves, W. B. Adams, Wallace Wear, W. D. Adkinson, J. V. Dickinson, J. B. White, John W. Joyner, Rev. J. W. Dean, J. J. Hagood, W. H. Phillips, Mrs. A. H. Connor.

TEMPERANCE AND THRIFT.

There never was a more absurd idea in all history than the one which says that liquor hotels and saloons are financial aids to the places where they are located. Nor was there ever a greater falsehood. The history of these towns where strict prohibition has prevailed, even for a few years, gives abundant proof of the fact that business thrift was far in advance of commercial interests in those sections where intemperance was unchecked. One of the assistants of the Governor of Kansas, in a late report of the condition of affairs in that state during the past year, stated that in those parts where prohibition had sway there was a very marked increase in business thrift. Merchants had a much larger and safer patronage. Many women, whose husbands had formerly spent their money for drink, now come to the stores with plenty of cash—a thing which they had not previously done, but had traded by the check system, and scantily even then. Hundreds of people, who had never put money into savings banks, have been doing so ever since the liquor selling had ceased. Of course, crime of all kinds has greatly diminished in those sections, and hence jails and prisons have far fewer inmates than they formerly held. It is the story of temperance and general thrift. Real estate is always worth much more where stringent temperance has full sway than it is where intemperance abounds. But the highest consideration is that which pertains to the morals of people in general. No argument is needed to show the truth of the claim that intemperance debauches the character of the man who indulges in it. The intemperate man will do those evil deeds which he would detest and avoid if he were strictly temperate. Business prosperity is nothing in comparison with moral prosperity. And, above all else, the spiritual welfare of the young people in the country is affected most decidedly by this very practical question. Intemperance is hindering multitudes from entering the kingdom of God, and therefore from entering heaven. We plead for the boys of our land and we entreat them to never taste the liquor that brings misery, madness and death to those who form the habit of using it. Hate this evil.

WHAT HAPPENED TO TWO YOUNG MEN.

Five years ago, on coming to Birmingham, our business brought us in contact with two young men in charge of a department in one of Birmingham's big industries. Both were working for probably about twenty dollars a week. One was steady and was often seen at church; the other was wild and was often seen in front of saloons with gamblers. We liked both young men, and in trying to encourage them in right living we also endeavored to stir them to better business standing. Today the church goer owns a half interest in one of the best paying concerns in the district and has practically paid for his part of the plant out of its earnings, while the fast one holds down his old job in an indifferent kind of way. My business brings me in contact with them each week. The church goer is pushing, prompt and reliable; the sporty one comes to his place frequently tired out from a night's dissipation and is lazy, unreliable, and satisfied with his position, which he holds only because his work is in a line in which there is little competition. The office and work room of the church goer is clean and attractive; while that of the sporting one is dirty and repellant. These facts ought to speak loudly to every young man who reads them.

A fine motto: "I am only one, but I am one; I can not do everything, but I can do something. What I can do, I ought to do; what I ought to do, by the grace of God I will do."

TO JANUARY FIRST

\$1.00

TOO GOOD FOR THE WASTE BASKET

TO JANUARY FIRST

\$1.00

Wishing you much success in your future efforts, I am yours truly, George Tucker. (Sent in club of 5.)

Dear Bro. Barnett—I send three. Will get more I think. Miss Pearl Everson is 14 years old. From a Methodist family.—C. A. Owen.

Please change my paper from Lafayette to Phenix, Ala. I will be here quite a while. I will do all I can for the Baptist. Yours in Christ, H. W. Garlington.

You will see from the enclosed blank that I have received two new subscribers to the Alabama Baptist. Will get more if I can. Yours in the work, J. W. Joyner

I would rejoice to see the paper in every Baptist home in the state and may God bless you in the good work you are doing for Him and His cause. Yours truly, O. A. Gardner.

Have not been to all my churches since I received your bait, so I'll keep fishing and see if I can catch any more subscribers to send in next week. Send some sample copies. Command me and let me serve you when I can. Yours in the work, John William Dean. (Sent in 10 new subscribers.)

I shall be glad to send you the amounts as they are handed to me and also to take new names. I shall devote some time at the morning service to the paper and hope to find some who don't take it. Our people are reading it in most places. I look eagerly each Thursday for the postman to see the Alabama Baptist. Very truly, Wallace Wear.

The hooks and eyes must have been a success. I think the Alabama Baptist gets better from week to week. I hope the whirlwind campaign will reach every home and community in Alabama and that the Baptists all over the State will be subscribers to and readers of the best paper in the State for Baptists. I am still trying to hook 'em. Your brother, J. S. DeLache.

Dear Brother Barnett—At the request of Brother Hall, made public from the pulpit last Sunday (yesterday), I have consented to act as your agent here in soliciting subscriptions to the Alabama Baptist. The dollar I now enclose is from W. A. McCreary, Evergreen, Ala., on your offer of one dollar from now until January 1, 1908. I would be only too glad to send you one hundred, and this church should supply that number, in addition to those already on your list. Truly yours, W. D. Atkinson.

I like the paper very much. You are giving the denomination in Alabama a clean, attractive paper, full of good things and worthy of a most liberal support. Under your \$1 proposition your subscription list should grow rapidly, and if the pastors could be induced to push it, such would easily be the result. But an experience of several years in the newspaper business, both in the office and on the field, has shown me that comparatively few of our pastors will canvass their flocks for subscriptions and so the great majority of our members do not take or read the denominational paper; hence the necessity of a canvass of the families of Baptists by duly accredited representatives of the paper. I have found that but little is accomplished by public appeals or announcements unless they are followed by a vigorous, persistent house-to-house canvass. Pardon me, my brother. You, of course, know this already.—W. M. Reese

I am trying very hard to get our people in love with our paper. It will mean much to them.—J. G. Dobbins.

You are giving to us a good paper. Any time I can serve you I will gladly do so. Fraternally yours, John D. Wilkes.

I will try to send others later. Hoping you much success in your great mission work, I am yours in the cause, J. L. Stough.

Dear Brother Barnett—I have worked a little and got only one besides myself. Haven't the time to work at it now. Wish you much success. Your friend, C. H. Deer.

Dear Brother—Send me some sample copies of your paper. I will see what I can do towards swelling the list of subscribers. Yours in love, J. T. Weatherly.

Have wanted to get out for a number of days and do some work for the paper and the congregation as well, but have been unable so far. I will before so much longer. With best wishes, J. J. Hagood.

Dear Brother Barnett: Inclosed please find list of subscribers and check to carry them to January, 1908. You can use my commission in helping swell your Alabama Baptist campaign fund. Yours and His, E. P. Smith

Dear Brother—I have hooked you a few new subscribers to the paper. I send you one dollar for each name. I do not want any commission for anything I can do for you or the Alabama Baptist. Inclosed find check for \$7.—C. J. Burden.

I'm going to do all I can for the Alabama Baptist. I think if all the church clerks will go to work now that you will soon have the other 5,000 subscribers. There are 227 members of our church, and there are 87 families. I am going to do my best to put the Alabama Baptist in every home. I will close with best wishes for you and the paper. Fraternally, C. E. Doyle

I am doing all I can to place the paper in every Baptist family, but it seems rather discouraging. It seems I can not rise above the five mark each week, and I am afraid my work for the present is about finished, as many of our people seem to like darkness rather than the light and ignorance preferable to knowledge. God bless and prosper all concerned. Fraternally yours, R. W. Carlisle.

Dear Brother—If you were truly advised of the true condition of the old pioneer preacher and soldier, you would have asked some younger brother to drum for recruits for your valuable paper. I give away your paper when a chance offers. Too greatly afflicted to go even to my church meetings. I get a soldier's pension of \$30 a year, but that is too small a sum to pay even for needed medicine, etc. I have to work the wolf of want from the door by minding as best I can a grist mill. I am one of the dead heads who get your paper for life, too poor to pay. While it would be one of many hardships to give it up, don't let a host of such work too great a hardship on you. Put me in correspondence with Bro. S. R. Gavin. I want to add an amen to every piece he has written on soul winning. Yours in the work for a few days more, G. W. Kierce. (No "dead head," but a valiant soldier.)

All the pay I want is to get my people to read the Alabama Baptist.—R. F. Stuckey.

I received the papers and distributed them. I will do all I can for the Alabama Baptist. The brethren are slow.—A. P. Burger.

I want to get the paper into as many homes as I can. May the Lord help you in your work. Yours in the work, G. W. Gravlee.

I am not charging any commission. I am an old confederate soldier 74 years old. I am doing all I can to help you with your paper. Your brother in Christ, J. B. White.

Inclosed I send you my subscription to February 15, 1908. The more I read the Alabama Baptist the more I esteem its worth and become persuaded that it is the best paper in the world. Fraternally yours, W. E. Fendley.

I am a way down in Escambia, Ala., and had hoped to get up a good list, but there is a perfect epidemic of la grippe and measles and several have died and but few out at church. Best wishes to you and yours.—A. P. Majors. (Sent in 3.)

Dear Brother Barnett—I am doing all I can for the Alabama Baptist. I hope you will be with us at Shiloh at the Chilton County Association. I think it would mean much for the spread of the Alabama Baptist through this country. Yours in the work, F. W. C. Bice.

It gives me pleasure to send you two new subscribers and two dollars. Those who have been refusing to subscribe for our paper on account of "it's too high" will now have to hide behind some other excuse. You are giving us a great paper and I sincerely hope you will have the prayers and hearty co-operation of "all the saints" which your efforts so richly deserve.—W. R. Adams.

Dear Brother Barnett—I want to thank you for the kind attention that you gave my other letter and in the change in my paper. I get my paper regularly now. I received one of your pens some time ago, for which accept many thanks. I want to introduce you to our big fine boy, who came to us Friday, the 15th of March. He is a reader of the dear old Alabama Baptist (or will be when he gets older), and his name is John Bunton Buck. We want you to pray to God that his parents may be made instruments in the hands of the all-wise one in leading the boy to a noble, useful life in God's service. Mother and child are doing nicely at present. Trusting that God will bless you and your work, I am yours in his service, John H. Buck.

I can't see why any Baptist can refuse to take advantage of this offer. Well, dear brother, we are here in a mining town without any church or preaching except the promise of a sermon once a month, and we are trying to start a Sabbath school and we want the prayers of yourself and all the brethren that the Lord may enable us to do our full duty and succeed for the glory of God, and if you can, do come and preach us a sermon or two, and if you can't come send some one if you can and I will pay your railroad fare, but that is all I can promise; but there is great need here, so help us some if you can. Well, brother, we do want to see you once more and may the Lord bless you and yours and our paper is the prayer of your brother in Christ—R. M. Butler, Leeds, Ala.

Most makers of lamp-chimneys don't mark their wares—possibly they are ashamed to.

If I didn't make as good chimneys as I do, I wouldn't mark mine either.

I mark mine "MACBETH"—my own name—because I am proud to be known by them.

My Index—it's free—tells other reasons why my lamp-chimneys are marked and why I am proud to put my name on them. May I send it to you?

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CANCER OF THE BREAST CURED
 How Mrs. Rodman's Life was Saved
 Dr. L. T. Leach, Indianapolis, Ind.
 Dear Doctor—I write to testify to the curative power of CANCEROL for the treatment of malignant disease. I was afflicted with two cancers of the right breast, and after a persistent and stubborn fight, can truthfully say that both cancers are cured. My breast is entirely healed up and my general health is good. Let me thank you for the interest you have taken in me. Though I cannot express my feelings in words, my warmest sentiment is more than kind towards you. I thank the Good Lord for giving you the knowledge to make such a wonderful remedy.
 CANCEROL has proved its merits in the treatment of cancer. It is not an experimental drug. Records of unnumbered cures of cancer in nearly every part of the body are contained in Dr. Leach's new 160 page book. This book also tells the cause of cancer and instructs in the care of the patient; tells what to do in case of bleeding, pain, odor, etc. A valuable guide in the treatment of any case. A copy of this valuable BOOK FREE TO THOSE INTERESTED.
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JUDGE JOHN W. INZER.

Governor Comer is pretty well up in his estimate of men. If he has made a single mistake in his appointments to high office, where power is given him, The Daily American has failed to discover such error.

In the appointment of John W. Inzer, of St. Clair county, to the judgeship of the new circuit, the governor has struck a peculiarly happy vein. Judge Inzer is a veteran in law, as he is a veteran of the confederacy. He is 73 years of age, but quite as vigorous as any man of 60. He is a Georgian by birth, but came to Alabama in 1854 and read law under Hon. Jas. T. Morgan. He was licensed as a lawyer in 1855, and that year opened an office at his present home, Ashville, Ala. In 1859 Governor Moore appointed him judge of probate of his county, and in 1861 he represented St. Clair in the constitutional convention.

Entering the service of his state as a private in the war between the States, he became a lieutenant-colonel of the Fifty-eighth Alabama; was captured at Mission Ridge, and remained on Johnston's island till the close of the war. In 1865 he was again appointed probate judge, but soon resigned.

Judge Inzer is a man of magnificent proportions, strong physically and mentally, full of unbiased patriotism and love of absolute justice. He does not feel old, therefore we may safely entertain a hope that he will live many years yet to demonstrate the virtue of true manhood and remain with us to do excellent service to Alabama, a state he so much loves, and which state loves the man. Our hand, again, Governor Comer.—Daily American.

A BEAUTIFUL CHURCH WEDDING.

Married, at Scottsboro, Ala., on Thursday evening, March 7th, Miss Mary Hudson Coffey and Mr. Charles Shaw Howland. It was the first marriage in the beautiful new Baptist church and was conceded to be the prettiest church wedding ever witnessed in Scottsboro.

Miss Coffey is a daughter of the late Capt. W. A. Coffey, who was a very prosperous business man and prominent Baptist. She probably had more friends than any young lady in the community. Until recently she held the position of director of music in Scottsboro Baptist Institute; was organist for the church and president of the B. Y. P. U. She will be missed both in the church and community and her place will be hard to fill.

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Mr. Howland is a prosperous business man and has a host of friends not only in Huntsville, but in many towns and cities, especially among the travelling men, having been a commercial tourist himself for quite a while. It was a peculiar pleasure to the writer to officiate at this marriage, as the bride is a sister of my wife, and it was in the church where I worked for several years and was ordained.

The bride will never look more beautiful nor the groom handsomer than on that happy occasion. May the blessings of heaven attend them and may their pathway grow brighter unto the perfect day.

W. W. HOWARD
East Lake.

FIFTH SUNDAY MEETING

For Muscle Shoals Association, To Be Held at Fairville, Ala., March 29 to 31, 1907

PROGRAM.

Friday—7 p. m., sermon by F. Averyt; alternate, J. I. Stockton.

Saturday—9 a. m., "Divine Guidance," J. E. Weaver, J. L. Stockton, G. L. Yates; 10 a. m., "The Deacon and His Work," J. A. Eaves, R. M. Borum, H. T. Lille, and B. L. Malone; 11 a. m., sermon, "The Church of Christ," A. A. Hutto, alternate W. G. Curry; 2 p. m., "The Church and Her Pastor," F. C. David, W. J. Briscoe and D. F. Green; 2:30 p. m., "The Pastor as a Leader," R. L. Quinn, J. D. McClannahan and J. E. Roan; 3 p. m., "How Can We Create More Enthusiasm in the Meeting and Work of Our Association?" W. G. Curry, R. T. Wear, J. I. Stockton and F. Averyt; 7 p. m., sermon, "Office of the Holy Spirit," F. C. David, alternate R. T. Wear.

Sunday—9 a. m., Sunday school rally, led by J. C. Tidwell and W. M. Jolly; 9:45 a. m., "Soul Winning in the Sunday School," T. M. Dix, John A. Thomason and R. L. Quinn; 10:25 a. m., "Qualification and Duties of S. S. Teachers," J. M. Collier, Price Irwin and A. A. Hutto; 11 a. m., sermon, "Missions," G. L. Yates; alternate, Rev. Angerson; 2 p. m., "How Can We Influence our Churches So As to Develop More Fully the Missionary Spirit?" J. E. Weaver, Frank Averyt, J. A. Eaves and W. J. Briscoe; 3 p. m., "Temperance," D. A. Burselson, J. C. Tidwell, H. T. Lille, J. E. Weaver and others; 7 p. m., sermon, by R. T. Wear, alternate J. D. McClannahan.

There will be discussions after those on the program have spoken, and brethren are requested to come prepared to take part and make the meeting of general interest.

Dear brethren, let us urge you, one and all, in the name of our dear Lord and Master, to be on hand at the time and place named, to revive these very instructive and helpful fifth Sunday meetings. Let all on the program come especially prepared to discuss the subjects assigned you, and may God's spirit be upon us in the meetings

Respectfully submitted,
YOUR COMMITTEE.

Prof. A. W. Tate's summer drill opens May 21st and will continue till July 1. All who are thinking of taking the State examination will do well to write him concerning the advantages offered and the small cost attached. Newton, Ala.



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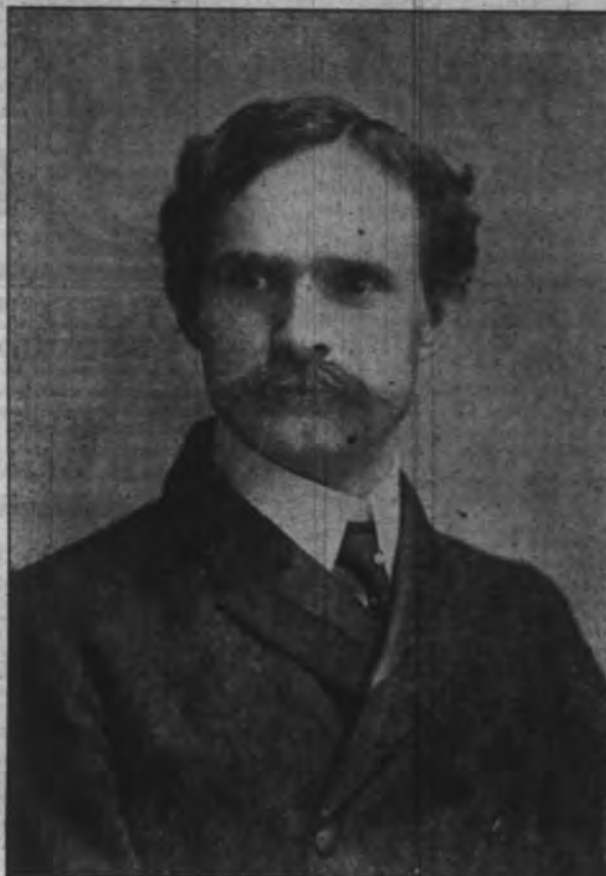
"I had eczema nearly fifteen years. The affected parts were my hands, arms and legs. They were the worst in the winter time and were always itchy, and I could not keep from scratching them. I had to keep both hands bandaged all the time, and at night I would have to scratch through the bandages as the itching was so severe, and at times I would have to tear everything off my hands to scratch the skin. I could not rest or sleep. I had several physicians treat me but they could not give me a permanent cure, nor even could they stop the itching. After using the Cuticura Soap, one box Cuticura Ointment and two bottles Cuticura Resolvent for about six days the itching had ceased, and now the sores have disappeared, and I never felt better in my life than I do now, Edward Worell, Band 30th, U. S. Infantry, Fort Crook, Nebraska.



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REV. W. A. HOBSON, D. D.,
Jacksonville, Fla.

Recently we received a copy of the Baptist Annual, the year book of the First Baptist church of Jacksonville, Fla., for 1906. The subject matter and the mechanism of the book greatly pleased us and we rejoice with the "saints" in the progress our Baptist cause is making in Jacksonville.

Dr. Hobson, in taking charge of the church at Jacksonville May 1, 1900, found his people worshipping in a small, unsightly building with a membership of less than two hundred. They now have a magnificent stone building with all modern equipment for church and Sunday school work worth \$75,000. The church occupies a beautiful situation in the center of the city, and has a membership, counting those who have joined since the Annual was issued, of six hundred, all dead material being eliminated. They also have a parsonage property worth \$15,000, giving to the Baptists of that city a total property value in the First church of \$90,000, with a debt at present of only \$8,800, which they hope to pay off this year.

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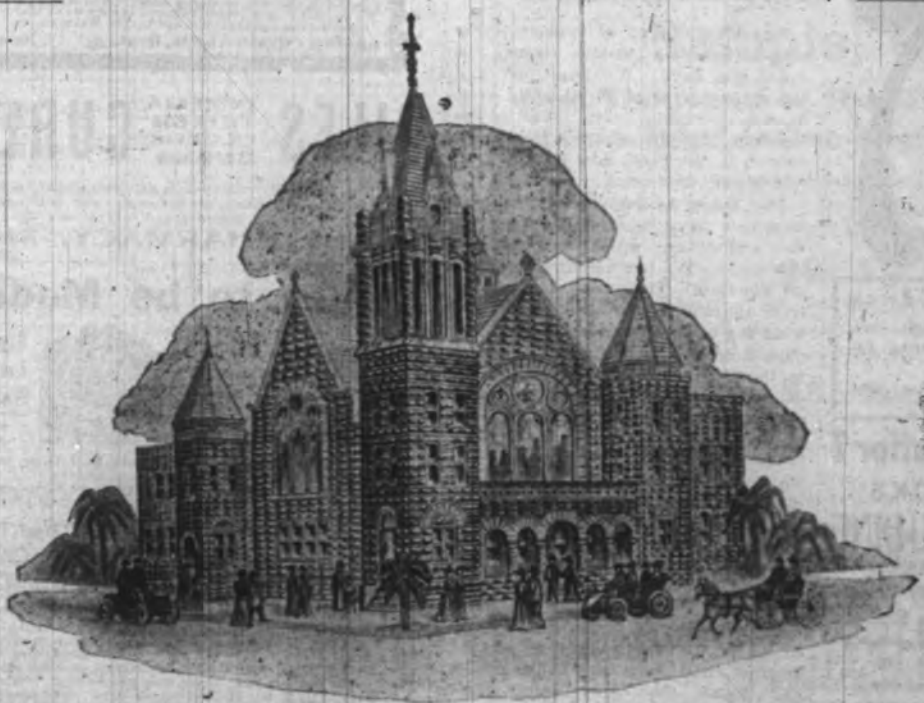
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GOOD NEWS FROM THE FIRST CHURCH, HUNTSVILLE.

The First church of Huntsville is witnessing some glorious things in these last days. We have just had the entire inside of the building overhauled—freshing every room in the building. I doubt whether there is a church in the State now with a prettier inside than ours.

The Young Ladies' Society has also bought a very handsome carpet for the auditorium, which will be laid this week. We are having accessions all the time. They are coming to us from the trunks, from the world, and from the other churches. A few Sundays ago, one of the finest characters in the city came to us from another denomination. And when the good sisters of that church heard of it, one of them threw up her hands in holy horror, exclaiming: "Why, what will we do? She's the president of both of our societies." Today (I am writing Sunday afternoon) there were five accessions. One came from the Presbyterians, another was a mother from one of the finest homes in the place, and one of the noblest women I have ever known. The other three came by letter. It was a glorious service. I doubt that there was a dry eye in the house. The holy spirit came among us and we "sat together in the heavens." A revival is certainly



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on in the church. I hope it may be far-reaching and thorough.—R. S. Gavin, Pastor.

Later—Two others joined at the evening service—a young man and his wife—the former by letter, the latter by experience.—R. S. G.

No home is exempt from the ravages of the destroyer, who runs hard upon the heels of all men; and who, without regard for the cry of the broken hearted, does his awful work.

On the 15th day of February, 1907, at Gadsden, Ala., Mrs. Lou Spurgeon Watts was overtaken by the death messenger and, surrounded by those who loved her, she quietly passed to the better land.

Sister Watts was a daughter of our beloved brother, the venerable John B. Appleton, of Collinsville, Ala., who for many, many years has stood up and as best he could proclaimed the precious gospel of Christ. She was born January 15, 1857, and at the tender age of eleven she was converted, and was baptized into the fellowship of the Missionary Baptist church at Collinsville, Ala.

She was married at or near Collinsville on the 23d day of November, 1876, to W. T. Watts, now of Macon, Ga. At the time of her death Sister Watts was on a visit to her son and family at Gadsden, Ala.

On the morning of the funeral, which occurred from the Baptist church at Collinsville, her father, with trembling, handed the pastor a slip of paper on which was written the dates of birth, conversion, marriage, etc., together with this modest statement so characteristic of the dear old man: "As a Christian she walked orderly." I regarded that a wonderful statement coming from a modest father.

At the grave, when the burial had been completed, the pastor took her son by the hand and asked him if he was a Christian. With streaming eyes he pointed to the grave and said, "Yes, sir, through her prayers and teaching."

Her poor, heart-broken husband said: "Pastor, my heart is crushed. I have lost my best earthly friend. A good woman is gone. May God bless the stricken family and relatives is my prayer."
 W. A. PARKER, JR.

MORGAN SPRINGS.

Mary E. Hood died at her home in Perry county February 5, 1907. The greater part of her life was spent in the Master's cause. She loved her Bible and had it by her side reading often as a source of comfort and strength in her last illness. She departed rejoicing that she was going to meet her Lord and husband.

True and faithful through all life's relation, the church and community has lost a precious jewel. She leaves three noble Christian children to mourn her loss. We all feel that a good mother in Israel has gone to her rich reward.
 J. S. WOOD.

Rev. W. J. Ray held a good meeting last week at Republic, where a church was organized. He is now holding a meeting at Powderly.

CAMP MEETING TIME.

Get ready. Ladies' and gents' old style straw, leghorn, panama, manilla, soft, silk, stiff and felt hats cleaned, bleached or dyed and reshaped in latest styles. Send hats by mail or express. Bussy, the Old Hat Man, 2592 Whitehall street, Atlanta, Ga.

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 We will ship you by freight, on receipt of \$1.00, this sterling Ball-Bearing, High-Arm, Drop-Head Sewing Machine. A machine cheap at \$30.00, and often sold for more. For a short time we are introducing it into each community at the low price of \$13.94, with 75c extra if you wish attachments. Your freight agent will allow you to examine the machine fully. If you find it perfectly satisfactory, pay the freight agent the balance of \$12.94 and charges, and take machine. If not as good as any \$30.00 machine, return at our expense and get your dollar. We will do still more. If, after you have tried the machine for one month it is not all right, return to us and get your money and freight charges. We ask the \$1.00 in advance simply to keep away idle inquirers. Isn't that business and a fair proposition?
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 We bind ourselves to make good without argument, any defect in material or workmanship, that may appear within six years from date of purchase.
 We ship from either our factory in Illinois or from Richmond, and we refer you to the editor of this paper and to the Bank of Richmond, with capital and surplus of \$1,450,000.00, as to our reliability. Write at once before this offer is withdrawn.
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NON-RESIDENT NOTICE.

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

Emma Brown, Complainant, vs. Robert Brown, Defendant.

In this cause it being made to appear to the Judge of this Court in term time by the affidavit of J. M. Russell, solicitor for complainant, that the Defendant, Robert Brown, is a non-resident of the State of Alabama, and his particular place of residence is unknown; and further that, in the belief of said affiant, the defendant is over the age of 21 years.

It is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in Jefferson county, Alabama, once a week for four consecutive weeks, requiring him, the said Robert Brown, to answer, plead or demur to the bill of complaint in this cause by the 22d day of April, 1907, or after thirty days therefrom a decree pro confesso may be taken against him.

This 13th day of March, 1907.

C. C. NESMITH,

Judge of the City court of Birmingham.

STATE SUNDAY SCHOOL CONVENTION PROGRAM.

The program for the convention to be held at Birmingham April 9-11 is now completed. Some of the best Sunday school workers in our State will take part on the program.

On Tuesday afternoon "The Superintendent's Work" will be discussed by five well known superintendents.

On Tuesday night will be delivered addresses of general interest by Sunday school specialists and by prominent men of the State.

Wednesday morning will be devoted to reports from State officers and division presidents.

On Wednesday afternoon the several departments of the graded Sunday school will be considered. A conference of elementary workers will be held.

On Wednesday night popular addresses by Sunday school experts and pledges for State work taken.

On Thursday morning phases of county work will be discussed.

On Thursday morning conferences on organized classes, on home department, on teacher training and on elementary work will be held.

On Thursday night interesting addresses will be delivered.

A LIBERAL EDUCATION.

The readers of the Alabama Baptist have an unusual opportunity to secure the New Encyclopedia Britannica, 12 large volumes, at such a low price that we feel sure a number of our readers will want to avail themselves of the special low rate at which this Encyclopedia is advertised in our columns by The Lawrence Book Shop of Birmingham.

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The sheep binding is \$24.00, and the brown library cloth binding is \$16.00, on the easy terms of \$2.00 with order and \$2.00 per month until paid for. Orders should be sent to the Lawrence Book Shop, Box 293, Birmingham, Ala. We know this firm, and can assure our readers that they will be given honest treatment, and if they are not satisfied with these books they can be returned without cost to them.

LET US SMILE.

Lest the heart break let us smile
As we go our way.
Smiles will brighten up the clouds
With a golden ray.
Hearts must either bend or break,
Either sing or sigh;
Lest our hearts break let us smile,
You, sad friend, and I.

Other hearts are sad today,
Sad as yours and mine,
They are living in the gloom
Out of the sunshine.
Hearts must love and sing and hope
Or despair and die.
Lest some heart break let us smile,
You, dear friend, and I.
MARY M. CURRIER.
Wentworth, N. H.

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