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ALABAMA BAPTIST

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PARAGRAPHS

Rev. W. J. Ray has just held a successful meeting at Powderly. The church called Rev. H. S. Curtis for all his time. Bro. Ray will be at Brookside this week.

One day the office boy went to the editor of the Soaring Eagle and said:

"There is a tramp at the door, and he says he has had nothing to eat for six days."

"Fetch him in," said the editor. "If we can find out how he does it we can run this paper for another week!"—Ex.

Dear Brother Barnett: Some good days have just passed with the Powderly Baptist church. As you know Bro. Will J. Ray has just closed a meeting for us and our people have been greatly helped and encouraged by his preaching. The services were well attended, especially at the evening service. Better behavior was never known anywhere than at that meeting. Our people have called for full time, and we now expect to do more effective service for the Master than ever before. The brethren are taking up the question of building a pastor's home near the church. If they succeed, it may mean much to the Powderly church in days to come. Our membership is small, but we have raised \$22 for state missions.—H. S. Curtis, Pastor.

The old Philadelphia Baptist church at Tunnel Springs, Monroe county, will hold a memorial service Saturday, April 20th, Rev. S. P. Lindsey, pastor. Dinner will be served on the grounds, and the members expect to make a great occasion of it. This church has in its membership some of the best workers in the State. W. R. Sawyer, of Montgomery, who was born in Monroe, and whose parents worshiped at the old church, will deliver the memorial address. The church was constituted Saturday before the fourth Sunday in April, 1840. John H. Dailey and William Helton were the first deacons, and Drury A. Randalson was the first clerk. The sainted John McWilliams was the pastor until 1870, thirty years.

We do not give receipts unless requested. The date upon the upper margin of the first page of your paper opposite your name will serve as a receipt. These figures indicate the date to which you have paid.



MARGARET A. FROST

The Talented Daughter of Dr. J. M. Frost.

"Sunny" is Miss Frost's first book and is based on fact, the first chapter being almost a letter true. "Sunny" is the name given to herself by the little daughter of a prominent physician who became blind. Seeking for help he went abroad, but total blindness came during his sojourn. While absent from home this child was born, and grew before his return to the age of three years. In the garden one day, bemoaning the fact that he could not see the sun, she responded, "I will be your sunshine." Throughout the story she is this in every way, and was her father's comfort and help and inspiration. The book takes one into some interesting situations, and reveals a delightful type of Southern life.



Scene from "Sunny."

PARAGRAPHS

Will some one please send us the postoffice address of Rev. O. C. Dunaway and J. M. Robinson. A friend sent in their names, but the mailing clerk overlooked their postoffice.

We had a good day Sunday in Hartford—raised a good collection for church repairs and I sent to the orphanage from a good brother of this church a \$25 check. Yours with best wishes, W. J. D. Upshaw.

Dear Brother Barnett: I write to invite you to attend the opening service in the new church building at Bessemer on Easter Sunday. The people have had a mind to the work, the work has prospered, and a quite creditable brick building will be opened for its first occupancy on the last day of March. While some very important work yet remains to be done before the building can be said to be finished, yet we think it can be comfortably used for worship on the above date. This will be interesting news to many of your readers who have known of the many obstacles met by this church in their building operations, and the consequent length of time consumed in reaching a consummation. Furthermore, I desire to assure such friends that when we have carried out plans to a finish the building will be not only a success for purposes of worship, but also beautiful from an artistic point of view. At present writing it is like the king's daughter, "all glorious within," but not up to what might be desired in external appearance. On Easter Sunday our congregation will gather in the morning for its usual worship in the new house, to take possession in the name of the Lord. In the afternoon our brethren from a distance are invited to meet with us at 3 o'clock, when Bro. L. M. Brackley, of Avondale, will preach a sermon upon any subject that may seem appropriate to him. At night we have invited the other congregations and pastors of Bessemer and vicinity to meet in our new church home and speak such words as may seem good in their eyes. The formal dedication of the house to God and His service is deferred until some future time, not yet decided upon.—John F. Gable.

Kindly report any errors in your subscription directly to us. It will not help us for you to report them to some one else nor will it help you for no one else can report them.

BAPTIST ORGANIC UNITY

A PLEA FOR DENOMINATIONAL EXPRESSION AND UNIFICATION

By PRESIDENT W. H. P. FAUNCE

AMONG thousands of Baptists in America the stirring of a new denominational consciousness is today evident, and the demand for closer co-operation in our common cause is loud and clear. The question whether we shall deal frankly and thoroughly with the situation thus created, and either convince our eager brethren that the degree of denominational self-expression attained in the past is quite sufficient for all the future, or shall definitely provide for closer coherence and co-operation in Christian thought and action—this is almost identical with the question whether our denomination is to be as influential in America in the next fifty years as in the last fifty.

The Demand for Closer Union.

Probably few of us are aware how widespread is the aspiration toward a closer union, and how many are the extemporized agencies through which that aspiration is now expressed. The recent resolutions of the Chicago Association, calling for a permanent organization of northern Baptists, are simply the most recent expression of a corporate consciousness which has long been at work among us. I had the honor and pleasure of sitting with the "Committee of Fifteen" in 1903, and the sessions of that committee made us aware of a denominational spirit of greater depth and fervor than we had dreamed, and vainly struggling for expression. The formation of a permanent council in many cities and associations is a step unrecognized by any book on Baptist polity yet forced upon us by abuses which have often rendered the usual extempore council ludicrously unrepresentative. The conference of Baptist seminaries which, by an annual meeting, seeks to abate certain competitions and promote the common good, is another sign of the times. The conference of Baptist leaders held some years ago to determine our denominational attitude toward the Christian Endeavor movement—a conference apparently, like Melchizedek, "without father or mother"—was another step forced upon us in order to avoid discord and disunion. The Baptist Education Society sprang suddenly into being, did a noble work without any denominational support, and then subsided into a committee in a down-town office. The formation of the Baptist Young People's Union was another expression of the same demand—an organization to which Baptists have thus far refused either approval or disapproval, but calmly referred it to the law of the survival of the fittest.

These conferences and organizations are irregular and sporadic manifestations of a longing confined to no one group and to no one section of the land. Sometimes they have been created by mass meeting, sometimes by a platform speaker with a single speech, and sometimes by a few brethren of great zeal, but partial vision. Sometimes these irregular and haphazard organizations have gone to a speedy death, and sometimes they have obliged the entire denomination to stand sponsor for their impromptu utterances and their financial obligations.

While thus through hastily formed societies and committees we have been seeking denominational unity, our established national societies, for whose achievements we are all grateful, have by the necessity of their position been forced into an assumption of centralized powers which their founders never desired or foresaw. The action of the Home Mission Society in assisting struggling churches in the West, in return for a mortgage on the church property—a policy in my opinion fully justified—has placed some of the strongest churches of the Western States today absolutely under the legal control of men living in the East. The Missionary Union holds large properties in foreign lands which are administered from Boston, and a multitude of native workers in Asia are supported and directed by men they have not seen nor can see. The great resources of our Publication Society enable it to determine—indeed compel it to determine—the character of the literature on which tens of thousands of our young people shall be fed.

The vast powers now exercised, often unwillingly, by these three societies, which report, not to the denomination, but to their friends within the denomination, constitute a measure of centralization, unrecognized and unauthorized, which would have appalled Morgan Edwards or Spencer H. Cone. And our state conventions are from sheer necessity pursuing the same policy. What convention would put thousands of dollars into a Baptist church without some security against the sale of the entire property within five years by a local and irresponsible board of trustees? Our conventions now grant aid usually on condition that the local church shall call such pastors, and pursue such policy, as may command the confidence of the officers of the convention. And then we speak

and write and deliberate on the assumption that every Baptist church in the country is absolutely autonomous! I am not criticising these tendencies—I am simply pointing them out. The question is not whether in the twentieth century we shall have more organization than in the eighteenth century; it is whether this organization shall be impromptu, intermittent, unrepresentative, irresponsible; or shall be created, guided and supported by the denomination as a whole.

A Denomination Without a Voice.

As a result of our present policy, or rather want of policy, we of the North are a denomination without a voice. We are the only large body of Christians in the world that can not utter itself on any of the great moral and religious problems of the time. Our English brethren utter their convictions superbly, and with no uncertain sound, through the Baptist Union of Great Britain and Ireland. Our southern brethren can speak out in the presence of crying evils in a way which moulds mightily the public opinion of the South. We are alone among Baptists, and alone among the numerically large Christian bodies of the world in being possessed by "a dumb and deaf spirit." The kingdom may be threatened by gigantic evils, abuses may appear in the commercial and industrial life of our age, gambling and drunkenness may flourish, and the Baptists can not speak. An individual Baptist may indeed protest, but may be answered by a still more individual Baptist across the way. The greatest evils of the re-



PRESIDENT W. H. P. FAUNCE.

public have never been condemned, nor its noblest undertakings encouraged by the Baptist denomination. Is it any wonder the newspapers decline to report our anniversaries? Why should they report the proceedings of a denomination pledged to ineffectiveness and silence on every social and moral issue?

We have a fair degree of unity on the burning question of marriage and divorce; but our interpretation of the New Testament we can not present to the public. In the great movement for civic righteousness—a movement which has swept like a tidal wave through the nation—Baptists like Governor Hughes and Governor Folk and Everett Colby have been nobly in the lead. But no association of Baptists in the country has given expression to any sympathy with civic virtue or any support of civic reform. The great philanthropic movement of our time, resulting in organized charity on a vast scale, has progressed amid our significant silence. The noble movement for the abolition of child labor must surely rouse the warm approval of every follower of Him who said, "Forbid them not;" but whether Baptists are interested we have no way of learning or showing. Last month an inter-church temperance conference was held in Pittsburg, and the various denominations were invited to participate. Our people have clear and sharp convictions on the subject of temperance, yet we could not participate in the conference, and we have no means of expressing our convictions at Pittsburg or anywhere else. The Free Baptists have recently made overtures to unite with our denomination, and our embarrassed attempts to make a courteous reply have been both comic and tragic. Even when the Baptist World Alliance was recently formed, we as a denomination could neither go in nor stay out. When Dr. Aked recently came to America for a brief visit he brought a message

of good will from the Baptist Union of Great Britain and Ireland, intended for our 4,000,000 American Baptists, and addressed to the "Baptist Congress," then in session at St. Louis! The kindly greeting was duly delivered to the handful of Baptists present and the handful made reply. No other branch of the Christian church would submit to such impotence and dumbness, when common courtesy demands response, or grave moral problems demand prompt and resolute action.

The Need of Denominational Initiative.

It is a consequence of enforced dumbness that we have no means of denominational initiative. We see things that ought to be done in every city, things too great for any single local church, and we have no means of doing them. We flourish best in towns of moderate size, where the old colonial home life still survives, the family meeting at table three times a day, and sitting together in the family pew in the house of God as in the days of our fathers. But in the great cities, where members of the family seldom all meet at one table, where the family pew is a memory and tradition, and where the vast tides of immigration can only be met and Christianized by far-seeing and constructive statesmanship, the blundering endeavors of a local church, which is proud of its inability to take or give advice, are futile and pitiful.

Of course there are some among us who still delight in the absolute isolation of the local church. Some of our "conservatives" may view such isolation with favor because it gives opportunity to shield the church from any dangerous novelties of thought or action. Some of our "progressives" may approve, because it gives them a chance to hold and express half-baked theories and claim the sanction of the denomination. Such brethren are quite willing to compare the denomination to a "herd of wild horses, stampeding on the prairie." But the sober judgment of Baptists will demand that those horses be harnessed to certain useful ploughs and harrows if we expect that seed time and harvest shall not fail.

The great number of Baptists now unharnessed to our denominational work is a cause of lamentation to us all. Frequently the men thus unattached, unused and unfeared are the ablest we have. Their large ability finds no sphere or demand in our present denominational mechanism. We can furnish an admirable sphere for platform speakers, for striking preachers, for skilful evangelists. But for the social philosopher, the statesman, the builder of institutions, the creator of policies, and the moulders of men, for men of administrative capacity and executive talent, we offer as yet small place. We have the men, but we have no denominational organization through which they can be developed and used.

The Fear of the Denominational Merger.

There are, of course, some Baptists who, with all desire for legitimate progress, with a sincere wish for utmost unity, yet honestly fear the result of any organic co-operation. They remember the ecclesiastical tyranny from which our fathers escaped, and they wish no bishop, pope or king. One could hardly be a Baptist without some sympathy for that fear. These men bid us beware of any analogy drawn from the commercial world, and remind us that the time when we are most keenly feeling the evils of trusts is a poor time in which to advocate ecclesiastical consolidation. But the unions, good and bad, in the commercial world are only a single symptom of a world-wide tendency. Baptists would be totally out of the current of the world's thought if they failed to feel this universal movement. The "consciousness of kind," as Professor Gliddings calls it, is the dominating force of our time. It has drawn together hundreds of thousands of Americans in trades unions and in fraternal orders. It has brought the colleges of the whole country into voluntary associations for mutual protection and service. It has made every college professor of any eminence a member of some learned society composed of teachers in his own department of study. It has brought about the interchange of professors between American and European universities. It has brought about the unification of Italy and of Germany, and has established in The Hague Tribunal the beginnings of the parliament of man, the federation of the world. If in such an age Baptists stand apart in the isolation of the colonial period, dominated by the philosophy of Rousseau's "Social Contract," rather than the unity expressed and incultured in the New Testament, then they must be content with the triumphs of yesterday and the history already written.

Society Demands and Scriptural Principles.

This argument from the necessity for greater efficiency may now be supplemented by two further considerations, one drawn from the study of society and the other from the study of scripture.

The study of sociology shows us that social progress means increasing organization. In the organic kingdom the lowest forms of life develop a few organs; the higher forms have various organs for various functions. The jelly-fish may see and swim and digest with the same piece of tissue, but the mammal has developed eyes and hands and feet and stomach and heart and lungs, each devoted to some specific function. And this, says the apostle Paul, is precisely the case in the Christian church. "If the whole were an eye, where were the hearing? But now are there many members, yet one body." When all the members have the same office we have the kind of life seen in the amoeba; when there is the greatest possible development of various members and functions we have the life of man, the prototype of the Christian church.

The Plymouth Brethren, for example, represent, from the standpoint of sociology, the lowest form of religious association and activity. Since all are priests unto God, they argue, why should there be any men set apart for the ministry? Since all are led by the Spirit, what need of human leader? Since all are divinely taught, what need of human teacher? The Anabaptist fathers were in their ecstasy and fervor tempted to take the same view, and favor a religious anarchy, which became in some cases mob-rule. A society without officers, leaders, various organs and functions is a rudimentary society at best. The Baptists of today clearly reject the position of the Plymouth Brethren. But we need to recognize frankly that a developing organism, whether of man or denomination, must develop new organs or suffer enfeeblement and atrophy.

Upon the argument from scripture we need not dwell at length. All of us hold that the simplicity and democracy of spirit which prevailed in the New Testament church was one source of its chief power, and that democracy and single-eyed devotion to the common Lord must forever be preserved. But if the developing democracy require developing organization in order to preserve its own existence, few of us believe that a literal imitation of the primitive order should be allowed to stand in the way. It may be doubted whether the New Testament prescribes any fixed form of church government for all time, and if it does we have certainly not preserved the exact form. Can we speak of the church at Philadelphia as Paul spoke of the church at Corinth? Do we ordain elders in every church? Do we ordain deacons with laying on of hands? Do we baptize for the dead? Do we partake of the Lord's supper in private houses and after a social meal? One thing the New Testament makes clear—the absolute Lordship of Christ. No officials must ever come between Christ and his church, to impose man-made creeds on the Christian disciple, or bid us come and go at their pleasure. So long as we recognize and maintain the equality of believers, the direct responsibility of all to Christ, we do not reject, we rather restore the New Testament polity, when we adopt such means and measures as will enable us to realize the oneness of the church in the service of the one Lord.

Simplicity of Organization Needed.

But some one will say: What do you actually propose? Granting that scriptural precedent does not forbid, and that the growing unity of the world demands some change, what would you suggest? This direct question I would not blink, though we are as yet only feeling our way toward the best form of organization. What we propose is not a central body, to have any legislative power. Nor can we tolerate any executive clothed with authority over his brethren. What we do need is some organic means of expressing and guiding public opinion within and without the denomination. This can be achieved by a permanent national "council"—a word in good repute among us—whose members shall be elected for fixed periods and whose duty shall be simply to express and advise. There is no power in this country like the power of public opinion, and a council whose function it is to utter and guide denominational sentiment and effort has all the sphere it can desire. Some members of this council might be elected from the state convention of each northern state, and some from each of our great national societies. The annual meeting might be held either in May, in conjunction with our present anniversaries, or in November. If the council should at its first meeting divide itself into committees, each to devote a year to the study of some specific problem, and to report the result of its investigation a year later to the council—a method pursued by many national organizations at the present time—the recommendations of the council based upon statistics and accurate research, might come to the denomination with an illuminating and constraining power that we now sadly lack.

The obvious duty of the council would be to create and express denominational opinion in regard to: Denominational duties to be faced, movements to be initiated, or agencies to be established; Co-ordination and adjustment of agencies already established and delimitation of their spheres; The development of denominational beneficence,

both in impulse and method;

Means and method of the education of our people in Baptist principles and history;

Support and direction of denominational schools and colleges;

The attitude of the denomination toward great questions of public morals, civic virtue, philanthropic and missionary enterprise, and the establishment of the kingdom throughout the earth;

The creation and support of religious literature, whether in the form of weekly journals or of books of permanent literary value;

The elevation of the standards of religious art, architecture and music among the rank and file of our membership;

The securing of the most promising young men from Baptist homes for the work of the Christian ministry;

The nature of true and wise evangelism, and the means of promoting the evangelistic spirit.

Of the relation of the proposed council to our present missionary organizations we need say nothing at present. Any hasty consolidation of existing agencies could only bring disaster. The council, once established and in working order, its relation to existing instruments could be determined step by step as the events might unfold, or the mind of the Spirit be made clear. No one form of constitution or procedure is necessarily better than all others. We must stand fast in our freedom when we form an organization intended to conserve freedom. The one great essential is the open mind and willingness to move. Somehow we must before long make a brave and strong attempt to emerge from a state of lawlessness and cross-purposes and impotence into a state where our great numbers and noble history and vast resources can be made more effective in spreading the kingdom of God.

Brown University, Providence, R. I.

—Standard.

MOBILE LIQUOR DEALERS.

Some of us have been very much interested in the sentiments recently expressed by the liquor dealers of Mobile concerning the enforcement of the laws regulating the sale of intoxicating drinks. We have vigorously protested against the violation of law by a large per cent of the liquor dealers in Mobile county, but we have only been laughed at. I have fought the lawlessness of these men with all the vigor of my mind and soul and sometimes they have threatened to drive me out of town because of some things I have said. Their cowardly threats, however, have only influenced me to strike harder next time. The Sunday law has been utterly disregarded by the saloon keepers in general. When some great crime has been committed and the community has been aroused there has been some effort made to close the saloons on Sunday for a week or two. The "lid" has not been put on effectively at any time if reports are true.

The action of the present legislature has been of such a character as to bring about a very decided change in the views of the liquor dealers of Mobile. They are now demanding a strict enforcement of the Sunday laws and the closing up of the "dives." They have realized that their business is in danger. It is now our privilege to say whether we will have a dispensary, prohibition or open saloons. As the new constitution has eliminated the negro vote we have a chance and a very fine chance to win in a fight against the liquor business, even in Mobile county.

The Retail Liquor Dealers' Association has appealed to the city council to increase the license for retailing intoxicating liquors. The council at its last meeting complied with this request. The license heretofore has been \$150 and \$75, according to the district in which it was sold; now it is \$200 wherever sold. The license for selling malt liquors has heretofore been \$50 and \$30 according to district; now it is \$75 for the entire city.

The retail liquor dealers had a meeting on Thursday evening, March 14, for the purpose of protesting against the opening of saloons on Sunday. They agreed that their business was in danger and some strong sentiments were expressed. Fifty-nine of them signed a pledge not to sell on Sunday. When their license was granted to them they took a solemn oath that they would not sell on Sunday or to minors or to persons of known intemperate habits. The pledge made by the fifty-nine liquor dealers included a pledge to co-operate with the police force

in enforcing the law even to the extent of employing private detectives.

Some of them evidently think that Sunday closing will satisfy the temperance people, but they are very much mistaken. We are only waiting to see what they propose to do. I believe that the liquor business in the State of Alabama is doomed. May God hasten the day.

The Alabama Anti-Saloon League is responsible for what has been recently accomplished, and it deserves the earnest support of our people. Rev. Brooks-Lawrence, the superintendent of the League, is a first class man for the place he occupies.

W. J. E. COX.

GATHER UP THE FRAGMENTS.

It is the middle of the week of self-denial offerings for home missions. From many directions the glad news comes of the glorious week of spiritual power among our sisters throughout the south. Their love for one another has increased. Their interest in the great work of saving our Southland is intensified. Their courage to undertake greater things for our Master is stimulated. They are ready to go forward to do as never before.

The offerings, too, are generous. Many sacrifices and self-denials are made. The joy of putting on the altar gifts made beautiful by the spirit of the givers is a glorious blessing of this week of prayer and thank offerings to home missions.

We are hoping for \$20,000 as the result of the week's prayer and gifts. Many churches, having preaching only once or twice a month, are not able to observe the third week in March. Let them take some other week during March or April. We must have a contribution from every woman's society in the south and where there is not a society, from the sisters of every church.

Let mention be made of the fact that it is a thank offering. In this way we can know the results of this great week of giving to God. Let us pray and work that the goodly sum of \$20,000 may be laid on the altar during this glorious season of prayer and self-denial. Will not our sisters everywhere remember the home board daily in their prayers and persuade the brethren to come to our help? We must have in the next 40 days at least \$150,000.00. God is gloriously blessing the work on all the fields. Let us respond to His grace with grateful and abundant offerings. B. D. GRAY, Cor. Secretary.

A FRIENDLY GROCER

Dropped a Valuable Hint About Coffee.

"For about eight years," writes a Michigan woman, "I suffered from nervousness—part of the time down in bed with nervous prostration.

"Sometimes I would get numb and it would be almost impossible for me to speak for a spell. At others, I would have severe bilious attacks, and my heart would flutter painfully when I would walk fast or sweep.

"I have taken enough medicine to start a small drug store, without any benefit. One evening our grocer was asking husband how I was and he urged that I quit coffee and use Postum, so he brought home a package and I made it according to directions and we were both delighted with it.

"So we quit coffee altogether and used only Postum. I began to get better in a month's time and look like another person, the color came back to my cheeks, I began to sleep well, my appetite was good and I commenced to take on flesh and become interested in everything about the house.

"Finally I was able to do all my own work without the least sign of my old trouble. I am so thankful for the little book, 'The Road to Wellville.' It has done me so much good. I haven't taken medicine of any kind for six months and don't need any.

"A friend of ours who did not like Postum as she made it, liked mine, and when she learned to boil it long enough hers was as good as mine. It's easy if you follow directions." Name given by Postum Company, Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkg. "There's a reason."

TWO BAPTIST PAPERS IN A STATE, OR ONE?

By Rev. V. I. Masters. (Former Editor The Baptist Press.)

I am asked by my friend, the editor, to write brightly for the Herald about the relative desirability of two denominational weeklies or one in a State. I have decided to do so, though I am afraid my convictions are rather too strong to lend themselves to brightness of touch in composition. For they are built upon experience. I have for a while been the editor of a second paper in a Southern State.

In the South the Baptist denomination has built itself up around the State paper idea, and, more largely than is generally recognized, through the State paper's influence. As between the State paper and one great central publication for the whole South, the former is of incalculably higher value. The other scheme might please a few preachers and leading laymen, but would be a failure in bringing denominational news and inspiration to service down to the people.

I have never thought two denominational papers desirable in a State, though I have for a time conducted a second paper. I found the paper in existence and simply tried to make it as useful as possible. But my connection with a second paper has confirmed me in the belief that only one denominational paper is desirable as the exponent of the denomination in each state.

A Barrier to Fellowship.

As a friend remarked to us recently, "Two denominational papers in a State are a barrier to fellowship." This is unquestionably true. The two journals, as was true in this case, may have sincere respect for each other and may be above taking any "political" advantage of each other. But the fact remains, two papers in a State are a barrier to fellowship. At associations brethren are on the qui vive lest something should happen which would be considered as favoritism between the paper representatives, and in contributing articles for publication some are worried lest the paper to which the article is not sent shall feel slighted. These things result from natural human infirmity. They may be counted on, however well and worthily the competitors behave.

But such fraternal relationship is not usually to be expected where two journals vie for the same constituency. How often have we been made to blush with shame as we have seen one religious (?) journal seek to cast odium upon positions taken by its competitor, or to impugn its motives! In such cases the papers breed more discord than secular newspapers possibly can, and of a kind that will bite and burn after political rancour has long been forgotten.

Divided Patronage.

Two competitive papers in a State inevitably divide the patronage. In South Carolina it was found on examination that only 20 per cent of the subscribers took both papers. This means that the resources of each paper will be comparatively cramped.

Incidentally this competition gets more people to reading a religious paper for the time being than might otherwise read it, but even this does not justify the competition, in my opinion. The State papers without competition are putting forth more effort than secular papers do to increase their circulation, and with less monetary returns to themselves. In fact, the religious papers in general are as truly doing missionary work in trying to spread their circulation in their proper territory as are actual missionary pastors. The sooner the brethren come to realize this and put the denominational newspaper man's work up by the side of any other service to the Master, the better it will be for the denomination, and the larger the measure of success which the newspapers will have.

Can Not Be Published for Less than \$2.00.

While I am writing I may as well say, as one who has been on the inside, and can not now be accused of having any selfish interest at stake, that \$2.00 is as cheaply as any State denomination paper should be published. I know the pressure forever brought

to bear on our papers about this. I have been actively engaged in the circulation department of a State denominational paper for eight years. It is my deliberate judgment that the average State denominational paper would not increase its circulation 10 per cent by lowering its price from \$2.00 to \$1.00. The reduction would simply mean a poor, shabby paper or a bankrupt proprietor. The \$2.00 religious papers in general are worth \$2.00. In fact, if they were charged for a rate, actual cost, talent and labor estimated, in proportion to the average secular weekly which goes for \$1.00, the price would be \$4.00 instead of \$2.00. For if few secular journals grow wealthy, no religious journal does. The only thing the religious papers can do is to continue to charge a fair price for their product to people who want a religious weekly. Those who want it will be willing to pay what the product is worth. Those who do not will continue to swell the chorus to the effect that the \$2.00 paper is "too high."

Rally by Your State Paper.

May I, as an ex-editor, plead that the Baptists give their newspapers better support than they do? The paper which I, with a friend, conducted received many kindnesses from the brotherhood, as every reputable Baptist journal does in the South. But the denominational papers merit and need something more than this attitude of kindness. They need and merit the active sympathy and support of the Christian workers as truly as any other benevolent work does. For what benevolent or missionary work what scheme for church growth or civic weal, is there which the denominational journal does not aid? Shall the religious paper give active support to everything the denomination does, and not receive its active support as well?

Sometimes I have thought denominational ownership for a denominational paper would have at least one advantage to balance I know not how many dis-

advantages. It would put the matter "up to" the denomination that it must actively campaign for the circulation and success of the journal. There would not then be any whisperings to the effect that "the paper is a private enterprise," with the injurious insinuation that it is run for private gain.

What the Publishers Are Doing.

As a matter of fact the denomination is in Christian courtesy even more under obligations to the brethren who own and operate for it a good paper than it would be to one owned by itself. For these men relieve it of all financial outlay and risk and worry, and yet render it the same service it might expect if it owned the paper itself.

In South Carolina, after an unusually thorough canvass extending through years, only one Baptist family in three takes a denominational weekly. In one of our leading sister States, in a chat with the Baptist editor, I found that only one Baptist family in five takes the denominational weekly.

Conditions in these States are representative. Those thousands of families read secular papers in plenty. The denominational weekly is a potent agency, but it is deprived of half its potential usefulness by the ignorance and worldliness which shut it out of many homes, and the passive attitude of pastors and Christian workers, which shuts it out of many more homes.

One paper in a State, by all means. It can not agree with everybody; an angel could not. It may make mistakes; all men do. It may be mean; some men are. But there are very, very few Baptist journals in the South, if any, not edited by honest, God-fearing men, who are making as fine headway as the brotherhood by its support lets them. Not infrequently they are doing better service and making more sacrifice than is appreciated by many of their readers.—Religious Herald.

Receipts by States for Home Missions From May 1, 1906, to March 10, 1907, and for Foreign Missions From May 1, 1906, to March 15, 1907

	Home Missions.	Foreign Missions.
Alabama	\$ 6,693.41	\$ 14,762.52
Arkansas	617.28	2,856.40
District of Columbia	404.58	924.20
Florida	3,979.85	4,547.49
Georgia	10,915.25	33,981.64
Indian Territory	234.69	482.44
Kentucky	8,471.76	17,976.48
Louisiana	1,301.98	4,257.63
Maryland	2,833.73	4,018.36
Mississippi	4,620.80	7,456.98
Missouri	6,729.21	9,447.14
North Carolina	8,736.64	15,823.20
South Carolina	6,545.55	20,397.09
Oklahoma	212.79	583.65
Tennessee	4,646.07	8,711.23
Texas	5,839.02	18,288.10
Virginia	8,309.60	26,621.69
Miscellaneous	3,320.03	5,006.88
	\$83,572.28	\$196,141.12

The above figures appear in the April issues of Our Home Field and the Foreign Mission Journal.

The Southern Baptist Convention at Chattanooga asked for \$400,000 for foreign missions and \$275,000 for home missions. At the above dates we had raised within less than \$4,000 of half the amount for foreign missions. That is great and we rejoice over it. How about home missions? Listen: We lacked \$53,927.72 of raising half the amount asked for home missions. Shall we not come at once with all our forces to the help of home missions in this hour of need? At one time we hoped that \$150,000 during April would bring us to the \$275,000 for home missions, but unless we receive over \$50,000 between March 10th and April 1st we shall need \$175,000 dur-

ing April. Let us not slacken on foreign missions, but redouble on home missions, just now the hindmost. And may the Lord give us the victory for both home and foreign missions.

Yours in Christian bonds,
B. D. GRAY.

WHAT SHALL IT BE?

For a year the Executive Committee of the Woman's Missionary Union has been trying to find a name for the young woman's societies of the W. M. U. This name to be recognized as their universal name, as Sunbeams now stand for the work of the children of the S. B. C., or as Farther Lights for the young woman's societies of the Northern Baptist churches.

Will your society help in the decision? If so, choose the name you prefer from the eight names suggested below; sign name of secretary of your society and mail at once to Mrs. D. M. Malone, 736 S. 29th St., Birmingham, Ala.

The result of the vote of the young ladies' societies of the entire South thus obtained, will be submitted for final decision to the Woman's Missionary Union at its annual meeting in Richmond, May 16-19, during the Young Woman's Hour.

Names Suggested.

- SOUTHERN LIGHTS
- SOUTHERN STARS
- CAPCORMA (head, heart and hand)
- DAUGHTERS OF THE UNION
- LIGHT BEARERS
- YOUNG WOMAN'S AUXILIARY
- MISSION CIRCLE
- CHRISTIAN HERALDS

FAITH THE WAY OF SALVATION.

The following is a paper read before the Young People's Union at Wylam Friday evening, March 15, at 7:30 p. m. by Mrs. Sleeman Kemps:

How are we to get victory over all our enemies? Read Gal. 2, 20: "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life which I now live in the flesh I live by in the Son of God who loved me and gave himself for me."

We live by faith. We get this life by faith, and we become linked on to Emmanuel by faith. If I have God with me I am going to overcome the world and sin. How can we gain this mighty power? It is all by faith. II Cor. 5, 7: "For we walk by faith and not by sight." A faulty Christian is one who walks by sight. They want to see the end. They want to know how things are going to come out before they start. They want results before they start. This is not walking by faith, but by sight. I think the Bible characters, which best represent this difference, are Joseph and Jacob. Jacob walked by sight. You remember his vow at Bethel. "If God will be with me and keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I may come again to my Father's house in peace, then shall the Lord be my God." You remember how his heart revived when he saw the wagons Joseph sent him from Egypt. He sought after signs. He never could have gone through with the temptations and trials that his son Joseph did. Joseph represents that higher type of Christianity. He walked by faith. He survived thirteen years of misfortune, and ascribed it all to the goodness of God.

Lot and Abraham are a good illustration. Lot turned aside from Abraham and tended on the plains of Sodom. Lot selected the best pasture land, but in his choice he received bad neighbors. Lot was weak and should have stayed with Abraham to get strong. A great many men are like Lot, and walk by sight, and are all right as long as they have good company. Lot walked by sight. Abraham walked by faith, and followed in the foot prints of God. By faith Abraham was called to go into a place that he would afterwards receive as an inheritance, and he obeyed God not knowing where he went. By faith he sojourned in the land of promise.

Faith is our victory. We fight by it. When Christ enlists any one as His servant He enlists them by faith and they are expected to work by faith. In order to follow Christ we must live a life of self-denial and live by faith. If men are not willing to go to heaven by the way of Calvary they are not willing to go at all. Many want religion in which there is no cross. If we are to be His disciples we must deny ourselves, take up our cross and follow Him to let us sit down and count the cost, and arise and follow Him. Do not think you will have no battles if you follow the lowly Nazarene, for battles are yours and victory is yours if you fight by faith. If I had ten thousand lives Christ should have every one of them. We do not object to battles if we are confident of victory.

Thank God, we can all have this victory if we will. Christians many times under-estimate the strength of the enemy. Dear friends, you have a terrible enemy to contend with. Do not let Satan deceive you; unless you are spiritually dead there is a warfare. Many things about us tend to draw us away from God. If you wish to find out if a man is a Christian, don't go to his pastor, but go to his home. We want more home piety and consecration. If a person is not what they should be at home, they can not talk salvation to others. If we have no salvation in this life, we certainly have none for the next. We want religion that goes into our every day lives. Some put on whining voices and sanctimonious looks until you would think they were great. My friends, we must have a higher type of religion than that or else the church is gone. We must not only have profession, but possession. If we are not gaining victory over this world of sin it is our fault.



AN EVENING SERMON FROM NATURE.

By J. L. Rosser.

As the wild bird at eve forsook
Folds his wide-wandering wings for rest,
The sun, forsaking sea and wood
And hill, enfolds the peaceful West.

The marble sands that fringe the coast
Receive the wavelets' soft caress;
The ocean waters, rolling far,
Against the distant sky-blue press.

And, rising from the underworld,
Shedding its leaves and flakes of light,
The moon, fair empress of the sky,
Bejewels all the orient night.

Across the vast, from West to East,
I hear unspoken tidings roll;
The greater with the lesser light
Communion holds, as soul with soul.

In nature's voiceless language calls
To coming moon, the going sun:
"My parting message hear and heed:
My day's appointed task is done.

"My banners bright must folded be:
Let now thy lamp in beauty burn,
Light thou the land, gild thou the sea
And occupy till I return."

Ye ransomed souls, a lesson learn:
Your Savior said, with heavenly ken,
Till I to earth return, my lights
Ye are to all the race of men.



FROM BRO. CRUMPTON IN NEW ORLEANS.

I ran down here for a few days. It helps one to cut loose and get away from things.

I think I would be content to stay longer if I felt entirely easy about the home and foreign mission collections. Passing through Montgomery the other night, I signed and forwarded to Dr. Willingham a check for nearly one thousand dollars. I hoped to send one to Gray, too, but the money was not there. It looks as if we are going to drop the home board. We have given only about one-half the amount given last year and we are within ten days of the end of the month assigned by the schedule to home missions. It will take \$7,000 more to bring us to the figures of last year. To reach the amount apportioned to home missions, we must have \$12,000.

How can I take rest easy out of the state while these figures are in my mind? I don't know what I could do were I to return. The pastors of the large churches hold the key to the situation. I am counting on their doing the handsome thing.

The First Church

of New Orleans, whose pastor, C. V. Edwards, I am visiting, is much concerned over its prospects. Some valuable members are being added to the number. The foundation for the new building on St. Charles avenue is nearing completion. It will probably be a year before the building will be completed. Within two weeks, T. N. Compton, of Kentucky, begins a meeting with the church. It is planned that Valence St. and St. Charles shall begin at the same time. Devout hearts in Alabama ought to pray God to touch mightily this wicked city.

The weather is very warm here, almost like summer.

W. B. C.

SHALL WE WRITE VICTORY?

What shall we write May 1 to our hosts all through this land, and even to foreign lands? Not only are our pastors and people here anxious to know on May 1 the news from the foreign mission rooms, but with deeper anxiety the workers in foreign lands wait and long for the information. It has been arranged this year to send a message to the brethren in the foreign fields if we close without debt. As it costs for each word by cable, one word will be used to tell the story. If we come up to our places like true men and women and pay every dollar, over the plains and mountains and rivers and under the ocean to the missionary in China and elsewhere will go the word "Victory." We have written to the missionaries that this will mean "Praise God, who hath given us the victory. We are your co-workers in Christ. Go forward. Coronation, Doxology." The missionary who receives this message will at once wire or write the other missionaries in that country, and so when the convention meets our noble workers at the front can know whether to shout all around the globe as the home forces come in the great assembly in Richmond.

Some one may ask, is there any possibility of paying out? Oh, yes, by united, earnest effort it is possible. We must, however, in the next six weeks raise about \$200,000. This is about \$36,000 more than we raised in the same time last year. But some churches are doubling, others trebling, and others quadrupling their gifts of former years. How can we do otherwise than increase after all that God has done for us. We can not afford not to increase. The missionaries report such opportunities to enter and win the people as never in the past. Scores of young people in the home land are saying, "Here am I, send me." Shall we favored of God draw back? Never. Let every one among us give a little more, and some much more. They May 1 under the oceans will go to cheer the faithful workers at the front, the word "Victory." No message sent will mean, "Failure—we have been blest, but keep God's blessing to ourselves while others die." Let every one who reads this pray for Victory, and work and talk and give for victory. And God will give us victory. It is God's work. If we honor Him, He will honor us.

R. J. WILLINGHAM.

Richmond, Va., March 15, 1907.

ALABAMA'S \$31,000 FOR FOREIGN MISSIONS.

I have not forgotten the feeling of admiration which filled my heart when I heard Dr. Crumpton read the report of the State Mission Board at the last convention, which set the mark for foreign missions this year at \$31,000. All knew that there was one gift of ten thousand dollars last year and that it was not probable that there would be any such single gift this year, yet the report said: "We must strive to maintain our figures for foreign missions."

Now, from the very best estimates that we can make, it will require the whole of this amount from Alabama to enable the foreign mission board to come up out of debt at the convention. We must not have another debt this year. No one can estimate how much the debt of last year has crippled and hindered the cause. The board has been hampered by it all these months. The missionaries have been disturbed in their plans and the work retarded by lack of funds. It is the constant prayer of all our brave soldiers at the front that the experiences of the year that is closing may not be repeated.

It is estimated that five or six thousand of our Baptist people will gather in Richmond at the convention. A debt on the foreign mission board will cast a gloom on the whole convention. On the other hand, if we can send the message of VICTORY to our workers around the world, it will be a time of great rejoicing. Let every pastor, and all who love the cause of missions, work and pray that Alabama may reach her \$31,000, thus helping to bring on the day of triumph and joy at Richmond.

WILLIAM H. SMITH.

BROTHER CRUMPTON'S TRIP NOTES.

At Walker Springs, in Clark county, I met Brethren Creighton and Jones for a

Baptist Rally.

Creighton is one of the steady pullers of his association. It is glorious to have one man you can always count on. Sometimes it is a little hard on the man, but the cause is blessed by his labors.

Brother Jones is a new man in this section. He is well received wherever he goes and did some good preaching and talking. The church at Walker Springs has no pastor and it is almost without a building. They are trying to keep up a Sunday school, thanks to a few good women. This will hold the work together and we hope the Lord will open up something for them. To an outsider, it looks like a building should be erected at the station where another church would unite with them. But it is the same old trouble everywhere. Those who are wedded to the old place cling to the traditions and will not yield to the inevitable. A quarter or half a mile further makes no difference with people who have conveyances; but it makes all the difference with those who have to walk.

Brethren Creighton and Jones will hold a meeting at Walker Springs before long and I feel sure the Lord will be with them.

At Salem

Is a good country church, probably one hundred and fifty strong. Brother Kerridge has been pastor for a few months. He is a valuable man, an Englishman, thoroughly in love with Alabama and the Baptist cause. If he could only give up his carpentering and give himself "wholly to these things," how his usefulness would be enlarged! The church here is composed of well-to-do farmers, plenty able to have preaching two Sundays in the month, but they are content to walk in the ways of the fathers. I have never seen a larger body of modest men. They are so modest that a good woman has to superintend the Sunday school. But they are talking of better things. A good house in a new location, if it ever comes, may inspire new zeal. I have seen nowhere a larger body of promising children and young people than here. For two days we talked about everything connected with home and church life. I believe God will bless the services.

At Salem and Walker Springs the collections were good and if the schedule is followed, I will regularly hear from them. Brother Creighton, as chairman of the Executive Committee, was a little discouraged because the other pastors did not co-operate. Some were away, doubtless, for good reasons and maybe some were indifferent, but it is a move in the right direction and ought to be pressed in every association.

At Dickinson,

on the M. and B. railroad, I preached to an attentive audience. The Baptists have purchased a lot and lumber is being put on the ground for a building. They will start off with a very good organization and I predict a bright future for them. Clark county is one of the great counties of Alabama. It has prohibition and is likely to continue in that column.

In Baldwin County,

the "Empire county" of the State, I spent five days. Baldwin, Tuscaloosa, Mobile and Clark, in the order named, are the greatest in extent, Baldwin having 220 square miles more than the largest. The L. & N. has a branch line running South thirty-five miles from Bay Minette, the county seat, through the center of the county to within a few miles of the gulf coast. The terminus is Foley, where the people are fast moving in. All sorts of temporary structures are to be found, some even in tents. One building shelters the postoffice, a dry goods store, an art gallery and the sleeping apartments of a family and all the transient travel. I slept in a room with seven other men.

We had a fine audience to preach to at the school house and twenty-five or more gave their names,

signifying their willingness to go into a church organization. Brother J. D. Wilkes will probably be the pastor. This part of the county is

Without Roads.

A story is told of a preacher who advocated opening the roads years ago and the people made it so uncomfortable for him he had to move. There were few people then living in the interior. Those on the coast reasoned that they used boats and never traveled the roads, but would be required to work them should they be opened. Of course they will be opened now that people are moving in.

The Land Sharks

Have possession of the land. Near the railroad forty acres can be had for \$300 cash or \$1,000 on monthly installments. This land is assessed at \$250 an acre. It seems to me the new tax commissioners have something before them in Baldwin. I have never seen more beautiful land, much of it with fine clay foundation. The northern people I saw were well satisfied with the climate, the soil and the people. Some complained bitterly of the land speculators.

The destruction of timber by the September storm was simply appalling. No one can conceive the extent of the disaster. In some places one could walk over acres without touching the ground. It is almost a total loss, for the labor could not be had to put the logs at the mills nor could the mills have sawed them. The worms in a few weeks will make it useless. Boxing the trees for turpentine years ago was the cause of much of the destruction, but in many places every tree was blown down by the roots.

At Shell Banks,

within five miles of Fort Morgan, the extreme Southern point of the peninsula, I preached to good audiences. Brother Wilkes is the pastor and is much loved by his people. For many years Brother Hanson, a Danish Baptist preacher, was the pastor. His remains rest in the beautiful cemetery near the church. The people are discouraged because of the destructive storm in September and the prevalence of fever all this winter.

But there is a bright future for this whole section. The land speculators may postpone the coming prosperity by the exorbitant prices they ask for their lands, but a teeming multitude will be all over this country some day.

I spent two days with Brother Wilkes in his home

At Bon Secour,

and a good place it was to be, Brother Nelson helping in the entertainment by furnishing a mosquito net.

The little church is much discouraged. Their house of worship was destroyed completely, but they are nicely fitted up in a store room connected with one of the homes. I preached to interested congregations two nights. The people came in their boats. If I could have remained, I believe we could have had a great meeting. The most of the male members are engaged in fishing and oyster-ing. Along in April or May, when their leisure time comes, they hope to rebuild their house of worship. They have no pastor now, but are trying to keep up their Sunday school.

Barring the mosquitoes, I had a pleasant trip. The winter has not been cold enough to destroy these pests.

Sitting on the front porch of the preacher's home, looking out on the river and far out into Mobile bay, one is tempted to let fancy take wing and picture the future. What a place this would be for a winter Baptist chautauqua! But, alas, there is no way of getting here! Only the chance passing of a fish schooner going to Mobile, forty miles away. It seems strange that no steamboat makes regular trips to this coast.

Returning, it was a great pleasure to be in the home of Brother J. S. Lambert at

Bay Minette.

He is the pastor here and at Pollard and occupies his spare time by being superintendent of education. The threatening weather prevented my preaching here. The town is fast growing and will soon be

putting on the airs of a city. The new court house is one of the prettiest in the State.

It was a joy to meet Brother A. J. Lambert, the old pioneer preacher of all this region. In his old age he found it best to abandon the old home and come to live with his son. He is hale and strong yet and goes to one or more appointments each month miles away, behind a pair of fine ponies, which he delights to tell you are his own raising. Some day I hope to return and get from his own lips the story of the early days of Baptists in this section.

W. B. C.

THE ALABAMA PRESS ASSOCIATION.

Many expressions of opinions are going the rounds from various editors as to the future of the Alabama Press Association. From them it is taken that there is some lack of appreciation of the real contest made by the association before the legislature and which will be prosecuted in the courts if possible. The fight was not made for the mere continuation of the "exchange of courtesies," but for the inalienable right guaranteed to every man of this liberty-loving nation to conduct his business as he chose, so long as he committed no crime nor defrauded any one. The contention before the legislature was, and before the courts will be, that the newspapers of Alabama have the right to exchange their commodity for anything they choose, be it railroad transportation, farm products, cord wood or what not, and for a governor and legislature to say otherwise is to make an unjust discrimination and abridge the God-given privilege of the free.

As to the future of the Alabama Press Association, while the inability to get transportation in exchange for space in the newspapers—should such come to pass—will undoubtedly lessen the attendance at the immediate meetings of the association, there is no reason for a belief that the organization will go out of business. Its purposes are founded deeper than the mere value of one contract, and the Alabama Press Association will live under any circumstances and conditions that even a drastic administration, state or national, can devise.

The meeting for 1907 will be held some time in July in Montgomery and no member should think for a moment of not attending, even if he has in reality to walk every step of the way.—R. E. L. Neil, President Alabama Press Association.

WHEN DINNER COMES

One Ought to Have a Good Appetite.

A good appetite is the best sauce. It goes a long way toward helping in the digestive process, and that is absolutely essential to health and strength.

Many persons have found that Grape-Nuts food is not only nourishing, but is a great appetizer. Even children like the taste of it and grow strong and rosy from its use.

It is especially the food to make a weak stomach strong and create an appetite for dinner.

"I am 57 years old," writes a Tennessee grandmother, "and have had a weak stomach from childhood. By great care as to my diet I enjoyed a reasonable degree of health, but never found anything to equal Grape-Nuts as a standby."

"When I have no appetite for breakfast and just eat to keep up my strength, I take four teaspoonfuls of Grape-Nuts with good rich milk, and when dinner comes I am hungry, while if I go without any breakfast I never feel like eating dinner. Grape-Nuts for breakfast seems to make a healthy appetite for dinner."

"My little 13-months-old grandson had been very sick with stomach trouble during the past summer, and finally we put him on Grape-Nuts. Now he is growing fat and well. When asked if he wants his nurse or Grape-Nuts, he brightens up and points to the cupboard. He was no trouble to wean at all—thanks to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

(Continued from last week)

Belleville:	
Sunbeam Band, Christmas offering	5 00
Gravelle W. M. S.:	
Foreign missions	1 40
Home missions	1 00
	\$43 39
COOSA RIVER ASSOCIATION.	
Talladega:	
1st L. M. S., orphanage	\$21 55
1st L. M. S., church aid	25 00
Sylacauga:	
L. M. S., Christmas offering	5 00
L. M. S., State missions	10 00
Blue Eye L. M. S.:	
Christmas offering	5 00
Church aid	5 00
Foreign missions	1 25
Home mission box	148 85
Talladega 1st L. S. U.:	
Howard library	1 00
Italian Compound	5 00
Colon chapel	5 00
	\$233 35
CULLMAN ASSOCIATION.	
Cullman:	
S. Band, W. Huntsville chapel	\$1 10
L. A. & M. S., church aid	39 30
L. A. & M. S., endowment Howard college	20 00
L. A. & M. S., orphanage box	62 00
	\$122 40
ESCAMBIA ASSOCIATION.	
Brewton L. A. & M. S.:	
State missions	\$19 45
Home missions	18 00
Foreign missions	23 95
Charity	23 85
Church building	100 00
Flomaton L. A. S.:	
Home missions	1 50
Foreign missions	1 50
State missions	1 50
Maros S. Band:	
Foreign missions	1 23
	\$190 99
ETOWAH ASSOCIATION.	
Gadsden:	
1st S. Band, Mrs. McCollum	\$25 00
1st W. M. S., Scottsboro dormitory	17 00
1st W. M. S., foreign missions	15 50
2d W. M. S., orphanage	5 00
2d S. Band, orphanage	5 00
Antioch B. L. A. S.:	
Home missions	2 00
State missions	2 00
Church aid	52 84
Orphanage	3 00
Attalla:	
L. M. S., Miss Kelly	10 00
Allenton:	
L. A. & M. S., Christmas offering	5 80
	\$143 14
EUPAULA ASSOCIATION.	
Louisville:	
S. Band, W. Huntsville chapel	\$1 00
W. M. S., State missions	4 25
Clayton W. M. S.:	
Foreign missions	2 55
Midway L. Working Circle:	
Scottsboro dormitory	5 00
	\$15 80
GENEVA ASSOCIATION.	
Slocomb S. Band:	
Foreign missions	\$2 25
Chapel building	1 00
Christmas offering	2 50
	\$5 75
HARRIS ASSOCIATION.	
Owichee W. M. S.:	
Foreign missions	\$50 00
Home missions	13 55
State missions	13 55
State missions	3 00
Baby branch, foreign missions	8 00
Baby branch, home missions	8 00
Phoenix:	
1st L. A. S., church aid	121 50
S. Band, foreign missions	5 00
S. Band, state missions	8 05
S. Band, orphanage	2 00
S. Band, church aid	56 55
W. Side L. A. S., chapel building	5 00
Girard 1st L. A. S.:	
Foreign missions	5 00
Huntsboro L. A. S.:	
Orphanage	6 57
Church aid	9 44
Pittsview L. A. S.:	
Church aid	135 00
	\$446 21
JUDSON ASSOCIATION.	
Headland L. A. S.:	
Home missions	\$1 00
Orphanage	75
	\$1 75
LAUDERDALE ASSOCIATION.	
Florence 1st L. M. S.:	
Native missions	\$25 00
State missions	15 00
Tich. Memorial	5 00
Christmas offering	15 00
Florence 2d L. M. S.:	
Foreign missions	1 73
Home missions	53
State missions	54
Church aid	8 00
	\$70 80

Woman's Work

CENTRAL COMMITTEE.

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 Vice President—Mrs. H. L. Mellen, Livingston.
 Vice President—Mrs. A. J. Dickinson 517 North 22d street, Birmingham.
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 (All contributions to this page should be sent to Mrs. D. M. Malone.)

LIBERTY (EAST).

LaFayette:	
L. M. S., Christmas offering	5 50
L. M. S., home mission box	74 77
L. M. S., exp. fund V. P.	2 25
S. Band, orphanage	4 50
S. Band, S. S. Board	6 00
Lapett:	
S. Band, orphanage	2 50
Dadeville:	
W. M. S., foreign missions	5 50
	\$161 02
LIBERTY (NORTH).	
Huntsville:	
1st W. M. S., Christmas offering	\$16 53
1st Y. L. A. & M. S., state missions	2 00
1st Y. L. A. & M. S., church aid	14 35
1st L. L. A. & M. S., orphanage	8 50
1st Y. L. A. & M. S., Howard college	25 00
1st S. Band, Miss Kelly	1 40
Dallas Ave. L. M. S., Christmas offering	3 30
Dallas Ave. L. M. S., home missions	2 00
W. Huntsville L. M. S.:	
W. Huntsville chapel	5 00
	\$78 58

MOBILE ASSOCIATION.

Mobile:	
Dauphin Way W. M. S., Christmas offering	\$19 20
Dauphin Way W. M. S., foreign missions	5 00
Dauphin Way W. M. S., home mission box	140 00
Palmetto St. W. M. U., home mission box	125 00
Whittier L. A. & M. S.:	
State missions	2 22
Home missions	2 23
	\$293 65

MONTGOMERY ASSOCIATION.

Montgomery:	
1st W. M. S., Italian Compound	\$28 00
1st W. M. S., home missions	16 87
1st L. A. S., benevolence	55 28
1st L. W. Cir., church aid	1,264 00
1st W. C. M. S., Italian Compound	10 00
1st W. C. M. S., Christmas offering	15 00
Adams Ave. W. M. S., Tich. Me	5 00
Adams Ave. W. M. S., Margaret home	5 75
Adams Ave. L. A. S., church aid	300 00
Southside W. M. S., foreign missions	3 90
Southside W. M. S., home missions	3 05
Southside W. M. S., orphanage	2 75
Southside L. A. S., Christmas offering	11 74
Southside W. M. S., home mission box	50 00
Southside L. A. S., orphanage	25 45
Southside L. A. S., church aid	13 00
Clayton St. W. M. S., Miss Kelly	5 00
Clayton St. W. M. S., Miss Miller	4 84
Clayton St. W. M. S., home missions	3 64
Clayton St. W. M. S., home mission box	164 40
Clayton St. W. M. S., Box to Alabama missionary	3 62
Clayton St. W. M. S., orphanage	6 00
Clayton St. L. A. S., orphans' box	18 50
Clayton St. L. A. S., benevolence	7 70
Clayton St. S. Band, Christmas offering, China	4 00
Clayton St. S. Band, home missions	1 35
Clayton St. S. Band, benevolence	4 85
West End L. A. & M. S., Miss Miller	5 00
West End L. A. & M. S., home missions	1 00
West End L. A. & M. S., state missions	5 00
West End L. A. & M. S., church	

aid	18 00
Highland Ave. W. M. S., foreign missions	2 25
Highland Ave. W. M. S., home missions	2 00
Highland Ave. W. M. S., state missions	2 00
Highland Ave. Willing Workers, Christmas offering	5 00
Deatsville L. A. & M. S.:	
Miss Kelly	2 00
Church aid	3 30
Fitzpatrick L. A. & M. S.:	
Foreign missions	3 00
Home missions	2 00
Christmas offering	2 50
V. Pres. Exp. fund	2 50
Orphan's box	53 00
Hayneville W. M. S.:	
Foreign missions	10 00
Christmas offering	5 00
Orphanage	19 50
Pastor's salary	30 00
Prattville W. M. S.:	
Home missions	51 48
Home mission box	120 00
Prattville L. A. S.:	
Howard college	10 00
Church aid	63 80
Fort Deposit:	
W. M. S., Italian Compound	5 00
Wetumpka:	
L. A. S., foreign missions	5 00
	\$2,461 02

MUSCLE SHOALS ASSOCIATION.

Decatur 1st W. M. U.:	
Christmas offering, China	\$3 00
Native missions	3 00
Foreign missions	7 00
Chapel building	2 10
New Decatur 1st W. M. U.:	
Christmas offering	8 17
Benevolence	4 00
Box to orphans	31 00
New Decatur S. S., chapel bldg.	
New Decatur S. S. Band, chapel building	1 00
New Decatur Central L. A. & M. S.:	
Christmas offering, China	31 80
Scottsboro dormitory	10 00
Church aid	102 23
New Decatur Sunbeam Band:	
Christmas offering, China	5 18
Chapel building	10 00
East Decatur Sunbeam Band:	
Foreign missions	11 83
Orphanage	6 00
Hartselle L. M. & A. S.:	
Howard college	5 00
Orphanage	5 00
Box to orphanage	22 30
	\$272 91

NEWTON ASSOCIATION.

Ozark L. A. S.:	
State missions	\$2 50
Orphanage	1 00
	\$3 50

NORTH RIVER ASSOCIATION.

Carbon Hill:	
S. B., Christmas offering, China	\$3 00
S. B., scholarship	1 00
Miss Metcalf, chapel building	1 35
Miss Metcalf, orphanage	1 00
Jasper:	
L. A. & M. S., home mission box	58 00
L. A. & M. S., foreign missions	5 00
L. A. & M. S., Christmas offering, China	10 00
L. A. & M. S., church aid	4 15
L. A. & M. S., Christmas offering	5 00
Dora:	
L. A. & M. S., foreign missions	1 00
L. A. & M. S., Christmas offering	5 00
S. Band, chapel Huntsville	1 00
Corona, Miss Higgins	2 00
	\$97 50

PINE BARREN ASSOCIATION.

Allenton L. A. S.:	
Christmas offering, China	5 80
Beatrice S. Band:	
Home missions	4 00
Camden:	
L. A. S., training school home	2 50
L. A. S., aged and infirm min.	4 65
S. Band, home Y. W.'s training school	1 80

Forman:	
W. M. & A. S., Miss Kelly	5 00
	\$23 55
RANDOLPH COUNTY ASSOCIATION.	
Roscoe L. A. S.:	
Expense fund	\$1 90
Associational missions	100 00
Tichenor Memorial	15 00
Margaret home	10 00
Christmas offering	25 00
Church aid	5 25
Home mission box	90 00
	\$247 15
SALEM-TROY ASSOCIATION.	
Troy W. M. & A. S.:	
Christmas offering	\$12 85
Home mission box	84 85
Howard library fund	20 00
Orphanage	5 90
Church aid	305 00
Orion W. M. S.:	
Foreign missions	6 75
Orphanage	2 50
Brundidge W. M. S.:	
Foreign missions	9 25
Colon chapel	2 50
Troy Sunbeam Band:	
Chapel building	4 00
	\$453 10
SHELBY ASSOCIATION.	
Shelby L. M. & A. S.:	
Foreign missions	\$3 00
Home missions	4 70
Columbiana:	
L. M. & A. S., foreign missions	3 00
Sunbeam Band, orphanage	12 00
Montevallo L. M. S.:	
Christmas offering	19 25
Howard college	5 00
	\$47 05
SELMA ASSOCIATION.	
Selma:	
1st Y. L. Cir., foreign missions	\$5 00
1st Y. L. Cir., Scottsboro dormitory	2 50
1st Y. L. Cir., orphanage	18 73
1st Y. L. Cir., church aid	51 35
1st L. A. S., Howard library	6 00
1st L. A. S., church aid	229 85
1st L. A. S., orphanage	89 85
1st L. M. S., Christmas offering	12 90
1st L. M. S., home mission box	85 00
Tichenor Memorial	20 00
Selma:	
2d King's Daughters, home Y. W.'s training school	5 00
W. M. U., foreign missions	6 00
W. M. U., home missions	10 25
W. M. U., home mission box	64 97
W. M. U., state chapel bldg.	5 00
W. M. U., S. B. The Sun	2 00
W. M. U., orphanage	11 45
W. M. U., Colon chapel	5 00
W. M. U., home training school	2 00
S. Band, Christmas offering	2 59
S. Band, Margaret home	2 00
Town Creek:	
L. B. S., Min. Ed.	3 90
L. B. S., home training school	3 90
Missionary Jewels, church B. and L. fund	95
Pleasant Hill:	
L. A. & M. S., Christmas offering	11 15
Willing Workers, orphanage	22 38
Willing Workers, foreign missions	10 00
Willing Workers, Howard library	10 00
Willing Workers, library magazines	1 00
L. A. & M. S., orphanage	7 50
L. A. & M. S., church aid	4 00
Orville (Providence):	
L. A. & M. S., Christmas offering	8 25
L. A. & M. S., Howard library	8 00
W. M. U., Howard library	10 00
W. M. U., foreign missions	20 50
W. M. U., home missions	7 50
Tyler (Shiloh) W. M. S.:	
Christmas offering	5 00
Orphanage	5 00
Carlowville L. A. S.:	
State missions	2 25
	\$778 43
TENNESSEE RIVER ASSOCIATION.	
Scottsboro W. M. S.:	
Expense fund V. P.	\$1 00
Howard library	1 00
Orphanage	27 00
Hollywood L. A. & M. S.:	
Orphanage	10 00
Plagah L. A. & M. S.:	
Orphanage	5 40
Foreign missions	2 58
Home missions	21 58
Center Point (Scottsboro) L. A. & M. S.:	
Orphanage	9 80
	\$77 86
TUSCALOOSA ASSOCIATION.	
Tuscaloosa:	
W. M. S., Christmas offering	\$50 00
Holt:	
S. Band, chapel building	1 00
S. Band, home missions	22 80
L. A. S., Christmas offering	5 00
	\$76 80

(Continued on page 11)

FRANK WILLIS BARNETT
Editor and Proprietor.



A. D. GLASS
Field Editor.

THE CENTENNIAL OF PROTESTANT MISSIONS IN CHINA.

In May the missionaries of all denominations meet together in Shanghai in a great conference to celebrate our centennial of Protestant mission work in China. But little missionary work that yielded apparent results had been accomplished in China until after the civil war in this country. Dr. E. Z. Simmons says thirty-six years ago there were about 7,000 native Christians of all denominations. Now there are about 200,000. In the Canton and Kwangsi provinces we had about 700 native Christians. Now there are about 40,000. In our South China mission we had two small churches and about 100 members. Now we have 19 organized churches and 3,500 members and 57 chapels where preaching is carried on every Sunday.

Already missionaries are getting ready to be present and friends from all parts of the world are en route. It will be a notable gathering in many ways. Few can realize the great opportunity and the still greater need of the work in China. History is being rapidly made in the Orient in these days. Political, social, commercial and religious problems have to be met. Men and money are needed. Our heart goes out to Dr. Willingham and his co-workers, for great is their task in trying to arouse us all to a sense of personal duty in the matter. Little time is now left before the convention in which to press the matter upon the hearts of the people, and we know that here in Alabama Brother Crumpton is hard at work and relying on the pastors to help him keep our great state in the forefront of the liberal givers.

STORED TRUTH.

The advantages of one's having Bible truth stored in his mind are many. The work of committing to memory portions of the Bible in one's youth is an excellent mental discipline, and this is worth a great deal, aside from the question of one's salvation. But another benefit of much greater moment is the creation of a large store of truth, ready for the use of the Holy Spirit whenever He wishes to apply a particular truth to the need of the possessor of it. He who in childhood has committed to memory a large number of Bible passages has thereby put in store those truths which may afterwards be forcibly brought to his mind by the Holy Spirit at times of special need. Many of those passages may be forgotten, so far at least that the person could not recall them without assistance; but the fact remains that the words are somewhat familiar to the person, and the Holy Spirit uses this fact to the advantage of that person. All this applies with special force to a true Christian. Certain texts which he has not thought of for a long time—perhaps for years—are suddenly brought to his recollection by the Spirit, and by Him they are given meanings and applications which the person had never before seen. Some truths which were long familiar, in a general way, to the Christian, are brought to mind in a surprising manner and are made to appear in a new light, filling the heart with gladness and strength. It is not to be expected that the Holy Spirit will reveal to a Christian's mind a passage of scripture which he has never read or heard of, although this is a possibility, but the general rule is that a person must first have some knowledge of certain passages or portions of scripture as a fund of truth for the Holy Spirit's use. Christ told the apostles, as He was about to leave this world, that when the Spirit came He would bring to their mind what had been said and done. The spirit would draw upon the stored truth, even though it had been covered awhile, and present it to those men with needed force. We urge our young people to become familiar with the Bible by study and observation, and thus store the truth in them.

NO FOOD FOR FOUR DAYS.



THE FAMINE IN CHINA.

Heartrending tales of want and suffering come from the famine-stricken districts of China and the secular press and magazines as well as our religious periodicals have contained gruesome details accompanied by realistic pictures which ought to stir us to action, for it seems almost impossible to those who live in a land of plenty that men and women have denuded entire forests in the famine area and even devoured children who were accidentally killed in their hunger madness. The Christian Herald, of New York, offers to transmit funds and has sent quite a large sum, but we would advise our readers to send their offerings direct to Brother Willingham at Richmond and state that they are for the famine sufferers. These gifts ought in no wise to affect our contributions for the regular work of the foreign mission board, but ought to be in excess as a thank offering for our continued prosperity.

HAVE YOU A BLIND FRIEND?

We have just received a copy of the first number of the Matilda Ziegler Magazine for the Blind, a monthly periodical which has been founded by the widow of William Ziegler, of New York, who equipped two arctic expeditions. The magazine had its inception in a communication sent a year ago to a New York newspaper by Walter G. Holmes, a former newspaper man of Memphis, Tenn., and who has a blind brother, in which article he commented on the needs of literature for the blind. He spoke of the great cost of books for the blind, the price being almost prohibitive. He instanced the book Ben Hur, which costs less than a dollar in ink type, costs \$10.50 in type for the blind. Mrs. Ziegler, who has a blind son, saw this article and sent for Mr. Holmes, and the result has been this monthly magazine which will go FREE TO EVERY BLIND PERSON who can read either New York Point or Braille type. An edition will be printed in each, the reader to have his choice. Presses have been ordered and in a few months will be installed in New York; until then, one edition is being printed at Hartford and one in Brooklyn. It is only through the press that the names of the blind can be reached, as many live in obscure parts of the country. Kindly request each one who writes to state whether they read New York Point or Braille, and address letters to Walter G. Holmes, 1931 Broadway, New York city.

We sincerely congratulate Miss Margaret Frost, daughter of our much beloved Sunday school secretary, Dr. J. M. Frost, upon the success which her lovely story, "Sunny," has brought to her and also to felicitate the American Baptist Publication Society for bringing it out in such an attractive form.

THE SALOON AS A DISEASE BREEDER.

A writer in the Medical Record shows that the saloon is in many instances the means of originating and disseminating disease, especially when not kept in a sanitary condition. Two special articles dealing with this matter in Great Britain, which appeared in The Lancet a number of months ago, contain the results of a very careful investigation of the subject. Says the writer already quoted:

"Of course, it is not easy to compare the public houses of London and the saloons of New York, viewed from a hygienic standpoint. Many, if not most, of the London establishments in the poorer quarters of that city can not by the widest stretch of the imagination be termed sanitary. In fact, as a writer in The Lancet states, 'The question of sanitation is almost wholly disregarded in the management of public houses.' The so-called private bars of the British public house are unknown in this country. These bars are merely narrow boarded compartments opening onto a common counter and are presumably provided for the convenience of women or of those who do not wish to drink in a public house in the full sight of their fellow men. Such compartments are naturally often overcrowded, and one who uses them is compelled to rub shoulders with all sorts and conditions of men, regardless of their sanitary state.

"It has been proved more or less conclusively that pulmonary tuberculosis is spread by the agency of public houses in Great Britain, and this is probably also the cause to a lesser extent in regard to saloons in America. Although the saloons here are far cleaner and better ventilated than are those of Great Britain, there are many in which diseased and unwashed loafers spend a great part of their time. There are many other affections which may also be easily spread by means of the saloons. Among these are diphtheria and other infectious diseases, syphilis, and almost all forms of skin diseases. Over and above the fact that American saloons, as a rule, are far cleaner and more hygienic than the British public houses, there is one lamentable feature of drinking in Great Britain which is absent here. The habit of drinking among women in public bars is referred to. Drinking by women is practiced everywhere, but in no other part of the civilized world can it be witnessed to such an extent as in Great Britain. What are known in England as respectable women are accustomed to foregather in the public house for the sole purpose of drinking and gossiping. No particular loss of self-respect attaches to the woman who does this, and consequently the custom shows no signs of declining.

THE BAPTIST ENCAMPMENT.

The brethren who have the matter in charge are preparing to make those who come to East Lake in June have a good and profitable time. There are yet many details to be arranged and the committee can not give out a completed program or even set forth just how the delegates and crowds will be entertained, but they are hard at work getting things shaped up. Do not get impatient, for it takes time to launch such an enterprise, but begin to get ready to come.

Elsewhere we print an article on "Baptist Organic Unity," a plea for denominational expression and unification, by President W. H. P. Faunce, of Brown University, which brings up many questions provocative of discussion. We publish it that our readers may see certain tendencies of thought at present fermenting among our Northern brethren which may be brought closer to our attention at the Baptist Convention of North America in Norfolk May 22d.



To January
First
\$1.00



To January
First
\$1.00



I will do all I can for you. Yours in Christ, J. W. Haggard.

I am delighted in helping you place your paper in the homes of our Baptist people. Respectfully, J. J. Patterson.

I received my present this week. Think it very nice and many thanks. I will still try to get up more subscribers. This is five I have gotten up.—J. B. White.

First and last I have about trebled the list of subscribers I found in the First church when I began less than six months ago. Any like record in the State? Yours in the work, H. M. Long.

I have been working faithfully on your special offer. This is the best I could do. So I will send you money order for five subscribers. I wish you and yours and also the dear old Alabama Baptist all the good luck in the world. Yours for Christ, Mrs. M. E. Higgs.

I received a letter from you requesting me to get new subscribers. I have worked some and have the promise of several, but none paid in yet. I will keep trying. I like your paper better every copy I read. Keep sending it to my address. I will pay up soon. May God bless you and help you make our paper better. Ever yours, J. J. Milford.

I have been waiting to get other names that promised me if they could get the money they would be glad to take your paper. Money seems to be the trouble. My health is poor and I can't get out much. I hope that I can get a list of five if not more names. I will see other parties as soon as I can and try to get their back dues. Yours respectfully, Miss H. S. Cook.

Dear Brother—In answer to yours of a few days ago asking me to help you by doing some personal work for the Alabama Baptist, I have been doing what I could since. Find inclosed five names and addresses and money order. I will get some more as soon as I can. This is an offer we should use to help the cause and the paper and ourselves. God bless you and yours is the prayer of your humble brother, W. R. Gamel.

This is a discouraged member—excuse the word. I know that there has been only three copies of the Alabama Baptist coming to this office paid by the readers and their names, J. J. Ball, E. P. Ezell and myself. I paid for three as per your offer some time ago, thinking perhaps by getting them interested they would help, and the names are Tagle, Foster and Hancock. Our deacons don't take the paper and no prospects of getting them to do so. Wish I could send you 50 subscribers, but as it is can not send you a single one. Wish I was a better Christian and could make all the rest good God-loving souls, then they would give without we wasting our words of breath. I won't say too much, as I might be a grumbler, but will leave them all with our Lord, who will direct things aright, so with best wishes and a long, prosperous and happy life, I am yours sincerely, J. E. Wilkins.

READ THIS LETTER.

You have my prayers and my sympathy in your work and effort to make the Alabama Baptist a model church paper. It is good now, and seemingly gets better and better, and I would love to help in some way to get our people to realize its worth and the help it would be, and the influence it would exert in the home if we could but have it placed where it should be—in every Baptist home in Alabama, and across the lines if possible. I cannot see how a preacher can keep posted and keep abreast of the times and preach to his congregation intelligently, and tell them of the progress that is being made, or of the needs of the church in its great world-wide mission without keeping in touch with his church, reading his church paper and other church literature. Still there are a lot of them that are trying to do it and how well many of them are succeeding in doing(?) this can be very easily determined when we sit and listen at them preach. I want to help you if I can. I have watched the mail here and I don't think I have seen any other paper taken out here except the one that comes to me. Others here ought to take it and I want to try to get them to do so. I am running a little store here, and I want to put up a printed sign "Agent for Alabama Baptist" over my door and tackle every Baptist that I can see to take the paper, but I did not want to take the agency without authority from Bro. Barnett, so if you will authorize me to do so, I will see what I can do. Recently a presbytery was organized and your humble brother was ordained to the full work of the ministry. I feel the weight of responsibility laid upon me and deeply feel my inefficiency for the great work, but by the help of him who hath said "Loe, I am with you always," I hope to accomplish some good in his name and I thought that a good start would be in trying to get others to take the Alabama Baptist, so if you will arm me with the necessary authority and send me a few copies of the paper stating terms to subscribers I will try and get some at least to subscribe. Waiting to hear from you and praying the great head of the church to strengthen your hands and guide you in your work and crown your efforts with success and bless your family and yourself with health and watch over the Junior Barnett, I will close. Your brother in Christ, J. S. DeLache. (Bro. DeLache went to work and put in nearly a dozen papers.)

We want the postoffice address of Bro. John P. Hampton to credit his subscription, as he failed to give it.



Enjoying the Alabama Baptist After the Day's Work is Over.

Will do the best I can. Have not given up. Cordially yours, W. J. E. Cox.

I have been trying to get some new subscribers for you, but have been unsuccessful so far. I will keep trying.—C. A. Strickland.

We are going to build a parsonage this spring and get the paper into as many homes as possible. God bless you. Yours fraternally, F. M. Woods.

Sir—I see in your paper that you want five thousand new subscribers to your paper, and I will help at this place. I think I can add a few here. Yours truly, C. B. Johnson.

Please send the Baptist to Mrs. Bulah Upshaw Hutchinson (my recently married daughter), Campbell, Ala. I wish to start them out right. Also send it to Renfro Upshaw, Birmingham, Ala., care Alabama Paint and Glass Co. Yours with best wishes, W. J. D. Upshaw.

I sent you three other names with cash two weeks ago by Bro. Henson; also a request for other sample copies of paper, but haven't heard anything from you as yet, hence I took my own and made a little speech and showed the paper and obtained the foregoing subscribers. Please see to it that the parties get their papers right away, as all seem to be anxious for it. Yours in Him, T. K. Trotter.

Glass tells me that dropping unpaid subscribers has cut the Tuscaloosa list to about eighty. The next time he comes I am going to offer him a "stick-pin" or gold dollar or something else if he will raise the list here to 150—and I'll help all I can. I want the paper to reach 150 families in my church and preach to them with tremendous power. May God bless you and help you to do it. Sincerely yours, L. O. Dawson.

Dear Bro.—You will find enclosed money order for five subscribers to the Alabama Baptist. I take advantage of your very liberal offer to get the paper in the homes of our people here. No papers came to this postoffice when I came, but that is now a thing of the past. I trust to be able to send more soon. I made this offer to them here at Addison last Sunday that if they would take the paper and did not have the money I would pay it for them and wait on them until fall, hence I got five subscribers at once, but only two paid me.—T. W. Shelton. P. S.—May God richly bless you in your labor of love for the cause of Baptists in Alabama.

Now, I don't know when I can send you another subscriber. This one is the total result of three separate, square, honest efforts. In my "pasture" the grass is short. I get mighty little for anything. But I am glad to get ONE subscriber, a little for missions, a little pastor's salary, a little for ministerial relief, a little for the orphanage, now and then a few of the brethren strengthened and a few souls saved. Do you "whoop up" some of the boys that roam around where the grass is keen high. Fraternally, Enoch Windes. —P. S.—Let it be understood my "pasture" a few years ago didn't grow anything—now it grows a little. A fairly good collection (considering) was taken yesterday for home missions.—E. W.

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My Index tells how to get the right size for your lamp. It's free; let me send it to you.

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THE PALMETTO STREET CHURCH REVIVAL.

The revival meeting which has just closed at the Palmetto street church, after being in progress thirteen days, was in many respects perhaps the greatest meeting ever held in any one church in the city of Mobile.

Beginning with the very first service, there was not a day that there was not some one led to the Savior. And now at the close the immediate, visible results are about ninety additions to the church, seventy of whom are for baptism. At least fifty of these are from our Sunday school.

I want to say that there has not been any clap-trap methods used in bringing about these results. I am sure that those who know me are satisfied that I would not have any such methods used with my people.

Brother Wright, who assisted us in the meeting, has just recently been appointed by the home mission board as one of the evangelists, and this was his first meeting under the appointment.

Permit me to say that the board has certainly made no mistake in this appointment. I have never seen a preacher who had a more thorough working knowledge of God's word than has Brother Wright, nor have I ever worked with any man whose methods were more perfectly scriptural. He just preaches straight out gospel sermons and trusts in the Lord to save the sinner. I have never seen any man who quotes more of God's word in his preaching than he does. I consider him one of the safest preachers in all of my acquaintance.

I had forgotten to say that there have been at least sixty professions of faith in the meeting who have not united with the church, some of whom will doubtless join with us, and some with other churches.

We are trying to be thankful for the great blessings which our heavenly father has so abundantly bestowed upon us.

J. W. SANDLIN.

SUNDAY SCHOOL SPECIALISTS OF NATIONAL REPUTATION.

Sunday school workers of Alabama will be pleased to know that they will have the privilege of hearing three specialists of national reputation at the State convention to be held at Birmingham April 9-11.

Mr. W. C. Pearce, of Chicago, is superintendent of teacher training work and of adult department work for North and South America.

Prof. L. P. Leavell, of Oxford, Miss., is one of the field secretaries of the Southern Baptist convention.

Rev. A. L. Phillips, D. D., of Richmond, Va., is general superintendent of the Sunday school work for the Southern Presbyterian church.

These men are experts, and it will be well worth the while of all the Sunday school workers of Alabama to hear them.

Another very attractive feature of the convention will be the grand chorus of 150 voices selected from the best singers of Birmingham and suburban towns. This chorus will have charge of the music at all the sessions.

Notice to Dealers Guarantee every bottle of Johnson's Chill and Fever Tonic to cure, deep-seated and neglected and mistreated cases of Grip. Give back the full retail price when it fails and ask no questions but look pleasant.

The Johnson's Chill & Fever Tonic Co. References: Every Bank in Savannah, Ga.

Lard has been in existence a long time—so has indigestion

Human nature is hard to solve. People who are most particular about adapting the weight of their wearing apparel to the season and its conditions, who never think of going out in a storm without an umbrella and rubbers, who would not sit in a draft for a farm, will calmly sit at the table and stuff themselves with lard-soaked food and not realize for an instant that it is likely to give them a full-fledged case of indigestion and clog their whole inner machinery.

Lard is produced from hog-fats, sometimes impure, always indigestible and there's a good day coming when no one will think of using it for cooking. *Cottolene* is the only rational, frying and shortening medium in the world. It is made from refined vege-

table oil and choice beef suet—everything about it is digestible and conducive to health.

It is a product of Nature.

It will make pure, palatable, healthful food, and food which anyone can eat and enjoy without the after-pangs of a disordered stomach.

Every good grocer sells *Cottolene*.

It comes only in sealed white pails with a red label and band. In the center of the label is our trade mark—a steer's head in cotton plant wreath.

Try *Cottolene* for a few weeks and you'll never-more be a friend to lard.

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

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

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



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Surplus - 250,000.00

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Best lubricant for axles in the world—long wearing and very adhesive.

Makes a heavy load draw like a light one. Saves half the wear on wagon and team, and increases the earning capacity of your outfit.

Ask your dealer for *Mica Axle Grease*.

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Perfection Mattress

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ONE CONTINUOUS MAT



Over 100,000 people sleep on this mattress every night, and they like it.

If your dealer doesn't keep it, write to us for descriptive pamphlet and prices. We will ship direct from factory.

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Sta. 708, Cincinnati, O.

30 DAYS FREE TRIAL WITH ORDER

(Continued from page 7)

TUSKEGEE ASSOCIATION.

Opelika:	
W. M. U., foreign missions	\$24 40
W. M. U., chapel building	5 00
W. M. U., orphanage	80 00
Willing Workers, orphanage	84 00
Sunbeam Band, Compound	1 00
Sunbeam Band, Colon chapel	1 00
Tuskegee W. M. U.:	
Foreign missions	10 78
Auburn:	
W. M. U. & A. S., Christmas offering	15 75
W. M. U. & A. S., orphanage	35 15
Y. W.'s M. S., home missions	27 50
Society Hill W. M. U. & A. S.:	
Foreign missions	1 00
Home missions	50
Tichenor Memorial	25
Ministerial education	45
Orphanage	50
E. Tallasse S. Band:	
Chapel building	1 00
Orphanage	3 75
Colorado Springs S. Band:	
State missions	36
	\$202 33

UNION ASSOCIATION.

Gordo L. A. S.:	
Christmas offering	\$4 35
	\$4 35

WEOGUFKA ASSOCIATION.

Mardis L. M. U.:	
Home missions	\$2 00
	\$2 00

YELLOW CREEK ASSOCIATION.

Sulligent L. A. S.:	
State missions	\$2 40
	\$2 40

ZION ASSOCIATION.

Andalusia L. A. & M. S.:	
Orphanage	\$16 75
Christmas offering	15 00
	\$31 75

Total \$12,228 17

Amounts contributed by Ladies' Societies:

Foreign missions	\$1,504 51
Home missions	785 88
Home mission boxes	1,378 82
Sunday School Board	5 00
State missions	144 34
State chapel building	35 45
Ministerial education	15 00
Margaret home	21 75
Home Y. W.'s training school	11 45
S. B. Theo. Seminary	2 00
Howard endowment and library	157 50
Orphanage	479 53
Church extension	45 00
Y. Pres. expense fund	25 15
Hillman hospital	30 00
Aged and infirm ministers	12 62
Benevolence and incidentals	1,160 00
Church aid	5,354 39
	\$11,236 39

Total amounts contributed by young ladies' societies:

Foreign missions	\$105 76
Home missions	87 25
State missions	82 00
State chapel building	2 35
Home Y. W.'s training school	10 00
Orphanage	134 81
Howard library	40 00
Howard endowment	2 00
Church Extension Society	5 00
Benevolence	7 00
Anti-Saloon League	1 00
Church aid	87 70
	\$521 67

Amounts contributed by Sunbeam Bands:

Foreign missions	\$114 06
Home missions	51 25
Sunday School Board	6 40
State missions	13 05
State chapel building	31 70
Ministerial education	2 00
Margaret home	2 00
Home Y. W.'s training school	11 10
Howard endowment	2 50
Orphanage	73 58
Aged and infirm ministers	4 65
Church aid	157 84
	\$470 11

Grand total \$12,228 17
MRS. N. A. BARRETT, Treasurer.

NOTICE.

Letters of administration on the estate of D. R. Weaver, deceased, having on, to-wit, the 8th day of March, 1907, been granted to the undersigned by the Hon. S. E. Greene, Judge of Probate in and for Jefferson county, Alabama, this is to notify all persons having claims against said estate to present the same within the time allowed by law, or the same will be forever barred. This 13th day of March, 1907.

MARY D. WEAVER,
As the Administratrix of the Estate of D. R. Weaver, Deceased.

A. B. PERDUE,
Attorney for Administratrix.



The New Oil Stove

Different from other oil stoves. Superior because of its economy, cleanliness, and easy operation. The

NEW PERFECTION Wick Blue Flame Oil Cook-Stove

saves fuel expense and lessens the work. Produces a strong working flame instantly. Flame always under immediate control. Gives quick results without overheating the kitchen. Made in three sizes. Every stove warranted. If not at your dealer's, write our nearest agency for descriptive circular.

THE Rayo Lamp



is the best lamp for all-round household use. Made of brass throughout and beautifully nickeled. Perfectly constructed; absolutely safe; unexcelled in light-giving power; an ornament to any room. Every lamp warranted. If not at your dealer's, write to our nearest agency.

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New Spring Shirt Waists



We are showing a large line of Women's new Spring Lingerie and Jap Silk Waists, exquisite creations, as fresh and dainty as the spring flowers.

Prices, 95c to \$25.00

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DON'T SWALLOW IT.

Don't be forced to swallow those mucous discharges which drop into your throat, caused by catarrhal affection.

Porter's Ca-Tarrh-O is guaranteed to cure catarrh when applied regularly according to directions. Try it.

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

Porter's Ca-Tarrh-O contains neither opiates nor narcotics. It is simply antiseptic and curative. Sold on a guarantee. PORTER MEDICINE CO., PARIS, TENN.

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You Can Select
A Present
for Baby



A wide variety of things in gold and silver—for wear and use—here All that can be used by little ones; the quality of everything is wholly dependable and is offered at tempting prices.

Solid Gold Bracelets, \$4, \$5.50.
Solid Gold Pins, \$1, \$2.
Solid Gold 2-Pins, \$1, \$1.25, \$1.50.
Solid Gold Signet Rings, \$1, \$1.25.
Solid Gold Neck Chains, \$2, \$3, \$4.
Solid Gold Charms, \$1, \$1.50, \$4.
Solid Gold 3-Pins and Chains, \$3, \$3.50.

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15 Dexter Ave., Montgomery, Ala.

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ALCOHOL, OPIUM
DRUG HABITS
TUBERCULOSIS
NEURASTHENIA
KEELEY INST
BIRMINGHAM, ALA.
FREE



REV. A. B. METCALF.

The revival meeting in progress now at Wylam is growing with each service. Great interest is being manifested on the part of the church and the unconverted. Two have already joined on profession of faith and baptism, and one by letter. The meeting will continue throughout the week. Bro. Metcalf preached a sermon (Sunday) to men only and the Ten Commandments furnished the theme of discussion.

STATE CONVENTION OF SUNDAY SCHOOLS.

Preliminary arrangements are about completed for the annual state Sunday school convention, which takes place in Birmingham April 9 to 11.

Among other nationally prominent Sunday school workers who have signified their intention of being present and take active part in the proceedings are, W. C. Pearce, of Chicago, Ill.; Prof. L. P. Leavell, of Oxford, Miss.; and Rev. A. L. Phillips, D. D., of Richmond, Va.

Fifteen-Minute Addresses.

The first afternoon of the convention Tuesday, according to present arrangements, will be devoted to a discussion of the superintendent's work, in fifteen-minute addresses, and the following well-known superintendents of Alabama Sunday schools are scheduled to take part:

J. B. Wadsworth, Coleanor; W. B. Davidson, Montgomery; D. H. Marbury, Marbury; H. E. Jones, Dadeville; W. R. Sawyer, Montgomery.

At the Tuesday night session there will be addresses of general interest delivered by Rev. A. L. Phillips, D. D., of Virginia; Governor B. B. Comer, Mr. W. C. Pearce, of Chicago, and Prof. C. C. Thach, of Auburn.

Wednesday Sessions.

The Wednesday morning session will be devoted to a report of the state work, at which time Mr. Armstead Brown will deliver his annual address as president. G. G. Miles will make the report as chairman of the executive committee. The money received and spent will be reported by M. M. Sweatt, treasurer; the advance in the field work by Joseph Carthel, general secretary, and Miss Minnie Kennedy, field worker. Prof. W. F. Feagin, superintendent of the teacher training department, and Miss Mary E. Smith, of Opelika, superintendent of the home department, will make their annual reports. The division presidents will make their reports. The names of the latter follow:

1. Dr. J. M. Pearson.
2. R. S. Pettus.
3. Hon. C. L. Peck.
4. Col. W. R. Dortch.
5. G. T. McElderry.
6. R. F. Lewis.
7. William Edmonds.
8. D. P. Christenberry.
9. W. B. Davidson.
10. H. E. Jones.
11. L. M. Stevenson.
12. J. L. Trotman.
13. B. Davis.
14. W. D. Dunn.
15. C. S. Rabb.
16. Jerome T. Fuller.
17. A. S. Preston.

At the Wednesday afternoon session the graded Sunday school will be discussed. The elementary department by Miss Mindie E. Kennedy; intermediate department, by Rev. A. L. Phillips; the young people's department, by Prof. L. P. Leavell, and adult department by W. C. Pearce.

At the Wednesday night session popular addresses will be delivered by Mr. W. C. Pearce and Prof. L. P. Leavell. At these meetings the pledges for the support of the state work will be taken up.

The Last Day.

The Thursday morning session will be devoted to the discussion of the county work, and speeches will be delivered by Hon. J. T. Fuller, of Centerville; W. C. Pearce, Chicago, Ill.; Mr. J. W. Matson, of Rockford, and Prof. L. P. Leavell, of Mississippi.

Thursday afternoon conference will be held. One on the organized Sunday school classes by Prof. Leavell; on the home department by Dr. Phillips; on teacher training by Mr. Pearce and the elementary grades by Miss Kennedy.

On Wednesday and Thursday afternoons Miss Kennedy will hold a conference of the teachers of the elementary grades. At both of these conferences Dr. Phillips will speak.

Thursday night Dr. Phillips and Prof. Leavell will deliver addresses.

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 23d 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.

MORTGAGE SALE.

Under and by virtue of the power of sale contained in a mortgage executed by Edward Cook and Louisa Cook to Sidney Hert on the 20th day of November, 1905, and recorded in Volume 408, page 78, of record of mortgages in the Probate Office of Jefferson County, Alabama, the undersigned mortgagee will on Saturday, the 27th day of April, 1907, during the legal hours of sale, in front of the Court House door of Jefferson county, in Birmingham Alabama, sell at auction to the highest bidder for cash, the property described in said mortgage, namely: The South half of the North half of lots One (1), Two (2) and Three (3), in Block Eleven (11), North Smithfield, the said lot fronting fifty feet on the West side of John St. and extending back west of uniform width, 150 feet to the property of John Sykes; situated in Jefferson county, Alabama; default having been made in the payment of a part of the mortgage indebtedness thereby secured, the undersigned has declared the entire indebtedness due and payable under the terms of said mortgage.

Dated this March 18, 1907.

SIDNEY HART,
Mortgagee.
KERR & HALEY, Attorneys.

OPIUM AND DRINK

Habits cured at the Purdy Sanitarium, Houston, Tex., by mild, safe, guaranteed methods. No guards or confinement. Read the following statement:

Joseph, Waller Co., Tex.,
February 28, 1907.

This is to certify that my name is H. M. Poss, and that I am 65 years old. That I used morphine 26 years and that I was using 30 grains of morphine daily when I went to the Purdy Sanitarium November 6, 1906. I remained there five weeks and three days, returning home December 15th cured. No words can describe my feelings of thankfulness and I write this without being asked to do so by Dr. Purdy or any one else. I want others to go there and be cured. I believe I was led by the Holy Spirit to Dr. Purdy, and I pray that others may receive this great blessing. I will gladly answer all letters.

H. M. POSS.

Mr. Poss is a confederate veteran, a member of the Baptist church, and a gentleman of the old school.

Those who can't come to our sanitarium should write for free trial package of our home treatment. Sealed booklet sent on request. Dr. Purdy, Suite —, 614 Fannin St., Houston, Tex.

FURIOUS ITCHING HUMOR ON CHILD

Bleeding Sores Covered Her Whole Body After an Attack of Measles—Nursed Every Night for Three Weeks—Nothing Helped Her.

THEN CUTICURA MAKES COMPLETE CURE IN 5 DAYS

"It is in my opinion my duty to join those who praise the Cuticura Remedies. After my granddaughter of about seven years had been cured of the measles, she was attacked about a fortnight later by a furious, itching and painful eruption all over her body, especially the upper part of it. It formed a watery and bleeding sore, especially under the arms, of considerable size. She suffered a great deal and for three weeks we nursed her every night, using all the remedies we could think of. Nothing would help. We then remembered having heard so much about Cuticura Remedies. We sent for them and after twenty-four hours we noted considerable improvement, and, after using only one complete set of the Cuticura Remedies, in five consecutive days the little one, much to our joy, had been entirely cured, and has been well for a long time. Mrs. F. Ruefenacht, R. F. D. 3, Bakersfield, Cal., June 25 and July 20, 1906."



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

HUMOR ON FACE

Cured by Cuticura Remedies No Return in 20 Years.

"My son, when a lad of sixteen, was troubled with humor on his face and after using Cuticura Remedies he was freed from every humor and has continued so to the present time after twenty years have passed. Your Cuticura Soap has been used in my family for several years and I have faith in the Cuticura Remedies. A. H. Smith, Marion, Me., Dec. 1, 1905."

"SOUL SONGS" The Hymn and Song Book for Baptist Churches, Sunday Schools, etc. Write The Singing Evangelists' Music Co., Chattanooga, Tenn. or Waco, Tex.

Can Cancer Be Cured? It Can.

We want every man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-ray and are endorsed by the senate and legislature of Virginia.

We Guarantee Our Cures, THE KELLAM HOSPITAL, 1615 W. Main, Richmond, Va.

BOOKS! BOOKS! BOOKS!

To prevent having to move them, am closing out my own publications cheap. "Methodism Unmasked" 50c (formerly \$1.00). "A Sketch of the Baptist in History" 50c. "Lord's Supper" 5c. "Obedience" 5c. "Christian Unity" 5c. "Why I am not a Seven Day Adventist" 5c. The entire lot for 75c, postage paid. Agents wanted on liberal commission. Address J. H. THARP, Lakeland, Fla.

SONGS AND MUSIC

PUBLISHED ON ROYALTY. We pay you one-half the profits. Poems revised. Music composed to words. Copyright secured in your name, if desired. Send Manuscript, which will be returned if not available. Popular Music Co., (Inc.) 69-61 Dearborn St. CHICAGO

ON MY FRIEND'S BIRTHDAY.

You're fifty-one today!
Well, you've come a good long way
Up life's hill;
You're standing on its crest,
Your face is to the West—
You're journeying still.

Whose hand hath led you up,
And with goodness filled your cup.
To the brim?
Whose voice hath cheered you on,
When the path seemed dark and lone
Without Him?

Have you left along your way,
Beacon lights to those who stray
Into sin?
Have you brought a single soul,
Into the truth, unto the goal,
To enter in?

Then you have not lived in vain,
Only fifty years to gain
Eternal life!
Count your victories just begun.
Gird your armour, battle on,
In the strife.

Soon the shadows lengthen as you go,
Feeble grow your steps and slow
Adown the slope.
When you reach the sunset glow,
May its radiance round you throw
Brightest Hope.

S. H. T.

RESOLUTIONS OF RESPECT.

Resolutions of respect on the death of C. L. Harris passed by Indian Creek church:

Whereas, It has pleased an all-wise God to call from labor to rest our beloved pastor, Brother C. L. Harris, resolved, first, that we bow in humble submission to him that doeth all things well; second, that a copy of these resolutions be sent to the Alabama Baptist for publication; third, that a copy be sent to the family.

Brother Harris died as he had lived, an earnest, confiding, believing Christian. Let a recollection of his life and death wipe away the falling tear, assuage the widow's grief, and hush the orphan's sigh and teach us all that to love God and keep his commandments is the great duty of life which alone insures us a happy and triumphant death. May the God of all grace place his everlasting arms around the family of the deceased and finally bring them into the companionship of the loved and gone before.

J. S. FINLAYSON, SR.

Inasmuch as It, has pleased our heavenly father to call to his reward our beloved Brother R. W. Dixon, and inasmuch as the church and community as well as his family deeply feel the great loss of this consecrated man, therefore, be it

Resolved first, That in the death of Brother Dixon the church has sustained an irreparable loss both in a member and an officer.

Second, That though we mourn the loss of our beloved brother, we are conscious that our loss is his gain.

Third, That we bow in humble submission to the will of our Great Head, who doeth all things well.

Fourth, That we offer our heartfelt sympathy to his bereaved family and commend them to the care and love of our kind Father above.

Fifth, That a copy of these resolutions be presented the bereaved family and another be sent to the Alabama Baptist for publication. Also, they be spread upon our minutes.

W. T. GILBERT,
W. M. EILAND,
J. B. SHADWICK,

Committee.

Words of Truth

Every sick woman should read the convincing words of truth, written by Mrs. Blanche E. Stephano, of 1228 S. 42nd Ave., Chicago, Ill., who says: "For five years I suffered fearful backache, sideache, falling feelings and other misery, every month. My husband spent hundreds of dollars on doctors, who did me no good so I began to take

WINE OF CARDUI Woman's Relief

Write Us Freely

describing symptoms and stating age. We will send you FREE ADVICE, in plain, sealed envelope and a valuable book "HOME TREATMENT FOR WOMEN." Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

and can truthfully say that the first bottle brought relief. I am now well, the pain has gone, and I feel like a different person." Cardui is a pure, non-intoxicating, vegetable tonic, for women. Try it.

At all Druggists



"Soul Songs"

The Great Hymn and Song Book for Baptist Churches, Sunday Schools, Etc.

Contains 261 rich Gospel Hymns and songs; the old, familiar pieces to kindle a revival wave of song at once; the new to delight and uplift all who love to sing unto the Lord new songs of praise. More than 50 of the cream of the old time standard church hymns. Convenient size for both grown people and children. Many thousands already in use and sales increasing.

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Songland Melodies is the great new century Baptist Hymnal of which the voice of the musical English speaking masses, the world over, is—"Best song book on earth."

520 matchless hymns, new and old, words and music. Printed round or shape notes. Order none but the latest, "Perfect" Edition Songland Melodies. Satisfaction absolutely guaranteed. No free copies, but with each order for sample copy we send free, if requested, Songland Packet B, price 25c.

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O Morphine-Whiskey Habit CURED

If I fail to cure I will refund your R. R. fare both ways. NO FAKE. Bank, professional and personal reference. Individual treatment for each case. Particulars free. Address, Dr. L. F. Myers, Columbus, Ga.

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The Choicest Old Favorites and Most Popular New Songs, 125 Gospel Hymns, Selected from 25 Master Writers and Composers of Music, Endorsed by Religious Press, and Noted Evangelists. 3 kinds of binding—prices from \$12.50 to \$15.00 per 100. Sample copy postpaid, 15c. Round Notes Only. BAPTIST BOOK CONCERN, Louisville, Ky.

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Nothing could be more annoying or disfiguring than Eczema; and few skin diseases are harder to cure. Tetterine allays the itching and burning; and absolutely destroys the cause by killing the germs that eat into the tender coatings; and cause decay. Tetterine is a prompt and effective cure for Tetter, Ground Itch, Eczema, Chaps, Chafes, etc. 50c box at druggists or by mail, postpaid, from J. T. Shuprine, Savannah, Ga. Bathe with Tetterine Soap, 25c cake.



Ship me four dozen, am out, and my customers say they can not do without it. March 5, 1907.
ELBER PEARSON,
Aikenton, Ga.

I. CURE CANCER.

My Mild Combinat'on Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancerous growth, and the constitutional treatment eliminates the disease from the system preventing its return. Write for Free Book "Cancer and its Cure." No matter how serious your case, no matter how many operations you have had, no matter what treatment you have tried, do not give up hope, but write at once. Dr. O. A. JOHNSON, 1235 Grand Avenue, Kansas City, Mo.

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Message of Health!
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GOOD MEETING AT GOOD HOPE BAPTIST CHURCH.

Last Sunday was indeed a glorious day with the many people who met at the Good Hope church, six miles west of Troy, Pike county, Alabama, this being the regular meeting day, and at 10 o'clock a. m. two precious souls were buried with Christ in baptism. Quite a large crowd assembled at the church. Preaching by the writer. Text, "Therefore endure hardness as a good soldier of Jesus Christ." After the sermon a collection for missions was taken, and the proceeds ordered forwarded to Dr. Crumpton.

A collection was also taken for the relief of Sister Cumbie, the wife of the late Rev. W. A. Cumbie, the proceeds of which was \$20.10, and the amount forwarded to her yesterday.

And then the church together with a number of visiting brothers and sisters of sister churches commemorated the Lord's sufferings and death by the use of the elements he chose himself and commanded the church to observe till he comes. Great rejoicing by all concerned.

There were twelve churches represented besides the local church, one of which was the First Baptist church of Montgomery. Deacon W. W. Trasher and two sons of that church were present. Brantly church was also represented by another son of Brother Trasher and Brother Parrish. Quite a number of the First Baptist church of Troy were present.

This church at Good Hope is one among the best country churches in all this section.

In the civil war if soldiers began to scatter command "close up" was given. This meant get closer together. Brethren, let us get a little closer together.

A number of those who do not read the Alabama Baptist promise they will subscribe soon. They fail to realize what they are losing.

PASTOR.

ANDALUSIA, March 26.

LADIES' AID AND MISSIONARY SOCIETY.

Dear Editor and Readers of Alabama Baptist:

No doubt you will be surprised to hear from the Ladies' Aid and Missionary Society of Holt Ala., a little band of Christian workers with a membership of twelve.

We organized the second day of August, 1904, with a membership of five.

We meet the second and fourth Tuesdays of every month, devoting the first meeting to missionary study and the second to business.

We meet at the homes of the members, taking it alphabetically, and at the close of each meeting the hostess serves dainty refreshments.

Miss Edna Davis was organizer and was elected president and filled that office till January 6, 1906, when Mrs. A. D. Killian was elected to succeed Miss Edna, and she is still our president.

Since we organized we have helped to erect a Baptist church here. We bought the carpet and organ for the church ourselves.

We earn our money by giving suppers and entertainments and piecing quilts and selling them.

We trust there are many more little Aid and Missionary Societies in Alabama and that our heavenly father has been as loving and watchful of them as he has us.

We would be glad to hear from any

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of the Ladies' Societies telling us of the good work they are doing.

Wishing the Alabama Baptist success we are sincerely yours, Mrs. A. D. Killian, president. Mrs. Edwin Foster, secretary.

FROM CULLMAN.

On Sunday, March 17, Dr. A. P. Montague delivered two excellent discourses in the Baptist church at Cullman, much to the delight of the Cullman Baptists.

At the close of the Sunday school a Howard College Club was organized, which will assist the president of the college in whatever ways it can, but especially in finding students. We hope to keep the work of our Baptist schools before the people so that they may know what the schools are doing.

The writer made a visit to the Howard a few days ago, and returned with the conviction that the Howard tide is rapidly rising. The present condition of affairs is an earnest of a great future for the college. The esprit de corps was never finer; a genuine college spirit pervades the entire student body; and an air of hopefulness is clearly perceptible everywhere about the institution. All this may be said to the praise of the present management.

Pastor Shelburne, of the East Lake church, was preaching every night to his flock, unfolding in a masterly way the great doctrines found in the epistle to the Galatians. It is a delight to sit in his church, and see how skillfully he removes from a great truth the error husks of the Judaizers, revealing the truth in all its beauty and showing his hearers its relation to life and salvation.

L. T. REE, ES.

NATURE'S OWN.

Away where the forest is tangled and dim

He found her one morning in May; The glances of sunshine that fell from her eye But welcomed and wooed him to stay.

Just a little Gipsy lass was she, With a heart like the skylark free; Not a pain or a care, Ere had found a lodging there As her life rippled on to the sea.

Away where the city surged busily on He brought her at last to abide; The lovelight still danced through lashes of jet, But closer she clung to his side.

Like a little frightened child was she, Or a sand-piper caged by the sea, And the dear little heart Ere it played this new-found part, Sighed again like the winds to be free.

Then over the hillside, along the white road, Where once she had gambled in play, He brought her again to the forest so dim, But no light in the closed eyes lay!

Then the mockingbird trilled a sweet lay, And violets bordered the way; The light breezes kissed her As if they had missed her, And wild roses blossomed all day. —LEILA MAE WILSON, Opelika, Ala.

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The State of Alabama, County of Jefferson.

Under and by virtue of a decree rendered by S. E. Greene, Judge of probate in and for said State and county, on the 21st of March, 1907, I, the undersigned commissioner, will sell for division among joint owners, on the 27th day of April, 1907, in front of the court house of Jefferson county, Alabama, at 12 m. at public outcry, to the highest bidder for cash, the following described real property, situate, lying and being in said county and State, to-wit: Lot 10, Block 6, also 17 feet off the south side of Lot 9, Block 6; also 57 feet off the south end of Lot 6, Block 6; also a rectangle 28 feet east and west, being 57 feet north and south, in the southeast corner of lot 5, Block 6, together forming a rectangle lot fronting on Young street 57 feet running back of uniform width 150 feet; said lot more particularly described as beginning at the southeast corner of Lot No. 10, Block 6, and run north 57 feet; thence west 150 feet; thence south 57 feet; thence east 150 feet to point of beginning, being a part of the southwest 1-4 of the northwest 1-4 of section 29, township 17, range 3 west, a map of which is recorded in the office of the Judge of Probate of said county and state.

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Lynnland College, advertised in our columns, is certainly a rare chance for any enterprising school man with a little money. It can be bought for about eight thousand dollars, half down and time on balance. It is situated in a community unsurpassed for thrift, beauty, health, society and convenience. The school is already flourishing and famous, and President Gwynn's only reason for selling is because he and his wife are getting on in years and feel the need of a less strenuous life. There is no doubt about its being a rare chance and a great bargain, as the original cost was very much more than is now asked; and it is one of the prettiest places between Louisville and Nashville. Write for information to Rev. W. B. Gwynn, Glendale, Ky.

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



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