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CENTRAL FIGURES IN THE EUROPEAN CRISIS



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EMPEROR OF GERMANY



CZAR OF RUSSIA



KING OF ENGLAND

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June, 1910

Tell your friends about it

The declaration of Bulgaria's independence has startled Europe, because of the possibilities that it affords for a war among the great powers, a new alignment of which is among the possibilities. The determination of the sultan of Turkey to appeal to the powers for the enforcement of the Berlin treaty temporarily removes the war cloud and smacks of a peaceful solution of the differences that have arisen. Germany, Austria and Bulgaria are known to be on very friendly terms, and opposing them are Russia, France, Great Britain and Turkey. Italy is placed between two fires, her connection with the triple alliance and the danger of Austrian encroachment being offsetting motives for action. The rulers of all the great powers will play an important part in deciding for war or peace.

That Bulgaria will remain independent, under the friendly wing of Austria, and that Bosnia-Herzegovina will remain under Hapsburg rule is almost certain. But the powers can not without shame to themselves permit treaties to be recklessly disregarded. Turkey's formal appeal to the powers can not go unanswered, and Austria can not go unrebuked, if the promises of nations are to be counted as worth more now than they were in the days when diplomacy was defined as "lying for one's country." But Austria seems to feel sure of her ground, and probably the best the powers can do for Turkey will be to secure some minor compensations for the provinces, some consideration for or the return of Crete—which promptly declared its allegiance to Greece—and some safeguards for Turkey against mere selfish rapacity.

A Word to Pastors

We want you to make November Alabama Baptist Month. Speak a good word about it in your pulpit and do a little personal canvassing.



KING OF BULGARIA



SULTAN OF TURKEY



KING OF GREECE



KING OF SERBIA

THE SYMBOLS OF THE NEW TESTAMENT--By D. P. GOODHUE

The Lord's Supper and Baptism are symbols. If not symbols they have no force, no meaning; they do not teach anything, they are non essentials, and can be used or something else can be substituted. But if symbols they are most forceful, beautiful and impressive in their teachings. When rightly understood, they, in accord with Christ's design, set forth God's plan and method of a full salvation in its great simplicity, and yet complete effectiveness, and are essential to a compliance with God's plan and method in setting forth a full salvation in its great simplicity and complete effectiveness.

We know by the teachings of the word of God that man is a sinner out of harmony with his God. The only possible means of his restoration to a state of harmony with God is by means of an adequate atonement for his sins. We know also that man is a free agent and in consequence in order to gain a restoration to a state of harmony with his God he must accept and assimilate the atonement. Without this acceptance and assimilation by him the atonement is inefficient for him. These symbols set forth these facts and they do it as nothing else does, hence, their great importance, and the necessity that they be repeatedly at all times and in all places made use of in the presentation of the gospel plan of salvation. It will not do to imagine that man, any man, can improve upon God's plan and method of presenting and teaching this truth. We know by our own experience that illustration adds very greatly to the forcefulness and impressiveness of the presentation of a truth. Symbolism are more forceful and impressive than illustrations, and frequently need explanation, and yet when explained are readily understood. These symbols need explanation. This is apparent because they are not understood. The misconceptions as to the teachings of these symbols are almost universal. And yet they present and teach the whole truth, and nothing but the truth, and are incapable of teaching that which is not true. Those who misunderstand and misapply these ignore their symbolism and hence have no difficulty in using substitutions for them or misapplying them.

The essentials to a scriptural observance of the Lord's Supper are:

1st. It is a symbol which should memorialize by its symbolism the sacrifice of Christ upon the cross for us.

2nd. It should symbolize our acceptance of the sacrifice of Christ upon the cross for us.

3rd. It is essential that the food eaten shall be a perfect food yielding to the physical man perfect physical life.

4th. It is essential that the participants in the observance of this supper shall have a clear understanding of its teachings and of the declarations made by them in its observance. This is so essential that the other essentials are void without it.

1st. It does memorialize by its symbolism the sacrifice of Christ upon the cross for us. The broken bread symbolizing the broken body and the poured out fruit of the vine the spilled blood.

2nd. It does symbolize our acceptance of the sacrifice of Christ upon the cross for us. The eating of the food is a symbolic declaration upon our part, first that even as we eat the fruit so we accept the sacrifice of Christ; secondly, that as we assimilate the food so we assimilate the sacrifice of Christ for us.

3rd. The sacrifice of Christ was a perfect sacrifice yielding to the one accepting it perfect spiritual life. The food eaten must be a perfect food yielding to the one eating perfect physical life. If not, there is no symbolism.

Fermented grape juice or wine is a stimulant, and such because a poison and irritant and not a food. The blood of Christ shed upon the cross is not a stimulant to the one accepting thereof but it is life giving. Wine, therefore, cannot symbolize the blood of Christ. Grape juice is a high grade food, it alone may not constitute a perfect food, but in connection

with a high grade bread it does symbolize the blood of Christ.

The grape juice made use of at the institution of the Lord's Supper by Christ is always called the fruit of the vine or the cup of the Lord, and never wine. Unleavened bread was required at this feast, why not unfermented grape juice? We cannot believe that Christ, the Son of God, made a mistake. The symbols which He gave us symbolize. The fruit of the vine made use of by Him must, therefore, have been unfermented.

Leavened bread made of bolted white flour is a very indifferent food. It is by no means a perfect food. Nor is it a perfect food in connection with grape juice. It cannot, therefore, symbolize the broken body of Christ. The bolted flour for bread-making of the present day was not known at that time. The whole grain was made use of. Unleavened whole wheat bread is a high grade food, and though it may not be a perfect food alone, in connection with grape juice it is a perfect food. Unleavened whole wheat bread does symbolize the body of Christ. Unleavened whole wheat bread and grape juice is a perfect food and does yield to the one eating thereof perfect physical life, and, therefore, does symbolize the sacrifice of Christ upon the cross for us.

4th. The Apostle Paul says that "Whosoever, therefore, eateth this bread and drinketh this cup unworthily is guilty of the body and blood of the Lord. For he who eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." This may seem unreasonable, but it is the Apostle Paul's language. The observance of the Lord's supper has only such a meaning to the participants therein as he understands it to mean, and he makes only such a declaration as he understands his observance thereof to make. If his understanding of it teachings and of his declarations are not scriptural, then his observance thereof is not scriptural. It is essential to a scriptural observance thereof that the participant have a clear understanding of its teachings and of his declarations in its observance.

Every Catholic, because he is so taught, is supposed to believe that when he eats the bread and drinks the fruit of the vine, he eats the body and drinks the blood of Christ. This so vitiates the eating of the bread and the drinking of the fruit of the vine that it is not a scriptural observance of the Lord's Supper. It is not a symbolic declaration upon his part that he accepts the sacrifice of Christ made for him, because he does not so understand it. The misconception on the part of Protestants is not the same, but none the less a misconception, and its observance none the less unscriptural because of his misconception. Many protestants understand it to be a communion service and because forsooth they cannot affiliate some member of the church, they decline to eat and drink. An entire misconception and consequent misapplication.

This symbol is not understood. There may be many who are guilty of the body and blood of the Lord, who eat and drink damnation unto themselves, not discerning the Lord's body. I have never heard or read even an attempt at an explanation of this symbolism. It is spoken of and explained as a memorial of the sacrifice of Christ upon the cross. Certainly it is a memorial and a most beautiful one because of its forceful symbolism. But the symbolism with its forceful and beautiful teachings is never mentioned. The participants do not appreciate, because they have never been so taught, that in the eating of this food they memorialize by a fitting symbol the death of Christ and declare their acceptance thereof, that as the eating of food yields to them physical life, so their acceptance of Christ, which they confess before men by this act, has yielded to them spiritual life.

If this were well understood by each and every participant, how very much it would add to the beauty and forcefulness of this act and declaration upon their part.

is not the outcome to the participants such that it behooves every pastor to see to it that this symbolism and consequent confession on the part of the participants is always well understood by them?

Let us mend our ways in the observance of this forceful symbolic memorial of our Lord's sacrifice for us and always make clear this symbolism and consequent confession. We cannot make the symbolism clear unless our symbols symbolize. Let us see to it that our symbols do symbolize.

(To be continued.)

THE THIRD MISSION INSTITUTE.

The Woman's Missionary Union, of Enterprise, entertained delightfully in honor of the visitors to the Mission Institute and the lady members of the Baptist church on Friday afternoon, Oct. 16th, at the beautiful home of Mrs. W. H. Edmonds.

On Saturday two sessions of the institute were held at the Enterprise Baptist church. In the morning beginning at 9:30, "All Hail the Power of Jesus Name" was sung, and devotional exercises were conducted by Mrs. H. H. Blackman, president of Enterprise Woman's Missionary Union. She read that passage so dear to the hearts of women, from 12th chapter of John, the anointing at Bethany, after which Mrs. Allie Jones, of Newton, led a very earnest prayer.

Mrs. Hamilton, of the Executive Board, Birmingham, took the chair and immediately diffused her enthusiasm and love for the work into the very atmosphere of the room.

Mrs. Allie Jones told of "Objects Presented in Plan of Work," 1908 and 1909. Foreign missions, home missions, the training school, and Margaret home are to be more zealously worked for. Mrs. Jones also stressed the point that ignorance along mission lines is not excusable, that helpful literature on all subjects may be had in abundance, and that God will

PRODUCE GAS

Hence Certain Foods Not Nourishing.

No matter how agreeable an article of food may be, if it causes bloating and gas in the stomach, it is not likely to be nourishing.

The gas thus formed is liable to cause actual, immediate harm by pressing against the heart.

An Oregon girl suffered in this way until she found the right kind of food. She writes:

"Two years ago I had given up all hope of having health and strength. After eating I had severe pain around the heart, and a choking sensation.

"During these spells I had to sit perfectly still, the slightest movement causing increased pain. Even breathing caused such sharp pain my heart seemed to turn over, making me take short, quick breaths.

"Night after night without sleep, I would sit up and wait until morning, when the pains gradually lessened. I began to fear serious heart trouble.

"One day I was so miserable the doctor was called. After a careful examination he said it was gas from fermented food pressing against my heart that caused the trouble—otherwise my heart was all right.

"His medicine gave only temporary relief. I tried going without food, hoping I could find something which would agree with me. After I became quite weak, an aunt suggested Grape-Nuts.

"The first meal of this food caused no unpleasant effects, but made me feel stronger. At every meal I ate Grape-Nuts and grew better daily. I now have no trouble when I avoid pasty, starchy foods and stick to Grape-Nuts."

"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.

hold each one responsible for her neglect; that "Knowledge is Power," therefore, let each one read and learn, and she will become more interested, and will enter into the work of missions with zeal.

Mrs. Hamilton said that the literary education of our children should be the foundation for soul education; for doing in the best way possible the Lord's work. Then she gave a "Survey of the Work, or a Backward Glance," saying that the woman's work is going forward not backward. This is the 20th anniversary of organized woman's work, Alabama's 18th year. The Xmas offering is yearly increasing, Alabama W. M. U. exceeding many or all other Southern states in offering last March, giving \$4,000.00; that the Y. W. A. more than met its apportionment, and more new societies for young women were organized in Alabama than in any other state in the South. There are now over 100 societies. She said the Sunbeams—"her first love"—have built two chapels; one in Texas, and one in Cuba, and are asked to give \$1,000.00 this year—Sunbeams are asked to build one chapel a year—that there are 2,000 children in Sunbeam bands who can raise this by giving their pennies; these children are being educated along mission lines, and the present school system is a help to leadership training. So Alabama Woman's Mission work is in front ranks in many things. Besides these things already mentioned, there are mission headquarters in Watts building, Birmingham, where nothing but this work is done by the executive board. Mrs. Hamilton also urged that Y. W. A. and Royal Ambassadors be organized and carried along with W. M. U. and Sunbeam work. (The Elba ladies are very proud to announce that they have already a flourishing Y. W. A. Enterprise expects to organize one.) She also urged the importance of sending in quarterly reports, no matter how small the amount.

Mrs. A. G. Mosely, vice president W. M. U. of Coffee county association, presented the "Working Force of Woman's Missionary Union," using a chart, which plainly showed the interdependence of each on the other, beginning at Baltimore, the Southern W. M. U. headquarters, and bringing it down step by step to the individual. Mrs. Hamilton presented a plan by which \$400,000.00 could be raised if we could get all Baptist women enlisted, and each one giving 40 cents. Reminding the W. M. U. of its motto: "Higher Things," and urging the observance of the week of prayer and self-denial. The observance of these stimulates and increases greatly the Christian offering. She spoke of the good to ourselves in drawing aside from domestic duties and spending a while in communion with Christ and in supplication to Him, and of how he called his disciples apart for a little while with Him. The morning session was closed by an "Open Parliament of Workers." Mrs. J. E. James spoke of the early return of blessings, when one has helped others, citing an instance of packing a box for a frontier missionary, and leading the closing prayer.

The afternoon session was opened by Mrs. T. D. L. Edwards in "A Quiet Hour." After a sweet missionary song, Mrs. Edwards read that touching passage of the widow's mite, rendered a feeling prayer, and read a splendid paper on "The Uses of Money," man's view and Christ's view—man says, "How much given?" Christ says, "In what spirit given?" Mrs. Hamilton presented the literature available to every Woman's and Children's Mission society. Paying tribute to Miss Heck for the splendid manner in which she gets out "Our Mission Fields," stressing the importance of reading it and telling what one reads, also the Foreign Mission Journal, and the quarterly literature consisting of leaflets, all of these costing only \$1 per year. Then, there is the Alabama Baptist which should be in every home. Another interesting book, "The Highway of Mission Thought," was presented. The observance of Bible day was also urged. Mrs. Claude Riley read the "W. M. U. Apportionments," first for the state, the total being \$15,574.00, then for Coffee county W. M. U., total \$132.00, these apportionments being proportionately divided for foreign and home missions, Margaret home and support of training school.

Mrs. Hamilton presented Alabama's Centennial, to

be held in Montgomery, November 28 and 29, saying that women would receive a goodly portion of praise for the beginning of organized mission work in Alabama. Speaking of the gifts of these noble women, and how the watch and chain have grown into \$27,000.00. Each year of the 100 will be represented by \$1,000.00—\$35,000.00 of which is yet to be raised. Let each one work and pray and contribute to this grand Centennial movement.

Mrs. Moseley read a beautiful and pathetic letter from Miss Alice Huey who went to China last Fall from Birmingham. After describing some of the beauties of the town (one of those "jaw-breaking Chinese names) where she was stopping, and telling how she loves the study of that language because she is preparing for the Master's work, she writes that she and the other missionaries are constantly praying for us at home. How beautiful and sweet it is that while they are asking our prayers and gifts for them and their native helpers they too are praying for us! Mrs. Hamilton asks the ladies to write to some of our missionaries, and write just as we would to a friend.

Mrs. W. H. Edmonds then rendered a solo, "Loved Ones at Rest," in a soft, clear, sweet voice. "Young Woman's Work," was presented by Mrs. Hamilton. She told of the importance of training our young women—how much better to be trained than not, speaking of Miss Floy White who is supported by Alabama's Y. W. A. at the training school, Louisville. She again urged the organizing of Y. W. A.

After a short experience meeting, in which many testified to having been blessed and uplifted, and pledging themselves more fully to the work, with a pressing invitation to Birmingham November 4th and 5th, Mrs. Hamilton opened her curio box for the Sunbeams.

Mrs. Hamilton came to Elba on Sunday afternoon addressed the W. M. U., Y. W. A., and the Sunbeams at this place. Wherever she goes she is a veritable mother of Sunbeams! Her sweet and inspiring influence will long be felt in Enterprise and Elba.

MRS. Y. W. RAINIER, Reporter.

LETTER NO. 1.

To a Young Father and Mother after the Burial of Their Only Child.

My dear Grief Stricken Friends: Saturday night! Four hours after we left the cemetery! I am praying for you. I have been putting myself, as nearly as possible, in your place. At the cemetery my heart melted within me, and I wept in your stead. How I longed to see you both give way to your pent up grief and weep! It is some relief if one's grief can run out through his eyes in tears. Sometimes we can, temporarily, strangle our sorrow in our tears.

Sweet tears! the awful language, eloquent Of infinite affection; far too big For words."

But grief that will not let one cry is all but unbearable. And such was yours this afternoon.

"I can not weep; for all my body's moisture Scarce serves to quench my furnace-burning heart."

I wish that I could give expression to the sympathy that is in my heart for you. May our God be good to you in this the darkest hour of your life! And I hope that you may not forget that, after all, your sweet baby is not dead. We placed her little body in the grave, and then covered over the little scar we had made in the earth with sweet-smelling flowers. But every floral offering that bedecks her little grave is our protest that we did not bury her, and expression of our faith that through she be dead, yet she is alive!

With Paul, permit me to say to you—"Sorrow not even as those who have no hope." Jesus, when he was here among men, took the little ones into his arms and blessed them. Said He: "Of such is the kingdom of heaven." Your baby is in heaven. There is nothing surer than that. She was there long before we put her body in the grave.

I am told that in the East when the shepherd wants the mother sheep to follow close up to him, he stoops to the green sward at his feet, and gently taking up the little lamb, he lays it on his bosom and the work is done.

I hope you may feel that our Great Shepherd has just taken your little lamb, in her beauty and innocence, and laid her on His bosom! One thing is sure: He has made no mistake. He is too wise to do that. Neither is He unkind to you. He is too good to be that. God is love; and His love for you is just as great and overflowing in the taking of your little Mary Lanford from you for a while, as when He gave her to you. He gave,—and now He hath taken away. It has all been in love. Now, can't you say: "Blessed be the name of the Lord!"

When my little brother died for nights and nights I could not sleep. I could see him in my dreams, and imagine that, after all, his death was just a horrid dream. One night at nearly twelve o'clock I heard my father say to my broken-hearted mother: "Before God gave him to us we were happy. And now, since He has given him to us for a little while and then in His wisdom and His love taken Him back to himself, shall we be unhappy or rebellious?" And then my father went on: "Let us, as nearly as we can, live as we did before baby came, well assured that in God's own time we shall all be together again, and shall know then, just why he was taken from us so young."

I had never before seen God's unbounded love in connection with my baby brother's death quite so clearly as then and there. My fevered brain was strangely cooled; my aching, throbbing heart was calmed, and I went to sleep.

Pardon this personal reference; but I thought it might help you to see the love-side of your great affliction. Rest assured, my broken-hearted friends, God knows all about it. He is pledged that you too, shall some sweet day understand—and He will keep His royal word.

"What I do now, you cannot understand; but you shall know hereafter." May God bless you more and more as the days go by. Yours sincerely,

R. S. GAVIN.

DIDN'T KNOW That Coffee Contained a Drug.

There are still some well-informed persons who do not know that coffee contains a drug—caffeine.

This drug is what causes coffee habit and the many ailments that frequently develop from its habitual use.

"I was drinking coffee twice a day, but did not know it was hurting me," writes a Neb. lady. "I don't think I had ever heard or read that coffee was harmful.

"Sometimes I couldn't lie down, had to sleep in a sitting posture as the heart action was so slow. The doctor did not ask me if I drank coffee and the medicine I took did not seem to help me.

"Finally I got so bad I could not drink half a cup, as the dull, heavy pain around my heart would be worse. I stopped it for a while and felt some better, but was soon drinking it again, and felt the same distress as before.

"Then I decided coffee caused my trouble, also my husband's, for he complained of severe heartburn every morning after breakfast.

"My daughter had used Postum on a visit and asked why we did not try it. We did, following directions about making it, and for four years we have used it and prefer it to coffee.

"My old trouble has entirely left me and my husband has no more heartburn. I can say from experience now that Postum is the most wholesome of all drinks; any one can drink it three times a day without harm, but with decided benefit."

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.

Sensational Arrest follows Exposure of Alleged Forgery



GROVER CLEVELAND

The arrest of Broughton Brandenburg, a well known writer, on the charge of selling a forged article to the New York Times, has served to fix attention afresh upon this sensational case. The letter in question bore what purported to be the signature of the late Grover Cleveland and favored and predicted the election of Mr. Taft to the presidency. Immediately upon the publication of the letter, its authenticity was questioned by Henry



MRS. GROVER CLEVELAND

Watterson, editor of the Louisville Courier Journal, and a man thoroughly familiar with the style of the departed statesman. The New York

Times began an immediate and painstaking effort to establish the genuineness of the letter and at the same time the subject was taken up by the



HENRY WATTERSON

grand jury in New York city. Mrs. Cleveland, widow of the dead statesman, was one of the witnesses before this body. The investigation resulted in the arrest Thursday afternoon of Mr. Brandenburg at Dayton, Ohio. He insists that the letter is genuine and that his arrest is for the purpose of securing a "dramatic climax" just before the election.

A picture of Mr. and Mrs. Cleveland and Henry Watterson are shown above.

FROM JACKSON, ALA.

My churches, Frankville, Coffeville, Saltpa and St. Stephens, have all had the annual protracted meetings in which God very graciously blessed us. Bro. P. M. Jones, of Thomasville, did four days preaching in each of the first three mentioned, coming to us in either case on Monday. There were added by baptism to these three churches an aggregate of forty-six members. At Frankville I had previously baptized ten as a result of a brush arbor meeting held at a mission station, 5 miles from the church, in which my son, J. M., a Baylor student from Texas, did the preaching. At this latter point, last 4th Sunday p. m. we organized a new church with 18 members. God has been good. At St. Stephens, Bro. Adams, of Jackson, came to me Monday after the third Sunday in September and for three days did some of the purest and most soul feeding preaching it has been my pleasure and privilege to listen to in many days. Blessed, indeed is the association that has in its ministry two such men as P. M. Jones and S. A. Adams.

Our Association, the Clark County, closed the 108 session last Thursday evening, after a good and profitable assemblage.

The representative officials were conspicuous for their absence and many of us were disappointed because the brethren from a distance were not there. Bro. Ray, with his usually indomitable spirit represented the Alabama Baptist and the state board of missions. Ray's hair is white and not many more decades will witness his

zeal for the Master, but why speak of it, God never takes away a Moses 'till a Joshua is ready to take his place.

Bro. Lowery was in evidence on several topics and most efficiently spoke for the Howard, Judson and Central.

The Clark County will meet next year here, and we want (the Bishop and we) to make it the best that ever met in the county. We want all the guns here; the big guns and the little guns all, and we want them all loaded for good work, true work and square work that shall make for the glory of God.

The Antioch Association will meet at Frankville church on Friday before the fourth Sunday in this month and we hope to see many of you representative brethren there. Fraternally,

WM. A. PARKER, SR.

CHILTON COUNTY ASSOCIATION.

The eighth annual session of the Chilton county association convened with Macedonia church Oct. 14 and 15, 1908. Devotional exercises were conducted by Rev. S. Smitherson. We were called to order by our moderator, P. G. Maness. We are proud to note that the churches were well represented. The reports were all good. We were blessed and honored with several visiting preachers. W. W. Lee, from Montevallo, J. W. Stewart, from the orphan's home who rendered us good service. The collections were all good. Let us lift up our minds to the source of giving in the future more than we have in the past.

WM. J. BILLINGSLEY.

NEW CHURCH AND A GREAT REVIVAL.

Bro. B. F. Baker invited me to come over to Buhl and preach for them the first Sunday evening in June, which I did and was very much surprised to meet such a large and intelligent congregation. One month from that time we organized a church there with 11 members in an old pine field among the logs. Within ten days after the organization, the good earnest people had the same acre of land on which to build the church just organized paid for and the timber cut off the land and framing sawed and laid on the ground for the church building, 40 x 60 feet. The third Sunday night in August we began a meeting there and continued four days. We had very large and appreciative congregations and 15 accessions to the church. The spirit of the Lord was with us in a great measure. I have never witnessed a greater manifestation of the Spirit's power. Thursday night before the first Sunday in September we started another meeting intending to close the following Sunday evening, but after baptizing 16 in Sipsy river, decided to hold another service at Buhl that night and Oh my, how the people did come! So many we had to move from the church to a large brush arbor. Had five more additions that night and the meeting continued five days longer with increased interest until we had 40 accessions (all grown people). Twenty-two by experience and baptism and eighteen by letter. Some of these were very hard cases. The Lord has a strong hold upon the good people of Buhl. I

do not know of any place between Columbus, Miss., and Tuscaloosa where God's people could make a wiser investment in the kingdom of Christ than at Buhl. These are good worthy people and are doing what they can to complete the house of worship but if they do not secure help from the brethren and churches they cannot finish the building. This house when finished will be worth \$15,000.00. If we do not get some help in some way from the denomination to further the cause of Christ at this place, which I regard as one of the most important fields in West Alabama, we are as a denomination going to lose a great deal. There are 261 people who live in the place surrounded by splendid farming lands up and down Sipsy river bottoms. Also this is a great saw mill center and the accessible timbers are almost inexhaustible. The church here is composed of a good, hard working honest people but they are poor people and I do think that the stronger churches in the Association will remember their duty to this weak struggling handful of Baptists, who are now working, under a brush arbor. I believe that if we can get the house finished and keep the work going that in a few years we would have several hundred members to help the cause of Christ in all parts of the world. Any amount the brethren and churches want to give to this worthy church please send name to Bro. B. F. Baker who is chairman of the building committee. Respectfully,

G. W. KERR.

Reform, Ala, Oct. 17, 1908.

FROM SULLIGENT

Bro. Barnett: I will send one dollar for the Baptist. I read it with interest. Our protracted meetings are over, the churches were revived and many added to their number. We had with us Bro. H. M. Haris, a student from the Seminary, who did six weeks preaching, much to the satisfaction of the churches. Bro. Simmons on union meetings, says some very good things. To refuse to work with others does not decide who are to be saved or lost. It is only holding to our principles as we understand the Bible to teach, otherwise, we are not true to them. The brother who wrote from Tallassee about their broad minded pastors, who could take others by the hand and bid them God speed. We cannot be broader than the Bible and be right. Paul says invite them not into your house nor bid them God speed. The apostle, for contending for the truth, went to jail instead of being received by all. Another letter from Oneonta, where the Baptists had the gospel preached, church revived, souls saved, then all both Baptists and Methodists working together, received 30 in their church, dividing the collection. Oh, consistency, precious gem. I believe in courtesy, but true courtesy. Truth and duty must harmonize. As we have received this ministry, let us be found faithful. It is no breach of true charity to decline and oppose affiliation with others. Feelings hurt by the truth are wrong and need correcting. The old land mark laid down in the New Testament. It does not forbid others to preach. It leaves them to attend to their own business in their own way. Bro. J. M. Roden is coming to this section as pastor. I will try to do more for the Baptist as I will have a better chance. I would like to see it in every home. I ask the prayers of my brethren everywhere.

W. C. WOODS.

Sulligent, Ala.

GOOD MEETING.

I have just returned home from a two month's evangelistic tour through Alabama. The first two of these meetings were held with Pastor W. W. Howard and his two churches at Thomaston and Linden. Bro. Howard is very popular with his people and is doing a splendid work in Marengo county. My third meeting was with Pastor Jno G. Dobbins and his church at Greensboro. Bro. Dobbins has been at Greensboro for more than three years. He is doing a fine work in his town and the Cahaba Association. All things considered, the Greensboro meeting was the best of the ten meetings I have held in the past six months.

My fourth, and last, meeting on this trip was at Jasper with Pastor Bamber and the Jasper Baptist church. I have known Jasper and the Baptist church there for twenty years. It was indeed a great pleasure to preach for Bro. Bamber and his people for fifteen days and nights. It was like being among home folks to be at Jasper. Bro. Bamber is certainly the man of the

Missionary Institute W. M. U., Nov. 4

The ladies of the First church and the Southside church are expecting visitors from all parts of the state to attend the Missionary Institute to be held in the First church, Birmingham, on November 4th and 5th. Come and get into closer touch with your State Executive Board, who has served you so long and so faithfully. They will be enabled to render even more efficient service in the future if they can have the hearty, intelligent co-operation of the whole state in their places for the spread of the gospel and the upbuilding of His kingdom in our home land.

This is a rare opportunity for women whose home cares make it impossible for them to attend the Southern Baptist convention, to gain a clearer insight into the workings of our Southern W. M. U. Every association in the state should send its vice president, that she may be able to take back to them helpful information and inspiration for the winter's work.

It will be a rare treat to come face to face with two of our most consecrated foreign missionaries and learn more of their work among our Chinese sisters.

Come even though it means a sacrifice along some other line. Send your name and the train on which you will arrive to Mrs. W. W. Bussey, 1209 North 31st Street, Birmingham, Ala.



About seven years ago Thibit demanded the withdrawal of the British expedition.—Find an English soldier.
Answer to last week's puzzle—Right side down, below lady.

hour for Jasper and the North River Association.

I should be delighted to say something of the many good things I have in my heart to say concerning each and all of these splendid churches and noble pastors, but such would make my news letter too lengthy.

These four meeting make ten revivals that I have held in less than six months. In these meetings I have preached 263 sermons and witnessed the reception of between 400 and 500 members into the churches. I am to hold five meetings between now and Christmas in Florida.

I have received invitations to hold meetings in Tenn., Texas, and California. The meetings I have held were three in Florida, one in Georgia, one in Missouri and five in Alabama.

I am happier in my work than ever before in a ministry of twenty-one

years. The Lord is blessing my labors and, through His people, is doing much for His unworthy servant. Since several churches have sought my services as pastor, I wish to say, my purpose is to remain in the evangelistic work. Yours truly

JOHN E. BARNARD.

Cartersville, Ga., October 8th.

Please find enclosed check for \$2. Please set my subscription to the Baptist up a year. You are producing a good paper now and Mrs. Finklea and I find it very helpful in our young people's work. Yours very truly,—B. B. Finklea.

Hon. R. E. Pettus, of Huntsville, as foreman of the Grand Jury, brought in a strong report. We were glad to note that a grand jury in Alabama had taken cognizance of the evils of cigarette smoking among the boys.

FROM OCTAGON CHURCH.

Dear Bro. Barnett: I have never written to the paper. I will try to say a few words about our meeting at Octagon church. We just closed our meeting Thursday. It began Sunday evening, the 11th. Bro. Howard did the preaching, and with the spirit of God, he did much good. He preached the best sermon Wednesday morning I ever heard preached in my life. He preached from 4th chapter of I John and his text was in the twentieth verse, "God is Love." As a result of the meeting eight were added to the church, five by baptism and three by letter, and we all were blessed by the presence of this man of God. I thank God for the message that He sent by Brother Howard, it did much good to the church and the people. It was the best meeting we have ever had for the whole congregation.

BENNIE GLASS.

BRO. J. F. JOHNSON ORDAINED TO PREACH THE GOSPEL.

On the fourth Sunday in September the following brethren met with Hamilton Baptist church for the purpose of ordaining Bro. J. Terry Johnson to the full functions of the gospel ministry: Rev. W. A. Darden, A. J. Mazé, A. N. Reeves and Rev. Ogletree, of East Lake. The ordination service was a solemn but delightful service. Hamilton church has called Bro. Johnson as pastor. Since that time the churches at Hackleyburg and Guin have also called him so his time is all taken up. Hamilton taking him for two Sundays. Bro. Johnson is a young man of exceptional ability, having graduated at Hamilton and then in the law department of the State University. He was very successful in the practice of law, but God has called and separated him into the gospel of His son. We commend him to the confidence and esteem of the brotherhood.

ARTHUR N. REEVES.

ORDINATION.

On Sunday, 18th inst., a service of unusual interest was held at New Hope Church, eight miles from Athens. It was the occasion of the ordination of Bro. S. S. Hacker to the full work of the gospel ministry. The presbytery was composed of Rev. W. T. Cobb and the writer. The candidate stood a splendid examination on the doctrines. Said examination was conducted by the pastor, W. F. Cobb. The sermon was preached by the writer. Many present had never witnessed an ordination before. Bro. Hacker has been preaching little more than a year. He has recently been called to serve Poplar Creek church, about ten miles from Athens. He is married, about 26 years, and was last year, and is now, a student in the Agricultural School at Athens. He aims to prepare himself well for his work. Our prayers and sympathy go with him. We thank God for him.

A. A. HUTTO.

Gypsy Smith is to begin evangelistic work in Kansas City on Feb. 13, 1909.

THE ALABAMA BAPTIST

THE PREACHER'S PLACE IN POLITICS.

This is a subject thoroughly alive, and one in which nearly all people are more or less interested. The laity is both interested and divided on the subject as is evidenced from the fact that whenever the preacher takes any part at all in politics, there are shouts of disapproval on the one hand and approval on the other.

The subject is also of peculiar interest to us as Baptists, since we are today, and our denominational ancestors always were, the leading advocates of complete separation of church and state.

And not only is the laity and the Baptists interested in the subject, but we as preachers of the gospel should be concerned as to the role we are to play. Surely when to speak and when not to speak; when to strike and when not to strike; when to thrust in and when to withhold the hand, is a matter for our concern.

For lack of space, we cannot study this subject as it appears in history. We can only study it as related to present conditions, and ask the question, What is the preacher's place today in politics? I may further say that I do not approach the subject with a view of settling it, but simply give the results of my own reflection. I should like to ask three questions about the subject. What is the preacher's place? Why should he occupy this place? and, finally, how are the results to be accomplished?

First then, What is the preacher's place? In answer to this question I would say that ordinarily the preacher should have no place at all other than reserve his right of suffrage, which is not only his privilege but his duty. Complete separation of church and state is what we want, what we have stood for, and we rejoice today to see the world coming our way—coming rapidly—but whenever the preacher takes a place in politics we have not a complete separation of church and state in practice, no matter what we hold in theory. Hence it is we maintain that under ordinary conditions the preacher should have no place in civic affairs.

Again, the preacher is to have no place in politics when the political issue is a mere matter of expediency. The question of tariff, whether high or low, or the regulation of interests, or legislation in regard to internal improvement, or whether there should be an appropriation for two or four battleships, or whether we are to have a two or a three cent rate—all these and similar issues of mere expediency are questions which only incidentally concern the preacher.

The question then comes, When is the preacher to take a place in politics? Only on one occasion, and always on this occasion, viz: when there is a moral issue, or an issue of any kind bearing on civic righteousness which he sees purposely or otherwise neglected by the officials. Here then, for the first time the preacher comes into the realm of politics, and here he must come with fearless and firm tread, and in the sight of God and man take his stand. But even now, ordinarily, he is not to come as a partisan. This will, if he is in the active pastorate, cause friction, or perhaps a schism among his members, and some will be prone to say, "We are of Paul," whereas others will say, "We are of Apollos," and the chances are they will not unite on him as pastor. If, however, he cannot stand for good morals without doing so as a partisan, here again let him come, even as a partisan, and take his stand, regardless of hair or hide, say or salary.

Now, in the second place, let us consider the next question, Why the preacher should take a place in politics? And we can best answer this question by asking one or two others. Has the preacher a place in the home? Has he a place in business? Has he a place in society? Has he a place in the life of the people? If so, for the sake of the home, for the sake of business, for the sake of society, for the sake of life, he must whenever there is a moral issue have a place in politics too. "If the first fruit be holy, the lump is also holy," and if the fountain is pure at its source the stream is most likely pure, but

the trouble so often is that the first fruit is corrupt, and the fountain head in politics polluted.

Now if you will look at the subject from the sociological point of view, we are bound to arrive at the same conclusion. Mr. Ward, in his sociology, says that the function of intelligence is to eliminate conflict from environment. That is to say, the tendencies in the environment which retard progress must be eliminated. A stalk of corn when allowed to grow among weeds and other wild plants can never develop into its best, but when the weeds are all removed and the conflict with its environment does not consume its life energy and obstruct its growth, then we gather the harvest. So says Mr. Small, of Chicago University, there is no difference in the boy who grows up in the slums and the boy who grows up on the boulevard except in the environment. One boy has the weeds taken away, and the other is growing up in the midst of such social plants as are sucking and sapping his life. Now, for the corrupting influences there is but one antidote, and that is the principles of the Christian religion, and if these principles are to be imparted by us and imbibed by others, then we as preachers might as well gird ourselves for the conflict.

But we must consider briefly the third question, and that is, How are the results to be accomplished? In reply to this it should be remarked that the preacher should never forget the moral conscience of the people, and toward this direct his energies. This is being done today to a degree hitherto unknown, and the result is seen in the wave of moral reform that has been, and is yet sweeping over the country. But what has been done so far finds expression, perhaps, more fully in the temperance movement than in any other way. When we see whole states in the Southland "going dry," the movement becomes at once the joy of its advocates and the dread of its enemies. An honored member of my church, Mr. Eugene Ballard, who was chairman of the temperance committee in the legislature of this state, and one who has always stood on the firing line in the conflict, says that the results accomplished in this cause were due to the church people and the principles of the Christian religion. In view of these facts one can readily see that the preacher has had a place, and he must never abnegate his right to this place if the highest ends are to be accomplished. That this movement has become a force with which the liquor interest must deal is evidenced from the fact that the Vine Growers' Association of the North has recently tried to dissociate their interests from the general liquor traffic, in order that they be not hampered in disposing of their product. That its force is felt is seen from the wonderful concession that if let alone they would themselves see to it that the Sunday laws are enforced. All of this reminds one of the mother elephant that stepped on the mother quail, which having done was sorry for she remembered her own motherhood, and in order to atone for her wrong she sat down on the quail's nest. How then, shall we bring about the result? By addressing ourselves to the moral conscience of the people, until public sentiment, the only king among us, shall issue his imperial edict: "Down with sin, and up with righteousness; down with the slum, and up with the church; down with the saloon, and up with pure homes and clean politics."

L. L. GWALTNEY.

"GOSPEL MISSIONS" THIRDLY.

I know the issue between Bro. J. A. Scarboro and myself is regarded useless in your paper by some, perhaps many of your readers.

He is associate editor of The Flag and not disposed so far to give me the showing due in his paper. This I think excuses me.

He does not fail, however, to pour "hot shot" into me, and parade largely the assumption that I challenged him to debate in my circular letter review of his opposition to the Board plan of missions, then backed down from it.

The following is word for word in the challenge I submitted to him, and printed in the circular letter in question.

"If it is Bro. Scarboro's proposition to criticize the formulated plans drawn up for the co-operative work of the churches with the Boards, and the relation the members of the Board sustain to them, I challenge him or any other member or members of the General Association to deduce any set of rules or regulations from the scriptures for the purpose stated that I cannot criticize out of existence. I dare him on this ground and will take his own logic to upset him. His criticism of the Board brethren in his "Objections to the Convention Board System of Conducting Mission Work" assumes the possibility, and I call on him to produce it. There is no sense in criticizing the imperfections of the "Board System" of "Mission Work," and not produce a system impregnable to successful attack. It is a maxim of law, that he who contends for equity must do equity. The whole issue rests right in these premises, and when Bro. Scarboro complies with the demand the whole question will be settled, and I will see to it that every "Board Baptist" will adopt the rules, or the regulations here contended for, and Bro. Scarboro will have accomplished his long sought for aim—have all Baptists co-operating with him and his idea of mission work."

He failed, or refused to accept it, and to escape the force of it submitted one in another form to me.

My contention is he is the one that has backed down because he saw a disposition of my challenge in debate with him would leave no room for his to me.

If he will accept and dispose of my challenge to him in debate, then I will give due and proper attention to his to me.

Bro. Scarboro has not failed for years to hit our Boards, and those of us associated with them in our co-operative capacities, every chance he had. He seems really to glory in it.

I set myself for their defense for the development of any meritorious opposition he had to them. He charges me with being the aggressor, in view of the fact that he come into my association, made speeches against them, said hard and untrue things about them, poked fun at them, etc.

His language is: "he (I) started these personal matters in that circular, and now declares he is on the 'defensive.' He was aggressive, in the circular, made the attack on us, and when he gets on the defensive in that issue he begs the question, and runs." (So he says sure enough.)

His words further are as follows: "Bro. Whatley's circular is calculated to make the impression that he is willing to debate the issue squarely. We challenged him pat. His answer does not accept our proposition, nor does it propose any other, and as debates go, that means he will not debate."

Notice my challenge quoted from my circular letter review, herein contained, and see if he has not made a leap equal to the cow jumping over the moon to escape the "hole" he saw I would get him in, if he accepted it.

I am making an effort to get in the Flag with him. If he is the man he should be, he will let me in. He has made several references to my circular letter in his paper, but has not published it. Why don't he do it, that his readers may see what he is raving so about. I am a very poor personal solicitor, but on the conditions stated can get him a number of subscribers.

The only challenge I had in my circular letter is the one herein quoted, which shows plainly and conclusively his back down, the perversions, misrepresentations, dodges, etc., he can make for his long standing habit of fooling and deceiving those who can be fooled and deceived.

The circulation of the Flag among many of our Alabama readers prompts this. I will hold my grip.

W. R. WHATLEY.

CENTRAL BAPTIST CHURCH, NEW DECATUR ORGANIZES "TITHING BAND."

Believing that God, in establishing His kingdom in the world, did not leave its support to the whims and caprices of the people, but that He gave to it a dependable financial system, and that that system is the Tithe, the pastor announced that on Monday evening at 7:30 in the church parlor a "Tithing Band" would be organized. We barely knew what to expect, altho we had quite a number who had exceeded this plan in their contributions the past year. The hour came and with it God's unspeakable blessings. Tho the attendance was not large, 20 charter members entered into the organization, and several others who could not be present have sent in their names.

Among the members are some of the leading business and professional men of the city.

The aim of this organization is, by precept and example, prayer and persistent effort, to lead the whole church to adopt this method of supporting the kingdom. We believe that this plan will settle at once all our financial problems, and be a blessing unspeakable to the individual and the church. Wesley Chapel, Cincinnati, is an illustration of this fact today. Our doctrine is that the tithe is the minimum and not the maximum of our obligation to God.

We can hardly expect that the whole church will adopt it at once, like missions, it is a matter in which the people must be given definite instruction, and educated up to, but knowing how thoroughly this church is impregnated with the missionary idea already, I predict that this plan inaugurated Monday night will in a very short time quadruple our offerings to missions, which is by no means a small and insignificant sum now.

The earnestness and enthusiasm of the members of this band, and the known attitude of many others in the church toward the tithing system leads me to believe that Monday night marked the beginning of a reform movement that will completely revolutionize our church finances, and make us a greater blessing in the community and to the uttermost parts of the earth. God grant it. After spending a delightful hour and completing the organization, we joined hands and sang, "Blest be the tie that binds," etc., adjourning to meet again next Monday night.

This band will meet once a month, and it is our plan to have also one public meeting each month, to which all the members of the church will be invited. Will give you some of the results later.

G. L. YATES.

Central Church study.

CHURCH LETTERS.

Too little is made of church letters, and yet some people take them too seriously. A church letter does not put one out of the church or denomination. It is only a statement and recommendation that may prove beneficial to the holder or person named therein.

I said too little is made of church letters. I mean this: they ought to be used more to transfer membership of those "not settled." So many people go to a place and they "don't know how long they will stay," so they say we are "not settled" and hence they fail to get letters from the church back at the old home, and hence fail to identify themselves with the church and people at the new home, lose interest in a general way, the cause loses their help and they fail to get the confidence and sympathy of their new neighbors and brethren. Hence, Christian joy and usefulness are at an end.

People ought to be as careful to keep their church membership at a convenient place as they are to keep with them their cooking stove or bed. For as these minister to the natural man, so church membership near by is a means of spiritual growth.

There is a man in our town who was once useful in his church in many ways. Six years ago he came here. He did not "feel settled," hence he did not move his membership. Now he seldom goes to church anywhere; and not long since told me that if he had been told six years ago that he would ever

be like he is now, he would have said the man did not know what he was talking about. He now has no religious joy or interest and is doing no good for himself or for anyone else. He sees it and regrets it; but goes on in the same old way.

Now one reason for this condition is that the churches "don't want to give them up." The man referred to above said his church asked him not to move his membership. That church has done that brother a real injury. Recently I spoke to a brother to move his membership to our church and his reply was: I spoke about it when I was at home last and my mother did not want me to do it. Yet this man's church is in another state. He is married and is hoping to make this his permanent home.

I know one church with a large membership yet that church never grants a letter upon first request. It took seven months of constant request to secure letters from that church for two sisters.

When members move away from us we ought to be as willing and prompt to grant them letters to join elsewhere as we are to receive people into our churches who move into our communities. The good of the individuals demand it, and the good of the cause demands it.

A church letter presented for membership by a stranger or new comer is the best introduction to the best people and creates deep interest and fraternity in the church.

A. A. HUTTO.

AN APPEAL FOR HOWARD COLLEGE.

Some time since while in conversation with Dr. Montague concerning the needs of Howard college, I suggested that there should be a place in our church schedule for Howard college endowment fund. I think this is a plan that is reasonable and right. It would be a constant flowing into the endowment fund that would soon add several thousand dollars to it, which is so badly needed. Then it could be accomplished so easy that none of us would miss what we had contributed to it. Such a plan put on foot at a needy time like this would mean much to Howard college. We have a faculty that is second to none, perhaps, in the South, with Dr. Montague at the head of the faculty. And we can safely say of him that he is one of the greatest educators in the South. Our boys are safe under his care. The religious influence is not surpassed in any college. Of such a college and faculty we should be proud. Then, brethren, let us have enough state pride in us to want to make it second to none. Then let us arise and equip it with a sufficiency of means to make it such. We should want to see our state and our denominational college stand at the head of all other states. Why not? We have the men and the brains, then all we lack is the means. Let us adopt some plan by which the means can be raised to make it what our time and generation demands of us. We would be responsible for its failures. Then as there shall be no failures, let us make it what it should be and be credited with its great success. When we aid Howard college we aid our churches. We advance missions in the state, home and foreign fields. Brethren, let some one see to it that a similar plan to the one above mentioned, be put before our churches as soon as possible. That we may have the privilege of helping so great a cause that lies so close to our hearts, and so heavy upon our shoulders. We feel the power of that great institution in every business of life. We feel the power of it in our pulpits. May God bless such an institution that is thus blessing the world, in building it up and refining it for a future generation that will appreciate what we have done for them. Then they will rise up and call us blessed.

C. A. STRICKLAND.

LaFayette, Ala.

Rev. A. J. Moncrief, of Forsyth, Ga., has accepted a call to the pastorate of the Tabernacle church, Raleigh, N. C. He leaves a delightful field to go to a great city church. We pray God's blessings upon his work at Raleigh.

Well didn't Bro. Crumpton speak out loud when he said the preachers were at fault for the Laymen's Missionary movement waning before it got on foot. Some saw this coming long ago while the flower was yet on the bloom of this movement in Alabama. To some Missionary Baptists that believe the Bible this is a burning question.

Hence we think it of vast importance to grasp the first opportunity to harness the laymen. But many Baptists seem to look on anything new with suspicion. In some cases it was hard to get before an association as it must come up in strict parliamentary style, as it was declared out of order by the leaders, moderator and all; and if by strategy it did get before the body it was looked on as being out of place and uncalled for, and a dry subject no one was interested in.

Yes, the laymen's movement means everything to Baptist advancement, as Baptists need it more than other denominations owing to their slack financial system. The laymen have got the money. They have been greatly blessed of God and are ready to advance the Lord's cause if the question is properly laid before them. But the preachers will have to lay the subject before them in a better way than has yet been done before it will count for much. But Dr. Montague has just pledged the faculty of Howard college to change the tactics of the college work on ministerial education, beginning at once to train the ministerial students to be missionary—practice and preach it more than ever before.

This we deem will form a new epoch in Baptist history in Alabama. Will also give the friends of missions, the laymen and the friends of the college a new and good reason to stand more firmly by Howard college with our sympathy, students and our money. And if the preachers that now have the opportunity and responsibility of launching the laymen's organization in Alabama fail, there will be a new set that will do it. So the laymen's movement is coming. Then the problem of finance is solved. Some may think this little addition to the curriculum of Howard, as regards the ministerial students, of little importance. But our ancestors had no such opportunity as this will give us.

When the few missionaries went from the North coast of Africa and carried the first Greek translation of the Bible over into heathen England, took their lives into their own hands and began preaching the gospel to man eating cannibals. From that small and hazardous beginning (and it was hazardous as they were liable to have been made a feast of any day by the savages) we are here in free America only a few hundred years from that time. Now a small part of our denomination raising \$100,000 in Alabama in 1908 for missions to continue to spread this same precious gospel.

Yes, the laymen's organization is coming and when it does get well under way we will raise \$3,000,000 for missions easier than we now raise \$100,000 in Alabama.

LA FAYETTE COOKE.

Bro. J. N. Booth, the new field editor of the Baptist and Reflector, begins his trip notes in the last issue by saying:

"My maiden trip in the interest of the Baptist and Reflector was a round of unbroken delights. It was a treat to get away from the bustle and noise of the city and sit with the brethren of New Salem association in their meeting," and ends it in this way: "I go tomorrow into West Tennessee, visiting the Southwestern association, and to and fro in the earth seeking whom I may entice to become readers of our denominational paper. I anticipate a pleasant time and beg the good house wives not to dread me, for I have an indiscriminate appetite and a faultless digestion." We hope he will keep up this enthusiasm so that Dr. Folk can lay by enough not only to take the trip to Europe, but to make a journey around the world.

Frank Willis Barnett

Editorials

Editor and Owner

"WELFARE WORK" ON AMERICAN R. R.

That railroad corporations are not the soulless creatures they have sometimes been made out to be is shown in an interesting and illuminating article by William Menkel in the Review of Reviews for October. Back of the vast army of railroad men and the tremendous visible property of the companies are cool, keen brains that do the planning and directing, but there are also hearts that recognize that the railroad worker in the ranks is a man, human like themselves, and must be treated accordingly if there is to be that necessary co-operation between company and men that makes for the good of the service. Of course, that is the chief desideratum,—the "good of the service," which means the comfort and safety of the traveling public, dividends for the stockholders, more business for the road,—in other words, the general success of the company. Hence there has been taken up by the railroads in recent years what is known in industrial lines as "welfare work."

Welfare work may be defined as consisting of those efforts of the employer in behalf of the employee over and above the mere payment of wages, toward the betterment of the conditions under which the employee lives and works, making him more comfortable and contented, and raising his standard of living generally. This work takes expression in many forms. It makes the surrounding of the worker healthful and pleasant, provides wholesome recreation for his spare hours, affords him opportunity for mental improvement, supplies medical attendance when he is sick or disabled, helps him save his money and invest it wisely, aids him in acquiring a home, secures for him cheap and safe insurance, and robs disability and old age of its terrors by means of relief and pension funds. While the railroads have undoubtedly entered into the work with humanitarian spirit, recognizing a duty in taking proper care of the thousands of men that they draw from the cities, the villages and the farms, who are deprived for extended periods of their home influences, the companies do not contend that their motive in this work is purely philanthropic. They frankly confess that the considerate treatment of their employees is good business. The generous sums annually spent have proved an investment bringing large returns; the expense is rightly to be charged to betterment and safety appliances.

That the efforts and expense on the part of the railroads in these various ways in behalf of their employees has been abundantly justified from both the business and humanitarian standpoints, the high officials of the roads are firmly convinced. "Welfare Work" has brought company and men into closer relationship. It has made employees feel that the company takes a sympathetic interest in their welfare; that it is not merely seeking to grind out the best years of their lives with exacting work, long hours, and small pay, giving them nothing to look forward to but retirement without compensation through disability or old age. It has tended to stamp out the spirit of discontent that has caused so many costly strikes in American railroad history. It has generally raised the tone and character of the men, increasing their loyalty and efficiency, and making them realize that the success of the company means their own success, and that these both depend on each man doing well his individual part.

"STILL PRESSED IN FINANCES."

A kind brother who signs "Sigma" to a readable article in the Religious World of last week on "How the Cause Fares Forward in Alabama," sizes up the newspaper situation as follows.

"By the way, don't you think Frank Willis Barnett

is making quite a creditable paper of the Baptist? He has much of the editorial instinct, as well as an abundance of grit, push and endurance necessary in a Baptist editor. He has been pressed in finances lately, but will pull through all right, and the association period, now at hand, will give him a 'lift.'"

We are obliged to him, not only for the compliment but for his discernment in gathering from our repeated calls in the Baptist that we needed cash. Unfortunately we have been unable to attend only a few of the associations and as yet have failed to get the "lift" and the season is nearly over. Send it in, brethren. Send it in.

THE TENNESSEE BAPTISTS HAD A GOOD TIME.

The Pastors' Conference and State Convention of the Tennessee Baptists, which was held in Memphis recently, must have been a great gathering, as one cannot read Fleetwood Ball's account of it in the Baptist and Reflector without being thrilled. The Convention honored itself in honoring Rev. A. U. Boone, with the presidency for the sixth consecutive time.

Dr. J. M. Frost, of Nashville, in nominating Dr. Edgar E. Folk, of Nashville, for the vice-presidency, referred to him as the most abused and maligned man in the Baptist ranks in his brave fight on intemperance in the state, and asked that he be honored by the Baptists by election to office in the Convention. Fully two dozen members of the Convention seconded the nomination of Dr. Folk and every member jumped to his feet to vote for his election. Dr. Folk was visibly affected by the strong expression of confidence and co-operation. Other officers elected were: Vice-president, Dr. M. D. Jeffries, Jefferson City; recording secretary, Rev. W. J. Stewart, Nashville; statistical secretary, Rev. Fleetwood Ball, Lexington; treasurer, Col. W. M. Woodcock, Nashville.

THE LAYMEN'S MOVEMENT

One of the distinctive features of our associational gatherings this fall have been the enthusiasm engendered by laymen pressing the question of missions. A number of the associations had gone to work systematically to arouse the churches along missionary lines. If the pastors are wise they will lead in the movement and give the laymen strong support not only from their pulpits but by personal work. Elsewhere we print an interesting article by William T. Ellis on "We Can Do It and We Will." Read it.

Dr. W. C. Biting, and his people of the Second church, St. Louis, Mo., began the dedicatory services of the new \$300,000 house of worship on Oct. 18, the pastor preaching the sermon. The program of services to follow include such speakers as President H. P. Faunce, of Brown University, Dr. C. Woelfkin, of Rochester Theological Seminary, and Dr. W. J. Williamson, of the Third church of St. Louis. We have seen pictures of the new house of worship, and it is beautiful and well suited for church work.

Speaking of John Bunyan, Prof. Tipple, among other things says: "He was a preacher of divine certainties." This is the need of the hour, preachers who know that their message is true and who can deliver it in a way that carries conviction.

The First Baptist church, of Salt Lake City, Utah, has made plans for the erection of a handsome new house of worship, to have a seating capacity of 1,600; and to cost \$60,000. This is good for Salt Lake City.

BIRMINGHAM'S FOUR SKY SCRAPERS.

The saloons were closed some while back and yet no grass grows in the middle of our business thoroughfares, but anyway one can watch the erection of four great sky scrapers, and it is a sight worth looking upon. One who knows well their ways, says truly:

"As you watch them at work on the girders, clinging to massive steel corners, perched on the tops of columns, or leaning out over the street far below, it is not the recklessness, but the cool, steady nerve that you notice most. Under all the apparent unconcern you can feel the endless strain. It shows in the looks of their eyes, in the lines of their faces, in the quick, sudden motions, in the slow, cat-like movements. Endlessly facing death, they are quiet and cool by long training."

No place for a drinking man. Earnest Poole tells a story in November Everybody's of how upon the Metropolitan Life, some twenty stories above the street, an enormous circle of stone had been built in for the clock. A dozen men were at work on the scaffold that hung outside, and projecting from overhead was the boom of the derrick that hoisted the massive stone blocks. Suddenly the cable caught, and the full power from the engine below was brought to bear on the derrick. All this in an instant, but in that instant somebody saw what was going to happen. With a quick, warning cry he made a leap from the planks to the solid steel beams of the building. There was a rending and tearing above, and just as the last man leaped in to safety, the derrick crashed down, bearing with it the scaffold and part of the stone. One empty, breathless moment, then a roar from far below, and a cloud of gray dust came slowly drifting upward to the group of tiny men still clinging to the girders. For a moment longer nobody moved. Then someone broke the spell with a husky laugh, another gave an explosive hallo—and the gang set about repairing the damage.

And here in Birmingham recently, while waiting for a car, we heard a crash and saw a great girder that had slipped from the maw of a gigantic tackle and came crashing down flight after flight only to light on the top of the workshed in which the superintendent and several helpers were at work. Their escape from an instant and horrible death was marvelous, and yet passing by in a few hours, the shed had been rebuilt and they were busily at work as if nothing out of the usual had happened.

HOME BOARD EVANGELISTS.

After the great meetings in Atlanta and Birmingham held under the auspices of the Home Board, led by Dr. W. W. Hamilton, with the aid of a corps of his associates and backed by the pastors, and supported by the membership of the various churches, no wonder, that under God, the services were blessed and the ingathering great. The graphic story printed in last week's paper from the Age-Herald, produces the fact that the Baptists can hold their own meetings successfully and that in order to do it are not compelled to go into a union meeting in which, for the time, Baptists doctrines are obscured. We believe that God is in the evangelistic movement.

Andover Seminary, with its cash endowment of \$850,000 and a library of 56,000 books and its faculty, has gone over to Harvard. The two combined have but 46 students, and yet Howard college had last year this many ministerial students. Let's stand by it with our prayers and money. Back of the schools must be people who stand for the faith once for all delivered unto the saints.

THE BAPTIST AT MOULTON.

Dear Brother Barnett:

We regret so much that you did not come to our association. We missed you, we wanted you to see our new church and be with us in our meeting here.

We have just completed our new brick house, and to us it is beautiful. Our people here have done nobly this year. Notwithstanding the building of the County High school we have built two splendid brick churches—Baptist and Methodist. In addition to all this my people paid every dollar of the apportionment. It is natural for us to say it; but I feel that I have the best people in the world.

Bro. Yates, of New Decatur, held our meeting. Dr. Shackelford preached for us on first Sunday of the meeting, and Bro. Gordon, of Decatur, preached for us on Monday night after the meeting.

The meeting was a great success. The people throughout the county enjoyed the sermons of Bro. Yates. His sermons were strong and forceful. The crowds grew from the beginning and the last night we could not accommodate them at all. Eight came to the church by experience and baptism. We hope to receive others. Bro. Yates' coming has been a great blessing to our town. The pastor is called for another year for half time on a greatly increased salary. This begins my ninth year's work here as pastor.

Come to see us and preach in our new house. Yours fraternally,

R. L. QUINN.

P. S.—I send you my renewal for paper. I enjoy your much improved and ever laden with good things sheet.

IN MEMORIAM.

Sister G. F. Harper was born in Bibb county, this state, June 19, 1859. She grew up in the same county in which she was born and married Bro. G. F. Harper Nov. 18, 1883. Six children came to bless their home, four of which were deaf mutes. Two of the children preceded her to the glory world, one mute and one speaking.

Sister Harper was born again and baptized into the fellowship of Cahaba Valley church in the fall of 1887. She lived a very consistent Christian life until Aug. 12, 1908, when, after a severe attack of typhoid fever, she was taken from earthly cares to be at rest with her Lord whom she loved so fervently and served so faithfully. She was a most devoted wife and mother, especially giving every possible attention to her afflicted children. Her children rise up and call her blessed. Her husband also, and he praiseth her, saying: Many daughters have done worthily, but thou excellest them all. She died a member of the Baptist church at Ensley, where the family now resides. Her friend and former pastor,

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There are mighty few who make a thoroughly DEPENDABLE Mattress.

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BOX 317

RESOLUTIONS.

Resolved: That it is with sincere regret that we accept the resignation of our beloved pastor, Rev. L. N. Brock.

Resolved, further: That he is a good preacher and has served us faithfully and well, being ably assisted by his estimable and much loved wife and that he leaves our service with our best wishes for his future work, wherever it may be.

Resolved, further: That these resolutions be spread on the minutes of this conference, a copy given to Bro. Brock and a copy sent to the Alabama Baptist.

A. S. SULLIVAN, Mod. Pro. tem.
R. P. SOMMERKOUF, Clerk.

On the seventh of October, 1908, the grim monster, Death, took from this world Sister Charlotte Patterson. The deceased was 81 years of age and had for 41 years been a devoted and useful member of the Baptist church. Her life was one of meekness and such only as would inspire confidence in a professed Christian life and she was ever ready to give a reason for the hope she entertained. During her very last hours, when heaven and immortal glory always draws very near a departing Christian, the good spirit of our God dwelt so abundantly in her heart that she earnestly and pleadingly begged her Father to take her to

her happy home, all the time telling those around her that she was ready to go.

Besides a host of relatives and friends, Sister Patterson leaves nine children, one son and eight daughters, all of whom are devoted members of the Baptist church, who feel the burden of the loss more than anyone else. But, dear children, your mother is gone from this world. She can't return, but you can go to her when God calls. The heavenly father has been so good to let her stay so long and now strive to live such a life as mother lived and one day God will call you, one by one, and then in the father's home where there are many mansions, you will be gathered forever to live with mother where there is no separation.

A SYMPATHIZER.

Having removed from my former field of labor (the Coosa River association) to the Birmingham district, retained only half time in my old field, therefore, await the directions of the Master in opening to me new work for the remaining half time. Any church desiring a pastor may write me at 7528 Berney avenue, East Lake, Ala. References. Rev. C. J. Bentley, East Lake; G. S. Ham, LaFayette, Ala.; A. V. Graham, Eclectic, Ala.—R. W. Carlisle.

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.

Dr. P. S. Henson announces that after a visit to the Pacific coast this winter, he will return and make his home in Boston.

BOOKS

Fall Publications

My Feels. 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 C. 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 Phillip. By Everett T. Tomlinson, Ph. D. 12mo, 320 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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Argo Red Salmon is caught in Bering Sea among the icebergs. That is why the fish is so firm and the flavor so delicious.

"DO THE WORK OF AN EVANGELIST."

One year ago I gave up the pastorate believing I was doing His will to re-enter the evangelistic field. He has blessed me abundantly. He has sent bright days and dark days but I am sure all has been for His glory. 'His grace has been sufficient for me at all times.' I am beginning my second year's work with a full assurance of being used by Him in His own way. I have my membership in one of the sweetest churches in all Alabama which is praying for me daily and I am wholly dependent on Him to lead me by the Holy Spirit. Therefore, however I am used it will be His own way. My constant prayer is, has been and shall be: "Take me, make me, if necessary break me," only that I may have Him use me, or abuse me for His glory. "Have faith in God," blessed is he that putteth his trust in me." My heart yearns for the prayers and sympathy of the pastors. I am sure I speak the sentiment of every evangelist in the state in this last sentence. So far as I know, I am the only evangelist in the state that is not working under the state board of missions. But what matters! Pastors, teachers, evangelists. Some making our reports to boards, some to our churches. We are all working for the same thing and for the same end if we are working right. I have been a pastor. I know how to sympathize with him. I know what "blue Monday" is to a pastor. I also know what it is to meet the devil as an evangelist. As co-workers in his kingdom, let us

Never Be Discouraged.

The Master knows His own and will take care of them. As I sit here and write I am thinking of many dear people who have come to me in my meetings with broken hearts and told me of their sorrow. My brother, sister, be not discouraged. I personally know what it means to have a broken heart that sends forth the burning tears. We may, and do, enter into deep sympathy with each other and our mutual sympathy is always comforting. But O, to hear Him speak to us: "Let not your heart be troubled. I will not leave you desolate. My God shall supply all your needs. I will pray the father and He will send you another comforter." One called to our side to aid us. Comforter, yea, more, one called to, the called. He enables us to do all things. No cross, from any source, too heavy to bear. Let us give Him 'the right of way.' The greatest blessings come in the school of suffering. We may be suffering wrong, even great wrong, yet there are witnesses in sky, and earth, and sea, which proclaim the fact as Shelley says:

"Most wretched men,
Are cradled into poetry by wrong;
They learn in suffering what they teach in song."

The Gethsemane of suffering ever precedes the glorious morning of brilliant victory. May we ever keep step with Him in "Loving our enemies." "Praying for them that despitefully

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That noisy, heavy, hard running mower or sewing machine, that creaking hinge or rusted bearing are crying for

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Kind Words (Weekly)	13
Youth's Kind Words (semi-monthly)	6
Baptist Boys and Girls (large 4-page weekly)	8
Bible Lesson Pictures	75
Picture Lesson Cards	21-2
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B. Y. P. U.

Study and Reading Courses

Training in Church Membership. I. J. Van Ness, D. D. 12mo., pp. 128. Price, postpaid: paper, 30 cents; cloth, 0 cents.

The B. Y. P. U. Manual. L. P. Leavell. Cloth, 12mo., pp. 159. Price, 50 cents, postpaid. (A book of methods.)

Doctrines of Our Faith. E. C. Dargan, D. D. Introduction by Geo. W. Truett, D. D. Cloth, 12mo., pp. 234. Price, 50 cents.

An Experience of Grace. Three Notable Illustrations. J. M. Frost, D. D. Cloth, 12mo., pp. 112. Price, prepaid: cloth, 40 cents; paper, 25 cents.

Other Supplies

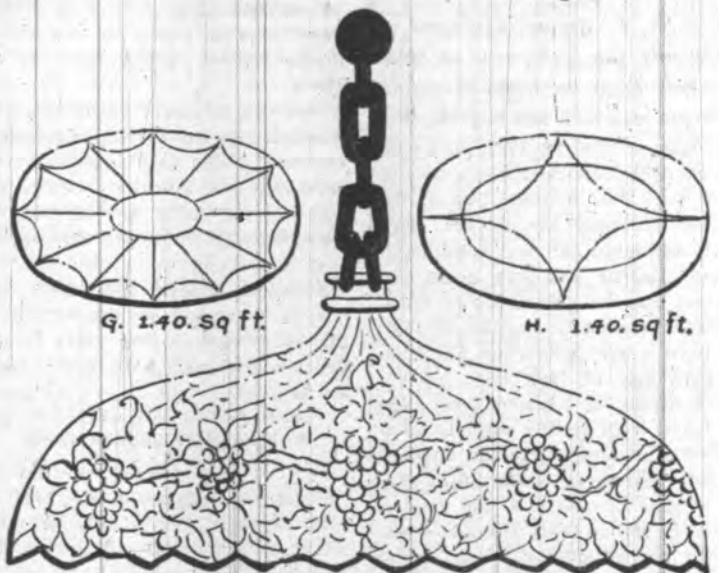
Topic Card, 75 cents per hundred.
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use us." "When we are threatened revile not again."

As to Meetings.
If you believe that in our revivals the right thing to do is to preach the word, in season, out of season; bring to proof, rebuke, exhort, in all long suffering and teaching, endure hardship, do the work of an evangelist and you want this preaching to be on the Bible platform of—Salvation a free gift, rewards earned by works, 'All in Christ by the Holy Spirit, for the glory of God, realizing all else is nothing,' and your entire meeting a matter of 'faith in God,' as to the salvation and reviving of souls, using no 'clap-trap plans' as to forcing men into the church nor "catch-penny methods" as to pulling money out of your people, again I say if you so believe and the Holy Spirit directs I want to assist you in a meeting. It makes no difference as to your church whether strong or weak, or if you are in a community where there is no church, write me and I shall be glad to make a date with you. Write me now even if it is several months before you want your meeting. May the Master give to us all in our work the guidance of the Holy Spirit, and so may we love one another, stop slander slinging, and glorify God in all things.

Yours in Him,
JOHN BASS SHELTON,
Montgomery, Ala.
P. S.— Above all things else, let us pray for our Alabama Baptist.
FROM HURTSBORO, ALA.

Our little church is in flourishing condition under leadership of Bro. H. T. Crumpton. He has been with us for the past year and all feel greatly blessed in having him in our midst. The past year we have paid the six hundred dollars (\$600) due on our church and we have now made up enough money to build a nice pastorium which will be erected soon.

We have labored under many disadvantages, and we have had our peculiar difficulties, but through them all many have stood nobly by our pastor and we feel specially under life-long obligations to the good Methodist people of our town who have stood by us so nobly, and have come generously to our immediate relief in every time of need.

Hurtsboro is on a line with Seale, Hatchachubbee and Pitsview. These live, wide awake churches are part of Bro. Crumpton's work. He is nicely situated and we hope to have him not only one year, but for many years.
A MEMBER.

We have just closed a glorious meeting at old Bethlehem in Perry county. Bro. C. R. Miller, of Six Mile, helped me in the meeting and endeared himself very much among our people because of his plain gospel sermons. Baptized 7 and 3 joined otherwise, and the membership was greatly revived. The church has been on the back ground for a long time and we are grateful for this glorious revival. God bless you in your work.—James D. Martin, Centerville, Ala.


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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WHAT GOD AND PREACHERS HAVE DONE FOR TALLAPOOSA.

About 200 Added to the Churches
Through Earnest Prayer and
Preaching.

Charles M. Dunaway, of Atlanta, Ga., Evangelist; T. J. Porter, of Roanoke, Ala.; Roy L. Brown, from Ohio, Evangelist.

The summer is now ended and I feel that God has done so much for us since summer began that something should be said of it to the whole country.

On the first Sunday in June the religious breeze started in Tallapoosa, when Bro. Chas. M. Dunaway appeared on the scene at the M. E. church, South, and began preaching the word with great force, being one of the most able evangelists that ever made himself known in any church in Tallapoosa. His first move was to get down deep and root up the old self-worn church members and get them on their feet to work, and after about one week's hard work, they got busy, and crowds grew larger, until the building, which is the largest one in town, was packed and sometimes standing-room not available.

Bro. Dunaway worked very hard and preached three sermons every day for two weeks, and from one to two of these sermons each day were to the members of the churches. The meeting was conducted not as a Methodist, but as a union meeting and the result of same is hard to calculate, but some 40 or more were added to the churches and many more put to thinking and hundreds of members greatly revived. He made hundreds and hundreds of friends here, and when he departed there were shedding of many tears of sorrow. Rev. Dunaway is a resident of Atlanta, Ga. in the evangelistic work, and we look forward to the time when he may visit us again.

After two weeks the series of meetings were to begin at the Baptist church, but owing to a little small pox scare we were advised not to begin at the designated time, and therefore our meeting did not begin for about six weeks instead of two weeks after the M. E. South meeting closed, but during this scare this time was looked to with a great deal of prayer and interest and the laymen of the churches were working still, and when the time came everybody seemed eager to take hold and go to work soul winning. Therefore, one week before Bro. T. J. Porter, of Roanoke, Ala., was to come there was a union prayer meeting started and continued in great earnestness for one week, having good attendance and seemingly doing much good; and when Bro. Porter arrived and began his great work, everybody seemed to fall in love with him and his work, and in a few nights our church was filled to where it was not comfortable and the good Methodists invited us to their church, and it was soon filled, and God sent "showers of blessings" on us such as has never been seen in Tallapoosa before. Brother Porter is a great preacher and a God-fearing man, and in his short stay of only ten days with us, he has added to

his list of friends hundreds in Tallapoosa, and he, as did Bro. Dunaway, opened up not as a strictly Baptist meeting, but invited and insisted that all the churches that would, to join us, and under his preaching 98 were added to the Baptist and M. E. church south, about 80 per cent of which are Baptists. Total additions to the First Baptist church this year have been about 110. God bless Bro. Porter and may he be spared to visit us again and do another such great work.

Next after a lapse of a few weeks, came an evangelist from Ohio, Rev. Roy L. Brown, and conducted a two weeks series of meetings at the Christian church. This meeting was conducted "non union" so far as membership or joining the church was concerned, but Bro. Brown had a good representation all the time from other churches and they seemed to be impartial and prayed for souls to be saved. Bro. Brown was an exceptionally fine orator and was thoroughly posted and made a host of friends in Tallapoosa and was fair and inabusive in his sermons and preached the word as he believed, and the result was a good meeting with 30 or more accessions to the Christian church. In all additions to the churches (white) in Tallapoosa this summer and fall the number will reach close to 200, over half of which came to us, which nearly doubled our membership, having now enrolled 228.

The singers in these meetings were Bro. T. J. Coleman, of Atlanta, Ga., at the M. E. church, south, and Bro. C. H. Lindsey, of Tallapoosa, and a leading member in the First Baptist church, for Bro. Porter at the Baptist church, and Prof. Mosely, for Bro. Browne at the Christian church. All these men are blessed with sweet, well trained voices and have won the highest esteem of all the Christians of Tallapoosa. Bro. Lindsey was called to Columbiana, by Bro. Porter, and conducted the singing during the great revival there, and strong men were seen to move forward under the tender pleadings of his voice that preaching could not touch. He is now leading the music in a great meeting in Birmingham, Ala. at which Bro. T. J. Porter is "Telling the old, old story of Jesus and His love."

May God always send us such strong brave, energetic Christian men to Tallapoosa as are Chas. M. Dunaway, of Atlanta, T. J. Porter, of Roanoke, Ala., and Roy L. Browne, of Ohio. If they will come once a year and the churches will press forward and help their pastors the balance of the time we should be able to keep Tallapoosa on the Lord's side. We have plucked from the evil one some of his stars and they are working for God now.

I would not close this article without saying something of the pastors of these churches who have labored and prayed and worked so hard for a year. We have had a good line up in Tallapoosa and they have been feeding and leading the flock diligently and may God reward them for it: but I have attempted to give a general report of the church progress in Tallapoosa except the M. E. church, North, and the Presbyterians, of which I am

not informed, except that a few of the members of these churches were great workers in our meetings and were greatly appreciated.

In a short time after the close of these meetings our church with all her new flock were confronted with a resignation from our pastor, Bro. O. T. Moncrief, who has been very energetic and faithful during his pastorate here, therefore, we have called another pastor who is well known to some of the members of the church, and known to be a great man at his work in Alabama, Rev. C. C. Heard, of Columbiana, Ala. He has just closed a great meeting, in which Bro. Porter did the preaching with the gratifying result of 81 accessions to the church in one week. Bro. Heard has come to Georgia for his first time as pastor, and we trust that his results here will be as faithful as those in Alabama and that he may soon be well known in Georgia and I feel that the Baptists in Georgia have gained a treasure in him.

He was loved by his churches in Alabama and his resignation to his church there has caused many tears and much regret.

He will be in Tallapoosa and preach for us Oct. 18th, Sunday morning and evening. We have bought a beautiful parsonage, conveniently located to the church, with all modern equipment and we are sure he will be delighted with his new home.

A BAPTIST.

Tallapoosa, Ga., Oct. 10.

FROM BROTHER BREWER IN KANSAS.

Dear Brother Barnett:

The last time I wrote I was begging, but as those who knew me would not help in the cause, I turned to Christians of other denominations and got what I asked for. Perhaps some thought that my suggestion that other denominations would supply my needs was an idle threat, but I knew whereof I spoke. My heart's desire and prayer was that Alabama Baptists would do this work. Brother Barnett, do you know that I not only did not receive a cent from Alabama Baptists but not one of all the hosts wrote me a word either of encouragement? I sometimes wonder if because a person is absent, that is reason why he or his work should be forgotten. You talk about foreign missions or home missions. I find that we are willing to do for those across the seas and those who are right around us, but does the average citizen realize what is in the United States army? I am the officer in charge of the post school for enlisted men. Last winter more than 50 per cent of the men under my charge could not speak a single sentence in intelligent English. All of them came from papal lands with pernicious doctrines ground into them. The other boys are from American homes, but if they have ever had religious training they seem to think the army gives them license to forget it. To give you just a few examples: we have here a boy from Alabama whose brother is one of our most honored preachers and his family stands high in the denomination. That boy is a member of a

Baptist church in Alabama. He has never been to a single service, but when off duty, I can always find him drunk in some dive.

Another. There is a boy here who was once a pupil of mine. When I came here I found him in prison for crimes committed while under the influence of liquor. He has never heard a sermon since he came to the army, and yet he belongs to one of the most prominent Methodist families in Alabama. Another. There is a boy here from Alabama, who, as a little boy, was a classmate of mine in the public schools. We were born in the same town. The boy is a dope fiend and has never heard a gospel message since he came to the army, though his mother was one of the best Christians I ever knew and has gone to her reward in heaven.

These are only three cases. I fear I may weary you, but there are many more boys from Alabama here besides the other two thousand. I think you may see why I asked Alabama Baptists to help me. They didn't even sympathize, yet I could bring home to some of the most prominent things concerning their own blood. I am not chiding, Brother Barnett, but I simply want you to know my work. Now you see, since these boys will not go to preaching services, I must provide a means of amusement whereby I can get hold of them. During maneuvers we had over 5,000 soldiers here. I put up a tent in which we had a piano, a phonograph, all kinds of good reading material, games, etc. The tent was popular. After we organized a quartet and got the boys interested, we began to give them the gospel in a way that was not repulsive. Two or three were won, how much more was done I cannot say, only that I kept hundreds from the dives and dens in this way. I need more money for equipment, but am patiently waiting on the Lord to send it. My work here has been such that I had to give up the work at Junction City. Before I left there I baptized 17 precious young men and young women which the Lord gave me.

My family was away from me from May 1st until Sept. 12th. Mrs. Brewer's mother died in Georgia and she went home at that time and remained until after maneuvers. We are again united and the Lord is blessing us. Many is the time that I have longed to be back in Alabama and aid in the fight for the centennial celebration, but I am satisfied if God can use me for His glory here.

Probably you have wearied ere this, so I will close and write again.

The Lord bless, the paper, and the cause in dear old Alabama.

CHAS. M. BREWER.

Ft. Riley, Kansas.

Big Creek, Miss., Oct. 8, 1908.

Please change my paper from Cuba, Ala. to Calhoun City, Miss. I have resigned the charge at Cuba to take charge at Calhoun City, Miss. Fraternally,—W. B. Earnest.

The grocers are handling Argo Red Salmon because it takes no argument to sell it, and the customers come back for more.

A SELF MADE MAN



E. E. FORBES
President of the E. E. Forbes Piano and Organ Co., Birmingham, Ala.

South's Largest Piano House Example of Southern Possibilities.

A little more than nineteen years ago at Anniston, Ala., in the half of a small store, a man opened up in a very modest way, a music store. By close attention to business, with an iron will to do today and let his reputation for honest dealing rest in the confidence of his customers; that man has steadily increased his business interest until today he is president of one of the largest business concerns in the South.

In E. E. Forbes, president of E. E. Forbes Piano Co., is clearly shown the possible growth and business development the South offers to such young men. Exemplary in character, the highest embodiment of Christian manhood, he stands for all that is pure and clean in business, in church and in state affairs. While one of the busiest men we have today, he has always found time to give to the developing and sustaining interest of both church and state.

In the commercial world his business career is counted most wonderful. He commands the highest respect and attention of the trade throughout the United States.

The business growth of his company has grown to that extent that the manufacturers of musical instruments who cater to the Southern trade seek to have their goods sold through this well known firm.

Aside from being president of the large piano concern, Mr. Forbes is stockholder and vice president of the Krell French Piano manufacturers of New Castle, Ind., where is manufactured the well known Krell French and Forbes Pianos. The factory is one among the most modern and up to date factories of our country, the buildings and lumber yards, covering an area of more than 12 acres. Every facility is given the employees to produce the very best quality of work at the minimum factory cost. From this factory is given us a line of pianos that bear his own name and the name of his own state. So we have in Mr. Forbes a Southern piano manufacturer and an Alabama Piano.

The present high standing of this well known Southern Piano concern owes its rapidly developed growth to the untiring efforts of its president to please its patrons by fair and liberal treatment. The public, as is always the case, has recognized merit and has freely bestowed a liberal patronage. In Birmingham is located the main store and general offices, with a large repair shop with the same facilities for repairing and remodeling pianos and organs as at the factory. Branch stores are located at Montgomery, Mobile and Anniston, Ala., Memphis and Jackson, Tenn., Jackson Miss. and Rome, Ga.



Freight Free to any Point in the State.
Charter Oak Range \$32.50



In presenting the Charter Oak Range to our patrons we offer them the best that money can produce. The Charter Oak Co., employ only skilled workmen and use the very best materials obtainable in the construction of their goods. The reputation of the Charter Oak for the past 58 years speaks volumes for their high quality. This range is made of polished blue steel, has a handsome Russian iron warming closet. The top is made in three interchangeable sections, thereby making it an impossibility to warp. The grate is reversible. You can dump the ashes and clinkers, leaving a clean grate to start a fire on. Every range guaranteed to give perfect satisfaction.

Set up in your kitchen for **\$32.50**

Splendid Demonstration of Heaters and Stoves. Select one this week for your office, home, church.

DRENNEN CO.
GREAT DEPARTMENT STORES.



CHURCH PEWS
PULPIT AND CHANCEL FURNITURE
SUNDAY SCHOOL - CHOIR CHAIRS



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EDUCATIONAL EXCHANGE CO. TITLE GUARANTEE BLDG. BIRMINGHAM, ALA.

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We make them, engraved or printed. The latest and most fashionable styles. Best material. Lowest prices. Send for samples. **ROBERTS PRINTING CO.,** 2007 3d Ave., Birmingham.

Your Husband's Stomach.

A man is only as strong as his weakest part. If your husband's stomach is weakened by its daily load of soggy, unwholesome biscuits and pastry, his nerves and temper will make him a living grouch, but don't blame him. It's easy to have light, wholesome biscuits and pastry with

HENRY CLAY FLOUR

Just give your cook a sack and see the prize biscuits that will be the result. Ask your grocer for "HENRY CLAY." If he hasn't it, write us.

"Milled from the finest winter wheat grown in the famous Blue Grass region of Kentucky, the finest wheat lands in the world."

Lexington Roller Mills Company,
LEXINGTON, KY.
"The Model Millers"

FOUND AT LAST.

A Cheap, harmless, pleasant and ABSOLUTE cure for the tobacco habit in all its forms. Price per Box, \$1.00
ROSE DRUG CO., Birmingham, Ala.

Is Your Baby Teething?

There is no need to dread baby's second summer—the trying teething period—just keep its system in condition to make teething easy and save sleepless nights.

**Teethina
(Teething Powders)**

was first used by Dr. C. J. Moffett, a graduate of Jefferson Medical College, Philadelphia; in his extensive and successful treatment of children's diseases incident to teething and summer complaints—a standard remedy for over 40 years throughout the South. It contains the elements recommended by the most advanced medical science as necessary for removing the cause of disease and keeping baby's system in condition to make teething easy.



To ease out of ten cases of cholera infantum that prove fatal from ordinary neglect and subsequent treatment, the use of Teethina would have saved the child. At all Druggists, 25c. Or from Dr. C. J. Moffett Medicine Company, St. Louis. Write for our free "Mother's Booklet."

Drives 'Em Out Of House To Die

Get a box of **Stearns' Electric RAT and ROACH PASTE**

If you are troubled with rats or mice, it is sure to kill them, driving them out of the house to die. Easy to use and gives quick and sure results. Sold for 30 years, and never yet failed to kill off rats and mice. Also for cockroaches, stage bugs and other vermin. 8 oz. box, \$5.00; 16 oz. box, \$1.00. Sold at druggists and general stores everywhere, or sent direct prepaid on receipt of price. STEARNS' ELECTRIC PASTE CO. Buffalo, N. Y., U. S. A.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

\$3 a Day Sure Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Dec 1924 Detroit, Mich.

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You would like this Fleur de Lis Brooch better than what other dealers sell at twice our price. Solid Gold, white Pearls, strong pin, choice of crescent, wreath knot, heart styles, at \$6.50.

We guarantee satisfaction. We are most particular about the designs in our stock—nothing loud or vulgar finds place here.

Locketts, Rings, Chains, Brooches, Pins, Bracelets, at a wide range of prices. Handsome Catalog free.

C. H. RUTH & SON
JEWELERS OPTICIANS
15 Dexter Ave. Montgomery, Ala.

SUNDAY SCHOOL LESSON EXAMINATIONS.

By C. E. Crossland, Field Secretary.

One of the greatest problems a Sunday school teacher has to face is how to get the pupil to study the lesson and really to master its facts.

This problem and many other problems clustering around this one are being solved by many superintendents and teachers who are keeping abreast of the time and who believe in making the Bible school a real school, where lessons are assigned, studied, learned, recited, reviewed, and the work of both teacher and student tested—yes, tested and clinched at the same time. They are doing this by a plan of examinations on our lesson course at regular intervals.

Rev. Geo. W. Andrews, Sunday school secretary of the Georgia Baptist Convention, has prepared a very excellent scheme for such a series of examinations. It has been so successful and so helpful in Georgia that the Sunday School Board, at Bro. Andrew's request, arranged the plan for use in all the states through the agency of the State Mission Board's.

The Plan.

If you are a teacher or a superintendent and wish to introduce such a helpful idea into your own school, you should write to the Baptist Sunday school secretary of your state for a supply of the printed question leaflets. (25 cents per hundred.) One of these leaflets will be given each pupil in the school and he will be asked to write on a separate paper the answers. He may be allowed to search the book for the answer to any question he cannot answer from memory; the privilege, however, is a matter for the one in charge of the examination to decide.

Each leaflet has fifty carefully chosen questions on the Uniform Lesson system for the current half year. For instance from January to June, 1908, we studied the gospel by John. For the present half year, July to December, inclusive, the questions begin with Israel's demand for a king and cover the undivided kingdom until the death of Solomon.

Honor Grades.

The answer papers, when finished by the pupil, are graded by the pastor or superintendent or their appointee. Pupils under 13 are required to answer 50 per cent of the questions; pupils between 13 and 16, must answer 60 per cent; pupils over 16 must answer 70 per cent.

On a return blank (furnished for that purpose) the examiner then certifies the names of those who have passed successfully. This blank is sent to your state Sunday school or corresponding secretary, who will forward the certificates of honor properly signed and filled out.

The Certificate of Honor is a very handsome sheet of heavy linen bond, done in three colors and suitable for framing. The wording is very appropriate; four signatures are intended, the corresponding and the Sunday school secretary of the state mission board, and the pastor and the Superintendent of the local Sunday school.

Knowledge of piano value is shown
In the selection of pianos made by The Cable Comp'y
No unprejudiced musician will
Grant that a better line to select from exists.
Some day you will likely consider
Buying a piano and we want you to know of our
Unusual facilities for saving you money and
Right here, let us say that
You cannot afford to make a selection without seeing our line

THE CABLE COMPANY

J. E. Shelby, Manager

Birmingham, Alabama

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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Manufacturers and Jobbers in
Paints, Varnish, Glass, Etc.

Distributors for Chicago Varnish Co. Wood Tints, Shingle Stains. No order too large for our capacity—none too small for our best attention. Anything in paints.

W. S. SCOTT, President.

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ASK ABOUT FLOOR FIX.

Phone 670

HELPED HER SISTER

Young girls, at the critical age, often require the help that Cardui will give.

Cardui acts gently and safely, in a way that will mean much for health in future years.

Cardui has been found to relieve or prevent female pains, such as headache, backache, sideache, etc., and to act effectively on such symptoms as fitful temper, nervousness, tired feeling, and other symptoms that are common to young women.

Mrs. Mary Hudson, of Eastman, Miss., writes: "My young sister, while staying with me and going to school, was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine. I was in a rack of pain, in my back and low down, but the first dose of Cardui helped me, and now I am in better health than in three years."

Try Cardui. It is a purely vegetable, gently medicinal, extract, especially recommended for female troubles. Sold by all druggists.

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.
 Price 10 and 25c at all druggists or by mail on receipt of price.
COLLIER DRUG CO.,
 Birmingham, Alabama.



J. H. HOLCOMB

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

The certificates of honor are listed at \$1.75 per hundred.

Special rates on all these samples will be made at the various state boards, as it is intended that the various local school will order supplies from and correspond with the state board in reference to this plan.

Caution.

The lesson examinations must not be confounded with the normal courses, they have no relation whatever with each other.

It is hoped that our schools will find this plan very profitable and will arrange an examination every half year on that section of our great six year lesson cycle.

In this move the Sunday school board desires only to aid our teachers in their work.

To Alabama Workers.

I am particularly anxious for our own Alabama Sunday school workers to get the benefit of this excellent scheme, and so I have arranged with Prof. McKee, of Newton, to handle these supplies until he takes the field next May. I shall also be glad to give them the advantage of reduced prices in orders of 100 or more of the certificates.

C. E. C.

Nashville, Tenn., Oct. 20, 1908.

MISS NEALIE MARTIN.

On the 22nd of September, last, the Angel of Death visited the home of Bro. A. H. Martin and claimed his daughter, Sister Nealie Martin, Miss Martin was born and reared at Silas, Ala., and at the time of her death was about 24 years of age. She had been a consistent member of the Spring Bank Silas Baptist church for about ten years, and was a regular attendant as well as a useful member of the Sabbath school at her church. Hardly a Sunday passed but that she brought her little brothers to Sunday school. She was also a faithful member and an earnest worker in the Woman's Mission Union of her church. Her presence and cheerful face will be very much missed by all who knew her. She was ever gentle, modest and kind and to know her was to love her.

While we sadly mourn her loss, yet, we are consoled by the belief that she has found a home in heaven. Her last words spoken to her father were, "Let's go home." Her's was a Christian hope that shines from above, and we believe that her soul has realized its highest hopes beyond the skies. Her's was a perfect trust and a faith that was fixed in a Supreme Being. It is said that hardly a night passed but that she read a chapter in the Bible.

We feel that the father and the loved ones whose souls are indeed saddened, should be soothed by the remembrance of the patient life and dying words of the departed, which go to assure us that she has found a home where there is a purer light.

It will ever be that as we pass a long life's journey we must stop again and again to bid farewell to some loved one. It is a source of comfort to know that the impress made by the life of Nealie is for good, and may we all strive to emulate her Christian life.

WOMAN'S MISSION UNION.
 Silas Baptist Church.

NEWS NOTES FROM NASHVILLE.

By T. O. Reese, City Evangelist.

The Nashville Association convened with Third church, this city, Oct. 7th. There was a good attendance and it was considered one of the best sessions the Association has ever held. Dr. Geo. A. Loftin was re-elected moderator, and Bro. R. M. Turner, re-elected clerk. Dr. Loftin is a sweet spirited man, and presides with grace and dignity.

Dr. Rufus W. Weaver, the new pastor at Immanuel, has met with a hearty welcome and already he is bringing things to pass. Some 12 or 15 have united with the church since he came six weeks ago. We predict great things for Immanuel under the leadership of Dr. Weaver.

Dr. Arch C. Creg closes his pastorate at Edgefield church November 30. The church has made marvelous progress under Dr. Creg's pastorate. The Edgefield church is one of the strongest churches in the city.

Rev. R. D. Cecil, pastor of Centennial church, has recently held a successful revival resulting in several accessions to the church. Bro. Cecil has only been with Centennial church about eight months. He is an aggressive pastor.

Rev. J. N. Booth has resigned the Lockwood church to accept a position as field editor of the Baptist and Reflector. Bro. Booth is a fine preacher and will make things happen in whatever he undertakes. Dr. Folk is to be congratulated on securing Bro. Booth to represent the Reflector.

Rev. J. H. Wright has had a tempting offer to go to Kentucky, but the Seventh church said No, and he remains with this important charge. The Seventh church is a field of marvelous possibilities.

South Side church, Rev. W. J. Stewart, pastor, is enjoying a season of growth and prosperity. This is the youngest Baptist church in the city. Plans and specifications for a new house of worship have been adopted and work will soon begin on the new building. The writer will assist the pastor in a meeting beginning early in November.

Calvary church will soon be in their new house of worship. The walls are up and by January 1st the building will be ready for occupancy. Rev. Wilson Woodcock is the young pastor. He has recently taken unto himself a bride.

Nashville gets the next state convention.

Winslow, Ala., Oct. 16, 1908. Alabama Baptist, Birmingham, Ala.

Please change the date in the obituary of Sister C. V. Devese from 6th to 5th of October and oblige.

J. W. ROGERS.

Argo Red Salmon—Try it.

Sent On Approval

TO RESPONSIBLE PEOPLE

Laughlin FOUNTAIN PEN

and

RED GEM

5/16 Ink Pencil

Your Choice of

\$ 1.00
 These Two Popular Articles for only **1.00** Post-paid to any address

By Inquirer Mail to Extra.

Illustrations are Exact Size

Every pen guaranteed full 14 Kt. solid Gold—cut on right hand may be had in either our standard black opaque pattern, or Non-breakable Transparent, as desired, either in plain or engraved finish, as preferred.

You may try this pen a week. If you do not find it as represented, a better article than you can secure for these times our money goes in any other make, if not entirely satisfactory in every respect return it and we will send you \$1.00 for it.

Our pens are our famous and Popular Red Gem Ink Pen, a complete leak proof triumph, may be carried in any position in pocket or shopping bag, writes at any angle at best touch. Platinum (tinting) feed, Iridium point, polished vulcanized rubber case, terra cotta finish. Retail everywhere for \$1.50. Agents wanted. Write for forms. Write now "let you forget." Address

Laughlin Mfg. Co.
 481 Majestic Bldg.,
 Detroit, Mich.

INSECT BITES

In darkest Africa, where skin infections from insect bites and other causes are prevalent, the natives obtain relief by applying the juice of a certain vegetable root which they always have with them. You have something far better that is always at your side as the nearest Drug store, so why suffer?

Tetterine gives quick, permanent relief from Tetter, Eczema, Ringworm, pimples and all other skin diseases. If not at the Drug Store we will send by mail on receipt of the price, 30 cents.

Shuptrine Co., Savannah, Ga.

HALF TONES By MAIL



YOU GET PERFECT CUTS AND GET THEM QUICKLY.

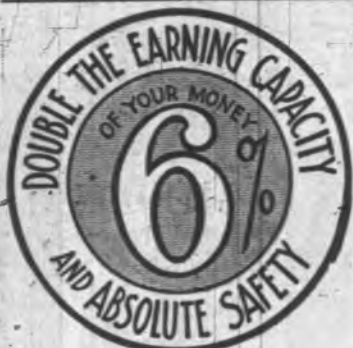
NEWS ENGRAVING BIRMINGHAM, ALABAMA.

Ask your grocer for Argo Red Salmon, and do not accept any substitute. There is no finer Salmon packed.

LASTING HYMNS, NOB. 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, Glencoe, Ky.

THE SECURITY SAVINGS AND LOAN CO., 220 NORTH 21st St. Birmingham, Ala.



The Men Behind It.

Naturally you want to know something about the men who make up THE SECURITY SAVINGS AND LOAN COMPANY. The officers and directors of the company are well known, and the names of some are familiar in nearly every home in Alabama.

The president, F. W. Dixon, has lived in Birmingham for many years, and has been prominently identified with banking and building and loan business.

The vice president, W. J. Cameron, was formerly president of the First National bank of this city and is today an active and successful business man.

Jerome A. Tucker, the secretary, is a well known real estate man, and his standing is evidenced by the desirable clientele which he has attracted. He was R. G. Dun & Co.'s representative in this city for years.

J. B. Stubbins, the assistant secretary and treasurer, is a Kentuckian and is recognized as an expert in building and loan methods.

The attorneys are Messrs. S. D. and J. B. Weakley. Judge Weakley, the senior member, has filled the high office of chief justice of the state of Alabama, and is an eminent lawyer. J. B. Weakley was mayor of Florence prior to his removal from that city to Birmingham, and is noted for his knowledge of municipal and realty law.

The board of directors is composed of the president, vice president and secretary and treasurer and B. A. Thompson and Dr. R. V. Mobley. Mr. Thompson is an old citizen of Birmingham and has held high offices, including the mayoralty and the chairmanship of the county democratic executive committee.

Dr. R. V. Mobley, the other member of the board of directors, is a practicing physician, and has resided in Birmingham nearly all his life. He owns much real estate in Birmingham.



6%

Participating Stock—Five Year Distribution.

In this stock we offer an opportunity to investors, second to none in safety, and with an earning capacity that is most attractive. Amounts will be received from \$50 to \$5,000, 3 per cent is paid in cash each January and July as long as the amount remains. Every fifth year an additional single dividend of 10 per cent will be paid, which makes an 8 per cent investment, free from taxes and worry, yet absolutely safe, as every dollar is loaned on first mortgages on improved real estate, with all interest, and part of principal paid back every month. Can be withdrawn at the end of any year, with 6 per cent interest up to that time, or can be used for collateral for a temporary loan with this company, or with the banks.

Three Ways to Invest.

1st—6 per cent Participating Five Year Distribution.

This stock is fully explained in this folder. See illustration.

and—Special Contract Stock.

You can put by any amount monthly under this plan from 50c to \$200. At the end of the time agreed on you get back all you have paid in, with 8 per cent interest; if withdrawn beforehand you get all you have paid in, with 6 per cent. See illustration.

3d—Deposit Stock.

On this plan you can put by any amount from 50c up, weekly, monthly or oftener if you desire. Each amount draws interest from date received at the rate of 6 per cent (3 per cent is credited and compounded each January and July). All or any part can be withdrawn at pleasure, but must remain three months before the depositor is entitled to interest.

Illustrations:

Five Year Distribution Stock.

\$1,000 at 6 per cent for 5 years	\$300.00
Extra single 10 per cent dividend	100.00
Original investment	1,000.00

\$1400.00

or 8 per cent for the time the money has been with us. Same rate of earning applies to any amount from \$50 to \$5,000. Should you withdraw your money at the end of any year before the five year distribution, you will get all you have paid in with 6 per cent for time we have had it. All money draws interest from day received. Dividend checks mailed each January and July.

5 Year Special Monthly Contract Stock	
\$14 per month for 60 months	\$840.00
8 per cent for average time	168.00

Withdrawal value of stock at end of 60 months \$1008.00

If withdrawn before 60 months all dues paid in, together with 6 per cent for average time, will be returned.

REASONS FOR SAFETY

Ten Good Ones Given.

There are many reasons why investments in the stock of this company are safer than any other form of investment within reach of the average investor. We give ten:

First. Our money is loaned only on first mortgage on improved properties within this community, or to improve same. No loans made on vacant lots.

Second. The properties on which we make loans are selected and appraised by our directors who have been in direct touch with the real estate and loan business in this city for the past fifteen years, and are experts in real estate values.

Third. Our borrowers begin at once to repay the interest and a part of the principal in monthly installments. This reduces the loan each month and correspondingly increases our security.

The reverse is true of ordinary loans, where no part of the principal is paid usually for a definite term, during which time the buildings may depreciate with age and use.

Fourth. Our loans are practically all made on homes, which are the most likely of all loans to be repaid. Men must have homes, and they will sacrifice if necessary to save them.

Fifth. Our securities are non-negotiable first mortgages, which can not be hypothecated—securities which burglars can not steal or any one dispose of to advantage. Not a dollar is loaned to any one, no matter how good his personal responsibility, unless ample real estate security is given.

Sixth. Insurance policies are required on all buildings, with the loss, if any, payable to our company as its mortgage interests may appear.

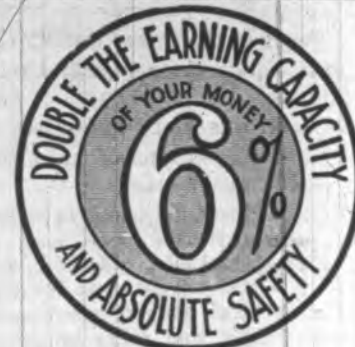
Seventh. One distinctive feature of the company is that every dollar invested with it is backed up by a guarantee fund (fully paid) of \$25,000. This fund can never be withdrawn, and with the undivided profits, guarantees to every investor absolute safety.

Eighth. The officers and employees are properly bonded in surety companies for the faithful performance of their duties. Our resources are carefully listed and cash verified at intervals.

Ninth. Our company is under the supervision of the auditing department of the state of Alabama, to which it makes reports.

Tenth. This company owns no real estate whatever, a fact which shows the conservatism with which money has been loaned during its existence.

\$5.00 investments are received as cheerfully and given the same security and rate of dividend as \$5,000 amounts. Investments in our stock are safer and more convenient than investments in bonds or mortgages, as they need no renewing, are withdrawable on notice and are paying 6 per cent per annum—3 per cent payable January 1st and July 1st of each year.



OUR FIXED TIME STOCK.

We firmly believe there is no better investment being offered today than our FIXED TIME STOCK. It earns dividends at the rate of 6 per cent per annum—3 per cent payable January 1st and 3 per cent July 1st. It has all the guarantees of safety which the most cautious investor can demand.

This stock is issued in shares of the par value of \$50 each for amounts ranging from \$50 to \$5,000. This is an excellent form for investment with the view to a permanent unflinching source of income. It yields larger returns than any of the so-called gilt-edged stocks and bonds, which sell for a heavy premium. It is also the best investment for persons who have sums of money which they do not intend to use in the immediate future—say, for one, two or three years—but who want to be sure that their money will be ready instantly when the occasion demands it.

There are several drawbacks to investing in stocks or bonds. One is that these securities fluctuate in the market—they may be higher today or lower tomorrow. If you have to realize on them suddenly, you may be forced to take less than you gave for them, or you may have to wait for a buyer.

Now, our FIXED TIME STOCK is not only redeemable in cash at par the very moment the period for which it is issued expires, but it is redeemable at face value ANY TIME BEFORE THEN. In other words, your money is not tied up—you can get it back whenever you want it.

We will be pleased to go more fully into details with you, personally or by mail.

CUT THIS OUT AND MAIL TO US

Security Savings and Loan Co.
Birmingham, Ala.

Please send me further details.

Name

Address

WITH US YOUR MONEY IS BACKED UP BY FIRST MORTGAGE ON REAL ESTATE