

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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The First Baptist church of Greenville, Tenn. is without a pastor.

Pastor C. N. Edwards, of the First church, Mo. is preaching a series of sermons on the "modern prodigal."

Rev. Chas. W. Daniel, of Fort Worth, Texas, lately assisted Rev. W. A. Wray in a revival at Rushton, La., which resulted in 37 accessions, 27 by baptism.—Baptist and Reflector.

Dr. B. F. Riley has resigned as superintendent of the Anti-Saloon League of Texas, to devote his attention to organizing the negroes of the South in the interest of prohibition.—The Baptist Chronicle.

The White Temple Baptist church at Oklahoma City gave Dr. Carter Helm Jones a great reception at which a number of addresses were delivered by prominent men. Dr. H. A. Porter, the former pastor was on hand.

From week to week we see pictures in the Baptist Standard of new church houses that are being planned, built, or dedicated in Texas and we confess that we greatly like the prevailing style of architecture. There is a dignity, simplicity and roominess about them that is in keeping with houses of worship.

Baylor University has arranged a series of three debates with Wake Forest College. The first of the series is to be held this next spring at Raleigh, the second at Baylor the next year, and the third on neutral grounds. Great speeches will be delivered for the Texans and the North Carolinians are great orators.

The Bible Recorder publishes a good picture of Rev. A. J. Moncrief, pastor Tabernacle Baptist church of Raleigh, saying "that last Sunday he entered upon his pastorate, preaching excellent sermons to large and delighted congregations. He will win a large place in the life of the city and among the active forces of our Baptist brotherhood throughout the state. We give him and his family cordial welcome and sincere benediction."

There are sixty thousand daily and weekly newspapers published in the world, and over 25 per cent of them are published in the United States.

We congratulate Bro. J. F. Norris, president and editor of the Baptist Standard Publishing company on the success he is making. He states that "New machinery is being installed, and in a short time the standard Printing company will be prepared to print anything from an almanac to a dictionary. Until a few months ago the Standard owned not a wheel of machinery, but increased business demands an enlarged and up-to-date plant in full."



Cotton Mather, 1693-1728.  
(See Interesting Article Page 2.)

I am pleasantly domiciled with my family in my new home. The people are treating us royally and I believe will stand loyally by the pastor. Should you ever call this way come to see us. If you have not already mentioned my change from Columbus, Ga., to Williston, Fla. in the paper, please do so. Success to the Baptist. Sincerely yours.—H. M. Long.

The Lumpkins church has extended a call to Rev. H. T. Crumpton of Hurtsboro, Ala. Bro. Crumpton has accepted the call, and will enter upon his duties on the fourth Sunday in November. He is one of the most gifted young men in the state, and the Lumpkins church is to be congratulated on having secured his services. His coming to this state will be a gain to Georgia, but a distinct loss to Alabama.—Christian Index.

(We will certainly miss him. If he does as much for the Index as he has done for the Alabama Baptist, Brothers Bell and Graham will have as much right to rejoice as we have to sorrow over the move.

Please change the paper from Centerville, Ala. to Sulligent, Ala. I regret to leave here and my people do not want me to leave. I go only because I hope to do more good in the new field. No people have been kinder nor seemed more devoted to me than the ones I am now leaving. God bless you in your work. Fraternaly.—J. M. Roden.

The enrollment of the Jacksonville State Normal School is the largest in its history, there being more than 50 in attendance this fall than were present the same date last session. Forty eight counties are represented. Divided by grades there are 31 holding first grade studying for diplomas; 77 holding second grade and studying for first; 96 holding third and studying for second and 43 studying for third grade state certificates. The present school building is taxed to its limit, but this crowded condition will soon be relieved as the school will move into the new building the 15th of November. There will then be room for all who apply for entrance.

Rev. O. P. Gilbert has resigned the First church, Americus, to go to Augusta Second church.

Rev. R. S. Gavin seems to have stirred up the druggists in Huntsville by his aggressive work for a closed Sunday.

Rev. J. H. Snow, who for years labored successfully in Tennessee pastorate, has accepted a call to the Haskell Avenue Baptist church, Dallas, Texas.

I should be glad to hear from some good, working Baptist doctor who would be willing to change his location to a delightful educational village of 500 people.—L. S. Foster, Fruit-hurst, Ala.

Rev. S. M. Provence is doing some fine work on the Sunday school lessons for the Baptist Advance, Arkansas.—Christian Index. Dr. Provence is one of our ablest scholars and always does careful work.

The Baptists of Fort Worth send greetings and a cordial invitation of the brotherhood to come in large numbers to the meeting in Fort Worth, November 10-16, 1908, of the Pastors' Conference, the Woman's Missionary Union, and the Baptist General Convention.

Elder H. M. Long, of Columbus, Ga., has accepted the Williston church for two Sundays in the month. He is open to a call for the other Sundays. One of his members writes: "Bro. Long is a strong man and would grace any pulpit in the state."—Florida Baptist Witness.

Dr. Sparks W. Melton, of the First church, Augusta, Ga., who has been called to the care of the Freemason street church, Norfolk, Va., is a gifted man in many ways. He has a commanding presence, melodious voice and a scholarly turn of mind and is a most lovable man in every way.

Rev. E. E. Dudley has resigned his pastorate in Norfolk, Va., to take effect Nov. 22, after which he will give his entire time to evangelistic work, for which he is eminently qualified. He is the latest one of our Seminary friends to join the ranks of the evangelists.

Prof. Phelps, who made the statement before the Yale students that "he had heard Mr. G. W. Truett, of Texas, while he was in South Carolina and that he considered him the most effective man in the American pulpit today," was a remarkable tribute to our great Southerner by one of the 'most effective' professors on the American continent. While at Yale we greatly enjoyed the lectures of Prof. Phelps.



## EARLY NEW ENGLAND MINISTERS

By Samuel H. Virgin, D. D.

We must look back for a moment to note the circumstances in which the object of our thought was placed, the problem he was appointed to solve.

1750—these figures are like the magician's wand, for as we lift them up in sight the fair fabric of our modern civilization fades away: cities hide themselves in the dust, the war of trade dies out, the sails furl on the ocean and ships dip in the waves and rise no more—the railway train stops in its mad race and disappears—the electric light goes out and only candles are left—the click ceases and poles and wires vanish in an instant—marble palaces give place to rude dwellings—the millions of our land seem to evaporate and the mighty forest wave their banners—the Indian has his hunting grounds again and all is an unbroken wilderness.

But there were giants in those days. With sturdy blows the foundations of the great republic were shaped and laid, with prayer and holy toll, with zeal for God and truth as they understood it. But all is not bright in the picture. Dark shadows are there. In the middle of the century the unbelief that has disturbed the present generation held multitudes under its fateful influence. French infidelity found its way into American veins, and our centers of learning at Harvard and Yale were marked by the decadence of piety and the reign of error. Students called each other by infidel names, Voltaire, Rousseau, etc. Only a single student from the whole membership of Yale college stopped to communion at the first celebration after President Dwight's installation at the head of the college. Boys that dressed flax in the barn read Tom Paine and believed in him.

In 1730 commenced the manufacture of rum in New England, and intemperance grew so rapidly that in 1742 the General Court forbade the use of wine and rum at funerals. Duelling was a national vice. Profanity terribly abounded and was not rebuked in good society. The stocks, the pillory and the whipping-post were common. Slavery existed in all the states. There were no tracts and very few religious books and Bibles. The age of tract and Bible had not dawned. During the colonial history no Bibles, except Elliot's Indian Bible (which no one, not even an Indian can read today), were allowed by the mother country to be printed here. They were, therefore, scarce and expensive, and during the Revolutionary War a few were imported with great difficulty from Scotland and Holland. The first American edition of the Holy Scriptures was published in 1781 by Robert Aiken of Philadelphia.

What sort of a man was he who so grandly helped to change all this for the better? Who is his man that has poured his life along so many channels, enriching state as well as church, earth as well as heaven, and so training his children that they either stand in his place when gone, or rise to opulence and send golden streams to make fruitful the garden of the Lord? For it is an interesting fact that among the children and descendants of the early New England ministers are William E. Dodge, J. Pierpont Morgan, Ralph Waldo Emerson, James Russell Lowell, George Bancroft, John Lothrop Motley, Edmund Clarence Stedman, Thomas Wentworth Higginson, Edward Everett Hale, Louisa M. Alcott, Donald G. Mitchell, Grover Cleveland and Chauncey M. Depew.

The minister of the eighteenth century was a picturesque character. He is not to be found in literature alone, but in the family traditions and remembrances of those whose home was in New England. So unmindful was he of all the ordinary externalities of life that he seemed at times austere, and children were awed in his presence.

The newly exalted pastor of the church in Plympton, Mass., whose son to the hour of his death was the sound and solid leader of Congregational hosts, as the editor of the Congregationalist and author of valuable denominational literature, and whose grandson was preacher and editor of the same paper, rode

down the village street in his "one-horse shay," when the dwellers of one house, my own kindred, were startled by the announcement of one of the children as he fled rapidly out of sight and hid under the bed, that "God was coming." Hastening to the window, the disturbed parent saw good old Dr. Elijah Dexter approaching the house for a pastoral call.

Professor Park, of Andover, writes of the Rev. Samuel Phillips, of Andover, Mass.: "He was a man of dignified presence, strong mind, stern will, and commanding character. The predecessor of his grandfather at Rowley, when asked by a traveler passing through the town: 'Are you, sir, the person who serves here?' answered at once, 'I am, sir, the person who rules here.' Mr. Phillips riding on horseback through his parish, with his wife on a pillion behind him, with his majestic figure crowned by a three-cornered hat, would be recognized by any traveler as the man who held the control over his diocese. And he governed well. In 1727 he said: 'I do not remember one native of the parish that is unbaptized.' He is an interesting link between the present and past generations."

The description of Rev. Samuel Eaton, minister in Harpwell from 1764 to 1822, by Professor Alpheus S. Packard, is very graphic: "He was above the average stature, with a large frame and full habit. His entrance into the church on the Sabbath and his stately progress up the broad aisle, bowing to the sitters on each side, according to the custom of those days, always attracted attention. He wore a broad skirted coat, with wide pocket flaps, a waistcoat flaring in front and falling to the knees, breeches, high shoes with large plaited buckles—the whole surmounted with a capacious wig and a cocked hat." Yet those ministers with all their dignity and stateliness had a great deal of human nature about them. They put on their courtly manners, according to the customs of their time, but there was genuine manhood underneath the manners.

Mrs. Stowe says of Dr. Hopkins, of Newport, that "he entered the dining room with all the dignity of a full-bottomed powdered wig, full flowing coat, with ample cuffs, silver knee and shoe buckles, as became the majesty of a minister of those days. The company rose at his entrance. The men bowed, and the women courtesied; and all remained standing while he addressed to each, with punctilious decorum, those inquiries in regard to health and welfare which preface a social interview."

Two centuries ago, in 1654, a law was enacted by which the money for ministers' salaries, the building of meeting houses and for parsonages, was raised by taxation.

Cotton Mather said that the ministers of the gospel would have a poor time of it if they must rely upon a free contribution of the people for their maintenance; and so it was "enacted that the salary for the minister who has been duly elected by the majority of the people, shall be levied by a rate upon all the inhabitants."

The meeting-houses were plain, the pulpit was high, with sounding board above it. Galleries were on three sides. No provision was made for lights, as night meetings were considered improper. There was no provision for heating.

Mr. Dexter says: "The first church stove which I have seen mentioned in Massachusetts was in the First church in Boston, 1773. Cold churches prevailed in the mother country. These cold houses were tests of physical endurance as well as of piety in their lengthened services held within them."

President Porter remarks: "The breath of the worshippers of a cold winter morning would not unfrequently seem like smoke from a hundred furnaces as it came in contact with the frosty atmosphere. The walls, which had been almost congealed into ice by the fierce northwesterns of the preceding week, would strike a chill of death into the frame of many

in the congregation, who had come ploughing through unbroken roads and unswept walks."

The hour glass was turned as the minister began his sermon and he was expected to close when the sand ran through, but he sometimes turned it two or even three times.

Children were baptized in the meeting house usually seven days from their birth, or even earlier than that. The Lord's Supper was celebrated once a month. The collection at the call of the deacon was brought forward and put into a wooden box, the people approaching in the order of dignity, magistrates first, then chief gentlemen, elders, etc. Before bells were in use drums summoned the people to these religious assemblies.

During the first part of the century a psalm was sung by the congregation, dictated by one of the ruling elders. No instrumental music was permitted, as being in their judgment contrary to the word of God. The ministers who studied at Harvard college were educated in singing, as music was taught there for many years after it was founded. No church choir was favored by Pilgrim or Puritan.

Among the company of emigrants that settled New England during the first twenty years, there were 77 ministers and 16 theological students. These men were graduates of the universities, men endowed with rare gifts, coming from honorable families. They represented the worthiest stock of the mother country. The percentage of this class was so large that it occasioned the oft-quoted remark of Cotton, that "there was nothing cheap in New England but milk and ministers." But both helped to make New England what it was, and for both we may be devoutly grateful to God.

The ordination of the Congregational minister of the last century was a serious affair. The examination often lasted an entire day, and a second day was given to the public services. The sermon was a great exposition of some profound doctrine. It was a great social occasion also.

That these men were conscious of their high relations to the spiritual world and of the need of special spiritual preparation for their work appears from the recorded plans of Cotton Mather. To improve his ministry, he adopted the following plan:

"1. That on the close of every Saturday, the Sabbath (which began at sunset) find me engaged in some fixed meditation on the Lord Jesus Christ. Oh! that I may know Him, love Him, serve Him now more than ever. My affectionate thoughts in this way upon Him will very much befriend me in my doing so. And, besides, my preparations for the day will thereby be very much assisted.

"2. I would on some days lay myself under a penalty, that through the whole day I will not speak one word of which I will not be able to say that I directly transgressed not any plain commandment of the Lord Jesus Christ by speaking it; and that, unto the best of my apprehension, I had cause for speaking it.

"3. I would frequently use to study a great part of my sermons kneeling; that is, thus: I will have my table book of state lying before me when I am going to compose a sermon, and kneeling at my chair, I would earnestly call upon the Eternal Spirit that He would assist me in what I am about. If I do it in settled prayer (that is, not ejaculatory) I would after the prayer is over, still remain in my posture for some time, noting down what hints occur to me fit for my improvement (use). If I do it with ejaculations, I would intermingle my writing with my prayer so far and so long as may be convenient."

This is the origin of the spiritual power of these men. There is no slavery to monkish ritual in this seeking for light, but an actual spiritual fellowship with the unseen.

The sermons on eternal punishment preached by Edwards are so terrific in their refined poetry of torture that very few persons of quick sensibility could read them through without agony; and it is



related that when in those calm and tender tones which never rose to passionate enunciation, he read these discourses, the house was often filled with shrieks and wallings, and that a brother minister once laid hold of his skirts, exclaiming in an involuntary agony, "O Mr. Edwards! Mr. Edwards! is God not a God of mercy?"

These men were not indifferent or insensible to the dread words they spoke; their whole lives and deportment bore thrilling witness to their sincerity. Edwards set apart special days of fasting, in view of the dreadful doom of the lost, in which he was wont to walk the floor, weeping and wringing his hands. Hopkins fasted every Saturday. David Brainard gave up every refinement of civilized life to weep and pray at the feet of hardened savages if by any means he might save one. All, by lives of eminent purity and earnestness, gave awful weight and sanction to their words.

HOSEA HOLCOMBE A LEADER OF BAPTISTS.

Dr. Thomas M. Owen Talks of Pioneer Worker at the Southside Baptist Church Yesterday.

From the Montgomery Journal, Nov. 2, 1908.

Dr. Thomas M. Owen, director of the Alabama department of archives and history, delivered a striking address before the congregation of the Southside Baptist church last night on Hosea Holcombe, one of the pioneer leaders of the Baptists during the first quarter of a century of the denomination in Alabama.

The address was a valuable contribution to the literature of the Baptist denomination in this, its centennial year, now being celebrated throughout the state. It was equally valuable in the general history of the state itself for the period treated.

Rev. S. A. Cowan in introducing Dr. Owen stated that the Southside church, of which he is pastor, had conceived the idea of securing inspiring and informing addresses and that this one by Dr. Owen was the first of the series, and that the distinguished speaker, who was to deliver a distinctly Baptist centennial address, is a Methodist.

Dr. Owen stated the fact that the year 1808 marked the establishment of churches both of the Methodists and Baptists in the State of Alabama, and also that both denominations are in this year of grace engaged in celebrating the Alabama centennial of their respective organizations. The Baptist State Convention, in this connection, will meet in adjourned session in the First Baptist church this city during the present month.

The speaker contrasted the feeble beginning of the twelve members of the first Baptist church on Flint river, October 2, 1808 and the hosts of Baptists in 1908, comprising 1,921 churches, about 1,500 ministers, and 161,428 members and 76 associations.

The primacy of leadership among the "giants of those days" for the first quarter of a century, when foundations were being laid, Dr. Owen ascribed to Hosea Holcombe.

As significant of the high place accorded him by his contemporaries and co-laborers, he was ever to the front in the councils of the denomination, and his mature judgment and inflexible determination and fine courage were ever seen in the forefront, pointing the way to larger things and shouldering burdens to a successful issue, when others fainted by the way.

He was among the organizers of the Baptist State Convention; and for six terms from 1834 was elected president of the body. He was for years moderator of the Canaan association; was one of the first domestic missionaries of the state convention, and was the one selected to head the committee of the state convention to collate the facts and write the history of the denomination in the state. When the rest of the committee became discouraged, Mr. Holcombe announced that he would travel at his own expense and get up the data and write the history if he never got a cent for it.

It is this history which is the crowning work of

Mr. Holcombe, but apart from that, his primacy in leadership rested upon his ability as a preacher and in his general excellence in other departments of church work as well.

Dr. Owen paid tribute to the history of Mr. Holcombe as not only the first Baptist history, but as the first history as such, written at all in the state of Alabama about Alabama.

Dr. Owen describes the book as "a modest duodecimo volume of 375 pages," but that "it is a monument more enduring than polished brass or chiseled marble. It is the record of the life of a great body of Christian people, with the shaping and making of which his life for 20 years had been interwoven, and of which he could close his earthly career as the annalist and historian. Logically arranged, proofs carefully read, the printing well and accurately done, the work is a model and guide, as it is indeed a well spring of fact and truth."



DR. THOS. M. OWEN.

"As the official representative of Alabama, at the head of the department of state charged particularly with the duty of caring for the interests of the state so far as its archives and history are involved, it gives me unfeigned pleasure and delight in this presence to bear testimony to the high character of this, our first historical writer, and your first historian. Courageous and far-seeing path finder—all hail!"

A native of South Carolina, like so many early Alabamians, born in 1780, of English descent, Hosea Holcombe, came to the state in 1818, when it was first opened up, along with the floodtide of immigrants from Virginia, the two Carolinas, Tennessee, Kentucky, and Georgia, and settled in Jefferson county, or "rather Jones valley in Blount county, for it was not until 1819 that Jefferson county was set off from the lower part of Blount county."

Mr. Holcombe made his home at Jonesboro (now near Bessemer), where he lived until he died.

Of him as a man and public servant, Dr. Owen said: "Aspiring, progressive, studious, patient, filled with the love of the brethren, in season and out of season, in sickness and in health, with the individual, in the home, in the churches, in associations, and at the state convention, he was ever striving for the spread of the kingdom and the uplift of humanity."

It is to be desired that Dr. Owen will put his address in such form as that it may itself find a place in the state's archives.

(Dr. Owen is anxious to secure any and all existing facts and traditions concerning Bro. Holcombe, or old letters to or from him, in order that he may be able to elaborate his address for publication. He will be glad to hear from parties who can aid him in any of these particulars. His address is Montgomery, Ala.—Editor.)

Friends of mine will know by this that I am now living in Newton, Ala. I recently moved from Samson, where I was pastor only eleven months, but had phenomenal success for so short a time. Additions to the church, 101, and Sunday school more than doubled. Guided by the Holy Spirit I went there and do not regret the going. But that same Spirit, I believe, has led me here, where I hope to carry out his missionary orders. Newton knows how to receive and treat a preacher at the start, and I hope till the end. Upon our arrival we found the house and yard all cleaned up and in good repair, and what next? Why we were met by a regular fusillade of tin cans, loaded with dead fishes and fowls—with paper bags filled with everything but fried chicken, and they were on the roost—butter and cheese and oysters on the half shell. And out of the cannon's mouth they shot whole wagon loads of wood at us. With a nice parsonage in which to live, and three or four hundred people every Sunday to preach to what more could one ask at the beginning? Newton is the place for students not prepared to enter college to come and get prepared—there is no better place in the whole state. If you desire to send to a good institution; and one where your children's morals will be strictly guarded, then send to Prof. A. W. Tate, president of this grand institution. There're students here from all over the state and from many denominations; and yet this is strictly a Baptist school, and is under the auspices of the Baptist State Convention. There are over three hundred students in attendance, and the school increases with the growing years. Thirteen accessions to the church during my first month's pastorate, four for baptism.

But some time soon I will write more about Newton and its wonderful school facilities.

R. M. HUNTER.

P. S.—The health of the place is not to be surpassed. High upon a hill top that overlooks thousands of acres of beautiful table land with a drainage that is simply superb, what more could be expected along the line of health?

R. M. H.

EAGER TO WORK.

Health Regained by Right Food.

The average healthy man or woman is usually eager to be busy at some useful task or employment. But let dyspepsia or indigestion get hold of one, and all endeavor becomes a burden.

"A year ago, after recovering from an operation," writes a Mich. lady, my stomach and nerves began to give me much trouble.

"At times my appetite was voracious, but when indulged, indigestion followed. Other times I had no appetite whatever. The food I took did not nourish me and I grew weaker than ever.

"I lost interest in everything and wanted to be alone. I had always had good nerves, but now the merest trifle would upset me and bring on a violent headache. Walking across the room was an effort and prescribed exercise was out of the question.

"I had seen Grape-Nuts advertised, and did not believe what I read, at the time. At last when it seemed as if I were literally starving, I began to eat Grape-Nuts.

"I had not been able to work for a year, but now after two months on Grape-Nuts, I am eager to be at work again. My stomach gives me no trouble now, my nerves are steady as ever, and interest in life and ambition have come back with the return of health.

"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.



A REFERENCE MAP FOR OLD TESTAMENT STUDY



**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.

**ECHOES FROM OUR HOME FIELD.**

Wonderous blessings in Birmingham!

Thousands and thousands of tracts were distributed during the Birmingham campaign.

The plan of concerted meetings has again proved itself effective in the great Birmingham meetings.

A card with a string to hang to the door-knob was a very effective way of advertising used by the pastors in Birmingham.

What a force of evangelists that was in the Birmingham meetings! C. A. Stewart, W. A. McComb, R. L. Motley, Luther Little, W. M. Bruce, W. P. Price, E. B. Farrar, Austin V. Crouch, W. D. Hubbard, W. M. Anderson, S. A. Cowan, J. W. O'Hara, J. V. Dickinson, A. D. Glass, T. J. Porter, Wallace Wear, P. M. Jones. And how these men did work, and pray, and preach, and how gracious was the manifestation of the Lord's presence and power!

Just as we go to press we learn that the last day of the Birmingham campaign was most gratifying. Nearly 700 additions. In a great union mass meeting on Sunday afternoon pastors and evangelists were asked to tell in one minute speeches what they regarded as the best thing about the campaign. Dr. Gray and Dr. Crumpton were present and took part. All were enthusiastic and regarded the meeting as a success in every way. Some of the speakers said that the best thing about the concerted movement was that the Baptists had learned how to hold meetings in the great cities, and urged that the Home Board secure a force large enough to go to any of our cities and put an evangelist in every church at the same time.

**Our Special Offer**

We will send the paper to new cash subscribers to June, 1909, for

**\$1.00**

For \$2.00 we will send it to new subscribers until

**June, 1910**

Tell your friend's about it

Rev. C. A. Ridley, of the First church, Beaumont, Texas, has received 170 additions since the first of January last, without any protracted meetings. He is hoping to have Dr. George Truett, of Dallas, to assist him in a series of meetings this winter.—Christian Index.

Rev. C. C. Carroll, pastor of the First Baptist church, Ocala, Fla., was born in the year 1876, at Waco, Texas, son of Dr. B. H. Carroll. He was graduated at Baylor University, Waco, Texas, 1898; was sergeant of Troop G, First Texas Volunteer Cavalry for six months; soon after he took a post-graduate course in English at Chicago University in 1899, and was vice-president Mt. Lebanon College, Louisiana, 1898-1900, and was ordained at Mt. Lebanon, La., on April 1, 1900. He was pastor of churches in Natchitoches, La.; Calvert, Tex.; Havana, Cuba, and Ocala, Fla.; vice president for Florida of B. Y. F. U. A.; president educational commission Florida Baptist Convention; member of State Mission Board and of the Trustee Board of Solumbia College. Mr. Carroll has already made a record, yet he is only 22 years of age, and his life work appears to have just started.

As many as a dozen communications touching candidates and issues involved in the current political campaign, have been received and put aside. It would be exceedingly unwise to publish matters of this sort in these columns. It would mean more harm than help to the kingdom of God. Moral and political phases are too much mixed to separate them. We have felt compelled to exclude everything from these columns of a political nature.—Workman.

We give great offense at times because we refuse to print matter to further some brother's candidacy which is backed up by his pastor.



Nineteen years ago Congress passed an emergency bill appropriating \$50,000,000 for national defense. Find a soldier. Answer to last week's puzzle—Right side down in water.



**NOTICE TO NON-RESIDENTS.**  
The State of Alabama, Jefferson County, Probate Court.

Robert C. Workman, administrator of the estate of Thomas E. Putnam, deceased, having this day filed his application, in writing and under oath, praying for an order and proceedings to sell certain real estate, in said petition described, the property of said decedent, for the purpose of paying the debts due from said estate, upon the ground that the personal property is insufficient for that purpose; and it appearing from said petition that the following heirs of said estate are non residents of the state of Alabama: Mrs. L. E. Bouchard and Mrs. A. C. Jorsch, both of whom reside in Chicago, Ill., and Mrs. F. E. Keafield and Mrs. F. E. Wallsh, both of whom reside in Wenona, Wis., and John T. Putnam, who resides in Riverton, Tenn., each of whom being over the age of twenty-one years.

And whereas, the 3d day of December, 1908, has been set as a day for hearing said application and the testimony to be submitted in support of same.

It is therefore ordered that notice of the filing and nature of said application and of the day set for hearing the same, be given the said non-residents, by publication once a week for three successive weeks in the Alabama Baptist, a newspaper published in this county.

S. E. GREENE,  
Judge of Probate.

**NOTICE OF MORTGAGE SALE.**

Default having been made in the payment of the debt secured by mortgage executed to the undersigned, on the 7th day of August, 1908, by J. L. Kelley, and his wife, Anna Kelley, and filed for record in the Probate Office of Jefferson County, Alabama, and recorded in volume — page — of records of deeds, the undersigned will, by her attorney, sell to satisfy the debt secured thereby under the power of sale in said mortgage, on the 7th day of December, 1908, in front of the court house door of Jefferson county, Alabama, in Birmingham, during the legal hours of sale at public outcry, to the highest bidder for cash, the following described real estate, situated, lying and being in Jefferson county, Alabama, to-wit: Lot 9 in Vann and Henry's survey, a plot of which is recorded in book 74, page 229, in Probate Office of Jefferson county, Alabama, less that portion of the west part of said lot heretofore sold to M. B. Quinn.

Nov. 2, 1908.  
MRS. N. C. FREEMAN, Mortgagee.  
JAS. M. RUSSELL, Atty. for Mortgagee.

**Notice of Mortgage Sale.**

Default having been made in the payment of the debt secured by mortgage, executed to the undersigned on 28 day of July, 1908, by D. Shults and wife, E. A. Shults, and recorded in the probate office of Jefferson county, Alabama, in book 336 on page 81, I will sell under the power of said mortgage on Saturday, the 12th day of December, 1908, in front of the court house door, in the city of Birmingham, Jefferson county, Alabama, during the legal hours of sale, at public outcry, to the highest bidder for cash, the following described real estate and personal property, lying and being situated in said county and state, to-wit:

The west half of the southeast quarter, section eleven, township 14, south of range 3, west; surface right

only. Also one mare mule, color roan, named Kit.  
J. L. BRAKE,  
H. A. HAGLER, Mortgagee.  
Attorney for Mortgagee.  
Nov. 5, 1908.

**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

MONDAY, DECEMBER 14, 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.

**Notice of Final Settlement.**

The State of Alabama, Jefferson County, Probate Court, 29th day of October, 1908.

Estate of Eugene Ellis, Deceased.  
This day came W. B. Morgan, administrator of the estate of Eugene Ellis, deceased, and filed his accounts, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 4th day of December, 1908, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same if they think proper.

S. E. GREENE,  
Judge of Probate.

**Notice of Final Settlement**

The State of Alabama, Jefferson County, Probate Court, 3d day of November, 1908.

Estate of L. E. Ewell, deceased.  
This day came John F. Knight, guardian of the estate of L. E. Ewell, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 8th day of December, 1908 be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same if they think proper.

S. E. GREENE, Judge of Probate.

**Notice of Final Settlement**

The State of Alabama, Jefferson County, Probate Court, 6th day of November, 1908.

Estate of L. L. Dean, deceased.  
This day came W. T. Murphree, administrator de bonis non of the estate of L. L. Dean, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 3d day of December, 1908 be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same if they think proper.

S. E. GREENE, Judge of Probate.



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## THE SYMBOLS OF THE NEW TESTAMENT—By D. P. GOODHUE

Since the use of two symbols is essential to a symbolization of a full salvation, why is it that both are now repeated, as the Lord's supper? There must be some good reason therefor, since we have no scriptural precedent for the repetition of both. Let us keep in mind the symbolisms and their relation to the things which they symbolize, and we will have no difficulty in seeing why the one, baptism, is not repeated, and why the other, the Lord's Supper, is repeated. The body of Christ was buried and resurrected but once, hence we memorialize by this symbol, the burial and resurrection of the body of Christ but once. We are born anew but once, hence we symbolize the burial of the past life of sin and resurrection into a new life of righteousness but once.

Our bodies are buried but once and will be resurrected but once, hence we symbolize the burial and resurrection of our bodies but once. In the observance of the Lord's Supper it is different. Even as our bodies are kept vigorous, energetic and active by eating daily the earthly foods, so must our souls be kept vigorous, energetic and active by oft repeated contemplations of and assimilation of the love of Christ for us as expressed upon the cross, hence we repeatedly eat the bread and drink the grape juice, teaching us and reminding us that we must repeatedly and continuously eat and drink of the love of Christ for us.

Since these are both public symbolic confessions of Christ, why is it that in the New Testament we find the command: "Believe and be baptized," and not believe and be baptized and eat the Lord's supper? The first step in salvation is that of believing, and then Christ requires that this public confession be made, viz: "that by means of the acceptance of the sacrifice of Christ the old life of sin is buried and there has arisen therefrom a new life of righteousness. This new life must be nourished and developed by a continuous use of and assimilation of that food which is necessary to spiritual growth, hence believe and be baptized is the command, and then repeatedly eat the Lord's supper. Our pedo-Baptist brethren do not understand either of these symbolisms. A full understanding of the symbolisms of the Lord's supper would of necessity lead to an understanding of the symbolisms of baptism and a consequent acceptance of immersion as baptism, it being the only form of the application of water, which symbolizes the salvation of the body, and thus in connection with the Lord's supper symbolizes a full salvation, that of both soul and body. How important then that Baptists have a full understanding of these symbols, and in order thereto that all pastors repeatedly explain them in full.

The careful and repeated teaching and consequent understanding of these symbols is the best solution of this much discussed and vexed question.

Some Baptists will offer the plea that we believe wine and bolted flour bread to be a perfect food, and therefore because we so believe and are honest and conscientious in this belief its use for this purpose is all right. This is the best plea which our pedo-Baptist brethren have for the use of pouring or sprinkling for baptism. They say: "We believe that any application of water is sufficient, and are honest and conscientious in this belief, and therefore to us either pouring or sprinkling is a scriptural baptism. This is true only because they have not a full understanding of either symbol and their symbolisms. In like manner Baptists are in error when they fail to know that wine and bolted flour bread are not perfect foods and can not symbolize the body and blood of Christ any more than pouring or sprinkling can symbolize the burial and resurrection of Christ. It is just as necessary that Baptists see to it that the food used in the observance of the Lord's supper symbolizes the salvation of the soul by the acceptance of the sacrifice made for it, as that the application of water symbolizes the salvation of the body by the acceptance of the sacrifice made for it. Since the pedo-Baptists demonstrate that they do not un-

derstand the symbolism of the Lord's supper, if the Baptists have the right to extend to them an invitation to a symbolization of a partial salvation and should do so, and they should accept the invitation, the one would eat worthily because of a correct understanding of the symbol, the other would eat unworthily because of an entire misunderstanding of the symbol. There would be neither affiliation nor harmony in this. But the Baptists have no right to extend to any one an invitation to a symbolization of a partial salvation.

Baptists recognize that the unconverted are ignorant as to their sinfulness, their need of salvation and the means of salvation, and are diligent in the effort to enlighten them, so that knowing these things they may be led into salvation, but most inconsistently, so soon as an unconverted person professes conversion, they leave him to determine what Christ's commands are and how he shall obey them. They even do worse, for they insist upon an immediate compliance with these commands without either the opportunity to investigate and thus possibly arrive at the truth, or carefully teaching them these commands. This necessarily leads these newly converted persons to the conclusion that the Baptists regard it a matter of comparative indifference as to what Christ's commands are to them, and in their ignorance they very naturally decide that it is a matter of indifference.

The Baptists surely treat this matter as though it was a thing of comparative indifference. If it is not a thing of comparative indifference, then the ignorance of these newly converted persons should be recognized and they should be carefully taught Christ's commands and their meaning.

D. P. GOODHUE.

## SOME DIFFERENCE BETWEEN CHINESE AND AMERICANS.

Pingtu, Shantung, China, Sept. 27, 1908.

Dear Brother Barnett:

I would like to tell the readers of the Alabama Baptist some of the chief points of difference between the people in China, as I see them here in this section, and the people in America. I desire to get the people at home, so far as I am able, better acquainted with the Chinese, and more interested in their needs.

Their usual greeting is: "Have you eaten." Their closed hands placed together and held up before them is equivalent to our hand-shake. The kitchen is the front part of the house. Most of the food is chopped up and cooked together, usually by boiling; this is placed in a large bowl, and they all eat together with chop sticks. If the food is too hot they try to cool it by drawing the air into the mouth with the food. It is very polite to make a lot of noise in this way. In their schools the pupils study aloud. They wear white for mourning, and have a specified length of time for this duty, which they consider very important, but generally there is nothing in it but form. They take the left when passing in the road. In turning a crank, they turn toward them. In sawing, the principal stroke is made toward them. They strike a match from them. In carrying burdens, they use a flat stick with a chain at each end which hooks into whatever they are carrying, and if they have only one article they fasten a stone or some brick at the other end to balance. Most of their farming is done with hoes, rakes, etc., which are very flat and they generally use them in a sitting or squatting posture. Their plows have only one handle, and their teams are usually mixed. I have seen a cow, donkey and mule all hitched up together; and they use no lines, for they either lead or direct with voice and whip. Walking a hundred miles with them is a small matter. When they ride, donkeys are almost always used; and the women ride astride, while the men ride with both legs on one side. The women wear pants and the men wear garments much

like a dress. They write and read from top to bottom, and from right to left; so the front of their books would be the back of ours. At their funerals they have a great deal of noise: the beating of drums, tin pans, and firing guns, etc.; and the more wealthy have feasts and theatres. The men have the front part of their head shaved, and the hair on the back of the head grows long, which they keep plaited—the queue. The finger nails grow exceedingly long, and this is considered a point of culture and refinement. The poor, however, are deprived of this pleasure for they can't well let their nails grow and do their work. The ladies desire to have the teeth black instead of white and to have their feet bound instead of their waist. The men and women do not associate. They often wait till the cow, donkey, or dog dies before they eat them. I have seen them dressing a dog to eat, which had died, and it was not fat either. Their paper money is local, and can only be used in the place where it is issued. They build walls around their cities. The live on the opposite side of the globe, and do most everything in an opposite way to the people in America: but these things, comparatively, amount to but little. The chief point of difference which concerns the Christian world is in their form of worship.

As you know they worship idols; and when you see this you have quite a different feeling to that of hearing of it. Think of the thousands of children who are daily bowing to Gods of mud, wood and stone, for reasons they know not of. How would you like for your children to be constantly violating this command of God? And yet you are violating one equally as important when you refuse to give them that for which they are starving: the Bread of Life. Christ loves these children as much as he does your's and He is as much interested in their souls. They are in a lost condition. Promising to help us, He has laid the work upon us; what are we going to do about it? You say you will think about it—but men and women are dying without any hope of that home which we long to enter and enjoy forever. I warn you to hasten, for these souls may cry out against you in eternity. If every one who claims to be a child of God would do their duty, the gospel could easily be given to the heathen world in this generation.

They cannot sing with us: "I have a Father: to me He has given a hope for eternity, blessed and true; and soon He will call me to meet Him in heaven, but O that He'd let me bring you with me too. I have a peace: it is calm as a river—a peace that the friends of this world never knew; my Savior alone is its author and giver, and O could I know it was given to you." They are, as Lazarus was, asleep in the tomb. Christ is anxious to say to them, "Come forth" from the pit of sin, heathen darkness and superstition into the blessed light of the Redeemer's love; but He is asking us to roll away the stone, unloose them, and let them out into the effulgence of a Savior's love.

The people at home cannot realize just the condition of the people in a heathen land. They don't understand it, and consequently do not pray for and support the work as they would. If they knew more about it. I earnestly believe that the Baptists of Alabama could not do a more worthy deed for the Master; could not do a better work for the cause of missions and the salvation of the lost than to send their secretary, Dr. W. B. Crumpton, to the foreign fields to see the people and the work, their needs and conditions, as it really is; and then return and lay it before the people. I believe he could then fire the hearts of the people, arouse them from their sleep, and stimulate them to action as nothing could. What do you think about it, brother editor? The Baptists of Alabama could easily do this and I pray that they will speedily take the matter up.

Yours most sincerely,

T. O. HEARN.



## AN INTERESTING REPORT—By HON. R. E. PETTUS

"The Lord has done great things for us; whereof we are glad."

A report on State Missions at this particular time, must to a certain extent, be reminiscent and retrospective. Reminiscent because reference must be made to incidents that transpired during the past century, and retrospective because in looking backward we must see and relate some of the doings of our great denomination, which, so far as our information goes, had its small beginning in an organized way, one hundred years ago, in this immediate vicinity. Here the handful of grain was sown in the earth which was matured and watered with the tears of the saints and warmed with the sunshine of God's love, until today there are about 165,000 white Baptists and about as many colored Baptists, besides the thousands that have gone home to God and to glory. In discussing this subject we shall consider it in two parts, viz: the incipency of the work and later the organized work. At the beginning from the nature of the case, the work must, of necessity, progress very slowly, because of the various kinds of interruptions and hardships to be contended with in those remote times.

The rugged old pioneer suffered great privations in their wild surroundings, but in them did not forget the God whose servants they were and whom they served. They brought with them those Baptist principles that had so long been so distinctive with them. They came from the Virginias, Carolinas and Georgia, and we can never know the circumstances by which they found themselves surrounded in their primitive homes and the causes that led to their forming themselves into separate churches.

The first Baptist church in the state of Alabama was organized in the home of James Deaton, a short distance up the river from where we are now assembled, October 2, 1808. To the Rev. John Nicholson belongs this honor, assisted by Revs. John Canterbury and Zadock Baker. Thus began our work. The second Baptist church in the state of which my grandmother and mother were members, was organized in the Brier Folk of Flint River, the first Sunday in June, 1809, by a presbytery consisting of Revs. John Nicholson, John McCutchen and John Canterbury, as shown by the well preserved minutes of this church, which lie here before us upon this sacred desk.

Two of the ministers who helped to organize this Ebon church, Revs. Canterbury and Baker, were afterwards pastors of the church at different times.

The preachers of a hundred years ago were not men of education. They knew their Bibles and hymn-books; these they carried in their saddle bags, which they always carried into the pulpit with them.

The songs of those days were lined out and then the leader "pitched the tune" and they sang the lines through. Often the preacher would sing a solo while waiting before the sermon, many

times moving the congregation to tears. Often has my childish heart been stirred by the singing of that grand old pioneer preacher of this section, the Rev. Richard H. Tallafiero, the grandfather of our present moderator.

The great split among the Baptists on the mission question occurred about the year 1833, and was the culmination of a long and bitter controversy in our churches. At first the distinctions "Baptists" and "Primitive Baptist," were unknown and came in to use long afterwards, as the separation came into different churches at different times the terms were not so used until long afterwards.

Flint River Association was organized at Bradshaw's Meeting House, in Lincoln County, Tenn., on September 26, 1814. This was the first association in which the Baptists of Alabama, as such, took any part. The association was composed of churches on both sides of the territorial limit on the north, but the majority of these were in Alabama. Following fast upon this organization, other associations were organized in this state, but not until October, 1823, was anything like a state convention attempted, when at Salem church, near Greensboro, about twenty representatives from different churches and associations met and duly organized the Alabama Baptist State Convention by electing Rev. Charles Crow, president, and Rev. A. Ronaldson, secretary. Now please bear this in mind, that both in the constitution adopted and in the address prepared for the Baptists of Alabama, the convention was pronounced in favor of missions. The treasury of the convention revealed the presence of \$325. Forthwith 15 domestic missionaries were appointed, with directions to spend six weeks in active service.

What about the women of the early history of the denomination? As they have always been since the days of Mary Magdalene, the work of their hands have been visible.

Concerning the 20 members composing the first convention, Riley's history gives this interesting bit of information with reference to the part our sisters played in the early work: "Nearly one-half was sent by the seven missionary societies of the state." For the encouragement of the ladies, I give an extract from a letter from the Ladies' Aid Society of Jonesboro, signed by Harriet Harrison and Cassey Holcomb: "Being fully convinced of the importance of missionary operations for the spread of Divine Truth, while the rich of their abundance are casting into the treasury of the Lord, we wish to bear some humble part in so great a work." Among the contributions was that of Miss Elizabeth Stark, who gave her watch and chain, another, by a member of the society of Monticello, who gave two pairs of sock knit by her own hands.

Last year in the organized way the women reported to our state secretary that they had raised and paid for mis-

sions \$14,445. The W. M. U. of Alabama is now permanently located in the Watts building in Birmingham, and is doing a great work. In her will last year Mrs. S. G. Folenbery, of Montgomery, left \$1,500 for missions.

As the membership of the denomination increased year by year, contributions to the cause of missions were increasing all the while, but not in the ratio that it was thought that they should, so in 1874, Dr. T. M. Bailey was elected general evangelist. By his zeal and energy and efforts to organize our work took on new life and grew steadily each year under his supervision until Dec. 15, 1885, he tendered his resignation as secretary of the State Board after serving eleven years.

His withdrawal was a matter of general regret throughout the state. So comprehensive and successful had been the administration of Dr. Bailey that the Board was at a loss to know what was best to be done to procure his successor, but in every crisis we believe the Lord has a man for the emergency if we will only ask Him to reveal the man to us.

Finally, after much deliberation, the State Board elected Rev. W. B. Crumpton, now the great "Commoner" of our denomination, loved and known throughout our entire state. The wisdom of the Board has long since been vindicated abundantly for making the selection. For 20 years Bro. Crumpton has served the Board in a most creditable and acceptable manner.

When elected corresponding secretary in 1885, we had 1,305 churches in this state. Now 1,921. Then our membership was 76,717; now 165,000. Then we gave for missions \$13,425. An advance during these years in the number of churches of 616, membership increased 85,000 and contributions for missions last year were \$66,694. This has been accomplished by the enlisting of only a small per cent of our forces. What could we have done if all our membership had been actively engaged? Looking back further through the thirty-seven years of our board's history, we mark marvelous progress among every line of denominational life. Opposition which met us at every turn in the beginning, has ceased entirely in many sections, and everywhere it is giving way. This has been accomplished by the patient dissemination of information. No harsh words have been used but the faithful presentation of facts and appeals to the Word of God and the love of God has done the work. Back there at the beginning the churches knew little about missions. In many sections they had heard ten words against where they had heard one in favor of missions. They knew absolutely nothing about church finances. As a result the preachers had a most uncertain living. The Board was slow to press upon the pastors and churches questions which might provoke discussion and might cause division. After years the idea of enlargement began to possess the Board. Many of the pastors yielded

a ready response and the move forward from that time has been gratifying. It might have come earlier, but we were afraid. Our unbelief is our shame.

Brethren and sisters, shall we meet the emergencies of the times? We are well able. New manufacturing and mining towns are springing up on every hand and appealing to the Board for help, and they must be helped. The responsibility is upon us; we can no longer plead poverty, for the increase in wealth in Alabama, in town and city and country, is amazing. Almost everywhere one goes into the country men can be found owning hundreds and some thousands of acres of land which is worth five times what it was five years ago. The people are well to do or absolutely wealthy and do not seem to know it. The meeting houses and preacher's salaries and mission collections do not feel the effects, but wealthy they are in spite of their claims of poverty which they often make. Much of this wealth is falling to Baptists who are untrained in church and benevolent work. If we hold these people and their children, we must bestir ourselves. Other denominations are sending out their best into sections where Baptists now hold sway.

The new settlements must have live and aggressive pastors. There are many communities where the Board's missionaries cannot reach, or if they could they would not get hold of the people like strong neighboring pastors. In increasing contributions the schedule plan has materially aided, and we urge upon our churches to follow it out. While there has been much adverse criticism to the apportionment plan at the associations, we think it should be adhered to. It is simply suggestive; we have no authority to make it binding. The churches are beginning to take pride in raising the amounts asked of them, and some are even going beyond their amount apportioned.

Now I close by quoting a paragraph from a magnificent address delivered by Mr. Richard H. Edmonds, a Baltimore layman. He said: "God has given to the Baptists of the South a the most wonderful opportunity ever presented to any denomination in this or any other county in modern or ancient times. It is an opportunity of immeasurable magnitude, encircling in its vast sweep many questions of great moment—questions that touch the stability of the government, the extension of influences that make for civil liberty through out the world, the spread of religious liberty, for which Baptists by the very necessity of their church polity must always contend, and more than all, the hastening of the time when

"Jesus shall reign where'er the sun  
Doth his successive journeys run."

R. E. PETTUS.



Frank Willis Barnett

## Editorials

Editor and Owner

## SOME CURIOUS CUSTOMS IN NEW ENGLAND.

Elsewhere we publish by special permission of the editor of the American Messenger a most interesting article on "Early New England Ministers," by Samuel H. Virgin, D. D., and we hope our readers will all read it carefully as it sets forth many things which no doubt will seem queer and strange to them. Cotton Mathew said that ministers of the gospel would have a poor time of it if they must rely upon a free contribution of the people for their maintenance; and so it was "enacted that the salary of the minister who has been duly elected by the majesty of the people shall be levied by a rate upon all the inhabitants." While we do not believe in this at all still no doubt it would come in handy to some of our poorly supported pastors in their hour of need and it ought to be a spur to Baptists to show that a free people will pay their pastors. Just think of it, no provision for light or heat and yet strange as it may appear we have visited churches in Alabama where such things obtain, or if there was any provision made they were totally inadequate. They even had no musical instruments, drum or choir, but think of being summoned to worship to the music of a drum. Read the curious things, and there are many, but none sounds stranger in these days when so many preachers are trying to please everybody than grandfather Riley in reply to the travelers question, "Are you, sir, the person who serves here?" answered at once, "I am, sir, the person who rules here." We are glad we have got beyond this and are not ruled over by our preachers, but somehow every now and then we see some brother who seems to be overdoing the "servant" business. We need not rulers, not servants, but leaders.

We have arranged at considerable expense for a series of illustrated articles and we hope our friends will show their appreciation by calling their friend's attention to the fact. We need money to improve the paper, we can get it if old subscribers will pay up and renew and if our friends will help in our campaign for more subscribers.

## FIRST STUDENT BIBLE CONFERENCE.

The first international Bible conference held under the auspices of the Student Department of the International committee of Young Men's Christian Associations to consider the extension of Bible study in the colleges, met in Columbus Oct. 22-26. There were present 1,022 students and professors from 250 institutions. Mr. J. R. Mott presided. The conference was held in Columbus upon the invitation of the United Brotherhood of that city, who provided entertainment for the delegates and arranged for the meetings to be held in Memorial Hall and in the Auditorium of the Board of Trade building.

The forenoons were devoted to addresses and discussions bearing directly on the development of the student Bible class movement. In the afternoons the conference was divided into groups according to classes of the institutions; and plans for promoting efficiency in Bible teaching and for reaching a far larger proportion of college students than ever before were presented. The evening sessions were devoted to inspiring addresses on the influence of the Bible on individual and national life.

All present were impressed with the mighty influence of the Spirit and the subsequent effect of the gathering upon the college life and the national life of America.

## Wake Up!



## MEET ME AT MONTGOMERY.

This ought to be the cry of every Baptist in Alabama, for an event of historical interest will occur there at the adjourned session of the State convention on Nov. 27-29. It ought to be a great centennial. It will be a great centennial if the Baptists of the State will only rise to the occasion. Delegates ought to send in their names at once to Rev. S. A. Cowan, Montgomery, Ala.

## THE MONTGOMERY CONVENTION.

The Montgomery Convention ought to be the largest in our history. The place is central, the season of the year is the most delightful, brethren will be seen from every section of the state—then it is a great thing to go to Montgomery, the capitol and the old capitol of the Confederacy.

Churches ought to pay the way of their pastors. It will not cost much and they will be so helped by coming.

W. B. C.

## FORESTRY IN JAPAN A LESSON FOR AMERICA.

Just at the time when this country is beginning to struggle with the problem of husbanding its forest resources, of protecting its mountain slopes, and of improving the waterways, it is interesting to know that the Japanese have successfully attacked the same problem, before the land suffered severely from the evil effects following deforestation. The far sighted people of Nippon have foreseen the results of the destruction of their extensive mountain forests, and have safeguarded them by placing all of them under government control.

The practice of forestry has been carried on in Japan for a longer time than in any other country. For 1,200 years the people of Japan have been planting and growing forests, with a success that has been a little short of marvelous. Under careful management, the Japanese forests yield very high financial returns. This high yield is only made possible by the close utilization of every bit of the tree so that scarcely a twig is wasted, and by the improvement of the growth of their forests by carefully conducted thinning and tending. The woods are first thinned at the age of thirteen years, and then every five years after that up to the time of the final harvest, at 120 years.

It was with the opening up of the hitherto inaccessible mountain forests that the Japanese government became most intensely interested in forestry. The mountains were still government land, and all that was necessary to protect them was to place proper restrictions on the sale and cutting of timber. This was effected by declaring the forests on the steep slopes as reserved forests, in which the only cutting should be done under government direction. The forests on agricultural lands, not needed for protection, are classed as available forests and here the cutting is not so carefully restricted.

Thus Japan has effectually prevented the stripping of her mountain slopes before any great damage has been done. In some districts where the mountains are near the towns, the steep slopes have already been cleared, and this has resulted in floods and the washing down of the soil from the slopes onto the farm lands. But these cases have been exceptional and have merely served as a warning, which Japan has heeded before it was too late to prevent widespread destruction.

## DISAGREEABLE PEOPLE.

There is a large class of people who are constituted with dispositions which make them very disagreeable to many who are in close association with them. Some of them have hasty tempers, and a little provocation causes them to speak spitefully to those who slightly trespass upon them. Others are so contrary that they will balk and look sour whenever they are opposed in their views and actions. It is almost impossible for one to please them. Indeed, they are frequently displeased with themselves. The extremely disagreeable ones have but comparatively few practical friends. They are apt to be shunned by the most of those who know them well, and yet very many of this class of people should be pitied. They are the unwilling captives of a disposition which they really hate. They would be most glad if they could have a pleasant and very agreeable temper and personality. For such a disposition they often and fervently long. They envy the person who has a sweet, serene temper. They want others to love them. Many of this class long for the companionship of those who are repelled by their own conduct. Nothing would better please them than to be happily agreeable to all others. But some will say that the disagreeable ones could be a great deal better than they are if they tried hard to become better. Doubtless it is true that some of them have succeeded in much improving their disposition. They have also learned to better govern themselves. Those of them who have become Christians have been enabled to largely outgrow their natural propensity to disagreeableness. But even the grace of God does not entirely remove the tendency in many Christians to be offensive in their manners. They have inherited dispositions which are so deeply rooted in them, with perverse and peevish inclinations, that they stick tenaciously. Let the agreeable ones bear well with these unfortunates, patiently pity them, and prize your inheritance of a genial, agreeable nature.

Those who attended the Missionary Institute of the W. M. U. held with the First Baptist church, Birmingham, on November 4th and 5th, not only greatly enjoyed the inspiring talks and addresses, but had the sweet privilege of meeting Misses Kelley and Hartwell and Mrs. Ray, the consecrated women who have been at the front carrying the banner of our Christ. We regret that we can not give this week a more extended notice of the meeting, but have the promise that a full account will appear on the woman's page in next issue.



## THE ALABAMA BAPTIST

### THE FULTON MEETING.

Fulton is a corporated mill town, 88 miles north of Mobile, in Clark county on the Southern railroad. The mill is known as the Scotch Lumber company, with a capacity of 200,000 feet per day and owns about 65,000 acres of pine timbered land adjacent. Here we have a church building valued at one thousand dollars, known as the Fulton Baptist church. On the 19th of October, evangelist P. M. Jones pitched his tent with a seating capacity of over 400 and preached five days and nights. The congregations increased beyond the capacity of the tent. Brother Jones began his preaching by addressing himself to the people as their friend and that his purpose was to be instrumental in the salvation of their souls.

His sermons were comprehensive, forceful and effectual, denouncing sin in its soul damning influence by his own observations and proved it by God's word. He presented Jesus as the son of God, and friend and only Savior of the sinner, and appealed to Christians to come up to the help of the Lord against the mighty. He received a happy response. The result was we received forty-two additions to the church, 12 by letter and 30 by a public profession of faith in Jesus. It was the pleasure of the writer, who is the pastor of Fulton church, to baptize them in the presence of not less than six hundred spectators. Bro. Jones endeared himself to the people of Fulton, and they manifested it in a farewell offering to him of \$70.00. He left us with a warm heart and smiling face, with unanimous invitation to come again. Yours with a salute to the Alabama Baptist.

J. H. FENDLEY.

### WHAT A WOMAN CAN DO.

"New Decatur, Ala., Route 2.

"Dear Brother Crumpton:

"You will please find check inclosed for \$8, which I wish you to send to the Foreign Mission Board. Three dollars of this amount is from other sisters. The remaining \$5 is mine, which is the amount of sale of eggs laid on Sunday from October 1, 1907, to October 1, 1908. The sales amounted to only \$4.90, and to make good measure I put in the 10c, making \$5 even. I intended to send the money by our pastor to the Muscle Shoals Association, but he failed to go, so I send it to you. All to go for foreign missions."

How many thousands of our good women could do this if they would. God bless her and her companions!

W. B. C.

### ORDINATION OF DEACONS AT PACKER MEMORIAL CHURCH, AVONDALE.

Elder S. M. Adams, of Verbena, preached the sermon, one of the best we have heard. The pastor, Elder J. F. Parker, offered the prayer.

Elder S. O. Y. Ray delivered the charge to the deacons.

Bro. S. M. Adams delivered the charge to the church. The brethren ordained were: Frank Long, J. D. Nix, L. Lumpkin. The service was closed by a collection for foreign missions amounting to \$2.50. The day, all told, was a good one, and the church has promise of taking on new life under their present pastor, assisted by this new board of deacons.

N. J. NUGENT, Secretary.

Mrs. Theodosia Dewitt, of Gastonburg, and some of her neighbors, have had a good time making a quilt for the home and enjoying a turkey dinner. The Lord has promised to bless those who remember the poor.

JNO. W. STEWART.

John Stewart is rushing the associations and might overlook it, so I thought I would suggest: Remember the Orphans in November. Let's feed 'em and pay the debt too.

W. B. CRUMPTON.

### BROTHER CRUMPTON'S CALLS.

I want to ask the clerks of the associations to send me the Sunday school statistics at once. As soon as published, please send me a copy of the Minutes. If the Minutes are delayed, please send the footing of the column "Present Membership," so that we may have the figures here in Montgomery at the centennial meeting. Won't some brother in each association send these figures lest the clerk should miss this? We want the membership for 1908.

Monday, November 16,

Is the last day for centennial funds to be sent in. We will foot it all up on the 17th. Will the brethren all notice this and let it be known?

This week closes the campaign of the associations. What weather we have had! What crowds have attended! What will the harvest be for all this seed sowing? God only knows that. If the good resolutions formed and the promises made are carried out faithfully, it will tell for His glory before the next season for associations rolls around. I have some impressions which I will write later.

W. B. C.

### LARGE OFFERINGS FOR THE ORPHANAGE

During November is the order of the day. Evergreen began the last Sunday with an offering of more than two hundred dollars and some of our friends were not there. It was thought the gifts of those and some from the Sunday school would make the whole more than three hundred dollars. This is good, and if others be persuaded to good works by our home people we will pay all we owe and rejoice. Remember, friends, we must have extra gifts if we are to pay our debt. It is only reasonable that we expect this. I am depending on you, brethren.

One of the most highly appreciated gifts to our work from Work Day comes from one of our former girls and her sister. They could not wait till the day set apart for the special work, as the girls were to be married before that day. So they worked the week before, and sent the result just as the day came on. Four dollars and fifty cents is the net sum. I predict that the young man who captured that young woman will have not only a fine looking wife, but one in a truer sense. The Lord bless them.

The reports from Work Day so far are not very encouraging. Only the following reports have so far been received: From Sunbeam bands 1, from individuals 6, from ladies' societies 2, from Sunday schools 7. Of these the Sunday school at Lafayette is very far ahead of all others. This is the end of the first week after Work Day. The many thousands who stood up during the meetings of the association indicating they would work a day for the home have not been heard from yet, but they will be later. Let us hear from you friends. We are in great need of help.

Many write to ask me if Work Day takes the place of the regular offerings for November. No, by no means, as this was to be an extra gift to pay the debt we owe. The regular offerings are to fill the same place they have always had, namely, supply the children with food. Let there be a general stirring up of the churches all over the state during November, as this is the only month allotted specially to the orphans' home, and it is in great need.

Trusting yours,

JOHN W. STEWART.

The report of the State Mission Board of the Tennessee Baptist State Convention showed a total of \$61,874.16, for missions and benevolence. The State Mission Board employed 96 missionaries, who "witnessed 3,290 confessions, organized 12 churches, received 2,874 members." Nineteen houses of worship were built, and 29 repaired at a cost of \$19,676.

### A GREAT MAN'S LITTLENESS.

S. E. Kiser in The Chicago Record-Herald.

Some people think my pa is great  
Because he's made a pile,  
And we've a butler butlin' here  
And put on lots of style.  
Pa wears a plug hat every day  
And bosses lots of men,  
And eats at clubs—I guess he must  
Belong to nine or ten.  
He's seen a lot of splendid sights  
And been most everywhere,  
But still I guess he's not so much—  
He never killed a bear.

We've got the biggest house in town  
And friends to beat the band,  
And ma she's awful proud of pa  
And seems to think he's grand.  
He owns a bank all by himself  
And has a privet car;  
Our coachman says my pa's as rich  
As kings and princes are;  
But still just havin' lots and lots  
Of dough ain't everything—  
He never won the champeenship  
By fightin' in the ring.

My pa he made himself, because  
I've heard him sayin' so,  
And that's no easy job. The Lord  
Made other folks, you know.  
The papers print his picture, and  
We've lots of paintin's, too;  
He's been in war-a-fightin' for  
The old red, white and blue.  
He made a million in a year,  
But still he ain't so much—  
He has to have a teacher here  
To teach him French and Dutch.

The Tennessee convention voted approval of the thirty-five thousand dollar apportionment on the seminary endowment, and invited the faculty to come in to the state to raise the money.

### PHARMACIST

Tells Facts About Caffeine in Coffee.

"About twelve years ago I stopped coffee," writes a Colo. man, "and began Postum. As a result, instead of being a confirmed dyspeptic as I was for many years, I enjoy good health and fine digestion.

"I formerly weighed 115 lbs., now 140. My waist measure was 29, now 36 inches. Not only this, but I enjoy Postum and my meals, while for years eating was an annoyance and often a torture.

"Like an old whiskey toper, I always thought I had to have my coffee and then always felt its ill effects in my stomach and on my nerves.

"Now I have so completely lost my taste for coffee, that recently when a cup was given me by mistake and I tasted it, I found it nauseated me. On the other hand I not only like the healthful effects of Postum, but the taste is peculiarly agreeable to me.

"I have tried other cereal drinks but always come back to Postum. Realizing as I do the evil effects from the poisonous alkaloid in coffee, and being a Postum Pioneer, I am a very successful missionary.

"One man, a school superintendent, from my recommendation has had quite as happy an experience with Postum as I have had. My wife has also found great benefit from Postum, as coffee was the only thing which disagreed with her stomach at table.

"Being a graduate in pharmacy I know the alkaloid—caffeine—in coffee is a poisonous drug. As there is no drug in Postum I naturally drink it and recommend it to others." "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.



## For Christmas

### MUSIC

**THE REDEMPTION.** By CHARLES H. GABRIEL. Price, 5 cents per copy; \$4.25 per hundred, postpaid.

"One of the best Christmas services it has ever been my pleasure to criticize."—H. C. Lincoln, Director of Torrey-Alexander Choir.

**CAROLS FOR CHRISTMAS.** By MIRA ROWLAND. Price, 5 cents per copy; \$4.25 per hundred, postpaid.

**PRINCE AND SAVIOUR.** By CHARLES H. GABRIEL, author of "The Glory Song." Price, 5 cents per copy; \$4.25 per hundred, postpaid.

### POST CARDS

**TWO CHRISTMAS WISHES.** A Christmas post-card in colors, containing a Christmas wish to be sent to the members of your church or school. With space for pastor's, superintendent's, or teacher's signature. Price, \$1.25 per hundred, postpaid. When ordering, state which style you wish.

**CHRISTMAS ANNOUNCEMENT POST CARD.** Printed in colors, with an attractive Christmas design. To inform scholars of the day and hour of the Christmas entertainment. For superintendents or teachers. Price, either style, 50 cents per hundred, postpaid. When ordering, mention whether you desire cards for superintendent or teacher.

### CANDY BOXES

Three new boxes, in attractive designs. Send for illustrated circular of description and prices.

### CHRISTMAS COVERS

Covers for Christmas services, printed in appropriate colors on art paper. With space for local printing. Size, 5x8 1/2 inches. Price, \$2.50 per 100; \$4.00 per 200; \$5.00 per 300; \$6.50 per 500; \$12.00 per 1000.

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**SERVICE** The official organ of the B. Y. P. U. of A. \$1.00 per year. OUR JUNIORS, for Junior work, 50 cents a year. Topic Cards, Badges, and Buttons. Text-books and Blanks for the Christian Culture Courses.

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### OBITUARY BY REV. W. M. DELOACH.

On the 10th day of October, 1908, Rev. W. M. DeLoach peacefully and quietly fell asleep at his father's residence. He was born in Coosa county, December 11, 1836. At the age of 18 he was married to Miss Ella Wilson, who two years ago preceded him to the home beyond and immediately he felt impressed to preach the gospel and did begin to exercise in the pulpit and about two and one-half years ago he was licensed to preach the gospel, and the first Sunday in May he was ordained to the full work of the gospel ministry, the presbytery consisting of J. L. Hand, his pastor, and J. W. Jones, and J. S. Ruff. He was then a member of Liberty Baptist Church where he remained until his death. At his death he was pastor of Bethlehem, Autauga Line and Pilgrim Rest churches. He preached his last sermon at Indian Grove school house. Thus ended his public labors. He fell asleep honored and beloved by all who knew him. His labor was abundantly blessed of God in the salvation of souls. He lingered for about five weeks with typhoid fever. But when the summons came he was ready to go. He spoke of his departure and about the home beyond. He was with the writer the past two summers in protracted meetings and I can truthfully say he was one of the ablest and the most devoted servant of God I ever labored with. The funeral services were held on Monday at one o'clock p. m. at Liberty church, the writer conducting the services. A large concourse of friends and relatives followed his remains to their last resting place beside his companion who had gone before him to the glory world.

Servant of God, well done.  
Rest from thy loved employ,  
The battle fought, the victory won  
Enter the Master's joy.  
J. L. HAND.

### WHAT SHALL THE HARVEST BE?

Plant sand. What comes up? Beech.  
Plant "fruit of the loom." What comes up? Cotton.  
Plant a very spruce young man and the king of beasts. Dandelion.  
Plant a Christmas green and a German wine. Hollyhock.  
Plant part of a rooster. Coxcomb.  
Plant a tight shoe. Acorn.  
Plant an Alderney on a frozen pond. Cowslips.  
Plant a savage and what he used as a sign of peace. Indian Pipe.  
Plant "Grandfather's clock," Thyme.  
Plant two dear little boys with the same name. Sweet Williams.  
Plant a boy's name and something from an eagle. Jonquill.  
Plant an American writer. Hawthorne.  
Plant a personal pronoun. Yew.  
Plant a product of the dairy and a hen. Butter and Eggs.  
Plant a red parasol in a pasture. Bulrushes.  
Plant a spice and a color. Clove Pink.—Exchange.



## Making Home Preserves Air-tight

No worrying about loose or insecure caps, lids or corks if you use Pure Refined Paraffine. In making preserves, catsup, pickles, jellies, etc., the sealing question is soon settled if you have a cake of

## Pure Refined Paraffine

in the house. Sealing with Pure Refined Paraffine is simpler, easier, quicker and more satisfactory than tying and tightening with string and paper.

Odorless, tasteless; unaffected by fruit juices, acids, etc.; impervious to mold and moisture. It's used in washing and for ironing and many other household purposes. Comes in cakes with full directions for use. Sold everywhere.

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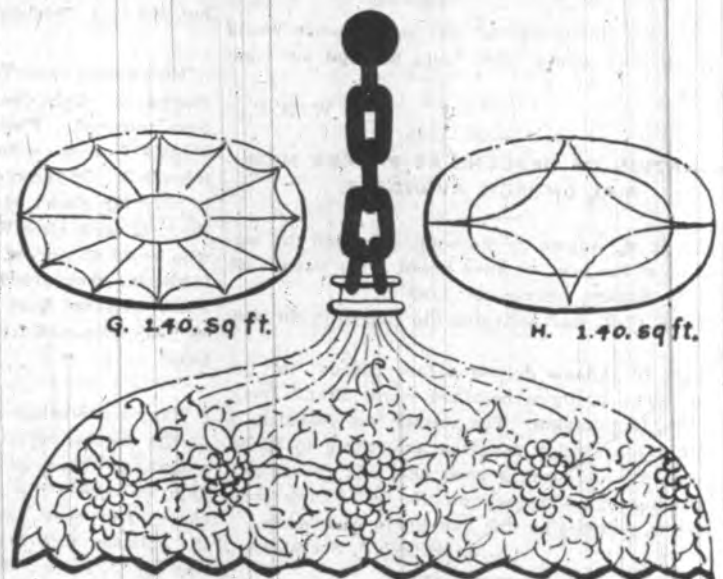
and get a guaranteed article. The best that modern machinery, careful milling and the purest wheat can produce. No failures, no soggy pastry, with "HENRY CLAY." Grocers correspondence solicited.

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SEMINARY NOTES.

Alabama's enrollment at the Seminary this year is extra large. We have seventeen students in the Seminary and one young lady in the Woman's Missionary Union Training School. We are glad to hear that others are coming soon.

The Alabama students are being drawn closer together this year than heretofore. On each Sunday morning the New York Hall men meet for the Alabama prayer meeting. These meetings are spiritual and uplifting and draw the men closer together.

On last Saturday morning, Oct. 31, "The Alabama Club" was organized. This club meets monthly on Missionary day for one hour. It is composed of all students from Alabama, wives of students and young ladies in the W. M. U. Training School. Our object is to know each other better and to create a spirit of pride and loyalty to our state. We also have, at each meeting, a program on some topic or problem alive in our own state. At the last meeting Miss Floy White gave us some echoes from the great Birmingham revival and Bro. L. T. Reeves spoke on the work and needs in North Alabama.

On the evening of Oct. 31, Dr. and Mrs. Jno R. Sampey entertained the Alabama students in their new home on the Highlands. They entertained us in such a charming manner that we forgot the difficult tasks back at the Seminary and felt that we had suddenly been dropped down in the midst of Alabama's hospitality.

Missionary day in Norton hall was one of the most inspiring we have ever had. Dr. Mosley, missionary to Cuba under the Home Mission Society of the North, spoke to us on the work in Cuba. The second speaker was Dr. R. J. Willingham. How our hearts burned as he told us, in his matchless manner, of the needs on the field. I believe, under God's Spirit, his speech will lead many of our young men to consider work on the foreign field.

JESSE A. COOK.

Southern Baptist Theological Seminary, Louisville, Ky.

FROM LANETT, ALA.

Dear Bro. Barnett: As I have just looked through the Alabama Baptist this morning I can't refrain from writing a few lines. I am so glad to read of so many good meetings. I am glad that the Baptists of Alabama are taking on such growth. I have been living at Roanoke for four years but am at Lanett now. I see that Bro. Porter has been engaged in revivals at several places this year. He was my pastor at Roanoke. I am afraid some church will try to take him away from Roanoke. I hope not. The Randolph county association met this week. I could not go to it. I have a sick boy and could not leave home. I love old Randolph as I did a lot of hard work to get that association organized and it has proved to be one of the best in the state for its age. Well I will tell you a little about my work. I have two churches in Georgia and two in Alabama, they are located at

Mountville and Walnut Hill, Georgia, and Crawford and Ladonia, Alabama. We had good meetings at all the places. Bro. C.-B. Martin, of Lanett, helped me at Walnut Hill, Ga., and Crawford, Ala. Bro. H. J. Holiday was with me at Ladonia. They are both good preachers and did good work. The churches were revived and a goodly number added to their membership. My work is badly scattered this year. I have three calls in Russell county for the next year, and if I get the 4th one I will go there, which I am likely to do. Lanett is a good place to live and I don't want to leave here, but we ought to submit to the will of the Lord and go where duty demands. The people of Russell are a fine people. The two churches I have there are good ones and each of them has a Sunday school and Ladies' Aid Society and the outlook is good for a good work. I love those people very much. I fear I am writing too much. May God bless you and the Alabama Baptist, it gets better all the time.

W. H. WRIGHT.

RESOLUTIONS OF RESPECT.

Whereas, in the providence of God, death has visited our community and removed from our midst Bro. R. A. Brandon, a much loved member and teacher of our Sunday school, therefore, be it

Resolved: 1st. That while we deeply lament the removal of our brother and deplore our loss, we bow in humble submission to the will of Him who doeth all things well.

2d. That we cherish his memory and strive to imitate his faithfulness in Sunday school work.

3d. That we tender to his bereaved family our heartfelt sympathy, and commend them to Him who ever careth for the widow and orphan.

4th. That a copy of these resolutions be sent to the Alabama Baptist and the West Alabamian for publication.

MISS MABLE COCHRAN, Ch.  
MISS VIRGIE COLVIN,  
R. T. KNOX,  
J. W. COLVIN, Committee.

PASTOR WANTED.

The First Baptist church of Blocton, Ala., sustained a great loss on Oct. 1st when Rev. D. P. Lee resigned as pastor. Brother Lee had been with us as pastor for nearly four years and the church was very anxious for him to remain. But he insisted that he could do more good in another field. Our church "owes no man anything" and will pay a pastor \$50.00 a month for three-fourths time, and furnish in addition, if the pastor has a family, a very comfortable parsonage, the rent value of which is not less than \$12.50 per month.

J. B. DAVIE, Church Clerk.

It is probable that a down-town mission station, with a "Rescue Mission" feature, will be established in Birmingham as one of the results of the special meetings held in that city. If so, it will be owned and managed by the Baptists churches, as is the one in Louisville, Ky.

# 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.

JEWELRY, FURNITURE, CROCKERY, MILLINERY, WOMEN'S TAILORED SUITS, SILKS, DRESS GOODS, BOOKS, SHOES, HOSIERY, MEN'S FURNISHINGS, BAGS, TRUNKS and BOYS' CLOTHING.

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When you buy a Musical Instrument, why not get a reliable one and save yourself future troubles. We can give you such easy terms you will hardly miss the money. Write us what you require.

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## CENTENNIAL PROGRAM.

To be held with Bethel church on 4th Sabbath and 22d day of November, 1908, beginning at 9:30 a. m.

1. Song by choir.
2. Devotional service led by Prof. D. R. Wyatt.
3. Why Am I a Missionary Baptist? By R. L. Wyatt and Rev. John W. Lawley.
4. The Training of our Young Members. By Wm. R. Lawley and Rev. B. C. Hughes.
5. Distinctive Principles of the Baptist. By Rev. J. E. Griffin and Rev. S. O. Y. Ray.
6. History and Progress of the Baptist. By Rev. J. E. Griffin and Rev. D. Funderburg.
7. The Blessings of God on the Baptists the last 100 Years. By T. D. Courson and Rev. J. R. Reeves.
8. History of Bethel Church. By John F. Courson and J. M. Adkins.
9. Woman's Work. General Discussion.

Everybody cordially invited to attend. Our motto is: Bring your dinner and stay all day and make it a day of lineal. Bring your money you expect to pay into this great Centennial.

THOS. D. COURSON, Ch. Com.  
Odenville, Ala.

The greatest meeting in the history of Calvary Baptist church came to a close last night, the result of which is a total addition to the church of 130 persons, over 100 of which were adults.

"No clap trap work was used in getting persons to join, but was simply a pentecostal shower as the result of the continued prayers of God's followers," said a worker in the church today. "The preaching was by the pastor, Rev. Frank H. Farrington and the sermons were soul-stirring and uplifting. Not only were persons added to the church as the result, but the church membership was revived and blessed as well. Many of the members took a more decided stand for the Lord. The meeting closed with last night's service, at which 51 persons were baptized in thirty-five minutes and five more added to the membership. Great things are yet in store and it is expected that this is but a forecast of what is to come.—Portsmouth Star.

When rogues fall out honest men get their dues, so it is said. Recently one of the "Modernist" priests, against whom the Pope has issued his decree, made some startling statements about the church of Rome and its priests. He says that it "has within it 'an all-permeating mendacity, and he boldly asks for 'a bonfire' of 'forged decrees,' 'falsified histories,' 'spurious relics,' and 'swarming legends of lies.' He declares it is 'impossible to trust the word of an ecclesiastical official,' for 'he may be boldly lying with all the license of a diplomatist,' and 'all in the name of Christ and the cause of Christianity.'" Some people have known many of these things for a long time, but were accused of prejudice when they said so.—Christian Index.

## A CARLOAD OF EVIDENCE



The unprecedented sales of "GOOD LUCK" Baking Powder, sales that increase so rapidly that carloads of the powder last the jobbers of a city only a brief period, make it plain to all that it is the most popular powder on the market.

And one can of "GOOD LUCK" calls for another and another. It is a continuous repeater. Its dainty and delicious biscuit, cake, waffles, muffins and Old Virginia batterbread are its convincing testimonial that keeps a steady stream of buyers in the grocery stores.

Consider these facts: "GOOD LUCK" is pure, wholesome and high in leav-

ening strength, the most effective and economical powder that the thoughtful housekeeper can procure. Besides taking less of "GOOD LUCK" to produce better results, the price is lower. The Powder is packed exclusively in the Patented, Moisture-Proof Tin-Foil News-Board Can. It is also guaranteed under the Food and Drugs Act, June 30, 1906; Serial No. 13,026.

Jobbers know this fact, and they like to sell "GOOD LUCK." T. G. Bush Grocery Company recently bought and received another mammoth carload, 15 tons of "GOOD LUCK." And when it is taken into consideration that there is no whole-

sale house in the land more anxious to please their customers, you will understand what they think of "GOOD LUCK."

The officers of the concern are: Mr. T. G. Bush, president; Mr. R. F. Neville, Vice President; Mr. A. P. Bush, Secretary and Treasurer.

Chism-Thompson Company is one of the many wholesale grocery firms that buys "GOOD LUCK" always by the carload.

The officers of the company are: Mr. T. G. Bush, president; Mr. R. F. Neville, vice president; Mr. A. P. Bush, secretary and treasurer.

Look for this Red Label.

Made in Birmingham  
Sold Everywhere—on its Merits

## THE ORIGINAL PERFECTION

"THE BEST BED IN THE WORLD"

MANUFACTURED BY  
THE PERFECTION MATTRESS COMPANY  
BIRMINGHAM, ALABAMA

## Our GUARANTEE



Sleep on it sixty nights, and if you are not thoroughly satisfied—if it is not superior to any Mattress, in cleanliness, comfort and durability, return it to the dealer through whom you bought it.

DO NOT BEAT IT as you would a feather bed, but use it over from time to time and give it an occasional sun bath; that's all.

IT IS YOUR PROTECTION.

## Downy--Comfortable--Durable--Sanitary

It's a Mattress that will give you absolute satisfaction from the very first. Every Original Perfection has a Red Label Guarantee on it—all others are imitations. Insist on the original—the Red Label is your protection.

SOLD BY FURNITURE DEALERS EVERYWHERE. MANUFACTURED ONLY BY

## The Perfection Mattress Company

Birmingham, Alabama

## The Original Perfection Mattress

Is the Best Bed in the World

This broad claim can be proven to your satisfaction even before you buy. We don't ask you to take our word for it altogether—there are thousands who know the Perfection. They sleep on it—they will tell you of its excellence—of its unapproachable goodness. Their word, together with the record of the Perfection—the years it lasts—the service it gives—its comfort and sanitary qualities, establishes our claim of "THE BEST BED IN THE WORLD."



## BALE YOUR HAY WITH I. H. C. PULL POWER HAY PRESSES

**UNQUESTIONABLY** it pays any hay raiser to own an I. H. C. pull power hay press. Well baled hay brings the best price. To sell hay at all in some markets—or to reach a market where you can get the best price—in most cases your hay *must* be baled. You can draw bigger loads of baled hay, thus saving in time, perhaps double time for teams and men. Baled hay retains its nutrition and remains in first class condition longer than hay in the stack. With your hay baled you can *sell* for the right market and get the best price because you can move it *more* quickly.

### Other Advantages

Bale your own hay first, and also make extra profits baling your neighbor's hay. An I. H. C. one-horse press with two men and a boy will easily bale eight to ten tons per day under average conditions—uniform bales in size, neat and compact. The bale chamber is 14 by 18 inches.

The I. H. C. two-horse press, under similar conditions, will bale ten to twelve tons a day. Bale chambers are 14 by 18, 16 by 18, or 17 by 22 inches in size.

Both I. H. C. presses will bale any kind of hay or straw including timothy, clover, alfalfa, wild hay, shredded fodder, pea vines, etc., etc., the capacity varying of course with the material being baled.

### Especially Desirable Features

I. H. C. hay presses do first class work rapidly—require a very small force of men—are most convenient and simple to operate—require no experience—are easy on the horse or horses, having no pounding or uneven draft to worry or chafe the team.

The I. H. C. pull plunger is a great improvement over the ordinary plunger. These presses have large feed openings—perfect working roller tuckers—are durable, simple and have efficient powers, operating on the compound lever principle, with no extra draft when pressure is greatest. Only 4-inch step-over for the horses and are full circle type, doing away with constant stopping or jerking. There are two strokes of the plunger to one revolution of the sweep. I. H. C. presses are made principally of steel and iron—are compact and strong for long service—not at all flimsy, although neat in design. Write for catalog and other information. Call on the local International agent and inspect these presses.

International Harvester Company of America, Chicago, U. S. A.  
(Incorporated)

**HE NEVER GETS ENOUGH OF**



## BLUE RIBBON SYRUP

ITS "old-time," delicious flavor tickles his little palate. Its wholesome nourishment "sits light and easy" on his little "tummy."

"The 'Blue Ribbon' Syrup boy is happy, strong and always the first at the table. Why? Because

**"BLUE RIBBON" IS ABSOLUTELY PURE**

Packed in convenient sanitary tins—quarts, half-gallons and gallons. To insure purity, wholesomeness and that delicious natural flavor ask your grocer for "Blue Ribbon" Brand, Montgomery, Alabama.

**Southern Syrup Company**

# CHURCH PEWS

PULPIT AND CHANCEL FURNITURE  
SUNDAY SCHOOL—CHOIR CHAIRS



ASSEMBLY AND OPERA SEATING

## SCHOOL DESKS AND SCHOOL SUPPLIES

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

### Wedding Invitations

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. Mention this paper.

COMPLETE ONLY \$15.00



## JUST SEND ME ONE DOLLAR

and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 17-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x34 ins. Guaranteed to reach you in perfect order. Shipping weight, 600 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

**WM. G. WILLARD**  
No. 62 WILLARD BLDG. ST. LOUIS, MO.  
350 CHESTNUT STREET

### RESOLUTION.

Whereas, our beloved pastor, Rev. C. C. Heard, has seen fit to tender his resignation in order to accept work for full time as pastor of the Tallapoosa Baptist church at Tallapoosa, Georgia, therefore, be it

Resolved: 1st. That it is with regret that we, the Columbiana Baptist church, accept his resignation.

2d. That Bro. Heard has served us faithfully and acceptably for the past three years, preaching the word earnestly, faithfully, forcibly and plainly with the power and demonstration of the spirit.

3d. That as he leaves us with our best wishes for his future work, we not only commend him to the church at Tallapoosa, but to the Baptist Brotherhood of the State of Georgia and wherever else his lot may be cast, as a consecrated minister of Jesus Christ.

4th. That these resolutions be spread on our church book, and a copy be given to Bro. Heard and a copy of the same be sent to the Alabama Baptist and the Christian Index for publication.

C. W. O'HARA,  
W. J. HORSLEY,  
J. H. HAYNES,  
Committee.

### GOOD NEWS FROM BRO. ADAMS.

Dear Bro. Barnett: I am in receipt of your very kind letter asking about my health, and since I have received quite a few letters of like inquiry I will ask you to please publish this as answer to all. I feel grateful to my friends for the interest manifested in my welfare.

I was down with typhoid fever for four months and thank the Lord I am on my feet once more and able to preach. I have my home church, Calera, for two Sundays. My other two churches called other men while I was sick and I would be glad to have the two Sundays that I have vacant occupied. I thank you again for the many kind expressions and I beg an interest in your prayers. Sincerely,  
S. M. ADAMS.

### Sheriff's Sale.

By virtue of two orders of sale issued out of the Clerk's office of the Circuit Court of Birmingham, Jefferson County, State of Alabama, and to me directed, whereby I am commanded to sell the following described property, to-wit: Lot 18, block 52 situated on east side of Fitzpatrick street, between 12th and 13th avenues, East Birmingham, Alabama, Jefferson County, which was levied on under and by virtue of two writs of execution wherein J. M. Russel and Mitchell Lumber Company were plaintiffs and The Gallelee Baptist Church was defendant.

Therefore, according to said command, I will sell at public outcry for cash, all the right, title and interest of the above named Gallelee Baptist Church in and to the above described property, on Monday, the 7th day of December, 1908, during the legal hours of sale, at the court house door in Birmingham in said county.

Dated this 5th day of Nov., 1908.  
E. L. HIGDON.

Sheriff of Jefferson County, Ala.

## THE SAVINGS BANK

Everybody tries to save something for the day of need. Not all succeed. We are here to help you. You can add any little sum to your account at any time, and we pay you interest. Our large capital and surplus guarantee the safety of your money, and after all, safety is the main thing.

**BIRMINGHAM TRUST & SAVINGS COMPANY**

Capital, - - \$500,000  
Surplus, - - \$280,000

## MARBLE, STONE AND GRANITE MONUMENTS

Statuary, Iron Fences and Seats

We have all styles and material. We do first class work, use only the best material and our workmen know their trade. Write for catalogue. Agents wanted.

**Birmingham Marble Works**

1618 First Avenue Birmingham, Ala.

## Baptist Pastor Joins the Great Union

I am glad to join the great company who can and do recommend to all sufferers from indigestion Shoffner's Sure cure. Nothing heretofore has seemed to help so many people. Try it for yourself, Dr. J. N. Fenwick 6 bottles \$5.00. Express prepaid.

**SHOFFNER-HAYES CO.** Paducah, Ky

## Anniston Marble Works

ANNISTON, ALA.

Manufacturers of and Dealers in Marble and Granite Monuments, Tombstones, Tablets, Iron Fencing. All kinds Cut Stone Work. Write us for prices. A few reliable agents wanted in unoccupied territory.

### CANCER CAN BE CURED.

Personal or Home Treatment. Both successful. Scores of testimonials from persons who gladly write to those now suffering, all tell of permanent cures. My Mild Combination Treatment destroys growth and eliminates the disease from the system. Free book "Cancer and Its Cure," and 125-page book of testimonials from cured patients in all parts of the country. No matter how serious your case, how many operations you have had, or what treatment you have taken, don't give up hope, but write at once. **DR. JOHNSON REMEDY CO.,** 1235 Grand Ave., Kansas City, Mo.

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

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



### What To Do If You Have Catarrh

If you suffer from catarrh of the head, nose, throat or lungs, you must employ some treatment more effective than sprays, douches, blood remedies, ointments and inhalers, for all of these have proven failures.

A treatment entirely different from any of the above consists of a warm, medicated smoke-vapor, which, being inhaled, reaches directly every affected spot. Just as catarrh gets into the air passages by inhaling cold and raw air, laden with dust and germs, so the healing, warm vapor of this remedy is carried to every affected spot, curing catarrh, bronchitis, catarrhal deafness, asthma and all other catarrhal affections.

Any reader who suffers from catarrh should give this remedy a test. Write to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and you will receive by return mail a free trial sample of the remedy, and also a free booklet telling all about the treatment.

**DR. A. A. BROWER, Specialist**  
Stomach and Liver Trouble. My treatment brings results. Pay your money when benefited if you want to be well. Address  
**A. A. BROWER, M. D.,**  
Box 128, Fort Worth, Texas.

**Mrs. Winalow's Soothing Syrup**  
Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN who are afflicted with FEVERISHNESS, COLIC, and the BRUISED, SWOLLEN GUMS, ALLAYS the PAIN OF THE CHILD, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winalow's Soothing Syrup," and take no other kind. Beware of cheap imitations. Guaranteed under the Food and Drug Act June 30th, 1906. Serial Number 123456789. AN OLD AND WELL TRIED REMEDY.

**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 arrange the business fully, reasonable we guarantee a clear profit of \$3 for every day a week, absolutely sure. Write at once. Write to: ROYAL MANUFACTURING CO., Box 1000 Detroit, Mich.

**Excelsior Steam Laundry**  
Geo. A. Blinn & Son, Proprietors  
THE OLD RELIABLE FIRM  
Our Patrons are our best Advertisers  
Once a Customer Always a Customer  
GIVE US A TRIAL  
107 1/2 1st Ave., - - - - Birmingham, Ala.

**RIGHT CARVING OF TURKEY** only by the use of good carvers. Three piece carving sets at \$4. A special November price. Made of fine quality steel; carver with 9 inch blade; carving knife, fork and steel with stag horn handles, sterling silver trim. Neatly boxed for Thanksgiving.  
6 Nut picks and one silver plated ..... 75c  
2 Salt and Pepper Shakers. .35c  
In best known brands of silver plate, 1847 Rogers and 1835 Wallace. We have anything in table silver. Send for fall and Xmas catalog.  
**C. L. RUTH & SON**  
JEWELRY OPTICIANS  
15 Dexter Ave. Montgomery, Ala.

### KIND WORDS TO THE EDITOR.

Enclose \$2 for subscription to Jan. 1, 1909. Give the premiums to others. I have received 52 from you during 1908 and will continue so long as I live. The men who edit the paper are a fine looking trio—May God bless them.—J. G. McCarrell.

Enclosed find check for \$2.10 (10c for exchange) to cover current subscription to Alabama Baptist. I wish very much I could send check for 3 years. You can't imagine how much I enjoy the paper and can't do without it. With best wishes for you and yours.—J. S. Walker.

I do not feel like I could do without the paper for it grows better every issue and if it continues to be published expect to be a reader of it as long as I live. May God bless you in the great work you are doing for the Baptist cause. Yours in Christ,—O. A. Gardner.

Today is my birthday and I am sending you a renewal. I trust that each succeeding birthday will find me still a subscriber to the indispensable Alabama Baptist. I am now a student (Sr.) in Howard and hope to be engaged actively in the King's business after the current session closes.—S. D. McCormick.

You are giving us a good paper and I can't well get along without it. I wish all of our Baptists would take it. I think it would make some of them better missionaries for we have some that are afraid to pay anything for fear it won't come back any more. Wishing you and your paper success, I remain yours in Christ.—Rev. A. E. C. Sims.

Find enclosed \$2.50 to pay up my back dues and renew until January, 1909. May the Lord help you in the good work. I cannot afford not to take the Alabama Baptist as I am the only one in my community that takes the paper. I want to ask your prayers for this community. The anti-mission spirit is strong here and the missionaries are very poor. Yours in Christ—J. L. B. Long.

### PASTE THIS IN YOUR COOK BOOK.

Soups must not boil, but simmer. Broiled things should be turned frequently. Cookies should have as little flour as possible. Roasts require a very hot oven at first and slow later. Biscuits and muffins require a quick oven; also cookies. Fried things need the grease very hot before they go in. Bread must have an even temperature, and flour should be warmed in winter. In baking cake the batter must be well beaten to make it fine grained. When making pie crusts use little water and fold often; for biscuit, as much liquid as the flour will bear, and little working.—Ex.

**K**nowledge of piano value is shown  
**I**n the selection of pianos made by The Cable Comp'y  
**N**o unprejudiced musician will  
**G**rant that a better line to select from exists.  
**S**ome day you will likely consider  
**B**uying a piano and we want you to know of our  
**U**nusual facilities for saving you money and  
**R**ight here, let us say that  
**Y**ou 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.

**E. E. FORBES PIANO CO.**  
Dept. 74, BIRMINGHAM, ALA.

**THE BIRMINGHAM PAINT MILLS**  
(INCORPORATED.)  
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.**  
121 South 20th Street, Birmingham, Ala.      Phone 876  
ASK ABOUT FLOOR FIX.



**MIGHTY FINE DOCTOR**

"I had a mighty fine doctor," writes Mrs. Hattie Cain, "and he advised me to take Cardui for my troubles."

Mrs. Cain's case was a strange one and rather unusual, in that she had suffered so long before she obtained relief, so it makes it all the more interesting to learn how, at last, Cardui relieved her.

"For 16 years," she writes, "I suffered dreadfully. I would have to have a doctor every three months, and Oh! how I suffered! I would cramp and have convulsions, till it looked like I would die."

"My doctor said an operation was necessary, but I said I would rather die, so he advised me to try Cardui, which I did. I began to mend right away, when taking the first bottle, and now I have been well for 7 years and can do more work and walk and go where I please."

All reliable druggists sell Cardui. It is a standard remedy on their shelves, for which there is a steady demand, due to its genuine merit. Full directions for use accompany every bottle.

Try Cardui.

A 10 Cent Package of



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

**PERSONAL & OTHER NOTES**

The Baptist Commonwealth says that Russell H. Conwell's church in Philadelphia is the largest Baptist church in North America.

Please change my paper from Brundage, Ala., to Louisville, Ala., in Barbour county. Will move there next week. Yours to serve.—R. A. J. Cumble.

Rev. Dr. George F. Pentecost has engaged to supply the pulpit at the Madison Avenue Baptist church, New York City, until the beginning of the New Year.

A branch of the Boston Y. M. C. A. has been established in the Ruggles street church, Dr. C. C. Earle, pastor, and Alfred J. Wardle, who has had fourteen years of successful experience in Association work, has been chosen general secretary.

Rev. J. A. Howard has resigned the pastoral care of our Hammond church. He moves from our state back to Texas. He has done a good work at Hammond. His work on the editorial staff of the Chronicle has been of a high order. He will be missed in Louisiana. We hope for him the greatest success at his new work in Texas.—The Baptist Chronicle.

The student body at the Seminary is distributed over a very wide range, coming from almost every state in the union and from many foreign countries. According to the best information obtainable, Kentucky leads with 31; Georgia, 22; Illinois, 9; Indiana, 7; Kansas, 2; Louisiana, 9; Maryland, 2; Minnesota, 2; Missouri, 15; Mississippi, 20; North Carolina, 23; Ohio, 4; Arkansas, 5; Tennessee, 11; South Carolina, 14; Texas, 6; West Virginia, 4; Australia, 1; Canada, 1; Japan, 1; England, 2; China, 1; Brazil, 2; Oklahoma, 1; Alabama, 18; California, 3; Colorado, 1; Florida, 3; Idaho, 1; Bulgaria, 1; New York, 1; Wisconsin, 1; Virginia, 14.

Dr. W. B. Bagby, the veteran missionary of the foreign board, S. B. C., in Brazil, has reached Richmond, direct from Brazil. It is his first visit to Richmond since he received his appointment from the board twenty-eight years ago. He is a native Texan, from Waco. He is in mid-life a handsome man. But he has worked over-hard, and the doctor prescribed a season of rest. Therefore, he is at home. Recently Dr. Bagby went across the Andes to Chili to look after some Chilian Baptist, of whom report came to him. It was a trip by rail and a coach and four up over the Andean pass, 13,000 feet above the sea. He found 600 Chilian Baptists, resultant from good work by an old German Baptist preacher and an old Scotch Baptist colporter. They organized a Chilian Baptist Convention with 12 churches.—Baptist Commonwealth.

Rev. W. M. Barker, editor of the American Baptist Flag since the death of Rev. Dr. J. N. Hall, announces his removal from Fulton, Ky., to Ewing, Ill.

The session of 1908-1909 of the Southern Baptist Theological Seminary opened with 186 students. Our latest report says that 220 have matriculated.

It is announced that President Roosevelt will deliver the Romanese lecture at Oxford University after his hunting trip in Africa. The first lecturer was Gladstone.

We congratulate the Johnson City staff on its big trade edition. It brings back pleasant memories of our first pastorate. God's blessings be upon the thriving East Tennessee city.

Rev. Cornelius Woelfkin, D. D., professor of homiletics at Rochester Seminary, is engaged to occupy the pulpit at Tremont Temple during December at the close of Dr. Henson's pastorate.

I am not asking for a new brand of Baptists but that the distinguishing marks of a Baptist be burned more deeply into the soul of the one who calls himself a Baptist.—Rev. S. E. Ewing.

Some of the special features of the work which took hold of the churches of Birmingham were mothers' prayer meetings, children's services, street meetings, union service daily for all the churches, mass meetings for men, women and children, theatre meetings for men only, Sunday afternoon service for women only, all-night prayer meetings, street car trips through the city singing and distributing invitations to the meetings, the wholesale distribution of tracts.

As I write this page the presidential campaign is closing and ere this copy of the Baptist Courier falls into the hands of its subscribers the ballots will have declared whom it will be that will be the next president of these United States. Both the Republicans and the Democrats are scenting victory with the winds apparently favorable to the Democrats. If Mr. Bryan wins we will have a president who is a Presbyterian in faith and a sincere Christian in practice. If Mr. Taft wins, we will have an Unitarian president, who is upright in his moral life. We have had three Unitarian presidents in the past, John Adams, John Quincy Adams and Millard Fillmore; and four Presbyterian presidents, Jackson, Buchanan, Cleveland and Benjamin Harrison. If Taft should be elected and should afterwards die or resign we would have a Roman Catholic president, Mr. Sherman, the first such in history, who would succeed from the vice presidency.—Louis J. Bristow in Baptist Courier.

**Jell-O For Dessert.**

Is there a woman in this broad land who doesn't know what Jell-O is?

Is there one who has not warmly welcomed it and accorded it, culinarly, first place as the magical labor saving, time saving, money saving table delicacy of the day—the delight of modern cookery?

Is there one who, after serving a Jell-O dessert, has not felt the thrill of satisfaction that ever attends the consummation of the difficult task of satisfying a man's appetite and catching the children's fancy at the same time?

Is there one who does not understand that Jell-O can be made into a hundred, or two hundred, or any number of different dessert dishes, and every one so beautiful and so good that its presence on the table will always be hailed with delight by every member of the family?



Jell-O costs only ten cents at any grocer's.

Seven flavors: Strawberry, Raspberry, Lemon, Orange, Cherry, Peach and Chocolate.

Illustrated Recipe Book, free. The Genesee Pure Food Co., Le Roy, N. Y.

**HALF TONES By MAIL**

**YOU GET PERFECT CUTS AND GET THEM QUICKLY.**

**NEWS ENGRAVING BIRMINGHAM, ALABAMA.**

**PIMPLES**

Is your beauty without a blemish? Are you troubled with rough skin, eczema, itches, ringworm or other skin diseases? If you are, get a box of Tetterine. It will relieve you at once when all others fail.

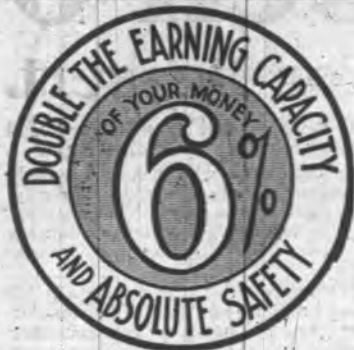
**TETTERINE**

Is the perfect antiseptic remedy for tetter, ringworm, scabies, erysipelas and itching piles. Don't be without it. 50c at your druggist or by mail on receipt of price.

**Shuptrine Co., Savannah, Ga.**



# 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. Stubbs, 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

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
3 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 unfailing source of income. It yields larger returns than any of the so-called glittered 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