

BE SURE AND ATTEND YOUR ASSOCIATION

# ALABAMA BAPTIST

Frank Willis Barnett, Editor

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Dr. A. C. Cree has resigned the Edgefield Baptist church, his resignation to become effective Dec. 1st.

Rev. R. M. Jones has resigned at Thomasville to take effect on Dec. 1st, and will do evangelistic work. He has just closed ten meetings in the last ten weeks in which there were 273 accessions to Baptist churches.

Dr. Z. T. Cody, Greenville, S. C., has been elected vice president of the board in his state in place of Dr. H. A. Bagby, who moves to Missouri. Rev. Samuel H. Campbell, Troy, Ala., has been elected vice-president for Alabama in place of Rev. J. W. Shelburne, who resigned.—For. Mis. Journal.

An Egyptian girl student, a Moslem in religion, has recently taken her degree as Bachelor of Arts. She is to be the first Egyptian woman to gain the distinction. The women of Egypt as some one has justly remarked, are thus beginning to regain the free and honored position which they enjoyed more than two thousand years before the time of Christ.

The Zion Association will meet with Adelum church, 2 1-2 miles from Andalusia on Oct. 14th. Those coming on the train will find conveyances here for carrying them out. The committee will meet the train Tuesday night and Wednesday or any other time if you will write when you will arrive.

J. J. HAGOOD.

Please change address of my paper from Sylacauga, Ala., to East Lake, Ala., where I shall in a few days be at home to my friends and correspondents, and where I go to put three boys in Howard College. I leave one of the best people on earth and a good working church for some worthy pastor. They gave me a hearty and unanimous call to remain their pastor, but I hope my move is best. I shall do work as the Master leads while living at East Lake. Command me when you wish. Your brother.—C. J. Bentley.

It is with pleasure that we announce the acceptance by Dr. Carter Helm Jones, of Lynchburg, Va., of the call to the pastorate of the First church, of Oklahoma City, Okla. So many people who attended the Northern Baptist Convention last May are now interested in this church that the coming of such a man as Dr. Jones cannot but arouse enthusiasm all over the North, while his popularity and reputation in the Southland will also bring a flood of congratulations from below Mason and Dixon's line. The Standard most heartily congratulates the church and with equal heartiness congratulates Dr. Jones.—Standard.



HON. J. O. THOMPSON

A Deacon in the South Side Baptist Church, Birmingham

## SHERIFFS AND INTERNAL REVENUE OFFICERS.

Mr. J. O. Thompson, collector of internal revenue at Birmingham, has been comparing the sheriffs of Alabama and their deputies with the United States internal revenue officers to the detriment of the county officials. In a statement in the Birmingham News Mr. Thompson says:

"It is absurd to plead that the state has not sufficient officers to enforce the law. During six years the eight collectors of my office have destroyed between seven hundred and eight hundred illicit distilleries. There are sixty-seven sheriffs in the state and probably 200 deputies. If they were at all disposed to enforce the law it would be practically impossible for blind tigers to exist. Of course, while the violation of the law is open and flagrant in most of the prohibition territory, there are exceptions to the rule.

"I stated in a letter to The Birmingham News before the passage of the prohibition law that it would not be enforced. It is not enforced because the sheriff's office is mixed up with politics. The only way in which the law can be enforced is by the establishment of a separate constabulary whose sole duty shall be to discover evidence against houses selling liquor."

Mr. Thompson hits the target right in the center. The sheriffs are in politics. They are less effective. What Alabama wants and must have is a state constabulary, with powers to search for and seize liquors stored in public places of public resort. When this is done, and we will come to it very soon, the fellows who cry "prohibition don't prohibit" will be on their last legs. Keep the liquor traffic and all questions pertaining to temperance laws out of politics. The results will be better.—The Citizen.

The schedule of preaching appointments arranged for "Gipsy" Smith, during his present evangelistic tour in America is as follows: Sept. 26 to Oct. 12, Baltimore; Oct. 17 to Nov. 2, Washington; Nov. 7-23, Cleveland; Nov. 28 to Dec. 14, New York; Jan. 2-18, Pittsburg; Jan. 23 to Feb. 8, St. Louis; Feb. 13 to March 1, Kansas City; March 6-22, Denver; March 27 to April 12, St. Paul; April 17 to May 3, Minneapolis; May 8-24, Toronto.

Dr. A. J. Moncrief, pastor at Forsyth, Ga., of whose worth and work we hear golden opinions, was on last Sunday called to the pastorate of the Tabernacle in Raleigh. We hope he will accept.—Bib. Recorder.

Dr. O. F. Gregory has a wonderful opportunity for service at Stanton, Va., as more than 2,000 students from all parts of the country are attending the various schools in Stanton.

Rev. C. C. Brown, of Sumpter, S. C., has bought an automobile. We would like to have him write it up.

Rev. Jno. J. Wicker, who is giving himself to evangelistic work, can be reached at East Northfield, Mass. Bro. Wicker has many friends in Alabama.

Rev. George T. Webb, the general secretary of the Baptist Young Peoples' Union of America, who spent the summer in Europe, returned home on the steamer Corsican, arriving in Chicago September 15.

Dr. J. I. VanNess is supplying the pulpit of the Baptist church at Murfreesboro until a pastor can be secured. We imagine, though, it will be a little difficult for the church to get a pastor to succeed the beloved Dr. Davidson.—Baptist and Reflector.

We always enjoy reading the Alabama Baptist. It brings us information of the revivals of religion and keeps us posted as to what the Baptists of our native and great state are doing. Fraternally yours.—S. R. McDaniel, Denver Col.

On December the third to sixth the first inter-denominational State Convention of the Laymen's missionary movement will be held at Atlanta. All denominations are co-operating to bring together their best laymen from all parts of the state.

Please say to the people through the Alabama Baptist that I have resigned a part of my work, and if there is any church that is in need of a pastor I would like to correspond with them on that subject or visit them. May the Lord bless the editor of the Alabama Baptist and his family. Respectfully, C. A. Strickland, Lafayette, Alabama.

We have secured a new supply of the large missionary maps of the world. These are on cloth in colors and have our main stations marked on them. We sell them at \$3.00 each, delivered at any post-office. We have sold hundreds of them and do not remember ever to have had one complaint in reference to them. Send money and name to Foreign Mission Board, Richmond, Va., and get one.

There are 80,000 Japanese in the Hawaiian Islands. Quite a number of these are Christians, many of them having been converted since leaving their own country. There are thousands of Japanese children in Hawaii, and most of them speak English, and are easily reached by the mission schools. The situation makes one ponder. It looks as if God has brought these people out of Japan to aid and hasten their instruction in Christianity.



## SHALL WE GIVE UP JAN POUREN?

That Russia is a habitation of abominable cruelty we have always been accustomed to admit without feeling that any of it could be laid to our charge, for Russia is so far away. But when the Czar pursues his tortured victims upon American soil and enlists the aid of our courts to drag them out and return them to further torments, no man whose voice might be raised in protest can escape a fearful personal guilt if he remains silent.

No less direct a responsibility than this is now confronting the people of the United States.

Two years ago, after the suppression of the Baltic insurrection, one of the yeomen soldiery of that lost cause, Jan Janoff Pouden, a Lettish peasant, from the Province of Livland, fled to America and sought to hide himself in New York City. The experiences through which he and his compatriots had passed are so hideous that they may be incredible to persons who do not realize the progress in barbarianism which Russia has made since the uprising for liberty that followed the Japanese war.

Pouden's comrades, Akkerman and Luss, were captured by the troops, killed and unceremoniously buried; later they were exhumed and interred with honor by the people in whose cause they had given up their lives. Pouden, himself, while in prison, was flogged, so that he remained half unconscious for five days, and has developed epilepsy as a result. Subsequently he escaped. His eight-year-old daughter was beaten by the Czar's officials to make her disclose his whereabouts. The last fact is mentioned in a Committee report of the Second Douma on tortures at Riga, which recites numerous horrors still more medieval in their form.

Marvelous is the Czar's omnipresent eye! One day early last winter Pouden was arrested in New York on demand of the Russian government, which had prepared against him elaborate documents filled with charges of burglary, arson, murder and attempt to murder. His case was then brought to the notice of a local society of Russian refugees, who looked into it carefully and soon comprehended the czar's game. Pouden, they found, was a genuine political fugitive, who, as an obscure man, had been picked out by the Russian government with a view of establishing a precedent unawares. Obviously, he was to be used as a stalking horse in an attempt to destroy our asylum of political refuge.

From the moment that this became clear, Pouden's case was made the common cause of the Russian refugees in New York. All through the winter and spring they contested his extradition before Commissioner Shields in the United States District Court. They showed that the depositions offered by the prosecution bristled with admissions that Pouden was a revolutionist. They placed on the stand such witnesses as Mr. Ohsol, ex-member of the Russian Duma from the district of Riga, to testify of the civil war that had there prevailed. By history of the Lettish rebellion they explained Pouden's martial exploits, which the demanding government tries to palm off as ordinary "crimes." They pointed out that the depositions against Pouden contained in the papers sent from Roussia do not appear to have been made under oath, nor the Lettish-Russian interpreter to have been sworn to truth. By exhibiting the terrible report of the Second Duma's committee, they showed that in the region where the evidence against Pouden was gathered, men, women and children were being tortured by the thousands in all sorts of indescribable ways, such atrocities often being perpetrated in prison for the real inquisitorial purpose of extorting information. Yet, in making out a case, the defense labored under great embarrassments. It dared not put Pouden's neighbors on the stand, lest they should share his fate, and because under cross-examination they would have been likely to give clues that would have compromised persons in Rus-

sia where not even a fiction of political privilege existed.

Contrary to the overwhelming moral conviction of those who closely understood and supported Pouden's cause, Commissioner Shields has decided against him on all the forms of accusation except murder.

Assuming that this mild-appearing, fair-haired little peasant has committed the acts of violence alleged, his surrender must be abhorrent to every liberal, humane mind, for three several, sufficient reasons:

First, the political character of conduct, which no technicality can obscure.

Second, the dangerous precedent that would be set in violating the right of asylum, thus immediately jeopardizing those many fugitives who have come here relying upon it.

Third, that no reason is strong enough to give over a man to torture.

Extradition must not be confused with deportation of inadmissible immigrants. Pouden will not simply be shipped to a European port, thence at liberty to seek some refuge more hospitable than ours. He will be delivered up in irons to the Russian government for vengeance. Failure to recognize this distinction may prejudice the case with many, who will dismiss it from their minds with some vague reflections about "excluding undesirable aliens."

His friends claim that when again he is in the Czar's power he will be tortured to wring from him betrayals of others. Let the incredulous read for themselves the specifications of thousand-fold tortures and massacres about Riga as presented in both the second and third Dumas.

Our government, in surrendering Pouden under the treaty, assumes that nothing more will be done to him than to try and punish him for the crimes specified. Russian honor and mercy may be judged by what is told in a recent letter by Prince Kropotkin to the "London Times." He says that tortures were introduced in some towns of Russia proper and Poland and that, owing to the courage of a few public prosecutors, the torturers were convicted and sentenced to imprisonment. But—"the Czar Nicholas II has pardoned all of them."

Pouden's relation to the great Russian struggle against oppression merits for him that his actions as a bona-fide political be estimated not only on technical proof by the court, but on moral evidence by the American people. This implies no endorsement of his methods. But we must face the question whether, when fugitive militants for Russian liberty reach our shores and seek a hiding place in our cities we will act as sleuth and catchpole for the Czar, to drag them out and deliver them to his tender mercies.

The demand of the Czar made at this time for return of a fugitive on any grounds is an insult to our nation.

As a fighting chance for life, Pouden might make appeal from the Commissioner to a higher court by habeas corpus. This, while of great legal interest, would open the case for review only in certain phases. To complete an extradition, however, concurrence of the Executive Branch is necessary, and therefore, a great movement is now on foot to convince President Roosevelt that our people are unwilling that he should sacrifice Pouden.

Petition blanks prepared by the Pouden Defense Conference, 320 Broadway, New York City, are freely circulated and are being returned with thousands of signatures; forms of a resolution supplied to organizations are being adopted and transmitted to Washington. But as good an effect may be produced by an informal petition or letter to the President.

Never have the individual citizens of this country had placed before them so important and yet simple a duty of humanity and justice toward the subjects of that distant autocracy, who are seeking to save themselves from the tyranny of Czardom.

With one voice and in the words of Franklin H. Wentworth, at the great Cooper Union mass meeting, let our people answer to the gore-besotted emperor: "Go, wash your bloody hands."

## THAT \$30,000 FOR HOME MISSIONS.

Let me add my voice to Brother Crumpton's in favor of making a strong effort to raise \$30,000 for home missions in our state next month. This is a large sum of money, but not larger than we can give if we will. Is there an object before the denomination deserving of greater consideration than the home board? Is there any investment of money that promises bigger spiritual returns than this work? I believe not. The value of the work done through the evangelistic department of the board has been abundantly demonstrated, and before these lines are printed, will, I confidently believe, receive new demonstration in the city of Birmingham. The value of the church building fund and the desperate need of immediate increase of this fund, we all know. The salvation of our Baptist cause—and in not a few cases that means the whole cause of religion—in many a mountain region and frontier field and crowded city depends, humanly speaking, absolutely upon this board. These various fields cry with a great cry to us to "come to the help of the Lord, to the help of the Lord against the mighty."

Let us heed the recommendation made by our state convention and make a prayerful, determined effort to answer this cry by raising that \$30,000 THIS MONTH instead of waiting to the last days of the convention year.

RICHARD HALL.

## BRETHREN, DON'T

Take state mission money to pay association debts. It is not right. You have no more right to hold up state mission money than you have to hold home mission money. In the schedule associational missions has one month. Let the executive committee urge the churches to take collections for that purpose. That money is under the control of the association. If it is not enough for the work, let application be made to the state mission board for a supplement. That is the only fair way, and it will prove satisfactory to all parties.

W. B. CRUMPTON.

## NO GUSHER

But Tell Facts About Postum.

"We have used Postum for the past eight years," writes a Wis. lady, "and drink it three times a day. We never tire of it."

"For several years I could scarcely eat anything on account of dyspepsia, bloating after meals, palpitation, sick headache—in fact, was in such misery and distress I tried living on hot water and toast for nearly a year."

"I had quit coffee, the cause of my trouble, and was using hot water, but this was not nourishing."

"Hearing of Postum I began drinking it and my ailments disappeared, and now I can eat anything I want without trouble."

"My parents and husband had about the same experience. Mother would often suffer after eating, while yet drinking coffee. My husband was a great coffee drinker and suffered from indigestion and headache."

"After he stopped coffee and began Postum both ailments left him. He will not drink anything else now and we have it three times a day. I could write more but am no gusher—only state plain facts."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville" in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.



A STUDY OF THE UNPARDONABLE SIN.

By W. M. Lee.

There is and ought to be great desire to know what "the unpardonable sin" is. I have recently read some suggestive articles and by their help and some independent study, I have reached a conclusion satisfactory to myself. Acknowledging special indebtedness to Dr. W. E. Buderwall in the June Exposition and Current Anecdotes, I offer some suggestions that I hope may be of help to some.

It is important to remember that Jesus said there was but one unpardonable sin. Matt 12:31, "Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the spirit shall not be forgiven." 1 Jo. 5:16: "There is a sin (one sin) unto death." Jesus says every other sin will be forgiven but this one never will be. Then whenever the Bible describes or refers to any unpardonable sin it must refer to this same sin, as there is but one such sin, though it may be described under different circumstances and relations. Thus if we take all the references in the Bible to an unpardonable sin or condition we may learn all the Bible teaches by this sin and reach an intelligent conclusion.

Gen. 6:3, "My spirit shall not strive with man forever" is the first reference to any unpardonable sin. This passage indicates that the unpardonable sin is resistance to the Holy Spirit, because if there was no resistance on the part of man there would be no need for "striving" on the part of the Spirit. Has. 4:16, "Israel hath behaved himself stubbornly like a stubborn heifer," and verse 17, "Ephraim is joined to idols; let him alone." Stubborn resistance was the cause of the abandonment of Ephraim. Jeremiah was three times commanded not to pray for Judah and the reason is given in Jer. 7:13, "I spake unto you, rising up early and speaking, but you heard not; and I called you but ye answered not." Thus in verse 16, "Therefore pray not for this people, neither lift up cry nor prayer for them, neither make intercessions to me, for I will not hear thee." The same cause, stubborn resistance to all God's efforts to save. Prov. 29:1, "He that being often reproved hardeneth his neck shall suddenly be destroyed and that without remedy." Prov. 1:28-31, "Thus will they call upon me but I will not answer; they will seek me diligently but they shall not find me." The next two verses give the reason God will not answer them. "For that they hated knowledge and did not choose the fear of the Lord; they wanted none of my counsel, they despised all my reproof," also verses 24-25 of the same chapter. "Because I have called and ye have refused, I have stretched out my hand and no man hath regarded; but ye have set at naught all my counsel and would none of my reproof." When men get to where God will not hear when they call upon him surely there is no forgiveness for them and the reason for this condition is plainly given in these passages as stubborn resistance to all God's efforts to save. Heb. 6:4-6 and 10:26-31 are almost parallel to the above passages from Proverbs but expressed in New Testament language. Certainly those whom "it is impossible to renew to repentance" and for whom "there remaineth no more sacrifice for sins" are "unpardonable." Heb. 6:4-6, "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit and tasted of the good word of God and the powers of the age to come and then fell away, it is impossible to renew them to repentance; seeing they crucify to themselves the son of God afresh and put him to an open shame." This passage describes what great blessings God bestows upon some men who despise and reject them and are lost. While the language is strong and has often been misunderstood still there is not a single expression in it equivalent to regeneration, salvation or faith and the only mention of repentance is to say that it is impossible. "Enlightened" refers to intellectual knowledge of the truth but that alone does not save. "Tasted of the heavenly gift" if this "heavenly gift" is Christ as God's "unspeakable gift," 2 Cor. 9:15,

then they only tasted enough to know its blessedness and so to be all the more inexcusable when they "fell away" and did not "eat" and "drink," Jo. 6:54 to the saving of their souls. "Made partakers of the Holy Spirit," that is, they were convicted of sin by the Spirit, Jo. 16:8-9, "Tasted of the good word of God and the powers of the age to come," heard the word of God and being convicted of sin by the spirit were moved by the desire for eternal life and the fear of eternal death—"the powers of the age to come." Those who have been thus powerfully wrought upon, having been enlightened by the word and convicted by the Spirit with a clear knowledge of the results of their actions and yet "fall away, it is impossible to renew them again to repentance, seeing they crucify to themselves the son of God afresh"—they take exactly the position that the Jews did who knew he was the Christ and yet crucified him. Heb. 10:26-29 describes this same sin in different language, "For if we sin wilfully after that we have received the knowledge of the truth there remaineth no more a sacrifice for sin but a certain fearful expectation of judgment and a fierceness of fire which shall devour the adversaries. A man that hath set at naught Moses law dieth without compassion on the word of two or three witnesses; of how much rarer punishment, think ye, shall ye be judged worthy, who hath trodden under foot the son of God and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing and hath done despite unto the spirit of grace?" This passage describes those Jews who, knowing that Jesus was the son of God and that His blood was the blood of the new covenant as promised in Jeremiah 31 and that these mighty things had been wrought by the Holy Spirit and yet in spite of all this knowledge "sin wilfully" and definitely reject the only Savior. One purpose of this epistle to the Hebrews was to prevent the Jews who already knew these things from rejecting the Christ.

The Jews who crucified the Lord sinned almost exactly as described in the first chapter of Proverbs and in these two passages from Hebrews. They persistently and stubbornly and wilfully sinned against the clearest light, even against the supreme effort of Jesus himself to save them until they became so hardened "they could not believe," Jo. 12:39. The story of their persistent rejection of Christ in spite of the clearest evidence is familiar. In Matt. 13:15 it is said, "Their eyes have they closed," that is they would not see until they could not see as described in Jo. 12:39-40, "For this cause they could not believe for that Isaiah said again, He hath blinded their eyes and he hardened their hearts: lest they should see with their eyes and perceive with their heart and should turn and I should heal them." Notice it says "they could not believe." Their accusing Jesus with collusion with Satan in casting out demons Matt. 12:22-37, was the last act of a long struggle against the clearest light which placed them beyond the possibility of pardon. This act marked the limit of their sinful course beyond which pardon was impossible. And while this was the last step which placed them beyond hope it was also positive proof that they had reached that condition where they could not repent and believe.

To define the unpardonable sin as an act, is that act which merely marks the limit of sinful opposition to God's efforts to save, beyond which one cannot go and be saved. To define it as a series of acts, it is that stubborn, persistent, wilful and conscious opposition to all of God's efforts to save, until being hardened and blinded and "past feeling," Eph. 4:19, it is impossible to repent and believe. To define it as a condition, it is that condition which is reached by wilful and stubborn opposition to all of God's efforts to save in which the spirit no longer strives with one, Gen. 6:3, but leaves him alone, Has. 4:17, and being blinded and hardened, Jo. 12:40, and "past feeling," Eph. 4:19, it is impossible to repent, Heb. 6:6, and believe, Jo. 12:39. There is forgiveness for all other sins but none for this one, Matt. 12:31-32. Montevallo, Ala.

AUTUMN NOTES.

When whispering winds turn autumn's leaf  
To scarlet and to gold,  
And migratory birds doth fly  
To Southland from the cold,  
Then chirping crickets gladly sing,  
And flaming hearthstone's merry ring  
With childhood's stories told.

When golden rod and sumac red  
Bespeak the year grown old,  
And crackling twig with falling nut  
Hath nature's death foretold,  
Then flaming hearthstone's cheering roar  
And nature stern proclaim their lore—  
The grace of growing old.

When driving storm and sifting snows  
In death all nature hold,  
Then childhood memories fill the heart  
And tell life's stories told,  
And father, mother of the long ago  
The holy hearthstone's secret know—  
The glory of being old. —William Motcombe Thomas

PARENTAL HONESTY.

By Sylvanus Stall, D. D.

When the angel of life has visited your home or the home of your neighbor and left an immortal spirit in the cradle, there will be questions asked. Children are reasoning beings. God has made them so. Their surprise and their curiosity are both natural and right. If they did not think and either reason it all out for themselves or inquire of others, their intelligence could properly be questioned. An idiot might not suspect or inquire, but an intelligent child always will. So long as your child's mind is pure and deceptions are not practiced upon it and confidence is not betrayed, you may naturally expect your little one to come to you with honest inquiries for honest answers. But how are you going to meet this natural curiosity and these honest inquiries?

If you evade, repel or deceive your child, you do wrong. The child recognizes the justice of its inquiry. If denied or deceived by its parents, it will accept from vicious companions, servants or older associates the solution of that mystery which your false shame throws around this sacred subject. Others will defile the mind of your child by words and statements that will place the tenderest and most sacred of human relations in the basest and most degrading light. Your child will be confirmed in believing their corrupting statements by the very efforts in his own parents manifest to conceal the facts. Your child may, and likely will, accept your conduct in this matter as evidence of misdeed, guilt and shame upon the part of his own parents. As an intelligent being your child will certainly feel that something is wrong, and suspicion will abide until all mystery is satisfactorily cleared away.

Is it wise, then, to leave the mind of the child to the misleading and corrupting teachings of others, or to expose the purity of your own life to suspicion and doubt? The opportunity to take the child into your confidence and teach him or her the truth upon this subject will not often present itself—perhaps never but once. This opportunity, once lost, may never return. If you attempt to deceive your child and fall—as you most assuredly will—will it not be natural in turn for your child to conceal and attempt to deceive its parents concerning what it is told and taught by others upon these very subjects?—and in this game of deception the child is infinitely more successful than its parents. How well they succeed is demonstrated by the thousands of parents who are sure their child is "as innocent as a little lamb," while what the child already knows and knows in the most impure way, would astonish the parents. The only thing the child has learned from the mistaken effort of the parent is concealment and deception. The parent always falls permanently to deceive the child, but the child seldom fails to deceive the parent both thoroughly and permanently.



## THE ALABAMA BAPTIST

### THE WORTH OF TALK.

#### "HOT AIR."

Thus with inelegant contempt the modern world expresses itself for "mere talk."

"The man who does things," is the modern hero. The man who talks is by comparison in poor order.

To keep one's mouth shut and keep busy comes near to being the acme of virtues in the estimation of the present-day Americanism. Men cultivate unnatural reticences and repressions rather than risk being called talkers.

All of which means that America is missing the use of one big element of power—simple tongue-power.

Hardly anything else could open up a greater resource to advance American well-being than general popular discovery of the worth of talking—including a wise appreciation of when and how to talk.

Public speech in certain circumstances and relations the modern man admits the value of. He expects "spellbinding" in political campaigns; he grants more or less graciously that there is a place for preaching—if the preacher "cuts it short"—and he even indulges the editorial fraternity in much oracular discussion of current events by medium of printers' ink.

But these methods of applying the force of talk touch only limited circles of human life and work only in special conditions.

It's not public speech but private speech that has the great capacities of power in it. Commonplace, every-day conversation—this is the sort of talk which applies universally, which works into the nooks and crannies of society, which finally comes to bear on every individual.

And it is because of our peculiar American reticence—our fear of being judged talkative—that the country doesn't get the advantage of the dynamics that ought to be developed out of the man-to-man way of talking. This widespread overestimation of silence—this underrating of words—dries up the flow of conversation, cut down men's interchanges to the dry bones of business, and reduces the courtesies of American parlors to feathery chitchat.

Conventionalities hinder too. It's supposed to be a serious impropriety to voice one's positive sentiments except in the presence of those known beforehand to agree with them. The ordinary American has no relish for a controversial set-to with his neighbor, and he hasn't much idea of any opinion-statement that isn't controversial.

If the primitive Indian fashion of naming people should be restored, the characteristic American would be called "Man-Afraid-to-Say-Anything."

To be sure, we mustn't make our praise of talk too comprehensive and indiscriminate. Talkers who only talk are insignificant and impotent personalities; they justify a great deal of the anti-talk prejudice.

Talkers who think—think before they talk—are the make of men that can transform words into power. The man who has seriously surveyed the world he lives in and measured its problems and calculated its needs and developed certain persuasions honestly wrought out of the substance of his own soul; the man who has convictions with a reason fastened to them—that's the man who has a right to talk.

More than that, it's duty for that man to talk—to let his judgment be known out loud so that people can hear it. He doesn't need to quarrel with anybody; he doesn't need to get bitter. But he ought to open his mouth wide enough to let sturdy, able-bodied words come out, and so he ought to say what his best judgment holds to and what his conscience approves.

There is not a needed reform in law or life here in America that wouldn't be quickly triumphant if all the people that soberly believe in it would soberly and candidly put into their daily conversations the reason why they believe in it.

Of course, people say such talk doesn't do any good. Unless at the conclusion of a man's statement of his political, moral or religious opinions some other man rises up and admits that he has been convinced thereby of his own error, it is taken for granted that nothing has been accomplished. An argument is considered worth nothing at all if it doesn't knock a man down.

Quite on the contrary, the statement of faith or conviction which nobody pays any attention to, at the moment is likely in the long run to prove most effective. It arouses no antagonism. It finds its quiet lodgement without putting anybody on the alert to dig it up and get rid of it. It gets its chance to work unhindered in some hearer's mind, and it modifies his thinking quite unawares to him.

And if the same man hears the same sentiment quietly and sanely expressed by some other neighbor every new day, the effect is cumulative. Each new breath of opinion that blows into his ears thus gently verms him around a little further. So he's turned clear around before he knows it.

Let people call talk "hot air" if they will. It's air that makes atmosphere, and atmosphere rights more wrong-minded citizens than argument does.

When a man realizes that the great mass of people about him are thoroughly devoted to some strong, fine, unselfish moral principle, he can't long hold out against giving his own allegiance to that same principle.

But multitudes of men cling stubbornly to their own low notions of law and social order and religious obligations just because they don't feel surrounding them any serious conviction of better notions. They won't believe that the substantial men whom they meet every day are in favor of reform, in favor of honor and righteousness, in favor of religion, because they never hear one mother's son of them say a word that's clear-cut and ringing on those topics.

The air would be different speedily if men would only surcharge it with their true sentiments undiluted—just talk what they think as they go about among their fellows, instead of talking nothings.

Hear dear Maltbie Babcock's voice yet speaking: "Stand up, speak out, and bravely, in God's name."

### A BUSY MAN OFFERS TO HELP.

We regret exceedingly that we can not give in full a letter sent us by one of Alabama's busiest and brainiest men, but he asked us not to publish it. We take the liberty, however, of using portions of it without revealing the identity of the author, who is a prominent banker.

I am sure that we as church members fall short of our duty in trying to get our fellow members to take our denominational papers. So I have made up my mind to try to do better, and I reckon now is the time, to begin.

I know it is impracticable to have a man to come around, and if you have any one here to look out for your interest I don't know who it is.

If you have no one here to look out for your interest and will send me your list I will try to collect, get renewals and new subscribers. I don't know that I will have any success, but I will make the trial and won't charge one cent for my services.

I think I ought to do this much for your paper.

The laymen are certainly waking up. We hope others will volunteer to help us put the Alabama Baptist into the homes of the people.

### "WHERE ARE THE NINE" WOMEN.

#### A Message for Enlistment Day.

It is with great pleasure that we have heard of the special effort which is to be made among our sisters to enlist a larger number of workers in the Woman's Societies. In the Southern Baptist convention there are at least 1,000,000 women and girls members of our churches, who profess to love the Lord above all things else. Of this number there are 100,000 who are connected with the Woman's Union

work. The question naturally comes up. "Where are the other 900,000? We rejoice that the sisters have set apart October as the month for special effort to secure some of these nine to join the one who has returned to praise God and work for the advancement of His Kingdom. We believe that if earnest efforts are made through October and continued several months to come, that the 100,000 now united together can have their number increased to 200,000.

No one can question in reference to the good being done by our sisters in the organized work. Their large contributions for home and foreign missions, their work in the Margaret Home and the Training school at Louisville, Ky., in the dissemination of literature, is having a mighty effect for the advancement of the Master's Kingdom. No one can estimate what these consecrated women are accomplishing. The influence that reaches out through their earnest efforts is being felt in home and foreign lands.

Neither can any one doubt as to the need of the work that is now being done by women for women. We see much destitution here in our own country, but those who have gone and seen the awful condition of women in foreign lands, where millions of them are bowed down under the blight of sin, turn away with sad hearts and ask, "How can our women in Christian lands neglect to send them the gospel? See the poor women of China with their cramped feet trying to walk, and know that the cramped condition of their feet is even better than that of their minds and hearts, where woman is made a slave and is bartered at will. Only one in a thousand of them can read. Look at the conditions in India, which, if possible, are worse than those in China. The awful conditions which exist in reference to child marriage, widowhood, etc., are untellable. Is it nothing at all to the 900,000 Southern Baptist women that these conditions exist? Will they not lift their little finger and go at least once a week or once a month to the society where the sisters meet to help send the gospel light to those in darkness and night?

The question comes up, "How are we to make this enlistment movement successful?" We offer a few suggestions. Let the pastors preach on woman's work, on her fidelity to the Lord of his appreciation of her help, and urge that every sister join one of these societies. It would be well for our religious papers to call special attention to this matter every week during the month of October. Who has done more to circulate our papers than the women, and if they become greatly interested in the Lord's work our papers will in time receive numbers of new subscribers, and great good will be accomplished. Let them help the women at this time. We suggest again that the sisters make it a business to go out and bring others to their society meetings all through October. Special speakers might be invited. Some new feature might be introduced. It will be found that just a little social occasion where light refreshments are served—nothing expensive, but just enough to break the formality and eat together—will have a good effect. It will also be found well to have some sweet singer to render some beautiful songs. Let us remember that people are human, when we try to interest them. It is all right for them to want to enjoy themselves even in the Lord's work, and it is the duty of those who are working in the societies to interest as well as inform. Our information should not be of a character to drive away, but rather to attract those whom we are trying to get to work with us for the Lord.

Much is being said just now about the laymen's movement—how can we get it started, and what it will accomplish. The women are in the second stage. Already it has been found what they can do. They are not interested as to how they can enlarge the great work already being done. Let each and every one assist them, and the laymen will learn much in seeing the noble advance of our sisters. God be praised for what these women have already done, but they have only begun. When the other 900,000 take hold, a song of rejoicing will go around the world, and redeemed souls by millions will sing praises to God.



## THE ALABAMA BAPTIST

### ACCOUNT OF THE DEVELOPMENT AND PRESENT CONDITION OF THE BAPTISTS IN HUNGARY.

Rev. L. Balogh, Hungary.

The Baptist movement was started in Hungary by a few workmen from Hamburg in the year 1840. The most important of these was Johan Rottmayer, who died at Klausenburg in 1901, in his 84th year, a pensioned official of the British and Foreign Bible Society. Up to the year 1849 the Baptists in Buda Pest held regular meetings, but at the time of the Absolutism these meetings were looked upon by the government as recruiting grounds for revolutionary ideas and were forbidden. At this time many emigrated. Johan Rottmayer, however, remained in Buda Pest distributing religious literature, thereby coming into conflict with the Austrian authorities and eventually getting put into prison. Thanks, however to a Grand Dutches at Court he was released from this dangerous position.

In the year 1866 a preacher named Lehman came from Hamburg to Buda Pest and baptized six people in the Danube. In the beginning of the sixties a Bible Colporteur called Noak—a Baptist—worked with great zeal for the Baptist Mission in many parts of Hungary, but especially in the county of Bihaer, so that he led the way for Brother Meyer, who also came to Buda Pest as Bible colporteur, and in the year 1875 he founded the first Baptist church here. About this time there were many awaiting baptism in N. Szalonta, and as a confirmation of their faith at Feher Koros near Bekes Gyula, were baptized by H. Meyer.

From this time onward the Baptist movement made rapid strides in Jasz N. Kun Szolnok, Bihar Hajdu, Bekes and Pester Comit. The first pioneers were Johan Lajos (blacksmith), Michael Kornya, Michael Toth from N. Szionta, Andreas Losztes, Michael Lisztes from Berettyo Ujfalu, Ludwig Bologh from Foldes, Adam Eller from Gyoma, Ludwig Bodoky (rally servant), Josef Vlavec (tailor), Johan Gromen (shop assistant), Johan Tatter (Bible colporteur), Albert Flor, and others.

The Baptist movement had its center in Buda Pest, to which belonged about 100 stations whose constitutions were not quite in order. In 1889 the Mission sent two young men, L. Bologh and A. Udvarnok, to Hamburg to the Theological College, who, after the completion of their studies in 1893, returned to Hungary. The work of these two young men produced great changes; many churches have been formed; a Hungarian newspaper has been started and a keen activity has been created in the direction of literature through the instrumentality of Bro. A. Csopjak (a government official). At this point we must also mention the missionaries L. Bodoky and Stephen Orosz. At present there are four Hungarian papers proclaiming the evangelical teaching. We have quite a number of hymn books, and also about eighteen to twenty thousand calendars were circulated.

Among the various nationalities the principles of the Baptists have met with but little success with the Slavs, and also the same may be said of the Germans, but we have more success among the Roumanians, by whom the word of God is being preached by true and zealous men. These are: Bros. G. Florian, Em. Erdos, Georg Varsandi, Joh. Czirban, Ad. Szucs and M. Brumor.

According to statistics for the year 1907 there are in Hungary: 50 churches, 480 stations, 631 missionaries and 171 chapels which represent in value about 870,000 kr. In 1907 1,130 people were baptized. According to statistics of 31st December, 1907 (from which the reports of a few churches are missing), we have 12,555 church members; number of Sunday schools, 229; teachers, 576; scholars, 4,834. In the year 1907 87 children were converted.

There is a mission school in Buda Pest, where at present six students for the ministry are taught. We also have an asylum where about 20 to 22 persons incapable of work are taken care of. Both these institutions are maintained by voluntary contributions.

The contributions of the Baptists in Hungary are: For local purposes, 84,228 kr. For various purposes, 10,806 kr.

According to the latest arrangements of the committee of the world alliance, the work will be carried on by an executive committee of 65 members. This executive committee has selected from its midst the following sub-committees:

- I. A mission committee consisting of 32 members.
- II. A literature committee consisting of 13 members.
- III. A property committee consisting of 11 members.
- IV. A mission school committee consisting of 10 members.
- V. A Sunday school committee consisting of 7 members.
- VI. An asylum committee consisting of 5 members.

These committees are under the supervision of the Baptist Union Conference, and are obligated to report to the same. We have two union secretaries and one union treasurer, also one secretary for the Roumanians and one for the Slavs.

### CIATION.

From all the dark places  
Of earth's heathen races,  
I see how the dark shadows fly!  
The voice of salvation  
Awakes every nation,  
Come over and help us, they cry.

Truly the ladies of the Bigbee Association are trying to help send the gospel to every nation, not only by their prayer, but they are giving of their means.

At this meeting in Eutaw on the 9th of September, after the devotional exercises by Mrs. A. W. Smith, our vice president, Mrs. F. B. Stalworth, took charge of the meeting and read her report, which was very good. Then Mrs. Hawkins read out the apportionment for each society the coming year. Ladies of this Bigbee Association, we have something truly to aim, work and pray for. Ask every lady and girl in each church to be among the ones who are already honored by being among the workers for this noble cause.

Mrs. Dew read a letter from our beloved Miss Heck and the resolutions that read as follows were adopted:

1. Pray unitedly each week for a signal advance in world wide missions.
2. Will give one meeting during the year to the consideration of systematic and proportionate giving.
3. Will take as the definite moneyed aim of our societies for the year an increase of 50 per cent.
4. Will join heartily in the enlistment campaign in October.
5. Will observe the weeks of prayer for missions in January and March.
6. Will personally urge each woman of our churches to give not less than 25 cents to Christmas offering for China and 15 cents for home missions offering in March.

Next the Y. W. A. work was discussed, the secretary and vice president taking the lead, and had others to join us. This Y. W. A. work is great. Why not join us, girls?

Sunbeams, they truly are golden sunbeams, and an honor to their leaders everywhere. Mrs. William Stalworth, of Cuba, spoke of their work. Mrs. Rodes, of Demopolis, told of her society. It is the largest in our association, and we hope her encouraging words will aid many other leaders. The society at York is rapidly growing and the one at Belmont is doing good work.

The Training school, Margaret Home and many other important subjects were discussed. We have a stronger force of leaders now than ever, as Mrs. H. L. Mellen was elected the missionary for this association and new societies have been organized and are working. We can not give up our vice president, the best yet.

JULIA OLIVE PRAYTON, Sec.

### SOME TRIP NOTES.

I had the pleasure of attending the Central association at Alexander City, that plucky little city which refused to be wiped out of existence but Phoenix like rose from the ashes.

A picture of the new Baptist church at Alexander City had appeared in the Alabama Baptist and a number of distinguished men had written about it but I confess I was not fully prepared to see such a beautiful and commodious house of worship as the Alexander saints have erected to the Lord.

Pastor Arnold S. Smith, of Alexander City, has a strong hold upon the affections of his people and is doing a great work in the association.

J. C. Maxwell, the great-hearted banker of Alexander City, makes an ideal moderator and it is worth a long journey to enjoy the hospitality of his home.

Geo. A. Sorrell, of Alexander City, made an impassioned yet convincing plea for the laymen's movement.

I was present only a short while at the Central but heard some strong talks—the spirit of the body was fine.

Those who heard Bro. Crumpton at Alexander City on Wednesday night treasure it greatly, as many said: "It was the happiest effort of his life."

Rev. J. R. Whatley, of Alexander City, made a speech for the Alabama Baptist at the Central association. I did not hear it but greatly appreciate his doing so.

I had the joy of spending a few hours with the saints of the Etowah association. The missionary sermon of Moderator J. R. Magill, of Attalla, was specially helpful.

Bro. J. N. Webb, that untiring friend of the Gayles ville school was at the Etowah association to present its needs. The hearts of the brethren in his section ought to go out to him in his efforts to build up a great Baptist school.

Rev. C. J. Bentley, who was at the Etowah to represent the state board is a good helper for Bro. Crumpton, as he is wise, earnest and informed.

### TO THE PASTORS OF THE CLARK COUNTY ASSOCIATION.

Dear Brethren,

Will you say to the brethren of your churches that I lost my receipt book in which were the names of all who subscribed for the Alabama Baptist at the recent meeting of that body. If they will please send me their names and the amounts they gave me with their postoffice, I will be thankful to them, as that is the only way we can adjust the matter. Write to me at East Lake or write to the Alabama Baptist.

S. O. Y. RAY.

The missionary institute announced for Nov. 12-18, to be held in the First church, Birmingham, has been moved up to Nov. 4-5. This is the first meeting held by the W. M. U. apart from the general state convention. We are anxious to have with us every vice-president and many other visitors. The presence of Miss Hartwell and Miss Kelly with many other good speakers insures a rare treat which we should be loth to have you lose. Send your vice-president and come yourself. Visitors will be entertained and are requested to send their names as soon as possible to Mrs. D. M. Malone, Watts building, Birmingham, Ala.



TO WHOM SHALL WE SPEAK?—By Rev. Howard W. Poe

Some Practical Hints on Personal Evangelistic Work.

There is of course no rule of universal application as to whom we should speak on the subject of religion, but the methods of those who have been notably successful in soul winning may be studied to good advantage.

The late "Uncle John Vassar" was accustomed to speak to every person whom he met on the subject of religion, but his rule might not be the best for all. He was a man of years and experience, and he could hold his own with people whom a younger person could not so successfully meet. On one occasion he accosted two ladies in a hotel in Boston, and inquired if they were Christians.

"Certainly," they replied.

"Have you been born again?" he asked.

"This is Boston," said the ladies, "and you know we do not believe in that doctrine here."

Uncle Joe opened his Bible and showed them what God has to say about the subject, and in a short time all three were on their knees. When her husband returned at night, one of the ladies told him about her encounter with Uncle John.

"I wish I had been there," said the man.

"What would you have done?" asked his wife.

"I would have told him to go about his business."

"But, my dear husband, if you had been here, I think you would have said that he was about his business," was the reply.

That was a true estimate of Uncle John Vassar. He made it his business to witness for Christ always and everywhere. Let us make it our business also. It may not seem best to speak to everyone whom we meet, but we should at least be willing to do so if God requires it. Whether He does or not can usually be determined by asking Him, for He hath said, "If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him."

Mr. Moody's Plan.

When Mr. Moody was just beginning to engage in Christian work, he promised God that he would try to speak to one person at least each day on the subject of religion for one year. He kept his promise faithfully until the last day of the year. That night as he was about to retire, he remembered that he had not spoken to anyone that day upon the all important question. It was rather late but he did not wish to break his record, and so he rushed out into the street, and hailing the first person whom he met, he inquired if he was a Christian. The man told him that it was none of his business, and added some other remarks not altogether polite.

Mr. Moody returned to his room thinking that he had hurt the cause, he had meant to help. One of his friends who heard of the incident rebuked him sharply, and told him that he must stop speaking to people in such an abrupt way, or he would make himself obnoxious.

But Mr. Moody soon took a different view of the matter, for in a few days the man whom he addressed so abruptly sought him out, apologized for the way in which he had abused him, told him that he had had no peace since that night on account of his sins, and asked him to show him the way of salvation: If we listen to the devil he will tell us that any kind of Christian work is foolish. Let us listen to God alone.

Begin at Home.

It is so much easier to speak to others than to the members of our own household, that the latter are liable to be overlooked, but we certainly have a duty at home which we cannot afford to neglect. If our life has been inconsistent, we had better confess it frankly before we talk to others about their life, and quite likely our confession will accomplish more than anything else we may say, because it proves that religion is a real thing with us, and this is the strongest argument that can be brought to bear upon an unsaved man. It shows him that you have something

which he has not, and makes him anxious to possess it. If we wait until we are perfect, we shall never begin. Remember that all God's work is done by imperfect workmen.

Do not forget to speak to the children of Christian parents, ministers included. It is a great mistake to assume that those who live in Christian homes must necessarily be Christians.

Then surely our school-mates, shop-mates, and friends have a right to expect of us a real interest in their spiritual welfare. It is not wise to talk to them constantly on the subject of religion, but we should let them know just how we feel, and that they are on our hearts all the time, even if we only speak of the matter occasionally.

Almost every household contains some member who is apt to be overlooked by those who call or visit in the home. It may be because they are so old, or possibly because they are so young. Sometimes it is because they are a little peculiar, or not over bright, or they have been snubbed so long that they think they are of no account. They are apt to keep in retirement and feel that they are not wanted, and that they do not add anything to the common conversation. By all means have an eye open for the neglected member of the household, and make them feel that you take a real interest in them. You will have many surprises in this way, and occasionally you will find a real diamond in the rough, and have the inexpressible joy of helping to polish it and fit it for the Master's diadem.

Speaking to Strangers.

It is in dealing with strangers perhaps that the greatest perplexity arises, but let us never forget that we have an infallible Guide who is sufficient for all emergencies. Ask Him when in doubt, and He will quickly let you know if he wishes you to speak to a stranger.

Sometimes the Spirit impresses us so strongly as to leave no doubt what our duty is. A friend of mine was walking along a crowded street with his mind so occupied that he did not notice whom he passed. Suddenly he felt an irresistible impulse to speak to someone. He looked up and saw a man standing by a lamp post. He said, "My friend, are you a Christian?" "No," said the man, "but I have hardly slept for two nights thinking about this very matter." It was very easy of course to lead that man to Christ.

As a rule, however, the Spirit speaks to us through our judgment, which is a vehicle of God's thought as truly as our conscious. The opportunity of speaking to a stranger, and the fact that you may never see him again, is in itself a call which one ought to prayerfully consider. If we ask for help the Spirit will usually suggest some way of broaching the subject, and we can usually tell quickly whether or not the person is willing to talk with us. If he shows an interest we can follow it up but if he is silent and refuses to talk, it is probably better to pass soon to some other topic.

The Value of Leaflets.

It is a great help in talking to strangers to have something to give away as a means of opening the conversation. The writer once sat down in the seat with a stranger on the train, who was reading the morning paper, and who soon began to talk about a fire in Lynn, Mass., which occurred the night before. Then he added that he too was a shoe manufacturer and that his factory had been destroyed by fire a few years ago. "And by the way," he said, "I had a hard time in getting some of my insurance." He then went on to tell his story, and ended by asking me what I thought about the justice of the decision which the courts rendered. After expressing an opinion I handed him a little card which contained the words, "ARE YOU INSURED IN THE EVERLASTING LIFE INSURANCE COMPANY?"

and various other phrases of religious character, couched in insurance language, and closing with an appeal to accept Christ as the Savior. After he had

read it, I asked if he had ever taken a policy in that company, adding that those policies were never contested.

"No," said the man, "I have never taken a policy in that company, and it is rather strange, too. My father and mother are Christians, and if ever a man tried hard to get hold of it, I am the man. But somehow I never could quite understand it. Perhaps you can make it plain to me." Of course I did not need a second invitation, but began to make the gospel as plain as I could, and when I had to leave the train, which was very soon, I put into his hands several tracts which would lead him further along than I had time for. I shall never forget how heartily he shook my hand and thanked me for talking to him on the subject.

Now observe the value of leaflets. Within three minutes after we had sat down in the seat together, though we were entire strangers, we were opening our hearts to each other as if we had been acquainted for years. But this would not have been possible had it not been for that little insurance card which opened the way and revealed to him what sort of a man I was. Then, too, I was compelled to leave him very quickly, but the tracts which I always have with me enabled me to continue my work long after I had left him. Therefore, I say, let us always go armed with a good supply of Gospel ammunition.—American Messenger.

LIFE'S ROAD

Smoothed by Change of Food.

Worry is a big load to carry and an unnecessary one. When accompanied by indigestion it certainly is cause for the blues.

But the whole trouble may be easily thrown off and life's road be made easy and comfortable by proper eating and the cultivation of good cheer. Hear what a Troy woman says.

"Two years ago I made the acquaintance of Grape-Nuts and have used the food once a day and sometimes twice, ever since.

"At the time I began to use it life was a burden. I was for years afflicted with bilious sick headache, caused by indigestion, and nothing seemed to relieve me.

"The trouble became so severe I had to leave my work for days at a time.

"My nerves were in such a state I could not sleep and the doctor said I was on the verge of nervous prostration. I saw an adv. concerning Grape-Nuts and bought a package for trial.

"What Grape-Nuts has done for me is certainly marvelous. I can now sleep like a child, am entirely free from the old trouble and have not had a headache in over a year. I feel like a new person. I have recommended it to others. One man I knew ate nothing but Grape-Nuts, while working on the ice all winter, and said he never felt better in his life."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

CHURCH RELATIONS OF THE PRESIDENTS.

The Christian Advocate of September 10th contained an interesting editorial on "The Presidents of the United States," in which were grouped many valuable facts, concerning the age of each incumbent on assuming office, his nationality, his vocation and occupation after leaving office, and his church relationships. In view of the discussion regarding the church membership of the different candidates for the presidential office, which seems to us unfortunate and to which we have refused to open our columns, for the law laid down by the Lord, "By their fruits ye shall know them," is the law, after all, by which men are to be judged, it may be of in-



## THE ALABAMA BAPTIST

HOWARD COLLEGE, BIRMINGHAM, ALA.

By Jasper C. Nutto in Golden Age.

### A Student's View.

As John Howard, a philanthropist of England in the eighteenth century, carried happiness and light into the dark, gloomy prisons of his own country, so today does Howard College, a monument to this disciple of good, march through the prison of ignorance, carrying with it learning and culture, wisdom and knowledge, inviting every inmate therein to partake freely and live. And, truly, she has played her part well, having graduated more than five hundred men, sending them out into the world, well-rounded, well-educated, to pursue the various walks of life.

In the early days of the state of Alabama, while her great mineral wealth was yet unknown and her boundless forests all but unbroken, while the Indian still lingered on her soil, prone to give up their possessions to another race of mankind, the few Baptists of the state assembled in August, 1833, under the name of the Alabama Baptist State Convention, and, among other things done, they resolved to found a school, with the declaration that the chief aim in founding such a school was "the improvement of the ministry of our denomination." In these days institutions of learning were not accorded the full support of the people, and especially did this proposition to establish a denominational school arouse prejudice and opposition. But great men are not ruled by the wishes and prejudices of others. So brave, gallant Holcombe and Travis, DeVotie and Bestor sustained and supported by others, championed the cause for a Baptist college for Alabama. By hard and persistent labors Howard College was founded, which opened the way whereby many men have become nobler and wiser and stronger—better enabled to serve mankind and God, and more worthy to claim a place among the citizenship of our country.

Thus did Howard College have its beginning, holding its first session in a modest wooden building, over which accomplished and wise masters presided. Through these many years a noble work has been wrought, and this institution has contributed much to educate and enlighten the young manhood of Alabama. Young men have gone from this school, filled with a desire to go and accomplish, with an ambition to become leaders in whatever vocation they might pursue, with the dignity of manhood and the pride of character. As ministers, lawyers, doctors, journalists and business men, the sons of this college stand shoulder to shoulder with the first in the South.

As misery seeks companionship, so calamity seldom comes single handed. Twice in the history of this school have the buildings been destroyed by fire, and as many times has the college sought a new location, first going to Marion from Greensboro, then from Marion to its present location. This institution well knows the vicissitudes of life, for privation and prosperity have alternately joined hands with her. But in the recent past a brighter day dawned, and now the sun of prosperity shines brighter than ever before, and no more will the gloomy cloud of despair overshadow this noble school.

Howard College is located at the foot of a stalwart mountain, and has ample campus for her seven brick buildings, which are well furnished and lighted with electricity. An athletic field, beautiful adjacent grounds, with great oak, gum and walnut trees, make it a most inviting place. Nowhere in Alabama is there a prettier place for a college.

Renfroe Hall, the commodious dormitory, and Montague Hall, the beautiful library building are recent additions to the college property, and a modern science hall is to be erected at a very early date. With her recent acquired endowment of \$100,000, and another \$100,000 soon to come, the

terest to publish the statement of the church relationship of the men who have occupied the presidential office as given by the Advocate.

GEORGE WASHINGTON was a member of the church of England, which after the Revolution in this country was modified into the Protestant Episcopal JOHN ADAMS was a Unitarian.

THOMAS JEFFERSON was a "Free Thinker."

JAMES MADISON was a Protestant Episcopalian.

JAMES MONROE was also an Episcopalian.

JOHN QUINCY ADAMS was a Unitarian.

ANDREW JACKSON was a Presbyterian.

MARTIN VAN BUREN was a communicant of the Reformed Dutch church.

WILLIAM HENRY HARRISON was an Episcopalian.

JOHN TYLER was an Episcopalian.

JAMES K. POLK, though he affiliated with Presbyterian congregations at an early period, was a Methodist in sentiment, and at a later time was received on profession of faith into the Methodist church, South.

ZACHARY TAYLOR was an Episcopalian.

MILLARD FILMORE was a Unitarian.

FRANKLIN PIERCE was an Episcopalian.

JAMES BUCHANAN was a Presbyterian.

ABRAHAM LINCOLN had great sympathy with the Methodists and often attended their churches, but he affiliated with the Presbyterian body as to congregation, though not a communicant.

ANDREW JOHNSON was not a church member, but his affiliations, as far as he had any, were Presbyterian.

ULYSSES SIMPSON GRANT always attended the Methodist church. He was never a member of the Methodist Episcopal church, but in his last days was baptized by Dr. Newman.

RUTHERFORD BIRCHARD HAYES bore a relation to the Methodist church similar to that of President Grant.

JAMES ABRAM GARFIELD was a member of the Disciples church.

CHESTER ALAN ARTHUR was an Episcopalian GROVER CLEVELAND was the son of a Presbyterian minister and always an attendant of the Presbyterian church.

BENJAMIN HARRISON was a member and lay officer of the Presbyterian church.

WILLIAM MCKINLEY was a member of the Methodist Episcopal church.

THEODORE ROOSEVELT is a communicant and member of the Reformed Dutch church.—Examiner.

### TO THE EVANGELICAL CHRISTIANS IN ALL LANDS.

Greeting: The World's Sunday School Association assembled in the City of Rome recommended that the third Sunday in October of each year be observed by Evangelical churches everywhere as a day of prayer for Sunday schools throughout the world, and the executive committee was charged with the duty of publishing this recommendation.

You are, therefore, invited to observe Sunday, October eighteenth, nineteen hundred and eight, by engaging in public and private prayer to Almighty God for a special blessing upon Sunday schools in all lands. Every child of God, young or old, learned or otherwise, may constitute a link in this chain of prayer which is intended to circle the globe, strengthening the tie which unites us in a common bond of service, deepening our affection for each other, and in increasing our zeal in an effort to secure the universal study of the word, which is "the power of God unto salvation to every one that believeth."

In order that this recommendation may have the widest publicity possible, we earnestly invite the co-operation of the religious and secular press, ministers of the gospel and Sunday school superintendents, and all others who are interested in the work of the Sunday school. "And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

By direction of the executive committee of the World's Sunday School Association.

GEO. W. BAILEY, Chairman.

institution is destined to broaden her scope of work, increase her corps of teachers, add the necessary equipment, maintaining her present standing with the other colleges of the South.

Among the distinct features of Howard College are her two literary societies, the Franklin and Philomathean. Both societies have elegantly furnished halls in the main college building, which are matters of pride to every Howard student. Both Societies hold weekly meetings in their respective halls, giving ample opportunity for the study of parliamentary practices and training in literary expression. These societies have given to the country many accomplished speakers—men who have thrilled multitudes with their logical reasoning and flights of oratory.

As this institution was founded principally for the education of the ministry, its work must be fitted to the needs. The trustees finding it impossible for many of the young preachers to do college work, by reason of insufficient academic training, realized the imperative need of a preparatory department. This need was given attention, and now a two year's course is given to preparatory work, leading directly up to the Freshman work. Excellent college and university men are in charge of this department, making it a strong asset to the college. Students doing preparatory work are under the same restrictions and enjoy the same privileges as those who are doing college work.

Howard College has the rare good fortune of having as its president one of the greatest educators in the South. Andrew Philip Montague, Ph. D., LL. D., a distinguished scholar, a Christian gentleman of the highest type, has graced the presidency of this Alabama school since the year 1902. Dr. Montague is an alumnus of the University of Virginia, and he possesses all the scholarly attainments and business qualifications necessary to make a successful college president. He is a brilliant speaker and a man of strong, pleasing personality. He is a good "mixer" and has hosts of friends in Alabama and throughout the South. This kind hearted man is ever mindful of the students under his care. He gives everyone a cordial handshake, admonishes all to walk "the straight and narrow path," and tells every student to "come to me at all times just as you would go to your father." At all times, he is firm, but never dogmatic; full of purpose, but with no spirit of arrogance; proud, but with no spark of vanity. His soul is so thoroughly imbued with that kindly, chivalric spirit, that when he passes a body of students, he raises his hat, bows, and greets the body with a wholesome "How are you, boys?"

In his work, Dr. Montague is ably assisted by strong, Christian men, men who have received their training in the best colleges and universities in our country. Every man is a master of his department, and they all put forth their every effort for the advancement of learning. George W. Macon, Ph. D., formerly of Mercer University comes next session to take up the duties of the deanship of this college. Dr. Macon is one of the South's ablest educators, and the Baptists of Alabama are glad to have the services of this distinguished man.

What is perhaps one of the finest features of the student life in Howard is the distinct democratic ideas and democratic ways. In Howard College "a man is a man for a' that and a' that," and with this spirit prevailing among the students, and the professors as well, one can ever feel free to act. Every man, rich or poor, has equal recognition among his co-workers at this institution. There is no cast at Howard; no "Four Hundred." There is a high moral standard and his adherence to this standard has much to do with a student's recognition. By reason of these environments the student body of Howard is strong in manly conduct, moral inclination and high scholarship.

Howard College is a school of the highest type, a school for men and of men, and our country needs more of these institutions, which are maintained for the good they may be to mankind.



Frank Willis Barnett

# Editorials

Editor and Owner

## THE CASE OF JAN POUREN.

"First wash your bloody hands." Such was the reply of the New England Conscience to the czar's demand for the extradition of Jan Pouden, a Russian refugee, confined since last January in a cell of the Tombs prison in New York city.

Jan Pouden was taken into custody by the federal authorities at the request of the Russian government as a common criminal under charges of murder, arson, burglary and attempted murder. In the long drawn out proceedings before Commissioner Shields he was completely exonerated of the murder charges. As to the other offenses it was conclusively shown that they were acts of war committed during the revolutionary rising of the Baltic provinces of Russia in the years 1905 and 1906. Even the evidence introduced by the Russian government showed that Pouden had taken an active part in the revolutionary rising. Nevertheless Commissioner Shields ordered in favor of the czar's demand.

From this opinion an appeal has now been taken to the President and to the American people as a high tribunal of public opinion. Protest meetings have been held in many places and strong resolutions in favor of maintaining the right of political asylum passed unanimously.

When Franklin H. Wentworth, the famous Boston orator, gave vent to his righteous indignation recently in the historic hall of Cooper Union in New York, thundering at the Czar, "First wash your bloody hands," the immense assembly responded in frantic applause. The speaker had given voice to the thought that was in everybody's heart, trembling on every lip. The civilized world shudders as it beholds the cold and cruel butchery in which the czar's henchmen indulge since the temporary defeat of the Russian people. It responds warmly to Tolstoy's noble protest against these unspeakable atrocities. But it believes itself powerless to stay the hands of the Russian barbarians at home. The case is different when the czar now reaches over the sea in an attempt to seek another victim who has found a refuge on American soil.

If ever it was right to let loose the elemental emotions of the human spirit that time is now. Year after year has the world stood aghast while a power that would rank itself among civilized nations has relapsed further and further into barbarism, inflicting upon its subjects hideous atrocities which continually have been outdoing themselves in mimicry of hell. Hitherto there has been nothing we could do but to shudder. When, however, the czar maintains a corps of sleuths in our cities and calls upon our courts to help him drag out the trembling victims that have escaped from his clutches there is a chance for action. In that action let the force of our pent-up feelings be expressed.

Jan Pouden, though merely a poor Lettish peasant, will be defended by the American people against the Russian torturers and hangman. From ocean to ocean the American answer to the czar will be: "First wash your bloody hands."

## A HOME MISSION STATESMAN.

Dr. J. William Jones has an interesting article in the Religious Herald on "Isaac Taylor Tichenor, Home Mission Statesman," from which we cull the following paragraph:

"As a son-in-law of Dr. Tichenor, Dr. Dill was prepared to write of him from an intimate knowledge of the man and free access to his papers. He has done his work admirably well and has given us a valuable record of a great and useful man. He first gives an interesting account of his childhood and young manhood, and then sketches his services as preacher and pastor of Columbus, Miss., Henderson,

Ky., First church, Montgomery, Ala., and First church of Memphis, Tenn. He then sketches his career as president of the Technological college at Auburn, Ala., and the noble work he did in building up that institution. But Dr. Dill very properly lays special emphasis on the work he did while for twenty years he was secretary of the home mission board of the Southern Baptist convention. He vividly portrays the sad condition of the South and the danger that the Southern Baptist convention would be dissolved, and that the American Baptist Home Mission Society, by its large promises, would capture the whole of our trans-Mississippi territory, and especially the great state of Texas."

And now that it is home mission month let's get to work and raise the 35,000 asked for and carry on the great work seen in the vision of our great home mission statesman, Isaac Taylor Tichenor.

The Sunday School Times well says:

What a blessing it will be when men stop talking about Christian missions! We ought to have put an end to missions long ago. The apostles and other early Christian missionaries would have been sick at heart if they had known that missions were to be so prominent a part of Christian activity nineteen centuries after their day. The writer of the Hebrews, when he quoted a writer of some seven centuries earlier, looked to a speedy fulfillment of God's prophecy:

And they shall not teach every man his fellow citizen,

And every man his brother, saying, Know the Lord: For all shall know me,

From the least to the greatest of them.

The fact that missionary evangelization still remains the great unfinished work of Christ's church is not a fact for Christians to be proud of. But the fact that the men of Christendom are waking up to this truth—seen long ago by the women—is a fact to rejoice over.

## YOUNG PEOPLE IN CHURCHES.

The question as to positions which the young people in our churches should occupy has been discussed a great deal, and divisions of opinion exist in relation to the matter. Complaints from the old members have been made, saying that many of the young ones have assumed responsibilities which do not belong to them. Undoubtedly some of the young people have usurped certain functions which were not properly their own. They have been too much determined to have their own way gratified. Probably the older ones are partly responsible for this thing, because they have not duly asserted their own rights and have allowed the younger ones a fuller sway than is desirable. But we plead for an occupation by the young people of such positions in church work as they are fitted for, yet under the oversight of those older ones who are capable of giving advice and guidance to them. From an exchange we take the following sensible words: "It is a great mistake to think that youth should have no charge of the things of God, and no responsibility in the church of Christ. It is a mistake that our young people's societies are endeavoring to rectify. But it is a far greater mistake when a youth becomes bumptious and masterful and conceited because he has been placed in an honorable position." It is this greater mistake which has been making trouble in some localities, and in some churches, and needs immediate correction. The young people need to be taught their proper limitations. It is never right for them to attempt to rule the church. And pastors may do much in teaching the young members the bounds of their duties. And pastors should not use the young ones to aid them in opposing the management of the old ones.

## IMPORTANCE OF GOOD ROADS.

The cost to the farmer of hauling his products over poor roads is not always appreciated, for the reason that it is rare that a farmer pays for having his hauling done. The United States department of agriculture has made an investigation of this matter, however, and the results show the cost for cotton, for instance, to be an average rate of 27 cents per ton per mile for an average haul of 11.8 miles. That road improvement would materially reduce this cost is shown by the following striking statement in the Year Book of the agricultural department for 1906:

"If it were possible to increase the average weight of a wagonload of cotton in the United States from three bales, as it now is, to four bales without increasing the cost of hauling the load, the saving on a crop equal to the one picked in 1905 would amount to \$2,000,000; and if the average load of wheat, now 55 bushels, were increased by 20 bushels, the saving effected in hauling a crop like that of 1905 would be more than \$8,000,000."

In addition to what may be termed the commercial aspect of good roads they have a highly important social aspect as well. They bring the farmer into closer touch with the world at large. He and his family are not forced to remain at home for days at a time because the condition of the roads may make travel unpleasant if not difficult. Good roads insure efficient and prompt rural mail deliveries, placing the newspaper on the table of the farmer early on the day of its publication, enabling him to transact much of his business by mail and to take advantage of early information as to fluctuation in the prices of his farm products. Good roads mean that the farmer and the members of his family can enjoy to a greater degree the society of their neighbors and friends in the town and country. They mean that his children can be more regular in school attendance and can receive to a greater degree the advantages of education. They mean the bringing closer together of the town and country, with advantages on both sides, for as the farmer is benefited by being brought into closer touch with the town, so all the business interests of the town prosper as the result of the facility with which the farmer and his family can do their shopping. Good roads also benefit the inhabitants of towns and cities by affording facilities for pleasant country drives. They invite the business man to the establishment of country and suburban homes, such as he can enjoy only when he is assured that the condition of the roads will be such as to enable him to reach his place of business promptly in all kinds of weather.

President W. W. Finley, of the Southern Railway, says: "The interest of this company in good roads as a means of aiding in southern development was evidenced in a very practical way when, a few years ago, in co-operation with the National Good Roads Association and the department of agriculture it sent a special good roads train over the system, carrying road-building machinery and expert road builders, who built short stretches of object lesson roads and delivered addresses at central points where good roads conventions were held. The land and industrial department of this company is keeping in close touch with the good roads movement throughout the territory traversed by its lines and will be glad at all times to co-operate with the people of any locality by giving information or in any other practicable and reasonable way."



## THE ALABAMA BAPTIST

### CAN'T HELP ITSELF

Heart disease never grows better of itself. Unless something is done to assist its recovery, will surely lead to death, through some chronic disorder which it has induced, or by sudden heart failure. The very best restorative known is Dr. Miles' Heart Cure, which strengthens the heart muscles and nerves. If first bottle fails to benefit, money back.

### BLOOD POISONING POSITIVELY CURED.

Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old time methods, and want to get well, write me in fullest confidence for price of cure. Take my treatment and get well.

### TETERINE

for skin diseases is unequalled. Ask any one who has tried Teterine as to try it yourself. It will cure any case of Tetter, Eczema, Ringworm, Pimples, or other skin diseases. A trial will prove it. One who has tried says: "I was cured of my skin disease, March 30, J. T. Shuprine Co., Dear Sirs: I send you 25 cents for a cake of Teterine Soap. If it is as good as your Teterine Ointment it must be fine. I have had an itching on my leg for ten years and 2 boxes cured me. Yours truly, A. G. McLeod." 50c at your druggist's or by mail on receipt of price. Shuprine Co., Savannah, Ga.

### NOTICE OF MORTGAGE FORECLOSURE SALE.

Default having been made in the payment of the debt secured by mortgage executed to the undersigned on the 27th day of July, 1908, by Felix Marshall and wife, Cora Marshall, and recorded in the probate office of Jefferson county, Alabama, in Vol. 491, page 527, of record of deeds, we will sell to satisfy the debt secured thereby, under the power of sale in said mortgage, on the 9th day of November 1908, in front of the court house of Jefferson county, Alabama, in Birmingham, during the legal hours of sale, at public outcry, to the highest bidder for cash, the following described real estate, situated, lying and being in Jefferson county, Alabama, to-wit:

Nineteen and one-half (19 1/2) acres of land in the south half of southeast quarter (S. E. 1-4) of southwest quarter (S. W. 1-4), section thirty-five (35), township sixteen (16), range two (2) west, except one acre sold to Scott Latham being the same land conveyed by deed recorded in Vol. 379, page 316. THE CITY LOAN & BANKING CO., Mortgagee.

J. W. PRUDE, Its President.

G. A. LaPrade vs. T. H. Brandon, Mortgage Sale of Real Estate.

Under a power of sale contained in a mortgage executed by T. H. Brandon to G. A. LaPrade, 8th of March, 1906, to secure the debt therein set forth, duly recorded in Vol. 419, record of deeds, page 20, in the office of Probate Judge of Jefferson county, Alabama, for default in the payment of the debt secured thereby within the terms of the mortgage, I, the said G. A. LaPrade, will sell to the highest bidder for cash on Saturday, the 7th day of November, 1908, before the court house of Jefferson county, Alabama, the real estate situated in Birmingham, Alabama, described as follows:

Lot No. 8, in block No. 236, according to the Elyton Land Co.'s present plan of the city of Birmingham, Alabama, described as follows: Commence at about 100 feet east of the northwest corner of said block No. 236, 7th avenue South, or Avenue G, and run thence south 190 feet to an alley; thence east along said alley 50 feet, thence north 190 feet to said 7th avenue South, or Avenue G; thence west along said Avenue 50 feet to the beginning, forming a rectangle fronting 50 feet on the south side of Avenue G, and running back of uniform width 190 feet to an alley.

G. A. LaPRADE.

WARD & RUDOLPH, Attorneys.  
September 30, 1908.

### FACULTY RECITAL AT CENTRAL COLLEGE.

Program of Highest Merit Rendered Before Large Audience.

#### PROGRAM.

##### Part I.

1. Songs: Why Do the Nations? (From Oratoria Messiah, composed 1749.) G. F. Handel (1885-1759).—Prof. E. D. Naff.

2. Piano: Rondo in A minor (Composed March 11, 1787) W. A. Mozart, (1756-1791) (Kochel 511).—Prof. G. Fryatt Mountford.

3. Song: Summer. Cecile Chaminade.—Mrs. Eddins.

4. Piano: (a) "Chopin" (From the Magic Lantern) Benjamin Godard.

(b) Gipsy Rondo in G., Joseph Hayden (1732-1809).—Prof. G. Fryatt Mountford.

5. Songs: (a) "My Abode." Franz Schubert (1797-1828.)

(b) "I Not Complain." (Op. 48 No. 77) Robert Schumann. (1810-1856.)

(c) "Press Thy Cheek Against My Own." Op. 1) Adolph Jensen. (1837-1879).—Prof. E. D. Naff.

6. Piano, Two Characteristic Marches. (a) Wedding March in C (composed in July 1895); (b) Triumphal March in D (1906). G. Fryatt Mountford.—Prof. G. Fryatt Mountford, L. Mus.

7. Reading: "Dolce." Long. Miss Brown.

Intermission.

##### Part II.

1. Song: The Toreador's Love Song. Couchols.—Prof. E. D. Naff.

2. Piano: (a) Polonaise in E op. 26 No. 1.

(b) Valse in C sharp minor op. 64. F. Chopin (1810-1848).—Prof. G. Fryatt Mountford.

3. Song: Fair Daffodils (1896) G. Fryatt Mountford. L. Mus. (Words by Richard Herrick).—Mrs. Eddins.

Fair daffodils, we weep to see  
You haste away so soon,  
As yet the early rising sun  
Has not attained his noon.

Stay! Stay! Stay until the  
Hasting day has run to even song,  
And having prayed together,  
We will go with you along.

We have short time to stay as you,  
We have as short a spring;  
As quick a growth to meet decay,  
As you or anything.

We die as your hours do and dry away  
Like to the summer's rain,  
Or as the pearls of morning dew,  
Ne'er to be found again.

4. Song: O Ruddier Than the Cherry. G. F. Handel (b. Halle 1685) (d. London 1759).—Prof. E. D. Naff.

5. Piano: Sonata in F. Sharp Major op. 78. Beethoven (Composed in 1802) (b. Bonn 1770. d. Menna 1826.)

(a) Adagio Cantabile leading into

(b) Allegro Ma Non Troppo.

(c) Allegro Assai.—Prof. G. Fryatt Mountford.

One of the finest programmes rendered in Tuscaloosa in many days was that given at Central College last night by the faculty of the institution. The high grade selections evidenced that Dr. Giles has secured a faculty with the best ideals and well fitted to carry them out. It is sure that the Central girls will not be trained in trashy music, but their taste cultivated along with their fingers and their voices in the best that is known in musical composition.

The audience gathered in the beautiful alumnae hall was a very large and representative one, and the most appreciative attention was given each number.

Both Prof. Mountford and Prof. Naff made their debut, so to speak, and much interest surrounded their work. Prof. Mountford comes not only as an experienced piano teacher and a pianist, but he evidenced last night that he is a composer of ability and it is also known that he is a fine organist. He is a member of the Royal college of organists of London and a licentiate of the Royal College of Music also of London. His playing last night showed that he has been trained in the best schools of piano work, and it was also plain that he is an all-round musician. He is exceedingly musical in everything he does, and his expressiveness was one of his most marked characteristics last night. He has a ripe acquaintance with the classical composers and renders them with deep intelligence. His interpretations were scholarly and his reading of Mozart and Beethoven particularly fine. The Sonata was decidedly one of the best things he did, and he put into it considerable technical ability and clean expression. In lighter things he also appeared to advantage and gave a thoroughly delightful performance of the Godard number. Naturally he would play his own compositions in the best of style, and both the marches, as well as Mrs. Eddins' accompaniment, were highly artistic. His compositions show a rich command of melody, his harmonic constructions being also one of the most admirable type. The marches were sonorous, rythmical and full of life and charm. The song, "Fair Daffodils" was exceptionally dainty. The light and shade of the pretty poem were well brought out, and the song impressed every one most favorably.

Prof. Naff is remembered for some excellent singing at commencement last year, and accentuated the pleasant impressions made at that time by his singing last night. He has a remarkably smooth baritone voice of a very wide range and he can do almost anything with it he wishes. His execution is wonderfully fine. One does not often find such flexibility in a man's voice, and he did long runs and cadenzas last night with the greatest ease. Technical difficulties did not seem anything formidable to him, and he sang several quite heavy numbers in a very easy, flowing style. His voice has an especially sweet texture and he gave a delightful exhibition of pretty expression in several of the songs. In the opening number he took the long, complicated runs in a style exceptionally smooth and artistic and displayed a beautiful phrasing. The Schubert number was one of his very best, and the Jensen song was full of daintiness and feeling. Fine vocalization was also shown in the florid aria from Acis and Galatea, which was his concluding number.

One expects the very best things always from Miss Lila Brown, and nobody was disappointed last night. It was a beautiful story she told and she gave it with infinite grace and feeling. Her voice is full of melody, and it seemed to have an added richness and depth last night that indicated a broadening of her art and much attention to her voice training. She gave the sweetness, the touches of pathos, the delicate brightness and the lovely feeling that permeated the story in an en-

Continued on page 12.

### T. W. O. C.

Just think of these four letters, next time you are ill:

They represent good advice to sick women

Ladies, by thousands, have written to tell others to "Take Wine of Cardui."

They have tried it, and know what it will do for the ills and weaknesses peculiar to their sex.

Cardui, you must know, contains no injurious ingredients, but is a pure, vegetable, non-intoxicating, extract of medicinal herbs, which acts gently, specifically and curatively on the womanly organs.

"I was a total wreck," writes Mrs. Eveline McGrew, of 2950 Guadalupe Street, Austin, Tex., "and I wish I could tell all afflicted females what Cardui has done for me and for my daughters. It is certainly the best and most wonderful tonic, to build up shattered nerves and for all other female troubles. If all women and girls would use Cardui, they would not need doctors. It saved my life at the menopause and I recommend Cardui to all."

Cardui is an old and well tried remedy for female troubles. Your druggist sells it, with full directions for use on the wrapper. Try Cardui.

A 10 Cent Package of

**DR. LORD'S HEADACHE POWDERS**

will cure one head 4 times or 4 heads one time. Money back if they fail.

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Graduate of the Southern Normal Musical Institute and Patton's Normal Musical Institute, will make engagements to conduct the music in Revival meetings and train choirs. Twelve years experience. Correspondence solicited.

J. H. HOLCOMB,  
Guin, Ala.



FROM ONEONTA, ALA.

# BOOKS



## Fall Publications

**My Pets.** Marshall Saunders. Illustrated in colors and black and white, by Charles Copeland. 12mo. Price, \$1.25.

**Sermons That Won the Masses.** Rev. Madison C. Peters, D. D. Vol. I in "The Message Series." Price, 50 cents net; postage extra.

**Our New Testament: How Did We Get It?** By Rev. Henry J. Vedder, D. D. 16mo, 220 pages. Price, probably, \$1.00 net.

**The Outlines of Systematic Theology.** By Rev. Augustus H. Strong, D. D. 8vo, 274 pages. Price, \$2.50 net, postpaid.

**Fresh Water From Old Wells.** Rev. Robert G. Seymour, D. D. Price, probably, 75 cents net.

**How to Grow in the Christian Life; or, Wells by the Way.** By Rev. W. Wistar Hamilton, D. D. 24mo. Vest-pocket edition. Price, paper cover, 10 cents; leather, 25 cents.

**The Sifting of Philip.** By Everett T. Tompison, Ph. D. 12mo, 220 pages. Illustrated. Price, \$1.25.

**Wrecked on a Coral Island.** By Prof. E. J. Houston, Ph. D. Vol. II in "The Pacific Series." Illustrated. Price, \$1.25.

**The Christmas Book.** By Jane Stewart. Illustrated. Decorated cloth. Price, probably, 75 cents.

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Send for this helpful list of Church and Sunday-school requisites, Bibles, Books, and Holiday Goods. It is the most complete list of the sort published. Fully illustrated; careful descriptions; postpaid prices. Free for the asking.

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In 10 MINUTES

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We make this our business. Tell us what you want. No charge to schools. Good teachers should write for circulars. Address R. A. Clayton, Mgr., Birmingham, Ala.

Our meeting here began the 5th Sunday in August. The writer preached the opening sermon. Bro. Head came in Sunday night and on Monday Bro. Morgan, of North Birmingham, came up to help us in the meeting. Bro. Morgan found his way to the hearts of the people by his earnest gospel sermons. The Lord was with us in the power of the Holy Spirit. The church was wonderfully revived. Many shouted praises to God during the meeting. Sinners were moved upon as they have not been in Oneonta for years—so we feel that God has wonderfully blessed us. We had seven additions by baptism and 8 by letter. Bro. Morgan had to leave us on Saturday, so our meeting closed on Sunday night. If Bro. Morgan could have stayed with us we would have run the meeting another week but conditions were such that we had to close out Sunday night. On the next Sunday

(2nd) Rev. T. B. McCain began his meeting at the M. E. church, South, he had his brother, W. F. McCain, a Baptist preacher from Oxford, Ala., to assist him. The Baptists feeling good over their meeting dropped in of course, "and just such a meeting," such a revival has not been witnessed in Oneonta for ten or fifteen years. The Holy Spirit attended the word and cause among the people with great power, and on one or two occasions the whole audience, preacher and members were shouting praises to God, with sinners upon the other hand pleading for mercy. Quite a number of professions in both meetings: 25 or 30 children and adults. The Methodists received about 30 additions. At the conclusion of the meeting at the M. E. church on Sunday night, Rev. D. D. Head, pastor Baptist church, immersed a man about 45 years old, his wife and two sons. Liberal contributions (about \$60.00) were raised and the amount was equally divided between Bro. Morgan and Bro. W. F. McCain. Oneonta is in a better condition spiritually than for many years and our people love both these men of God for their good work among us.

Truly,  
J. S. DeLACLIN.

Have had a great meeting here at Ashland. We closed on Wednesday evening, September 9th, with thirty accessions. My old classmate, Rev. J. M. Thomas, pastor at Union Springs, Ala., did the preaching and did it well. I do not recall having ever heard a better series of sermons and never felt surer that the cause has been helped. I am persuaded that the end is not yet, and that we will continue to receive members as results of the meeting. Pastor and people are glad Brother Thomas came to us. We shall want him again at Ashland. Have received forty-five into the Ashland church during the past nine months. Fraternally, J. W. Hamner, pastor.

With a few cans of Argo Salmon in the pantry, and an Argo Red Salmon Cook Book at hand, the housewife is always prepared for unexpected company. Argo can be served in many different ways.

## The Great Majestic



"The Range With A Reputation"

With water fronts if wanted for pressure or other boilers.

PERFECT  
BAKER  
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Body made of Charcoal Iron, adding 300% to life of Range

All top doors and frames made of malleable iron. Can't break or crack.

You don't buy a range every year. Therefore when you buy one, buy the best. At first the Great Majestic may cost you a very little more than an ordinary range, but in the end it is much cheaper. It has durability and will out-last three ordinary ranges. It is scientifically built—no heat can escape or cold air enter—will save half on your fuel bill. A perfect baker—not one day good—next day poor—but always uniform. Will save you from disappointment and poorly cooked meals. Your Best Guarantee: 1st—The reputation of the plant behind the range. 2d—Hundreds of thousands in use every one giving satisfaction. We want you to see The Great Majestic. If no dealer near you has it, write us—we will send you free our booklet "Range Comparisons," and tell you where you can see a Majestic—the range that gives satisfaction and out-lasts all others.

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The Great Majestic Is For Sale In Nearly Every County In Forty States

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### A JOLLY RECEPTION.

The annual reception tendered the Central College girls by the young people of the Baptist church came off last night and was a brilliant success, perhaps the most enjoyable one of such affairs yet given. To get adequate room for the great throng of young people, the reception was held in the college, and the old rotunda and supreme court rooms were the stage setting for a very delightful drama of sociability and good times generally. In addition to the Central's seventy and more boarders there were a number of day pupils present, and the choice spirits of the Baptist young people's meeting, who made a fine "mixing" committee. Then there were boys galore. There were town boys in goodly number and college boys by the score. College boys and girls do not need much to make them have a good time besides the opportunity to talk together, and this well known truth was well exemplified last night. No attempt at a program was made. The young people were just turned loose, so to speak, for an hour and a half and they had a royal time.

Dr. Giles was a very genial host, and Pastor Dawson was the heart and center of the whole affair, talking to everybody at once almost, joking here and laughing there, and about as near as a man could performing the difficult feat of being in several places at one and the same time.—Times-Gazette.

The following resolutions in memorial to Mrs. Harriet Ann, wife of R. L. Moore, who died on the 13th day of August, 1908, were unanimously adopted by the Woman's Missionary Union of the Carrollton Baptist church:

Whereas, it hath pleased our heavenly Father remove from the busy scenes and cares of this life our dearly beloved sister and taken her unto Himself, and

Whereas, our sister was a devoted and faithful member of our union and who willingly and cheerfully performed her part as long as she was physically able to do so and who was ever ready for every good word and work.

Resolved, by this union that in the death of Sister Moore, the union and the church she so much loved have sustained a great and serious loss;

That while we deeply lament the departure of our dear sister, yet we humbly and meekly bow to the will of Him who doeth all things well;

That we extend to the bereaved husband and the children our unbounded sympathy and assure them of our prayers that they may find comfort by casting all their care upon a kind and loving heavenly father;

That these resolutions be spread upon the minutes of the union; that a copy be furnished by the secretary to the family of the deceased, and that copies be furnished the West Alabamian and the Alabama Baptist for publication.

Mrs. Olivia Stansel, Mrs. W. G. Robertson, Mrs. Fannie Chappell, committee.

For a standard food use Argo Red Salmon.

# Goods By Mail

The lady readers of this paper are invited to send in their names and addresses, and we will send them our Catalogue for Spring of 1908. It will be issued about the 15th of March to the 1st of April. This will be the first Catalogue we have issued since 1900. Since that time we have grown into the Greatest Department Store South of the Ohio River, and are today doing a volume of business equal to or greater than any other store in the entire South.

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Continued from page 9.

tirely finished style and made the audience realize more than ever what an intelligent and accomplished artist she is.

Mrs. Eddins was a great favorite, as she always is. Prof. Mountford's song being written for a soprano, she kindly consented to sing it, and one other number on the program. She brought out the charm of the Daffodil song finely and sang it with sweetness and genuine feeling. The Chaminade number was exquisitely given, it being the finest bit of coloratura singing Tuscaloosa has ever heard Mrs. Eddins do. She has been noted for songs of feeling, but she is a gifted and versatile vocalist, and last night's work proclaimed this fact even more strongly than ever before.

One of the best meetings I have ever known was held about two weeks ago at Old Friendship church, Vineland, Ala. Two able preachers were engaged to conduct the meeting, but God saw fit to carry on the work by other means, and these two brothers were not permitted to attend. The people just looked to God, and while a few talks were made each day, the Spirit of God did the work. And great was this work, for the people as a whole were blessed, while 24 were added to the church, 14 by baptism.

When we consider how God, by his own great wisdom carried on this meeting, and how great things were done we must exclaim, "Cease from thine own wisdom," and sing with the Psalmist, "In Him will I trust."—T. W. Smyly.

The Southern Baptist Convention appointed a commission composed of two from each state to devise some plan by which contributions to our denominational objects will be made more regularly. This committee appointed a sub-committee of seven which met in Nashville recently. The plan agreed upon by the commission will be submitted to the convention of each State for ratification or rejection. The following were the members of the sub-committee: Drs. Manley J. Breaker, E. C. Dargan, J. B. Gambrell, B. D. Gray, Livingston Johnson, A. V. Rowe and R. J. Willingham.—Baptist Commonwealth.

**FREE.**

We want every Baptist in Alabama to read "Life's Mission," the best home paper published, and to every one sending us the names of four Baptists with ten-cents to cover cost of mailing, etc., we will send the paper free one year (12 copies).

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**FROM EAST TALLASSEE.**

I will write you a few words from Tallassee and East Tallassee. Tallassee and East Tallassee, while two towns, are virtually one. Tallassee is in Elmore county, and East Tallassee in Tallapoosa, with only the Tallapoosa river dividing them. The place is principally a cotton mill town, though we have some 15 or 20 very energetic and wide-awake merchants.

There are two Baptist churches here one on each side. On account of the panic, the cotton mills running on short time, many have moved away, which has to some extent crippled our church work. But we are in good heart now for the success of our cause here. Our churches are better united and in better spirit to do the Master's work than they have been in some time.

We have recently called our preachers for another year. Bro. A. M. Jenkins was called for the East side, and Bro. R. F. Stuckey for the west side. Bros. Jenkins and Stuckey are able young preachers in whom everyone has the utmost confidence—not just the Baptists, but all denominations and even the outside world receive them with open arms. They are broad gauged men, preaching the gospel in its simplicity, calling sinners to repentance, and exhorting brethren to their duty.

They don't belong to this fighting class who think that the only way to preach is to be eternally running down other churches and denominations. They belong to the class that believes the Baptist church needs no defense, that she is planted on the rock and is so recognized by the world. So they don't lose any time defending the Baptist church or prosecuting others; but bid all churches and Christian workers God speed, and take them by the hand as brothers in Christ. Our people are expecting great work and results from our efforts another year.

Fraternally yours,  
J. W. JACKSON.  
East Tallassee, Ala.

Bro. W. T. McCain of Brown, La., writes us an interesting letter in which he tells us of the good work done by Pastor H. M. Michael and Bro. C. E. Red who held a meeting there recently. As notice has already been given of these meetings, we do not publish the letter in full. "We must come from this and love and work like other good churches do. Some of us just come out in the summer time and snub around and then just quit. I don't think that this religion that will not stand cold weather is much. This is a little nonsense, nevertheless, it is true. It is our duty to work up our churches, and we can't use summer for it, for it is not taught that the last is in August." Such words show Bro. McCain to be a philosopher.—Baptist Chronicle.

The Alaska Packers' Association furnishes the Government thousands of cases of salmon each year. Out of 240,000 cans inspected by the Government at Camp Thomas during the Spanish war, only four defective cans were found. The Association packs the celebrated Argo Red Salmon.

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FROM TALLASSEE.

On the 1st Sunday in October my connection as pastor of the Baptist church here ceased and Rev. R. F. Stuckey, a faithful pastor, called to the church. During the two years of my labors as pastor 198 have been baptized, 37 received otherwise and a nice parsonage erected by the church. We have had our peculiar difficulties—like all other cotton mill towns, but through it all many have stood nobly by their pastor, and God has enabled us to do what has been done. This year has been the most trying of any since the town's existence. Thus forcing many of our best citizens and most loyal members to go elsewhere for employment—one of the mills having shut down entirely and the other furnishing work for a few days per week. But under the leadership of Bro. Stuckey and the guidance of the Holy Spirit, I hope for this church and town a prosperous future.

Out ten miles west of here, where I have been preaching all the year in a school house in connection with my church here, we organized a church last Sunday, and I hope it will develop into a strong church.

As to my future plans, many of my friends would like to know, but I do not know myself. However, I will wait for the Spirit's direction in this matter. Should any pastorless church wish to confer with me my address will still be Tallassee, Ala.

Fraternally,  
W. R. ADAMS.

P. S.—I wish to join my brethren, heart and hand, who have come out so boldly in opposition to the so-called "union meeting." However, when all these "Christians of other denominations"—and there are many of them—unite on the word of God "as the only rule of faith and practice," Christ's prayer will be answered (Jno. 17:21 that portion of it), and, if I'm living, I will then believe in union meetings. I now believe in the "Oneness" of all "believers in Christ."

THE CHURCH AT SIX MILE.

I feel like I should say something of our church work at Six Mile.

I have just started on the 4th year with them. Bro. J. M. Roden, of Centerville, said he did not know of a better band of workers. I am sure I never knew a better church. Our meetings from month to month seem to grow in interest. It's like a revival service very often at the regular appointments. The prayer meeting is simply successful.

They have done several hundred dollars worth of work on the house in the last four months. It's in fine condition. The people from the adjacent communities are joining us and our membership has doubled in the past three years.

The principal of our school is a member of our church. We have an ever-green Sunday school. We have kept our superintendent about eight years. We hope to soon have a prosperous B. Y. P. U. It's too much to think of such a noble band of

young people trying to live together without a Union.

We have ordained three deacons to help the elder ones. Have licensed a noble character for the ministry. He is the son of a Baptist preacher. He is bringing things to pass by the help of his noble brethren and sisters who come boldly and effectually to his immediate relief in every time of need.

Our meeting, which I wrote you of two weeks ago, was one of the most successful and enjoyable ones that I have ever attended.

Our collections are Crumptonian in plan, and they come like clock work.

W. H. CONNELL.

Stanton.

On the 12th of September, 1908 the grim monster, Death, visited the home of Mr. and Mrs. W. C. Watson, Lock Three, Ala., and took from them their oldest daughter, Zula, aged 18 years. The deceased possessed all the sweet traits of character that rendered her lovable and loved by all. All her life she was never happier than when doing kindness for others. During her lingering illness of five months, her daily prayer was for the unsaved. She herself possessing Christianity, enabling her to be resigned and submissive to God's will, bearing all her suffering with patience. We extend to the family our tenderest sympathy in their bereavement.

Here is a preacher's business card. It has S. T. B. tacked onto his name as a degree. He sells good books, which is a good vocation. It reminds us of Dr. Hatcher's H. L. D. degree, of which we gave recent notice in this journal. Except that we know what Dr. Hatcher's degree means, for he found out and told us. We did not say what it meant in our notice, for we wanted to see how many of our readers would ask about it and how many would seem to know. Several asked. It means Doctor of Human Letters and is a rare degree of which the doctor is well worthy. It was conferred by Colgate University of New York state, a very noble Baptist institution. But as for this S. T. B. we know not. Will Doctor Hatcher, a Doctor of Human Letters, enlighten us? Here are just three letters which have made us stub our toe. We give it up. Editor though we be, we cannot always keep up the front of knowing everything. Dear doctor, help us! —Religious Herald.

We received a post card recently addressed to Rev. Frank Willis Barnett, E. D.

Argo Red Salmon took the grand prize at the St. Louis exposition, the only grand prize ever given at any World's Fair on Salmon.

Dr. A. J. S. Thomas, in a very friendly and appreciative editorial in the Baptist Courier, calls our attention to the fact that the modest and excellent W. W. Keys became co-editor and half-owner of the Baptist Courier in 1882, and has thus the indisputable claim to seniority among Southern Baptist Editors. We most gladly make way for our venerable friend and confess to a distinct sense of relief in the assurance that he is six years older. Dr. Thomas also pays high tribute to Brother Keys as contributing in great degree to the growing influence and excellence of the Baptist Courier. Our failure to note Bro. Keys' righteous and well-established claim to seniority was not due to any lack of appreciation of him, but to his own modesty in keeping himself so largely in the background. We sincerely hope he may retain this distinction for many years to come.—Religious Herald.

This is the graceful way in which Dr. Pitt makes acknowledgement.

Rev. W. P. Hines, of Lexington, Ky., has been elected as an evangelist under the Home Board, and he is expected to begin work the first of October. He would have begun earlier but the whiskey men and Catholics made an attack on him and he is staying to see them through.—Baptist Commonwealth.

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NOT AN IMITATION. An absolutely perfect and most beautiful 14 1/2 in. feather, richly curled. The size and quality sold in the large stores of cities like New York and Chicago at \$2.50 and \$3.00. Our Price to You, Only \$1.25, Prepaid. Guaranteed exactly as represented, or we will promptly refund money. Every woman should buy a several years' supply while these most extraordinary prices last. Milliners, too, should take advantage of this great opportunity, as they can make good profits on these plumes.

HOW CAN WE MAKE SUCH AN EXTRAORDINARY OFFER?

Simply by selling to you direct, for cash—cutting out all middlemen's profits, traveling men's salaries, storekeeping expenses, etc. Besides, by not selling on credit, we save losses due to bad accounts. So we can afford to sell to you at really less than dealers usually pay at wholesale. Ours is the largest concern of its kind in the U. S. and we are in position to sell at lower prices than any other firm. We save you from 50% to 75% on prices usually charged, on all sizes.

AN EXCEPTIONAL BARGAIN IN OSTRICH TIPS.

THREE FINE TIPS—10 to 12 inches long—Our Price on same, \$1.00 a bunch. We carry a large supply of all colors.

FANCY OSTRICH AIGRETTES, Effective and Stylish Trimming, Black and White, \$1.00 a Dozen; Bunch of Four Perfect Tips, with Aigrettes in Center.....\$1.00

Other Wholesale Prices	
17 in.....	\$ 2.50
19 in.....	3.00
20 in.....	4.00
21 in.....	5.00
24 in.....	7.50
French and Willow Plumes	10.00 to 25.00
All Colors: Black, White, Red, Purple, Blue, Green, Gray, Brown, Etc. Etc.	

Our Special \$9 Bird of Paradise

Is certainly a thing of beauty. It would be difficult to find one elsewhere that can compare with it for three times the price. For brilliancy of feathers, curling and finish, it is certainly incomparable. Every stylish dresser should have one.

Order anything from the list given, and you are bound to be satisfied and delighted with your purchase. We have satisfied thousands of others in all sections of the country. Our large capital and our long experience enable us to secure the very best in the market, and we know you will be "more than pleased" with quality as well as price. Certainly it is worth your while to buy feathers of such grades when your dollar will go practically three times as far as when you buy at a local retail store—in other words, when you can get two plumes for about the price of one!

All orders promptly filled. Our large force and up-to-date facilities enable us to fill orders, large and small, in most cases on the day they are received.

Send at once, stating whether one or more wanted, size or sizes, color or colors. Send your remittance in full.

CHICAGO FEATHER CO.

Nos. 233 AND 235 E. JACKSON BOULEVARD

DESK NO. 1 A --- CHICAGO, ILL.



The Freemason street church, of Norfolk, Va., in accepting the resignation of Rev. Dr. W. M. Vines, who has come to the Hanson place church, Borough of Brooklyn, expressed in a series of resolutions their grateful appreciation of his valuable services as their pastor during his more than four year's ministry among them, and also of the services rendered by Mrs. Vines to the ladies of the church in their labor of love for the Lord's kingdom, and heartily commend her to the ladies of the new charge as a model preacher's wife. The Ministers' Conference at Norfolk passed similar resolutions, expressing their deep regret at losing Dr. Vines from their membership and the community, and their congratulations to the larger field to which he has been summoned. Dr. Vines comes among us a comparative stranger, but he may be sure of a hearty welcome both as a man and a preacher of the gospel of the Son of God. We trust that a great and enduring blessing may attend his ministry.—Examiner.

I have just closed a good meeting at Theodore—"the garden spot of Alabama." Rev. C. M. Morris did the preaching. He is a fine gospel preacher and as a singer he equals any of the regular singing evangelists.

Eight were received for baptism and one by statement.

The beautiful new church edifice will be dedicated the 3rd Lord's day in this month.—J. D. Anderson, Pastor.

Rev. G. Campbell Morgan, of London, preached at three services at the Fifth Avenue Presbyterian church, New York, Sunday, September 6. It is estimated that 2,000 persons were present at each service. He was at Northfield last Sunday. He sails for England this week, as he came for only a two week's visit to this country.—Examiner.

The Cullman association will meet in Hanceville October 20-22, 1908. Our meeting will be on the railroad and we hope to have a lot of the denominational representatives with us. Fraternally.—J. E. Creel, Bangor.

The only difference between a rut and a grave is the difference in length and breadth; otherwise one is about as bad to get into as the other. Many people have never learned to flavor their meats, and being in a rut are practically buried to the world and have never tried Gebhardt's Eagle Chili Powder.

Dr. Carter Helm Jones of Lynchburg, Va., has been unanimously called as pastor of Baptist White Temple, Oklahoma City. This is one of the largest and wealthiest churches in the United States.

I enclose you \$1, renewal to Alabama Baptist. You are making us a good paper. I appreciate it very much. Fraternally.—J. C. Wright.

The First church, Greenwood, S. C., has extended a call to Dr. W. C. Tyree, pastor of the First church, Raleigh. It is thought that he will accept.



## A Good Mattress---And Where To Get It

You have probably bought and paid for a Mattress that NEITHER came up to your expectations NOR gave entire satisfaction.

Every Mattress that goes on the market isn't a GOOD Mattress.

You have undoubtedly found THAT out.

There are lots of "JUST" Mattresses. You have probably had your share.

Most likely you PAID enough to get a good one, too.

Sometimes you don't know yourself just what you want—but you want it RIGHT. You LEAVE it to your Dealer.

And he gives you something you know perfectly well you DON'T want and never DID.

Then, many times you tell EXACTLY what you want, for you KNOW.

But your dealer hasn't it in stock and sells you SOMETHING else.

Perhaps he makes a LITTLE more on that SOMETHING ELSE.

What you want to do is to INVESTIGATE—find out what IS the best Mattress—what are its ADVANTAGES—what protection does its GUARANTEE give you—what distinguishing MARK it has over other Mattresses—WHERE it is made—and OF WHAT.

All these points are essential to a GOOD Mattress.

There are mighty few who make a thoroughly DEPENDABLE Mattress.

But—WE DO.

Ask your Dealer—or write us.

## THE PERFECTION MATTRESS CO.

BIRMINGHAM, ALA.

BOX 317

### LASTING HYMNS, NOS. 1 AND 2.

Free samples to churches and Sunday schools contemplating ordering hymn books. Lasting Hymns endorsed by our denominational leaders. Address Rev. J. A. Lee, Glenco, Ky.

The North Edgefield church, Nashville, Tenn. has called Rev. Clay I. Henderson of Auburn, Ala. He has been supplying the N. Edgefield church for sometime. He now continues the work as pastor.—Baptist Record.

There is no article of food more nutritious or healthful than Argo Red Salmon. As a brain and muscle builder, it is far ahead of beef or other meats.

We pray God's blessings upon the Tennessee Baptist Convention which convenes in Memphis October 6th. We hope the brethren will do great things for the Baptist and Reflector as Dr. Folk richly deserves their help.

Phone your grocer today for a few cans of Argo Red Salmon, and with an Argo Cook Book at hand, you can prepare many palatable dishes.

The total Sunday school enrollment of North America, (15,110,172 members,) is nearly 1,000,000 larger than it was three years ago.

Please send in your renewal at once.

## Our Weekly Bargain List

Has attracted attention all over the state and through it many people who otherwise would have continued to be without an instrument in their homes, have obtained them at bargain prices and on bargain terms.

Our list is made up each week of instruments that are slightly used, having been rented for a few months, or second hand, having been received in exchange as part payment on expensive instruments, and none are shown on our list until they have been carefully and thoroughly repaired by our excellently equipped and operated repair department.

Good upright pianos for from \$140 to \$275. Good parlor and chapel organs for from \$20 to \$60. Easy terms of payment if desired. Our line of new instruments, composed of many of the best makes, is, of course, always complete and will compare favorably with that of any other dealer in the South. Prices and terms RIGHT. Call or write for full information.

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