

SEND IN YOUR BACK DUES AND RENEWAL FOR OUR THANKSGIVING

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

Established 1874: Vol. 43, No 32

Organ Baptist State Convention

Office, 2113 First Avenue.

BIRMINGHAM, ALA., NOV. 18, 1908

Published Weekly. \$2.00 a Year

Please change my Alabama Baptist to my address at Alabama City, Ala., as I have accepted a call to that church there.—C. M. Cloud.

Dr. J. C. Hiden goes to Lynchburg to take charge of the First Baptist church as temporary pastor. That church was recently vacated by the resignation of Carter Helm Jones. His engagement there is indefinite; that is, it will probably last till a permanent pastor is secured, which can hardly be earlier than January 1st. We envy the Lynchburg saints their opportunity of sitting under the scholarly preaching of Dr. Hiden.

We have just closed a real good revival of eleven days, conducted by Revs. W. D. Hubbard and Singer I. L. Jordan. The results were a well aroused church, with higher ideals, and nine for baptism and three by letter. We are very grateful for the coming of these brethren into our midst. They did a great work. Hubbard is a strong and courageous preacher, very loyal to his convictions and simple and earnest in the presentation of the word. Jordan is a sweet singer and sweet spirit and good mixer. He did us much good. We thank God and take courage.—A. A. Hutto.

We recently closed a good meeting at Oakdale, Mobile. Brother W. J. Ray did the preaching, as Ray only can do it. It was my pleasure to know him in the seminary some years ago, but since then we have crossed each other's path but little. We were delighted to have him in our home, as well as in the meeting. Brother Ray remained with us only ten days; we were so sorry he could not stay longer. As a result of the meeting thirty-seven united with the church, thirty of these for baptism. Ray is a gifted fellow in many ways. A natural flow of wit and humor, pithy, pathetic, dead in earnest, he draws large crowds and holds them.—Geo. W. McRae.

Dear Brother Barnett: I send draft for one dollar for our valuable paper. We who are on the field have many problems to solve. As to best methods to awaken our people to a sense of their duty and responsibility to our mission work. But if we could get every Baptist in the state to read our state paper the problem would be solved. Our association, the Cleburne, has just closed. We had Bro. Bentley of East Lake with us, who rendered us some effectual service. I succeeded in getting an apportionment committee appointed, as requested by Brother Crumpton. And we are going to try to raise \$650 for missions another year. The results of my last year's work was not satisfactory to myself. I baptized one hundred and twenty-two people, and collected \$214 for missions. Yours to serve, G. L. Hicks.



I tell you it is busy times jest now for me marm,
The boy is comin' home to spend
Thanksgivin' on the farm;
'Tis ten long years since he went west
to mingle in its strife,
He's done first-rate, and furthermore,
he's got a western wife.

We got the letter yesterday, and marm
she laid awake
Full half the night to praise the Lord
and think what she must bake.
If I should feed the turkey now as she
declares I must,
Why, long before Thanksgivin' he
would swell all up and bust;

I've had to grind the choppin' knife
and go to choppin' mince,
And things are brewin' rich and fine
and fit to feed a prince.
The boy, he writ for chicken-pie,
"With double crust," says he,
"And mixed with cream, that lovely
pie you used to make for me."
He wants a big red apple from the
hillside Northern Spy,
And butternuts—I've got 'em 'round
the stove-pipe, brown and dry;

He wants to lay the fire himself with
maple hard and sound,

And pop some corn upon the hearth
when all are gathered 'round.
He wants the things he used to have
when he was but a lad;
'Tis somewhat strange, it may be, but
it makes us mighty glad.
We're both a little whiter, but our
love, depend upon 't,
Is jest as green and stiddy as the hills
of old Vermont.

If flustered marm a little bit at first
about the western wife,
What she should do for one so fine
and used to city life;
But tucked between the boy's big
sheets she found a little slip,

She read it with a happy tear, a gently
quivering lip:
"Dear mother," them's her very words,
"I write this on the sly,
So don't tell John, but make for him
a big, big pumpkin pie;
I know it will delight him, for he still
is but a boy—

His mother's boy—and so he fills his
wife's glad heart with joy."
And so, you see, 't is busy times jest
now for me and marm,
The boy is comin' home to spend
Thanksgivin' on the farm.

I have the third Sunday vacant, and could consider a call for one-fourth time to include the third Sunday.—John L. Ray, Albertville, Ala.

The Sunday school at Union Springs is a close second with its gift of eighty five dollars this week to LaFayette with a gift last week of eighty-seven dollars. If all the Sunday schools do as well we will be able to rejoice over what we are reaching by the first of the year.

Evergreen church has set the pace for all the other churches by about doubling its offering for the Home. Their gifts for the year have been considerably over four hundred dollars. Let all the churches send something extra. JNO. W. STEWART.

I was ordained yesterday to the ministry by the Mud Creek Missionary Baptist church. The presbytery consisted of our pastor, A. L. Nichols, Rev. A. K. White, Deacons Boyd, Hammonds, of Mount Pleasant, Texas; S. A. Parsons and J. K. P. Laird, of our church. I have two churches in charge, Camp Branch, Bibb county, Hepzibah, Tuscaloosa county. After having been impressed with the thought of preaching the gospel twenty-six years and having Jonahed those many years, I have now decided to do the will of the Lord, asking the prayers of all Christians in my behalf. Yours for Christ, D. W. Howton.

I want to offer my heartfelt thanks to the Cullman county association for a nice contribution sent me from the last session at Hanceville. I have not been able to attend the association or go to church but few times for the last two years, but am glad the brethren have not forgotten me. My desire is as great for the cause of Christ as ever. I will send the money to pay my subscription to the Alabama Baptist, of which I have been a reader for thirty-eight years.

If I could read it thirty more and see what it has done,
I could only praise it more than when I first begun.
Your friend and brother, J. C. Whatley.

All through the spring and summer we patiently waited on our subscribers hoping that they would settle at the associations, but now the associations are ended and we earnestly beg our friends to remit at once and save us the trouble and expense of sending out statements.

Owing to the cost we got to only a few associations and as the paper was not specially represented at scores of places we have had unusually poor collections, in fact, we hardly know what will become of us unless our friends rise to the situation and give us a great Thanksgiving offering by paying back dues and renewing. Please DO IT NOW.

A VERY YOUNG MISSIONARY



Dr. and Mrs. Adrian S. Taylor, and Richard Vipon Taylor, III, Yangchow, China, Grandson of Dr. and Mrs. W. J. E. Cox, Mobile.

THANKSGIVING IN THE OLD TESTAMENT

By Professor A. C. Zenos, D. D.

Of all the ancient faiths that of the Hebrews was the first to recognize and develop gratitude as a legitimate and even necessary element of religion. This is not surprising, however, since the Hebrew faith was the first to place the idea of a personal God at the heart of the conception of religion.

From the nature of the case, thanksgiving implies mutuality of relationships. Thankfulness can arise in the religious life only as a pleased appreciation of what has been done for one. Therefore, it must be based upon faith in a personal God. A mere principle of good, to which the world owes its existence and all its good things, be it ever so universal and powerful can call forth no response from the recipient of its benefactions. Indeed, these are no benefactions in the strict sense of the word. The atheist may be thankful to human beings for much that he enjoys, but he cannot be thankful for what he finds in blind nature. The pantheist may feel gratitude towards his neighbors, but he can scarcely give thanks to the universe of which he is a part, for it can neither hear him nor appreciate his protestations of its goodness.

Gratitude in Vow and Feast.

In its simplest and crudest form in the old Testament, the idea of gratitude was probably embodied in the vow. When the primitive Israelite made a vow he undoubtedly had in mind rendering to the Source of all good some return for the specific, stipulated benefits he expected to receive. Jacob vowing at Bethel says, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my fathers' house in peace, and Jehovah will be my God, then this stone which I put up for a pillow shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." Although there appears to lurk in such a state of mind a view of religion as a commercial transaction, a view in which the exchange of equivalents is the main consideration, yet in the very attitude of soliciting God's entrance into the vow-bargain there is recognition of a certain element of grace in him. Why should God be asked to enter into the contract involved? The petition assumes that it is a condensation upon his part to do so, and as such it must be recognized. Performance of the vow might be indeed payment for the favor received; but that indefinite "plus" which made God willing to accept the conditions of the vow could only find response in the feeling of thankfulness.

In a fuller form the thought of thankfulness appears in Israel's public festivals. These were designed to commemorate the divine goodness—first, in the regular and faithful working of those provisions in nature which bring about the annual yield of the earth for man's support, and second, in the great historic events through which racial or national advancement is achieved. The Hebrews with characteristic neglect of analysis, blended in the great festivals of their calendar recognition of divine favor received through both these channels.

The Feast of Weeks, for instance, which was also called the Feast of Harvest (Ex. 23:16) and Pentecost (Acts 2:1), was observed fifty days after the offering of the paschal sheaf, on or about the 8th day of the third month of the Jewish year. This marked, first of all, the completion of the grain harvest. It was a celebration of the ingathering of the crop successfully accomplished and constituted an acknowledgement of God's favor. In an elaborate ritual at this feast, whose chief and distinctive feature was the consecration of the first fruits, the feeling of gratitude found expression. At the same time, the mind of the faithful Israelite was turned to the day in the wilderness on which Jehovah had condescended to break silence on Sinai, and had given the law that should lead Israel to the achievement of a great national mission on earth. Thus the goodness of God experienced through the forces of nature and

his special favor in a great providential visitation were intertwined together in a beautiful service of thanksgiving.

More extensive than the Feast of Weeks, though not more expressive, was the season in the fall of the year observed under the name of the Feast of Tabernacles. This too, marked, first of all, the event of prime importance in the agricultural life of the Hebrews—the completion of the harvest of fruits, oils and wine. But scarcely less distinctive there gleamed through its elaborate ritual, lasting, the idea of thankfulness for Jehovah's favor so marvelously manifested in the deliverance of the people from the bondage of Egypt.

That deliverance as a ground of thanksgiving is still more clearly present in the third and most familiar of the festivals devised in the Mosiac legislation, the Passover. Here Jehovah's unique manifestation of grace in saving Israel from the oppressive yoke of Egypt was brought to mind, and with it his unremitting care in the annual return of the seasons with their rich gifts. This latter idea was woven into the historic significance of the Passover and was symbolized in the waving of the Passover sheaf as a token that the wheat harvest had now begun.

Gratitude in Sacrifice and Song.

But all these were ways in which only the general sense of gratitude to God found vent. The individual Israelite must be led to think not only of his share in the collective benefits received by his people, and to pay his tribute of gratitude for these blessings en masse; he must also be trained in individual thankfulness. To this end a specific sacrifice was ultimately embodied in the ritual law; that variety, namely, of the peace offering which is expressly called the thank offering. The association of this thanksgiving service with the peace offering is significant. On one side the sentiment of thankfulness to be expressed by it indicates not simply a propitiatory attitude of God toward the worshiper, but an attitude which goes far beyond a negative propitiation—an attitude of bountiful grace. On the other side it is meant to express the worshiper's appreciation and response to such grace.

From this stage in its development, gratitude as an element in religion easily passed into the highest and best form in which it appears in the Old Testament. It rose; that is to say, out of the ritual channel, so admirably adapted to treasure and accumulate it slender beginnings, up into the open field of daily life. Here it flowed largely and freely, fertilizing all that it touched; and reacting on the religious nature from which it had sprung, it issued in a variety of expressions matchless in fervor and beauty. In the Psalm literature as also in some of the discourses of the prophets the thanksgiving spirit of the Hebrews has furnished the world with a spring of inspiration never exhausted since it was opened, and seemingly destined not to cease flowing to the end of time.

It is easy to forget that the Psalms of thanksgiving are not in the first place liturgical formulae mumbled through in a service of worship and expected to achieve some good by the mere fact of their repetition. They are rather the spontaneous outburst of the soul not able to contain itself, because it has come to know, not so much its own unworthiness, as the goodness of God. Ideas of sin, penitence, humiliation, legitimate at other times, are eclipsed by the greater light of joy which shines for the time being. Hence the soul reverts to its oldest language, that of music: "Sing unto the Lord with thanksgiving."

Neither is it satisfied to hide its feelings from the world round about it; it proclaims its gratitude "in the great congregation" and invites others to join in its song. It thinks of the mercy of God which "endureth forever," and is led to realize that what it has itself come to receive is but an infinitesimal portion of the inexhaustible store. It forgets the nar-

row bounds within which its own being and comfort are inclosed; it sees all others as participants of the infinite bounty and calls upon them to "give thanks unto the God of gods, for his mercy endureth forever." It will not suffer the spirit of gratitude to slumber. "At midnight I will rise to give thanks unto thee." It congratulates itself because God's greatness, goodness and righteousness are pledged to its welfare and "gives thanks at the remembrance of his holiness."

Finally, the thankful spirit rises from gratitude for mere outward benefits, forgets the vow of Jacob based upon God's giving him "bread to eat and raiment to put on," and safety in his journey "to his father's house," and thinks of fellowship with himself as the greatest privilege received at the hand of a covenant-keeping God. Thankfulness is thus completely spiritualized and is ready to pass from the Old Testament to the New Testament stage of its development.—Selected.

A LESSON FOR THANKSGIVING.

The season of gratefulness, kindness, generosity and good cheer is again upon us. Already the spell of the hallowed period is stealing over our hearts, making them beat faster with new appreciation of things and blessings enjoyed. No matter how little deserved. To the person who has never known sorrow, I doubt, if Thanksgiving has the deep significance that it holds for the one whose heart has been touched and marked forever. In families, where a loved one is missing, the sadness is sweetened by an overflow of kindness to those still left to us. No matter how much we have sorrowed we are never alone, for God is always near. There are those around us, to whom a little act of kindness and sympathy might mean comfort unknown to us. We rarely know what our neighbor has locked in his or her heart; they may smile when the tears are welling close to the surface, and we may not know it. Perhaps a kind word, an act without words, an offering of silent sympathy, might change the sad thought and be followed by a smile more genuine. Each of us, if we would stop and think seriously would know of some person whose Thanksgiving would be made happy by an act of kindness from some one. Perhaps it is the tired mother who has worked without a murmur, the whole year, and she looks forward to this day to make it bright for those she loves. Perhaps it is the equally patient father whose business worries, and whose labor and responsibilities as a provider gives him little time to enjoy things as he would like to, gives thanks to God that he and his family have been spared to see another Thanksgiving day. Perhaps it is a brother or a sister or a friend whose affliction mars the joy of life, or a neighbor to whom an act of kindness on Thanksgiving would give the word a fuller meaning. When we consider the broader and deeper meaning of Thanksgiving, it seems to indicate something more than a day off from regular labor. If Thanksgiving means anything at all to us it should mean a renewed spirit of cheerfulness and a deeper appreciation of what we have. It should mean a fresh determination to turn our attention less to ourselves, and instead to turn it in a healthy interest of the lives of others. Finally, let us make Thanksgiving just as happy as we can for all whom we meet and come in contact with. And, last of all, let us make every one around us have as happy a Thanksgiving as we can.

MRS. B. F. TIDWELL.

Peterman, Alabama.

The Missouri Baptist convention was a great one in every way. Pres. Stephens, who was re-elected with enthusiasm, said: "We have never had a convention of higher intellectual and spiritual range. It was a great convention and spoke promise of yet larger things."

THE ALABAMA BAPTIST

THE MESSAGE OF THE PRESIDENT OF THE W. M. U.

In the providence of God, I have not yet been permitted to render active service in the place to which you have called me in annual meeting three months ago, for upon the very threshold of my responsibility God laid His hand upon me and called me apart for a season of physical suffering and of a deeper realization of what it means to be permitted to be a "worker together with God." The work has been very close to my heart for many years, but at no time have I realized the meaning of the privilege as now, and the burden of my desire and prayer is that we, as members of the Missionary Union in Alabama, may be instrumental in bringing the thousands of uninterested women and children around us into fellowship with us. That we may, through such prayer, get larger conceptions of personal and organized responsibility and a fuller preparation for the increasing demand which our day and generation are laying upon us and "a richer and more adequate inducement of power for the world-wide conquest to which God is calling us."

Since our meeting in June we have been called upon to reluctantly accept the resignation of Mrs. Vesey, the beloved officer in charge of the young woman's work. Our hearts were sad but we believed that God had in reserve some choice spirit for this particular place and our arms opened wide to receive Miss Kathleen Mallory, of Selma. Of necessity the workers change, but God is leading and the work must go on.

I have looked forward with especial interest to the inauguration of the November meetings and believe that in so doing, we are taking a step forward and will soon be able to join our sister states, Georgia, North Carolina, South Carolina and Virginia and others, in testifying to the wisdom of holding two conventions instead of one.

It is a great delight to have in Alabama at this time our beloved missionaries, Miss Anna B. Hartwell, Miss Willie Kelly and Mrs. J. F. Ray, and I desire to remind them that they, as well as every member of the Woman's Missionary Union, are most cordially invited to be the guests of the Baptists of Montgomery during the celebration to be held in our city November 27-29. Mrs. T. A. Hamilton will represent us on that occasion and will speak of the no mean part women have had in the work the past one hundred years.

Praying that the meeting may be such that each one present may get a more exalted view of the duty and privilege of Christian service and be brought into a closer fellowship with Him under whose commission we go forth, I am,

Faithfully yours,
JESSIE D. STAKELEY.

THE SIXTEENTH SESSION OF THE W. M. U.

The Woman's Missionary Union, auxiliary to the Alabama State Convention, having seen fit to hold their meeting at a separate time from the main body, held the initial meeting in the First Baptist church of Birmingham, November 4 and 5.

On account of illness the president, Mrs. Charles Stakeley, of Montgomery, was unable to be present and sent her message which will be found elsewhere in the paper. Greetings from the Convention were sent to her. 3 John, 2.

One of the most beautiful and suggestive parts of the program, was the key word, "Enlargement." Enlargement in vision, in knowledge, in sympathy, in service." This covers the whole ground. Broader knowledge, brings loftier visions, deeper sympathy and a more faithful service—service of body, mind, spirit and money, for when one's heart is touched the purse strings are loosed.

It is hard for us who enjoy the liberty of a Christian land, to recognize the blighting influence of superstition, the burdens and apprehensions of pagan fanaticism, the repression and grovelling of the

WOMAN'S WORK

State Executive Board.
President—Mrs. Charles A. Stakeley.
First V. President—Mrs. T. A. Hamilton.
Second Vice-President—Mrs. A. J. Dickinson,
517 N. 22d street, Birmingham.
State Organizer and Sunbeam Superintendent—
Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.
Supt. Y. W. A.—Miss Kathleen Mallory, Selma, Ala.
Secretary and Treasurer—Mrs. D. M. Malone,
Mission Room, Watts Building, Birmingham.
(All contributions to this page should be sent to Mrs. D. M. Malone, Mission Room, Watts Building, Birmingham.)

spirit which must, at the last day, stand in the presence of its maker.

Do we not still have the command, "Go ye," and the Macedonian cry which rang out eighteen hundred years ago, is repeated in China, Japan, Korea, Africa and Isles of the sea.

Dr. Ray, educational secretary of the Foreign Mission Board, made a powerful appeal for a broader knowledge. He presented the Mission Study Course, prepared and designed by the Foreign Mission Board to bring those of us who are not informed into a more enlightened and vital relation with the benighted world. Knowledge must supplant ignorance before we have "prepared hearts." We need Christian strategists—generals, men and women of power and education to lead in the march to victory. This need is suggested by Miss Heck in her idea of holding ten mission institutes over the state, where "key women" may be found for this very purpose. The training school at Louisville was presented by Mrs. Barnett and an appeal for money to pay the expenses of two other Alabama girls, which met with a generous response. In a mass meeting Sunday afternoon, Miss Williams, in a beautiful address gave an account of her visit to the school.

The Margaret Home was presented in a paper prepared by Mrs. Hammond, (who is president of the Home from Alabama), and read by Mrs. Day. A beautiful letter from Mrs. Waller, for whom the Home was named and which came too late to be read to the body, will be found in another part of the paper.

The need of a library for Howard college was presented by Dr. Macon and also by Mrs. Massey, and we were urged to rally to their help. If Alabama should send her militia to meet a foe, she would not send them without bayonet or shell. Let us do as much for our Baptist students at Howard, that they may be equipped for any field of action.

We have kept the last for the best. The very heart of the Convention swelled and throbbed with renewed life and consecration in the presence of our two beloved missionaries from China, Miss Hartwell and Miss Kelly, who are in the country for a rest. Each gave us two addresses full of information and inspiration. Mrs. Ray, who was forced to return from Japan, on account of ill health, was present eager to take up the work again.

With the closing of the second day, the first meeting of the W. M. U., separate and apart from the Alabama State Convention, passed into history.

MRS. R. D. THOMPSON.

LETTER FROM MRS. MARGARET A. WALLER

Bronxville, N. Y., Nov. 2, 1908.

Dear Mrs. Hamilton: Your letter so full of loving kindness is received on the eve of my leaving this northern home for my old home in Montgomery. I regret my inability to attend the Missionary Union; my physician and trained nurse positively forbid such pleasures for me.

A missionary from India has been with me all morning. I hope to meet Miss Hartwell and Miss

Kelly some time this winter. When I meet these blessed servants of our Master, I think "He died for me," what am I doing for Him? O, that we all may have more zeal in winning souls to Christ. Read I Samuel 21:8 and Proverbs 22:9, I Thess. 4:11. To the dear sisters remember me, the old Pilgrim, in full sympathy with the work of these consecrated women.

MARGARET A. WALLER.

THE WOMAN'S CONVENTION IN BIRMINGHAM.

The Woman's Missionary Union, auxiliary to the Alabama Baptist State Convention, has a name indeed to live and is worthy of universal interest. The recent brilliant gathering in the splendid city of Birmingham was of immense benefit and the 3 day's meeting pronounced a distinct success. With the attendance large, the interest and enthusiasm unusual, the work of the Union was brought to a fine standard—the standard which all should be desirous of maintaining. With the first intimation of the Union assembling separate from the Convention came the prophecy that the meeting was destined to be memorable and we cannot but feel pleased that it received general approbation, for in truth, it was a true fount of inspiration and the work done was of a lasting nature. The inspiring presence of three missionaries, Miss Kelly, Miss Hartwell and Mrs. Ray, together with wonderful talent displayed in the Union, produced subjects broad enough to admit the culling of knowledge from many fields. Unanimous words of praise are bestowed upon our beloved and much appreciated State Executive Board, each of whom deserves esteem for contributing so much to the success of the work; "persistent work wins laurels," and these faithful ones are constantly winning fresh laurels as they persevere in scattering "showers of pearl." In happy blending with the Board, the good women and young women of the First church and Southside left nothing undone toward the entertaining of the visitors; we would not neglect to appreciate truly their sweet service and bow our heartfelt thanks, for their magnetic personality created a strong impression. The hospitality of the lovely Doster home on Southside gripped the very heart strings of two delegates and made them feel as if they were two "illustrious guests." That courtesy which we have learned to regard as the natural inheritance of Birmingham people caused many to return home hopelessly afflicted with Birmingham fever.

Impressions of the entire meeting can be summed up in the following words: "Completeness and beauty of companionship come to those whose hearts are as one in the pursuit of the noblest things; and life is an education for eternal friendship. The bliss of love is for those only who can lose themselves in one another; and life is an education in that usefulness which, like the white rose of the Paradise, blooms beyond the touch of frost or age."

KATE McMULLAN.

A THANKSGIVING LETTER TO GRANDMA.

Dear Grandma, I finked I would rite you a letter "To tell you how I love you—a bushel or more; Mamma hopes that now your sore foot is all better; And we'll come to Fanksgiving as we did before.

"Please make us some pies and some pudding and jelly.

A turkey with stuffing and onions, and then Please don't you forget that I like stuffing smelly Of sage. From your 'fectionate Charlie. Amen."

And grandma, dear soul, as she pores o'er the letter, With a smile on her lips and such mist in her eyes, That she wipes off her glasses to see through them better,

Plans out a whole shelf full of puddings and pies.

Of tarts and cookies, of custard and jelly,

A good batallion of gingerbread men;

At last, but least, a fat turkey cooked "smelly"

Of sage for the youngster who wrote her "Amen."

—Good Housekeeping.

TO CELEBRATE ANNIVERSARY

TO THE BAPTISTS OF ALABAMA, GREETING.

The program for the Centennial Celebration in Montgomery is now completed and has been given to the press. You can easily see that it seeks to cover every phase of our Baptist life in the State in these hundred years. Our people have many reasons for a proper pride in their history in Alabama and their hearts should be full of the spirit of celebration. The marvelous way in which we have been led and blessed during the century should fill us to overflowing with thanksgiving and praise. Brethren and sisters, let us meet in Montgomery to recite our history and recount the labors and sacrifices and sufferings of our fathers and show to our children and neighbors, as well as review for ourselves, the path by which a good God has brought us up to our present imposing numbers and position. Now for such a gathering of the clans as will make the hills and valleys ring with shouts of praise and impart to denominational life an impetus that will be felt for generations to come.

Let the messengers come in full force from every quarter of the state, and come with prayers in their hearts and songs in their mouths. Our Montgomery churches are united to receive you and await with great expectations the blessings which you will bring. We are especially anxious that you stay through all the sessions to the close of the Convention. All ministers who come must abide with us over Sunday as we want to use them. Brethren, do this thing for the sake of the centennial and our local cause.

O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving and make a joyful noise unto Him with psalms. For the Lord is a great God and a great king above all Gods. In His hand are the deep places of the earth; the strength of the hills is His also. The sea is His and He made it, and His hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord, our Maker. For He is our God and we are the people of His pasture and the sheep of His hand.

CHARLES A. STAKELY, Chairman.

To celebrate the 100th anniversary of the organization of the denomination in Alabama, the Baptists of the state will gather in Montgomery on Nov. 27, 28 and 29. Not only members and representatives of the Alabama Baptist convention, but the members of the Alabama Baptist Woman's Missionary Union will be present, together with other attendants, who will in all sweet throng in the Capital City to a large concourse, it is anticipated.

Arrangements have practically been completed for the entertainment and instruction of the attendants. Under the supervision of the centennial committee, appointed at the State Convention more than a year ago, and of which Dr. Stakely is chairman, a program has been arranged, which is designed to cover every phase of Baptist life and work since its inception in the state.

The president of the State Convention is Judge N. D. Denson, while the Woman's Missionary Union is headed by Mrs. C. A. Stakely. The Union will be represented on the program by Mrs. T. A. Hamilton. The music at the centennial will be a feature of the occasion, according to the anticipations of the committee, as arrangements have been made for a chorus choir of 200 voices, made up of persons from the Montgomery Baptist congregations and using hymns of Baptist composition.

The program which has been arranged is as follows:

Program for the centennial celebration of Alabama Baptists by the Alabama Baptist Convention, aided by the Woman's Missionary Union, at the auditorium in Montgomery, Ala., Nov. 27 to 29,

1908, as arranged by the centennial committee.

Friday, November 27.

10:00 a. m.—Call to order by the president, N. D. Denson. Hymn, Come Thou Fount of Every Blessing (Robert Robinson). Reading of the 90 Psalm and prayer—John P. Shaffer, Lineville.

10:15 a. m.—Address of welcome, Johnathan Haralson, Montgomery.

Response to address of welcome, Preston Blake, Birmingham.

Greetings from other denominations, Thomas M. Owens, State Department of Archives and History.

Response to greeting, Thos. W. Palmer, Montevallo. Hymn, How Firm a Foundation. (George Keith.)

11:00 a. m.—Introductory address; the Historical Outline, Charles A. Stakely, chairman centennial committee.

11:45 a. m.—Our Sisterhood of Associations, L. O. Dawson, Tuscaloosa.

Hymn—Blest be the Tie That Binds. (John Fawcett.)

Adjournment.

Afternoon Session.

3: p. m.—Hymn, O Could I Speak the Matchless Worth. (Samuel Medley).

Reading of Romans 8:31-39 and prayer, R. E. Petrus, Huntsville.

3:15 p. m.—The Alabama Baptist State Convention, W. B. Crumpton, Montgomery.

3:50 p. m.—The Woman's Missionary Union, Mrs. T. A. Hamilton, Birmingham.

Hymn—He Leadeth Me, O Blessed Thought, (J. H. Gilmore).

4:25 p. m.—Under the Old Triennial Convention, B. F. Riley, Houston, Texas.

4:45 p. m.—The Southern Baptist Convention in Alabama, J. M. Frost, Nashville, Tenn.

Hymn—I Need Thee Every Hour, (Annie S. Hawkins).

Adjournment.

Night Session.

7:30 p. m.—Hymn, Majestic Sweetness Sits Enthroned, (Samuel Stenett).

Reading of the 2d Psalm and prayer, Spencer Tunnell, Florence.

7:45 p. m.—Baptist Evangelism in Alabama, W. D. Hubbard, Birmingham.

8:15 p. m.—Our Alabama Missionaries at Home and Abroad, W. A. Tallaferro, Opelika.

Hymn—Did Christ O'er Sinners Weep, (Benjamin Beddome).

9:50 p. m.—Alabama Baptists and the Great Commission, B. D. Gray, Atlanta.

Hymn, Whosoever Heareth Shout, Shout the Sound, (P. P. Bliss).

Adjournment.

Saturday, November 28.

9:30 a. m.—Hymn, My Hope is built on Nothing Less, (Edward Mote).

Reading of 1 Corinthians 13, and prayer, J. D. Gwaltney, Talladega.

9:45 a. m.—Our Pioneer Preachers North Alabama, —Josephus Shackelford, Tuskegee.

10:30 a. m.—Our Pioneer Preachers, South Alabama, W. M. Blackwelder, Greenville.

Hymn—Jesus, Thou Art the Sinner's Friend, (Richard Bunham).

11:10 a. m.—Our Work Among the Indians, H. S. Halbert, Department of Archives and History.

11:45—Our work among the Negroes, Chas. W. Hare, Tuskegee.

12:30—Our Local and General Benevolence—the Story of the Orphanage, J. W. Stewart, Evergreen.

Hymn—Take the Name of Jesus With You, (Lydia Baxter).

Adjournment.

Afternoon Session.

3:00 p. m.—Hymn, Savior Thy Dying Love, (S. Dryden Phelps).

Reading of Isaiah 35 and prayer, W. M. Anderson,

Dothan.

3:15 p. m.—Literary History of Alabama Baptists, G. W. Duncan, Auburn.

3:45 p. m.—Our Baptist Historians, A. G. Mosely, Enterprise.

Hymn—O Could I Find from Day to Day, (Benjamin Cleveland).

4:20 p. m.—Baptist Journalism in Alabama, J. T. Murfee, Tuscaloosa.

4:45 p. m.—The Alabama Baptist Historical Society—John R. Tyson, Montgomery.

Hymn—Holy Bible, Book Divine—(John Burton).

Adjournment.

Night Session.

7:30 p. m.—Hymn, All Hail the Power of Jesus' Name, (Perronet and Rippon).

Reading of the 98th Psalm and prayer—J. G. Dickenson, Gadsden.

7:45—Our Educational Provision for Men—the Story of Howard College—A. P. Montague, East Lake.

8:15—Our Educational Provision for Women—the Story of the Judson—R. G. Patrick, Marion.

Hymn—Soldiers of Christ in Truth Arrayed, (Basil Manly, Jr.)

8:45—Alabama Baptists and Theological Education, John R. Sampey, Louisville, Ky.

9:20—The Baptists and General Education in the State—H. J. Willingham, Wetumpka.

Hymn—Wake Up My Soul in Joyful Lays—Samuel Medley.

Adjournment.

Sunday, November 29.

10:30 a. m.—Hymn, Jesus and Shall It Ever Be, (Grigg and Francis).

Reading of Ephesians iv:1-13 and prayer, W. M. Murray, Brewton.

10:45 a. m.—Our Baptist Cultus in Alabama—A. J. Dickinson, Birmingham.

Hymn—On Jordan's Stormy Banks I Stand, (Stenett).

11:30 a. m.—Restatement of Our Baptist Position—W. J. E. Cox, Mobile.

12:30 a. m.—Our Baptist Statistics in Alabama—M. M. Wood, Furman.

Hymn—Shall We Gather at the River, (Robert Lowery).

Adjournment.

Afternoon Session.

3:00 p. m.—Hymn, How Precious is the Book Divine, (Fawcett).

Reading of 1 Peter 11:1-9 and prayer—George E. Brewer, Notasulga.

3:15 p. m.—Alabama Baptists and the Sunday School—J. M. Shelburne, East Lake.

3:45 p. m.—Our Baptist Young People in Alabama, J. L. Rosser, Selma.

Hymn—Thou Lovely Source of True Delight, (Anne Steele).

4:20 p. m.—Our Relation to the Political and Civil Order. Baptist Public Men—Ray Rushton, Montgomery.

4:55 p. m.—Alabama Baptists and the Reforms of the Century—J. H. Foster, Anniston.

Hymn—My Country 'Tis of Thee, (Samuel F. Smith).

Adjournment.

Night Session.

7:30 p. m.—Hymn, Ye Christian Heralds, Go Proclaim, (B. H. Draper).

Reading of Acts 1:1-11 and prayer—Paul V. Bomar, Marion.

Hymn—O Thou My Soul Forget No More, (Krishnu Pal).

7:50 p. m.—Sermon, The Influence of Carey and Judson on Alabama Baptists—J. B. Hawthorne, Richmond, Va.

Closing prayer, J. M. Thomas, Union Springs.

Hymn—The Morning Light is Breaking, (S. F. Smith).

Adjournment.

THE ALABAMA BAPTIST

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. Wallis, both of whom reside in Wenonah, 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 P. 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.



Charter Oak Range \$32.50

Freight Free to Any Part of the State.



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

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

DRENNEN CO.

Great Department Stores.



Wedding Invitations

We make them, engraved or printed. The latest and most fashionable styles. Best material. Lowest prices. Send for samples. Mention this paper.

ROBERTS PRINTING CO.,
2007 3d Ave., Birmingham.

IS YOUR HEALTH WORTH \$1.00

Do you suffer with Chronic Dyspepsia, Indigestion, Stomach, Bowels, Liver or Skin Disease? Nature has provided a perfect remedy in

Matchless MINERAL WATER

The natural Well near Greenville, Ala., from which this water flows, is pronounced by eminent physicians

OUR SPECIAL INTRODUCTORY OFFER.

If your druggist can not supply you we will send prepaid a supply for THREE WEEKS TREATMENT on receipt of only ONE DOLLAR. If you suffer don't neglect this offer. Sign the following coupon and mail it to us to-day.

Matchless Mineral Water Co. Office, Andalusia, Ala.

Gentlemen—I accept your special offer to send me prepaid a supply of Matchless Mineral Water sufficient for a THREE WEEKS TREATMENT. Enclosed find \$1.00.

Name

Address

SIGN ABOVE COUPON

THE ALABAMA BAPTIST

IRONICAL

I am sorry to know that some of our brethren are so narrow minded as to object to union meetings. Why don't they read Ps. 133? "Behold, how good and how pleasant it is for brethren to dwell in unity."

I met an evangelist not long since who told me that he had just closed a great union meeting in which four hundred souls were converted. He said that they did not all join the church, but about sixty joined the Baptist church, and that the other churches in town were strengthened in proportion.

It is true that this brother does not believe that Christ became our substitute, or that his sufferings were vicarious, or that he bore the penalty of our sins, or died in our stead, the just for the unjust. He believes that the only method of reconciliation is to better man's moral condition. "This," he says, "can be effected by man's own will, through repentance and reformation." He does not believe that Christ died to satisfy the demand of divine justice, but that his death is but the death of a noble martyr. He believes that God took on him the form of man and suffered and died merely as a manifestation of God's love for his sinning creatures, in order that he might win their love and thus constrain them to turn from sin and live a righteous life. Now if this evangelist brought these four hundred to believe as he believes, that Christ redeems us, only as his human example of faithfulness to truth and duty has a powerful influence upon our moral improvement, then they will forever impugn the grace of God, and put human relations to God on the footing of a debtor and a creditor account; and thus claim for man a ground for boasting in himself, and take from God the glory of his grace. But what difference does it make just so they are won to Christ, and brought into the church? It is true that they will be much harder to lead to put their trust in Christ for salvation, as they do not feel the need of salvation. But, brethren, what is the use of making such a fuss, and of being so particular? Don't you know that our churches must be built up? The aforesaid Baptist church had held a series of revival meetings not more than six months before the one just mentioned, in which there were only six accessions to the church by experience. The brother who conducted the meeting believed that "our sins were laid upon Christ." He presented Christ on Calvary and they looked and listened till their hearts were broken, till their sins cried out against them; and in a passion of repentance they cast themselves before the Crucified, and took Him for their Savior and Lord. From the foot of the cross they rose new creatures in Christ Jesus, with heaven's light upon their brow, and with a cry of Abba, Father, rising from their lips, with the spirit of God and of Jesus Christ, the consciousness of Divine sonship, filling their breast. But can not anyone see that sixty is better than six?

Some one went so far as to say that the effects of a union meeting would last about as long as a wet weather spring in August. Now, my dear brother, you are wrong about that, for I know a town in Alabama where the Baptist church was in the ascendancy, but about twenty-five years ago they had a great union meeting, and from day until this two other denominations have been in the ascendancy. But what is the use of being so selfish as to want the Baptist to always be in the lead?

We have four denominations in our town. Two of these denominations believe that the members of the other two have not been baptized. One of these denominations believes that the members of at least two of the churches are condemned sinners, without a promise in God's word, and that God has not made it their duty to pray, and that they should not pray for the forgiveness of their sins. This church calls itself "The Christian church," and their preachers "Christian preachers." Now if there is a name in all the wide world which we can all agree upon it is the name "Christian," for we all claim to be Christian churches. I suggest therefore that we get one of these Christian preachers do the preaching. He honestly believes that immersion is a part of the plan of

salvation, and he can not preach the plan of salvation, as he sees it, without preaching immersion. Now just think of how inconsistent it is for our Methodist and Presbyterian brethren to refuse to join us in this union meeting? It is true that we Baptist do not believe that this Christian preacher has ever been scripturally baptized, and that he should not be invited to the Lord's table, but what is the use of being so narrow as to refuse to go into a union meeting with him? Let us go into the meeting and assist him in teaching our children that salvation is of works? It seems to me that some of our brethren are getting to be about as narrow as Paul. According to his view there is but one gospel for mankind. He believed that a man was pronounced righteous as the result of faith, and not as the result of obedience to law. To Paul the gospel of Jesus Christ bore a fixed and inviolable character. God's grace was lodged in it. God's call to mankind was conveyed by these good tidings. He says: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Just think of what sheer religious intolerance! His beliefs are, to be sure, the truth; but why should he anathematize those who can not agree with him?

Let us be more liberal. Why not adopt union literature in our Sabbath schools, and thus teach our children to be "broad minded." Where there are four different denominations in town let us have a preacher this year that will teach the people that salvation is altogether of grace, and next year let us have a preacher that will teach them that salvation is altogether of works, and then the next year another preacher who will teach them that salvation is of a mixture of works and grace, and our people will soon become exceedingly broad. Yours under the blood, Tupelo, Miss. A. J. PRESTON.

A LADDER OF TIME.

As I think of the advancement of the Christian in life, a picture presents itself to my mind.

It is this way. The life of a Christian is as a ladder of Time. It is perfected in construction, the sides are as straight as can be and each day is a step and its length is the number of days we live. The top of the ladder is the last day of our lives which makes the last step at the top heaven. This is the object that impels the Christian to climb so faithfully. And when we are changed by grace through faith in the Lord and Savior Jesus Christ we stand on the first step, the foundation, which is Christ, the solid rock. Each day that we live as God's Children, or as He requires us, we have gained a step, and just so long as we continue to live and are governed by God's laws we advance upward. And do you know as we go upward we are going heavenward? Every day we rise a step higher on the Christian's ladder. Now, we remember that the ladder of Time is perfect in its construction, perfectly straight, turning neither to the right or left; and just so long as we are guided by this limit we are in the path of duty and are the light of the world.

We are told to let our light so shine before men that they may see our good works and glorify our Father in heaven. Although we must watch diligently lest satan tempt us to turn aside from the path of duty as he did when the sons of God came to present themselves before the Lord. He is ever ready and has every conceivable plan laid to cause us to forget or leave our Godly walk. He often puts temptations before us that are very fascinating and he whispers in our ear it is no harm, he also reasons with us while conscious causes us to doubt as to whether it would be right; satan still whispers it is no harm, he shows us the bright side of the affair, the pleasure and beauty that is, or will be, associated, until consequently we with a sigh say, well there can't be any harm in this. So we yield to satan's allurements, and by so doing we have broken a step in the ladder of Time. And do you know this stops our upward progress? We must mend it before we can go any higher. We can't step over it, it must be mended. Now, when the true child of God trespasses

the laws of our Heavenly Father they have no rest of mind until they repent of the wrong. Remorse of conscience compels us to go to God with a repentant heart. A Godly sorrow for sin; and just so soon as we do this we have mended the broken step in our ladder. More frequently does satan tempt the young in the way mentioned above. He is ever busy and will cheat you out of your soul if he can get you to listen to him. I would admonish you, especially those who have recently begun a Christian life, you are only babes in Christ and have just stepped on the first step of your ladder. Be firm, remember you have enlisted in this great walk in life. Be guided by the straightness of your ladder and keep within its limit. Walk perfectly in the path of duty, God leads the way. Satan often works until he gets up a disturbance in a community, often between church members. He gets some one to speak evil of another, thereby offending that brother or sister as may be.

We have seen people going up a ladder when there would be a broken step. They did not stop to mend it, but just stepped over it and went to the top. Now, we cannot do this on the ladder of Time because it is God's ladder. We must mend it when broken before we can go higher. God has said, "I will make my people a willing people," and we must be reconciled to those who offend us, willing to forgive and forget. It is unwise to let the sun go down on our displeasure. So let us at once go to God in all earnestness of heart asking His forgiveness, and at the same time forgiving those who have offended us. In this way we can mend the broken step in our ladder of Time and are ready to go on in the way that God would have us go, doing the work He has set apart for us to do. Did you ever think of the many workers there are? Let us view them with the mind's eye. See them! An immense army too great for us to number. See them as they each one climb, toiling, striving to gain the next step ere the day closes; striving to make their peace, calling and election sure with God. Let us strive each day to live as though we knew it were the last day as we have no promise of the morrow. At the close of day as many of us stand on our ladder with no broken step, we are ready to hear the welcome call, "well done, thou good and faithful servant, enter thou into the joys of thy Lord."

MRS. R. MCKINLEY.

Duncanville, Ala.

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, but I 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 to 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 dear widow woman writes: "I will write with sad heart to stop my paper. I love the Baptist, I have taken it so long, but times are so hard I feel like I can't take it any longer. Write me what my back dues are. I am a widow."

(We send the paper to the preachers' widows as well as dependent widows for one dollar a year, and yet sometimes, as in the above case, even this small amount is a burden to some. We carry many of these, we haven't the heart to drop them and yet somehow there ought to be a fund or way to help us do more of it.)

A brother writes: "Enclosed find \$1 for your paper. I believe it is getting better, at least no worse." We are glad to know that we are holding our own, and will ask, as do some church letters to the associations, "Brethren, pray that we may go forward."

A good brother writes: "Enclosed find \$4. Please stop my paper. I have been taking more papers than I have time to read." (We are sorry to know that many Baptists will cling to their secular dailies and weeklies and neglect their denominational one.)

A girl writes: "Am a poor girl, fatherless, troubled, hungry for good literature; hopeful, striving to keep Alabama Baptist coming into family of ten, ever asking God to bless you and yours. Yours sister in Christ."

(And in the letter was \$3. When we think of her position and her sacrifice it humbles us, and it ought to put to shame every well to do Baptist man in Alabama who thinks or says he cannot afford to subscribe for the paper. It is needless to state that as long as we own the paper we want it to go into the home of the dear girl who wrote the above whether the money is forthcoming or not.)

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.

A prudent brother writes: "I rather think you are teaching slack business methods in advising and asking your subscribers to send money loose in ordinary letters. It does not cost much to pay for money order or register a letter."

(This because we wrote: "Put the amount in the coin card and mail at our risk without registering." We lose very little in the mails but somehow the most dangerous place to keep Alabama Baptist money is the pockets of those who owe the Alabama Baptist. Just put it in a letter, brother, and start it our way and we will trust "Uncle Sam" to deliver it safely. If you have doubts, just try it.)

Dear Brother: I am a ministerial student in the Baptist collegiate institute and I have been working for the Baptist. I now send you five subscriptions (four were new ones). I hope to be able to get up some more subscriptions soon. Your brother.—H. S. McMillon.

(This shows what can be done when one makes an honest effort to help.)

The following from a young lady: "Please discontinue sending the Alabama Baptist to _____ at once. My mother died recently. I should have attended to this matter sooner but there has been so much sickness and trouble in the family I haven't had much time. My mother liked your paper very much and always enjoyed reading it."

(Such thoughtfulness is greatly appreciated. It means that she is above letting the paper come on indefinitely and then refusing to pay for it as many do where death in the family strikes down the one in whose name the paper comes.)

A faithful brother in enclosing \$2 says: "I have no excuse for not being prompt except that I did not attend to it. I will not offer any excuse, as I could never tell a falsehood that would pass for the truth; so I will just tell the truth. I am not a member of any church but I come from Baptist people on both sides. I must have the paper."

(An honest confession is good for the soul, but too often where honesty is required the confession is put off. After reading this pay up.)

A brother writes: "My eye-sight grows more defective each year, but I manage to read my Bible and the Baptist anyhow. Many thanks for photos of your little boys and may they grow to be useful men and live as I believe they are taught at home by Christian parents."

(Frequently when on the field people will give as an excuse for not taking the paper that their eyesight is bad. In nine cases out of ten if they

would do like the good brother above, limit their reading to the Bible and the Alabama Baptist, they would not over-tax their eyes. The trouble is too often that they ruin their eyes reading the secular papers.)

A friend writes but fails to give his name: "Dear Sir the man that subscribed the paper is dead, and quit sending it please please quit sending it. I tell you as a friend stop the paper _____ is dead."

(Slight as it seems this was really a friendly act for it is often the case that through the neglect of the postmaster the paper will go on for years in the name of a party who is dead and will be taken out by some member of the family never to be paid for, but in many cases who will get very mad when a statement appears.)

Somewhere back Rev. C. W. O'Hara sent in a number of subscribers and said: "Bro. Barnett, if I am entitled to any commission please send the paper to Mrs _____, she is a poor widow and enjoys the paper very much but is not able to pay for it. Send it for such time as you see fit."

(He is always at it for the paper. Like Bro. Crumpton, we too, have "an old guard" upon whom we can lean, and right up in the front ranks we place Bro. O'Hara and just by his side stands his noble son, J. W.)

A brother writes: "I notice you are still mailing the Alabama Baptist to me. I only subscribed for the paper for one year. I will not accept the paper, will not take same out of post-office. Your postmaster will also notify you that your paper addressed to me remains in post office here, if still mailed me. Yours truly."

(He got excited after reading it 3 months free.)

A brother writes: "I feel safe in saying that I have canvassed fifty Baptists separately and have gotten you only one subscriber out of that number, but I am going to keep on trying."

(One is better than none.)

A dear sister writes: "I will send any amount reasonable as I can't do without our dear old Baptist paper. It comes in my husband's name but I pay for it and always find time to read it although I am a busy farmer's wife with plenty of work to do. With lots of love to the mother and young Barnetts."

(Such a letter makes the heart of ye editor glad. In our mind's eye we can see this busy motherly saint as she sits and reads the paper and it makes us glad to know that she drops her domestic duties awhile and gets pleasure and help from its pages.)

A brother writes: There is a whole lot of us _____ living near here. I took your paper for years and then paid up and ordered it stopped, but the mail man has been putting a paper addressed to a party of my name with different initials into my box and as I have been taking it out I send you \$3. to pay for it. I am well pleased with the paper."

(Generally in such cases where a brother gets a statement where the circumstances are similar to the above they get furious and say they never subscribed, etc.)

A dear old saintly pastor writes: "I scold you sir, for not letting me know my time with the paper was out. I was thinking I had paid in advance."

(We get many scoldings for letting people know their time is out but this is the first scolding we ever got for being remiss in so doing.)

A good pastor writes: "Enclosed please find post office order for \$1.60 which please place to my credit and at the expiration of this time please stop my paper. Not because I have any kick coming but as we have lost our church by fire we will have to save all we can. I shall do all I can for your paper."

(It is a mistake to either quit giving to missions or taking a denominational paper because a church has been burned or is to be built.)

A good brother writes: "A number of my friends say that they enjoy reading what I write. And of course you know I enjoy seeing my name in print. 'An honest confession is good for the soul.' But however much I want to write more than I do, yet I will restrain myself. But you must indulge my vanity a little because it does me good."

(When a man writes in this frank way it would be downright mean to throw his article into the waste basket.)

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Frank Willis Barnett

Editorials

Editor and Owner

Our fondest hopes for the centennial celebration have been more than realized in the masterly way in which the topics of the addresses have been chosen and we feel sure that the representative men who are to deliver them will more than measure up to the occasion, great as it is. It is with a glow of enthusiasm that we look forward to the celebration and we would not miss it for a very great deal as it will be an event of great historic interest, and in the years to come will furnish food for pleasant memories and all who were present will count it a joy to have listened to the story of what Baptists have done and hope to do for their Lord and Master.

We pray that it may not merely be an occasion for gratification to our Baptist pride but that the Holy Spirit will be present and use the sessions to inspire the men who take part and those who attend with an earnest desire to hasten the coming of the King.

A 20TH CENTURY MARTYR.

On the afternoon of November 9th, at Nashville, Tenn., in front of the former home of President James K. Polk, Senator E. W. Carmack, editor of the Nashville Tennessean, a paper that had fought on his side for the prohibition of the liquor traffic in his native state, was shot down by Robin Cooper, son of Duncan B. Cooper, his political enemy. Dr. Folk says:

"There is the intensest feeling in Nashville and all over the state at the dastardly affair. We cannot trust ourselves to write about it calmly. We shall have something more to say about Senator Carmack next week. We may only say now that a truer man, a kindlier heart, a nobler soul, a knightlier spirit never lived. He died as he had lived fighting for his convictions. If, as now seems certain, his death shall insure the passage of a state-wide prohibition measure, he will not have died in vain. His blood crieth out from the ground. "He being dead yet speaketh." He died for us."

And Dr. Winton concludes a sympathetic editorial saying:

"Senator Carmack has died the death of a martyr to the cause of civic righteousness and public sobriety, but his cause is not dead. Tennessee will rise in her majestic strength and with ten thousand scourging thongs drive from her borders her social enemies who have brought about the lamented death of her most gifted and gallant son. The prohibitionist is dead; but prohibition, the choicest flower in our public life, will spring from his grave to give fragrance and beauty to this fair state of the South. Gone is the great man, but forever will remain his great manhood. Editor, Congressman, Senator, statesman, Christian, live on in the hearts of thy countrymen! And may thy eternity ring with the praises of those who have entered into thy labors, and who will live in the pure atmosphere made possible by thy sacrifice! May heaven comfort thy lonely widow and bring to a noble manhood thy fatherless son!"

We give these extracts from the Baptist and Reflector and the Nashville Christian Advocate to show how these representative religious journals in Nashville where the awful tragedy took place view the matter.

Dr. E. M. Poteat, president of Furman university, who supplied at the Broughton Tabernacle, Atlanta, for several Sundays, while a gifted and scholarly teacher, is pre-eminently a preacher. We had the pleasure of "sitting under him" at Cavalry Baptist church at New Haven when doing some special work at Yale.

Southside Baptist Church,
Montgomery, Ala., Nov. 14, 1908.

Rev. Frank Willis Barnett, Birmingham, Ala.

My Dear Brother Barnett:

Please state in next week's issue of the Baptist that the Southeastern Passenger Association has granted a reduction in rates over all lines in Alabama for delegates who will attend the Centennial Celebration in Montgomery November 27-29.

Round trip tickets will be sold November 25-26-27, inclusive, good returning not later than midnight November 30th. These rates can be obtained by each delegate on application at his local ticket office. I presume Dr. Stakeley has sent you the full program for publication. This notice can be given in connection with that publication. Sincerely and fraternally,

SAMUEL A. COWAN.

THE CONGO SITUATION.

When the Congo Reform Association was formed in 1904 the expectation was that it could speedily attain its object and go out of existence. But disappointment has followed disappointment. First hope was cherished that Leopold might prove sincere in his assurances that he would himself uproot his atrocious Congo system. But after he had promised and promised and still done nothing that hope had to be given up. Then when in 1906 the proposal of annexation of the Congo to Belgium was again mooted, patient eyes were turned toward Belgium. For nearly two years the Belgium Chamber had been talking, but Leopold and his servile ministry have seen to it that only talk has been indulged in, and now at the end the prospect of any satisfactory annexation is little better than it was when the talk began. If the Congo is annexed to Belgium on the terms now proposed by Leopold to the Belgium parliament a no less vigilant and unflagging fight will have to be made to secure the institution of real reforms by Belgium than that which has been made to bring Leopold's atrocious personal misrule to an end. A sore which has festered malignantly for years will take years to heal.

It is clear, therefore, that there is still work for the Association to do. Since trust cannot be put in action either by Leopold or by Belgium, in international investigation lies the only recourse. The Association must strive more vigorously and determinedly than ever to accomplish its originally announced object, "international action with a view to full disclosure of conditions in the Congo state and authoritative adjudication of the issues to which these conditions are related." This object must be accomplished by arousing public sentiment to such a pitch that the administration will have to act, and act more effectually than through the tortuous channels of diplomacy. It has been said that for years the Congo natives have been the helpless victims of diplomacy. The time has come for a force stronger and more humane than diplomacy to assert itself in their salvation.

NOT ANY BETTER.

There are Christian people who think that they are spiritually a great deal better than those Christians who shrink from saying that they have made

large advancement in spiritual life. Thus, the editor of a holiness paper in an article under the heading, "Are we better?" says: "Holiness people, as a matter of fact, have a better experience of God's salvation than any who do not have this experience." It is not surprising that such a statement is made. It is the logical conclusion from the assumption that such ones are absolutely free from any tendency to commit sin in any form or nature. Of course, they think they are better Christians than are those who do not assert that they are "wholly sanctified." But the very fact that a person says that he is decidedly a better Christian than the most of other Christians are, is evidence of the fact that he is not actually as good a Christian as is the one who feels that he still has in him the elements of a depraved nature, and therefore commits sin, though hating sin. The latter confesses his sin and employs God's forgiveness. He humbles himself before God and beseeches Him to have mercy upon him for the sake of His son, the Christian's advocate and high priest. In God's sight he is the better Christian who entreats His pardoning grace, and depends upon the atoning work of Christ to cleanse him from all manner of sin. Very different from the self-exaltation of that editor is the example of the humble Paul when he wrote that he was "less than the least of all saints." Unlike some "saints" of these days, Paul did not assume that he was better than the other Christians of his day. He was too much governed by the Holy Spirit to have any inclination to boast of any superiority which he may have had over his brethren. A man who is truly full of the Holy Spirit will not give that fact as a reason for his being a better Christian than others are. The Holy Spirit makes the possessor of Him very humble in heart.

THE LORD RULES.

Amid all the Christian's troubles, conflicts and tears, there is one great truth which should stay him up and cause him to rejoice, and that is, the supreme Lord of heaven and earth rules all things. Many times it may not seem so. Surface indications may favor the idea that the Lord is letting wicked men triumph over all that is good on earth. The forces of darkness may seem to be in complete control of civil government. General society may be more corrupt than pure. The Christian churches in the land may seem, for the most part, to be in a dormant condition. Satan and his allies may appear to be the conquering hosts. But let us pause and think. High above all men and all things the Lord rules! That one thought should fill us with rejoicing. See what the ecstatic psalmist says: "The Lord reigneth; let the earth rejoice." It is probable he was thinking of the people around him who were fearing great harm from the rule of wicked men. Godless kings were in power at times. Unbelievers, in prominent office, were oppressing the people and exerting a baleful influence in society. On the mere surface of the situation it looked as though the Lord had no control of men; but it was not so; the almighty Lord was still reigning. With Him there was all power. His eyes were all the while looking to all things on earth. He saw all that was going on. The secrets of evil men were open to His vision. Every scheme to injure His cause and His people was fully known to Him. Let the earth rejoice, let the Lord's people be glad and shout for joy, for He was the all-conquering ruler. This is the message which we present to those of our readers who get alarmed at the sight of dark circumstances. Our infinite Lord holds the scepter of universal empire. He rules presidents and governors. He governs nations and individuals; therefore, put your trust in Him!

THE ALABAMA BAPTIST



REV. R. F. STUCKEY, Eclectic, Ala.



REV. M. S. HARRIS, Scottsboro, Ala.



REV. J. A. BEAL, Dadeville, Ala.

LETTER NO. 2.

To a Mother Who is Disposed to Complain to Me a Bit Because Her Maternal Duties Keep Her "Shut-in" So Much of Her Time.

My Dear Sister: I greatly enjoyed my visit to your home this afternoon. You are always an inspiration to me—and this saying isn't a bouquet of roses I am throwing you. When I first came to this field you were in your seat at more of the services than of late; and, always, you helped the preacher by your good listening. But I keep thinking of your last words this afternoon: "Don't think I have turned heathen because I do not come to church." Indeed, I believe the best Christian on earth is a Christian mother. If I had my choice, in every home in the land, I'd have a Hanna, then the world would have more Samuels in it, I am sure. Motherhood has its cares, I know. And mother hearts their anxieties. I attempt no argument against facts. The real mother must toil on, year in and year out, in the performance of her every day home duties. There isn't much proxy work in motherhood—though I have seen many mothers, so called, who seem to think otherwise. From the nature of her realm, every mother must make her home her kingdom. And, sometimes, that means that she is to be so completely shut out from the great busy outside world that some will forget her. And so far as life's gay, fashionable, flippant side is concerned, if she were to die, she'd not be missed. I suppose that is why she sometimes becomes a bit discouraged and feeling that, after all, her life is a failure, she sits down and cries. O, I wish I could send this letter to every discouraged, "shut-in" mother in the land! How I should love to say to all of them what I now say to you. The truest, noblest, most useful class of mortal's beneath God's stars are the mothers. A great man once said: "My mother's words and example prepared me for a life of usefulness; and to her I owe my present happiness." Someone interrupted him, saying: "Then your mother did not live in vain, did she?" And she didn't. No real mother can live in vain. Her ambitions can't run in the same channel in which her husband's run. He must be known, if known at all, in his own life; she, in the lives of her children. And I believe if she is not willing to be known to fame in her children, she will hardly have any children known to fame. Somehow I want you to know that as your pastor I am glad you are a mother. It may seem strange to you—but there is more inspiration in my thinking of you as a mother in the routine work of your domestic, maternal duties than in thinking of

you as an enthusiastic church worker, but no mother. They tell us of a certain mother who had taught her little daughter to pray. The mother died suddenly. Kneeling at her evening prayer the little thing's voice faltered, and as her eyes met those of her broken-hearted father, she sobbed, "Oh, papa, I cannot leave her all out. I'll just say: Thank God I had a dear mother once who taught me how to pray so I can keep her in my prayers." A mother-life like that, though dead, still lives!

I commend the following little invocation written, it is said, by Carmen Sylvia, queen of Roumania: "Keep with me always a mother-heart. Take not from me a mother's tenderness, and let my forgiveness of injustice be equal to hers. Have with me her power of defense. Let my intuitions be as keen as her divination. Take from me much, if it be thy will, but spare me the mother's heart." Amen, and amen!

Your arms may pillow a nation's head,
Your lap may be its throne—
The child you hold today
May tomorrow claim its own.
Then out from care, mother,
No longer fret but pray;
The way of hope is plain, mother,
The Master's will obey.
And in obeying what He hath said,
His own sweet voice you'll hear—
He that overcometh,
A crown of life shall wear."

Yours, etc.,
R. S. GAVIN.

Huntsville, Ala.

HELP THE ORPHANS.

A Word to the Friends of Our Orphans Home.

Dear Friends: Our Home was never in greater need than now. We have been for about three years trying to get a home for our school. We have erected the building and have been using it for more than a year. It is well adapted to our use, and more than a hundred happy children are being educated in it. The building is intended to furnish room for the school. This, its five large, well arranged school rooms, will do for many years. In addition to this a music room, library, store room, office, printing office, and an emergency dormitory, that will accommodate forty boys if it were needed is provided, with a cozy little room opening into it intended for the person who is expected to look after them. I have not spoken of the basement which affords am-

ple room for all the industrial appliances we shall ever want to install. For our purpose this is really a great building. It is paid for, notwithstanding there was furnished us less than three hundred dollars special fund for this building costing almost three thousand dollars. To pay for the building we had to overdraw our current fund. Here is where our debt is. It is principally a debt on the building and we want you to help pay it. The small offerings we have usually received will not do it. What we want and what we must have, if our work is not to suffer, is help from all according to their ability, and this means more gifts from those who are able.

Yours waiting,
JNO. W. STEWART.

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 145 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 effect 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 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.

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From Bro. Wallace Wear.

I see in last week's issue of the Baptist that Brother Gavin has been wondering of late just how I sign my name. When I saw the account of my meeting in the Baptist copied from the Age-Herald I supposed everybody would know it was a reporter's work coming from a daily paper, and so I made no explanation. It is true, I gave him the data and the resolution, but it was all done over the phone. So you can see, Brother Gavin, how the Rev. crept in before my name, but I am at a loss to know just how yours got there.

I spent the first part of last week with Pastor Henson, of the First church, Anniston, and had a fine outlook for a great meeting, when on Friday night I was called home as a result of the serious illness of our little Ruby, but she is much better at this writing. The crowds were all we could expect and the interest was growing rapidly. It was a great disappointment to me to leave just when I did.

Brother Henson is doing a good work with the church. The Sunday school has doubled in attendance, as has also the weekly congregations. The thing that impressed me most was the high esteem in which he is held by the other churches. The spirit of service will tell if it is done for. His sake who called us to be servants.

Brother Henson is publishing a church paper called The Baptist Herald. His people greatly appreciate the efforts of their pastor to promote the cause of Christ.—Wallace Wear.

How to Get Rid of a Pastor.

Answer to the letter how to dispose of a member who runs off the pastor, I will like to say:

In the very first place the pastor should under all circumstances practice a spirit of Christ, a spirit of humility. It takes two to make a fuss. To be more practical now, I would, if I were the pastor, begin first to find out if that one voice was the voice of the people. If so I would hasten, but quietly and politely, to accept some other of my good calls, and go away. If it was not the voice of the others, I would let the majority rule and treat the unruly member not with silent contempt, but set them a good example.
 MRS. B. BAILEY.

Enterprise.

The death angel has again invaded our ranks and taken for its victim little Warren Steve, the two-year-old son of our beloved deacon and sister J. S. Nelson. Little Warren suffered for only a short while and the Lord took him unto himself. It seems so hard to give him up, but the Lord knows best. Brother and Sister Nelson are faithful members of the West End Baptist church, of Montgomery, and reside at 822 Clay street.

Farewell, darling, soon we will meet thee,
 Over on the other shore,
 And our hearts will gladly greet thee,
 Where we will part no more.
 A FRIEND.



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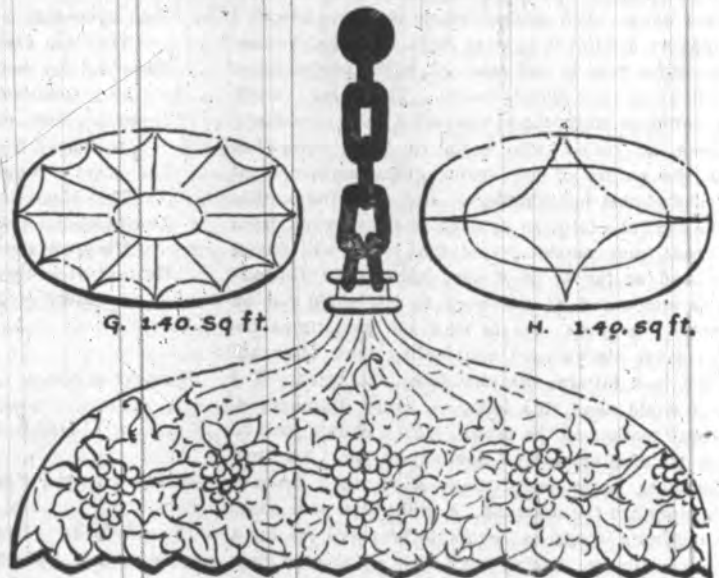
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A Thanksgiving Dinner.

If there was one holiday in the year especially dear to every member of the Bates family, it was Thanksgiving.

There were ten children—four boys and six girls. Then the family had long been identified with the wholesome life of farming, and had lived in the same generous, old-fashioned house for three generations. Thanksgiving is primarily a farm festival—an occasion for acknowledging the good gifts of the Creator through field and forest and orchard, and somehow the spirit of it clings closer to the farmhouse than anywhere else.

Although little was said about it, all the members of the family, to the youngest babe in arms, were expected back at the old home farm when Thanksgiving arrived, and nearly always every member was present. The house was opened up from cellar to garret, warmed with roaring fires and lighted with shining lamps. The great dining table was stretched by extra leaves until the side stiles had to be both lengthened and strengthened to bear the burden. At 2 o'clock the family sat down to a dinner, nearly all of which had been raised on the premises, as every real Thanksgiving dinner ought to be; and when Father Bates had asked the blessing, every one fell to with the appetite of health and happiness and a clear conscience. Afterwards there were uproarious frolics in the barn for the children, and the exchange of family and neighborhood news for the older members.

That is what Thanksgiving at the Bates home had always meant in the past, but now the turning point, the inevitable great change that comes to every family, had come to them. Since the members had last gathered for this most sacred home festival the mother had gone upon her last long journey, and a gap was left which would never be filled in this world.

Father Bates had written early in the month to every one of the older members of the family, asking them all to come as usual; but there was not one who did not dread the ordeal, who did not shrink from what he knew must inevitably be an occasion of sorrow too deep and too personal even to be mentioned. To those who came from a distance the very car wheels murmured the name of "mother" all the way.

But when they reached the old home the great house was as warm as ever and as light as usual; and father met them at the door with as close a hug and as hearty a kiss. If they looked to see trouble and sorrow in his fine old face, they found it not. Instead there was, if anything, even more than the accustomed calm, a gentler and sweeter serenity.

The Thanksgiving dinner of the next day not one of the family ever forgot. The table was spread as usual, and as usual filled, save only that in the place opposite the father's seat was a vacant chair heaped with flowers. The children could not even trust themselves to look at it, and to more than one of them it seemed as if it would be impossible to swallow a mouthful of food without choking.

But the old man bowed his head over his plate smilingly, and with unshaken voice began the blessing which involuntarily became a little prayer—the most beautiful, his hearers thought, that they had ever heard.

He thanked God for the blessing of long life and health, for the abundance of the harvest and the good things it had yielded. He thanked Him, too, for the dear wife and mother who had been so long with them, and for the children she had left; for their unbroken love for each other, and the blessed new ties which had served only to strengthen old ones.

But above all and more than all he thanked God that He had so enabled him to see, and so helped him to live, that he could still unwaveringly trust His love and lean upon it; could feel that the wife of his heart was not gone, but was still there in her living presence, smiling, happy; sharing now, and always to share, as she always had shared in the past, the joy and interest of her loved ones.

There was more in the same gentle, trustful spirit. With voice still unshaken, with no tear in his eye and no sadness in his face, the old man closed, his prayer a veritable benediction upon all his family. Nor would he allow any spirit of gloom or depression to find a place at the board or in the house so long as one guest remained.

Years after the old man himself had gone to his rest one of the sons told the story of that Thanksgiving dinner. "In a way I had regarded myself as a religious man before that," he said. "We children were all brought up with a proper respect for religion and in time drifted naturally into the church. But it was my father who taught me what true religion means.

"When a man really 'knows God' in the sense of what it meant to him, he stands on a foundation which nothing, either in this world, or any other, can shake. The faith that can smile and be happy in the very face of death is something you don't need to argue either with or about."—Selected.

THE PIE OF THANKS.

By Perrine Lambert.

Folks kin sing about de turkey
A-roastin' in de pan;
Dey kin talk about it's flavor
En say, "It's sumthin' gran'."
But if you want to draw from me
A mos' contented sigh,
Jes' tell me dat yo' gwine to hab
A spicy pumpkin pie.
De sweet potatpes 'sho' am fine
Wif lots ob butter on;
An' when I see cranberry sauce
I's glad dat I was born.
I knows I can't eat eberything;
It ain't no use to try,
An' so I saves ma appetite
Fo' spley pumpkin pie.
I sho' enjoy dis day ob thanks
When folks an' childrens eat,
It jes' makes de whole world joyful,
An' life am so complete.
When dinner-time comes rollin' round
With leapin' heart I spy
A-sittin' right in front ob me
Dat spley pumpkin pie.

Goods By Mail

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

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Dept. A. Southern Distributors Birmingham, Ala.

Thanksgiving Nov. 26.

Custom is often as strong or stronger than mere statute law. In the old world many customs are in force which are absolutely binding, but for which there is no law. In our newer country there are not many instances of this sort, but there are some. The institution of Thanksgiving day grew up by custom. It was originally, in early New England, a sort of American version of the old world harvest home or A.-Saints' fete, but President Lincoln was the first president to give it the sanction of official national recognition. He started the custom, and every president since has followed him. Of course the proclamation of a president in such a matter as this is not binding on the people of the states, but most of the states have made Thanksgiving a legal holiday, and so virtually the day is a national holiday, though not absolutely so.

By custom the fourth Thursday of November is set aside for the observance, but the date is never positively known until the president issues his proclamation. President Roosevelt's proclamation this year speaks of the wonderful progress this country has made since the early pioneer days and points to its increase in worldly prosperity until "Nowhere else in the world is the average of individual comfort and material well-being as high as in our fortunate land."

He adds: "With a nation, as with the individuals who make up a nation, material well-being is an indispensable foundation. But the foundation avails nothing by itself. That life is wasted, and worse than wasted, which is spent in piling, heap upon heap, those things which minister merely to the pleasure of the body to the power that rest only on wealth."

The things of the body are important, he continues; the things of the mind are more so, but the things of the soul are after all the main consideration in life, and so he concludes as follows: "Let us therefore as a people set our faces resolutely against evil, and with broad charity, with kindness and good will toward all men, but with unflinching determination to smite down wrong, strive with all the strength that is given us for righteousness in public and in private life. Now, therefore, I, Theodore Roosevelt, president of the United States, do set apart Thursday, the 26th day of November, next, as a day of general thanksgiving and prayer, and on that day I recommend that the people shall cease from their daily work, and in their houses or in their churches meet devoutly to thank the Almighty for the many and great blessings they have received in the past, and to pray that they may be given the strength so to order their lives as to deserve a continuation of these blessings in the future."

Please change my address from Chunky, Miss., to 527 41st avenue, Meridian, Miss. I go there to take charge of the 41st avenue church for full time. With best wishes, W. E. Fendley.

A GREAT CAR OF "GOOD LUCK" POWDER



With 21,032 pounds of genuine "GOOD LUCK" Baking Powder going regularly into the homes of this section, housekeepers are kept happy with light and wholesome bread, cakes, waffles and other products of the culinary art.

The above car of over 10 tons of "GOOD LUCK" has recently been bought and received by the firm of Schloss & Kahn.

Still the above pictured carload will not last long and Messrs. Schloss &

Kahn will place an order for another carload of "GOOD LUCK" in a short while.

Some of the things the Southern Manufacturing Company guarantees for "GOOD LUCK" are: Pure and wholesome ingredients, clean, careful making and packing in the famous patented, moisture proof, tinfoil new-board can, the strongest leavening power and an all around goodness that the housekeeper finds in no other make of powder.

It is in the oven that "GOOD LUCK"

shows its qualities, and thousands and thousands of cooks and housekeepers are daily convinced of its great merit.

The powder is fully guaranteed under the food and drug act, June 30, 1906, serial No. 13,026.

Thus guaranteed and protected, "GOOD LUCK" is a perfect baking powder. That is just why it leaves Richmond by the carload and trainload.

Mr. M. Kahn is the gentleman in charge of the purchasing department of Mess. Schloss & Kahn.

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 firm it over from time to time and give it an occasional rub with a brush.

IT IS YOUR PROTECTION.

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."

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

DELICIOUS!
Is the only word to describe
"Peacock Brand"
Georgia Cane Syrup

Its delicious, fragrant flavor carries you back to the happy memories of childhood, down on the old plantation—the grinding of the sugar cane, the crackling wood fire under the big open kettle and the pure, delicious syrup.

To insure purity, cleanliness and the "old-time flavor," ask your grocer for
"Peacock Brand"
Sold in convenient sanitary tins filled direct from the evaporator while hot.

Guaranteed to retain its natural delicate flavor and sweetness.

Nothing "Just as Good" as "PEACOCK."
Southern Syrup Co.,
Montgomery, Alabama



By Will F. Griffin.

I am growing quite uneasy, I'm so fat
I'm getting wheezy,
For a month they've kept me fed
till my suspicions are aroused—
Aye, so fat I merely wobble and I hard-
ly care to gobble,
And at night they all take pains to see
that I am safely housed.

I surmise there's something doing—
can it be there's trouble brew-
ing?
From the interest they take it's al-
most certain as can be.

Every bone in me is shaking and my
very soul is quaking,
For I fear the worst is coming—
coming mighty quick to me.

I in fancy see a platter and I hear the
clink and clatter
Of the dishes, knives and forks as
Bridget files around the room;
But the worst of all my dreaming is
the flash of crimson gleaming
When my head is on the block and I
at last have met my doom.

Life is growing sad and palling—par-
don, please, the tear-drops fall-
ing—
For a turkey's life is hard this time
of year, as you can see;
Woe is me and deep my sobbing, and
my heart with grief is throbbing,
For I fear the worst is coming—
coming mighty quick to me!



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

LASTING HYMNS, NOS. 1 AND 2.

Free samples to churches and Sun-
day schools contemplating ordering
hymn books. Lasting Hymns indors-
ed by our denominational leaders. Ad-
dress Rev. J. A. Lee, Glenco, Ky.

CHRISTMAS GIFT
Sent On Approval
TO RESPONSIBLE PEOPLE
Laughlin
FOUNTAIN PEN
and
RED GEM
5/16 Ink Pencil
Your Choice of
\$1.00
These Two Popular Articles for only **1** Post-paid to any address.
By Inverse Mail to Extra.

Illustrations are Exact Size

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

You may try this pen a week, if you do not find it as represented, a letter article than you can receive for twice than your street price in any other make, if not entirely satisfactory in every respect return it and we will send you \$1.00 for it.

One of our famous and Popular Red Gem Ink Pencils, a complete look proof triumph, may be carried in any position in pocket or shopping bag, writes at any angle at first touch. Tri-lobed (sawing) feed, brilliant point, polished vulcanized rubber case, terra cotta finish. Retail everywhere for \$1.25. Agents wanted. Write for terms. Write now "last you forget." Address
Laughlin Mfg. Co.
401 Majestic Bldg.,
Detroit, Mich.



Seven years ago Mrs. Maybrick was released from prison in England. Find the jailer. Answer to last week's puzzle: upside down beside spear

CHURCH PEWS
PULPIT AND CHANCEL FURNITURE
SUNDAY SCHOOL AND CHOIR CHAIRS
ASSEMBLY AND OPERA SEATING

SCHOOL DESKS AND SCHOOL SUPPLIES
EDUCATIONAL EXCHANGE CO. TITLE GUARANTEE BLDG
BIRMINGHAM, ALA.

DR. MILES' ANTI-PAIN PILLS FOR HEADACHE
And Other Pains

25 DOSES 25 CENTS.
125 Doses \$1.

NEVER SOLD IN BULK.

TAKE ONE
of These Little Tablets
AND THE PAIN IS GONE.

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, - - \$250,000

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 7 s.

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.

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-four years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of them. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased membranes and makes a radical cure, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 100. AN OLD AND WELL TRIED REMEDY.

\$3 a Day Sure Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once: **ROYAL MANUFACTURING CO., Box 1042 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

109 1/2 1st Ave., - - - - Birmingham, Ala.

Place your order with us for that Christmas gift of
MONOGRAM NOTE PAPER.
A box of pretty paper and envelopes stamped with engraved initials in gold, for 90c. With monogram, \$1.40.
Name engraved on 100 VISITING CARDS, script style, for \$1.00; Old English style, \$1.85; additional cards, 75c for 100.

Our new catalog showing a thousand different gold and silver gifts is yours for the asking.

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

RAZOR STROPPING

When I first commenced to shave I did not know how to strap my razor—sometimes I think I don't know even now. The praying, preaching and speechmaking that I hear sometimes, yes, often, at associations and conventions remind me of my former habit of strapping my razor. I would strap it till I got it sharp, but did not seem to know it. Then I would strap it till I got it dull—all the edge knocked off; then I knew it, but did not know whether I was at fault or the razor. But when a barber told me that after a razor had been well honed it needed very little strapping, I learned a lesson that has served me well ever since. Let this article be of double benefit to the readers of the Alabama Baptist—both the shavers and those who sometimes get shaved. I have seen many a good speech lost and a lot of wind wasted, to say nothing of the money that was not collected on that occasion, and was lost because the sharp edge of the razor was knocked off by too much strapping. The ardor of the people had cooled down and their half-opened pocket books closed up because of a weariness of the flesh—"Too much sugar for a nickel." I am sure a fluent brother likes to hear himself talk, and the brethren do, too, a little while, but not all the while. There are others sitting there panting like fiery chargers for the race. What more can they do than to champ their bits and paw the floor in nervous impatience and murmur: "Will he ever finish?" As the discourse sweeps smoothly on, like a fast flying train, many a good station is passed where the weary travelers would like to get off; but the conductor, bent on making the union depot, sweeps on and on till all the passengers are asleep and taking no part in what is going on, neither inside nor out. Why do some preachers insist on telling all they know at one hearing? What they have is indeed good—so good and sound that it will easily keep till another time. And prayers—dear me—they are so long, some of them, that I have quit kneeling when some men pray. It would be self-torture to remain on one's knees till the prayer were finished, to arise before the Amen would be impolite and seeming irreverence. I feel on some occasions like saying, Brother, in mercy, spare the people. Must a man pray, speak or preach so long to show his zeal or show something else? What, pray tell me, is the matter? But some men are mile horses and some are quarter horses. Give me something good, but not too long. I do not like even a straight road that runs for miles without a curve or a kink, a stump or a stone. Let it be smooth, but give to us a taste of variety. What I have said about prayers and preaching and speaking I say about newspaper articles. When I see a four-column article I do like the Leyite, pass by on the other side. Brethren, do not strap your razor too much. It will last longer and do better work. **R. M. HUNTER.**
Newton, Ala.

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

THE CABLE COMPANY
J. E. Shelby, Manager
Birmingham, Alabama

Our Weekly Bargain List

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

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

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

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. **ASK ABOUT FLOOR FIX.**
Phones 670

WOMAN'S WORK

It is a woman's work to look after the house, but, for some strange reason, woman's work is much harder on a woman, than man's work on a man.

This explains why so many women are wrecks before 30 and in their graves before 50.

Too much woman's work;—too little Cardui.

Cardui is an antidote to the results of too much woman's work.

It has been found, by those who have used it, to relieve women's pains and other distressful feelings, the result of female ills, brought on by overwork.

Having cured thousands of other sick, miserable women, why should it not cure you?

Just read what Mrs. Sarah J. Hoskins, of Cary, Ky., says, in a recent letter: "I believe that Cardui saved my life. I suffered from various troubles for 9 years. I was irregular and would nearly cramp to death, every month. My back and side would nearly kill me. I tried everything to get relief, but failed, till I took Cardui. Now I can wash all day and do my housework with all ease." Try Cardui.

A 10 Cent Package of
DR. LORD'S
HEXAGLE POWDERS
will cure one head 4 times or 4 heads one time. Money back if they fail.
Price 10 and 25c at all druggists or by mail on receipt of price.
GOLLIER DRUG CO.,
Birmingham, Alabama.

CAN CANCER BE CURED?

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

We Guarantee Our Cures.
THE KELLAM HOSPITAL,
1415 W. Main, Richmond, Va.

HALF TONES
By MAIL



YOU GET
PERFECT CUTS
AND GET THEM
QUICKLY.
NEWS ENGRAVING
BIRMINGHAM, ALABAMA.

PERSONAL & OTHER NOTES

Our friend, John J. Wicker, evangelist, is in a great meeting at Tampa.

The First Baptist church of Chicago celebrated its seventy-fifth anniversary during the last week of October.

Announcement has been made that at the Alaska-Yukon-Pacific Exposition at Seattle, which opens in June, there will be no liquor selling on the grounds.

The new building of the Baptist Missionary Training school at Chicago marks a distinct gain for Baptists in effective missionary work, as it is imposing and commodious.

It would do me good to shake hands there with some Baptists from another great state—Alabama. Good will to all.—I. Windsor.

A prominent Alabama banker quit his business long enough to go out and get three new subscribers for the Alabama Baptist, sending us \$6. We would gladly publish his name, but he forbids it. Wish other bankers would get busy.

The Baptist Home Mission Monthly says: The faithfulness of the Indians is testified to by the fact that some of the Apache converts waited thirteen years for the establishing of a Baptist church which should be their "Jesus Home," as they denominate it. These Indians belong to Apache John's band.

Professor Charles Elliot Norton, who died recently at Cambridge, Massachusetts, universally loved and honored, was an ardent friend of peace, as well as of justice, and during the later years of his life was a contributor to the funds of the American Peace Society.

I count this to be grandly true:
That a noble deed is a step toward God
Lifting the soul from the common sod
To a purer air and a broader view.
—J. G. Holland.

Dr. Lorenz, of Vienna, states that he is not a temperance agitator, but that he is a surgeon and he must not drink. He further states that no one can take alcoholic liquors without blunting physical powers, which, as a physician, he must always keep on edge.

The University of Chicago provides opportunities at intervals for its students to travel under the direction of an instructor. Next February Professor Ira W. Price will conduct a travel class to Egypt, Palestine, Syria, Constantinople and Greece for 100 days, and give it daily lectures on the places and peoples of the past as well as the present. A few persons qualified to do the work are admitted from outside the ranks of University students.

One of Dickens's characters, an old soldier, who had no opinion of his own in the presence of his wife, was in the habit of listening attentively to what was said to him, and then quietly turning to her with the remark, "My dear, tell him what I think."

Consumers of whisky will be interested in finding out that a certain brand of "Pure Old Bourbon Rye," of which 45 barrels were recently seized under the pure food law, turns out to have been manufactured from a recipe calling for "molasses, sulphuric acid, sulphate of ammonia, yeast and water."

The eighty-fifth session of the Baptist General Association of Virginia will meet with the First Baptist church, Richmond, Va., Rev. Dr. Geo. W. McDaniel, pastor, Friday, November 13, 1908, at 7:30 p. m. The introductory sermon will be preached by Rev. W. V. Savage, D. D., of Churchland, Va., or his alternate, Rev. Samuel Saunders, of Charlottesville, Va.

President Roosevelt has been black-listed by the woman suffragists. At the National Woman's Suffrage Association convention at Buffalo it was officially stated that the president had been urged to recommend a woman suffrage amendment to congress, but that he had replied point blank that he would not take such action even if he received a petition to that effect signed by a million people.

Religious Herald: Just as we are going to press the sad news comes to us of the death at Macon, Ga., of Mr. Calder B. Willingham, brother of Dr. Robert J. Willingham, secretary of the Foreign Mission Board. Mr. Willingham was a cotton factor, a princely merchant, a distinguished and devoted Baptist layman, a royal spirit, a leader and liberal supporter of every good cause. A prince in Israel was he, and we grieve that he has fallen, and offer our condolences to the stricken loved ones. His death removes one of the strongest Baptist laymen in the south.

Dr. Madison C. Peters will preach his annual masonic sermon in the Belasco, next Sunday morning at 11 o'clock, giving an illustrated discourse on "Solomon's Temple." At 9:30 the Bible class will resume its meetings and the Scripture lessons will be explained by means of motion pictures. Dr. Peters believes that this is a successful way of opening the Bible to the masses of the people. Next Sunday evening Dr. Peters will begin a series of illustrated lectures on the different countries of the world. The first lecture will discuss Japan and the part Americans and Christians have played in its evolution. These evening lectures will be illustrated with moving pictures as well as colored photographs.—Examiner.

JELL-O
Facts.

JELL-O doesn't have to be soaked, or sweetened, or cooked—or guessed at as to the result.

This is the regular JELL-O process:

Put the JELL-O into a pint of boiling water and then cool it.

That is all; and it will be just as good as you expect and want it to be, every time.

What a wonderful amount of time and money it saves and what a sense of satisfaction it brings!

Never before JELL-O's day has there been a dessert so easy to make or so delicious and beautiful when made.

Women everywhere say they constantly find new delights in the simple manipulation of JELL-O; the best grocers of America declare they sell more JELL-O than all other dessert preparations combined; physicians and nurses insist very frequently that their patients, especially the convalescents, shall have JELL-O as part, at least, of their diet.



It has the approval of pure food commissioners, received first prize gold medals at the St. Louis, Portland and Jamestown Expositions, has been awarded first premiums at state fairs in nearly every state in the Union, and at county fairs by the hundred.

Where before, has there ever been commendation so universal of anything for the table?

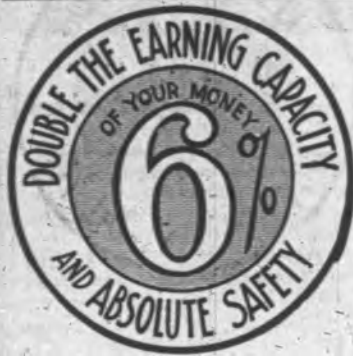
7 Flavors.
Illustrated Recipe Book, free.
The Genesee Pure Food Co., Le Roy, N. Y.

Church Bells
Memorial Bells a Specialty.
BUCKEYE BELLS, CHIMES and PEALS are known the world over for their full rich tone, durability and low price. Write for catalog and estimate. Established 1867.
The E. W. Vanduzen Co., 434 E. 2d St., Cincinnati, O.

BELLS
BUCKEYE BELLS, CHIMES and PEALS are known the world over for their full rich tone, durability and low price. Write for catalog and estimate. Established 1867.
The E. W. Vanduzen Co., 434 E. 2d St., Cincinnati, O.

DANDRUFF
Is a form of Skin disease peculiar to the scalp. Properly treated it is as easily cured as any other skin trouble, but you must have an agent that will not only kill the germ and assist nature in healing the sores, but will lift the scales and tiny germs from the pores and channels of the skin so that the surface shall be clear for nature's action.
Tetterine does all this; it not only kills the germs but breaks up the cake like formation on the scalp and leads to a permanent cure. Try it.
Tetterine is an unequalled remedy for psoriasis, pimples, tetter, ringworm and other skin diseases. 50c at your drug store or by mail on receipt of price. Shuptrine Co., Savannah, Ga.

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



OUR SAFEGUARDS.

THE SECURITY SAVINGS AND LOAN COMPANY offers to the investor and the savings depositor every guarantee of safety suggested by experience and a sincere desire to protect the interests of its patrons.

In the first place, we have provided a guarantee fund of \$25,000.00. This is fully paid up, and is invested in first mortgage loans on improved real estate. No loan exceeds 60 per cent of expert and conservative valuation is made on any one piece of property, and then not until a careful examination of the title has been made by our attorneys. By their terms these mortgages are paid off in regular installments, and the security thus becomes stronger all the while, while the risk, reduced to the minimum at the beginning, is steadily decreased. The money which we receive from investors is placed in precisely the same manner, and our charter as well as our policy, forbids us engaging in speculative enterprises of any kind.

This guarantee fund is reinforced by the undivided profits of the company, which are growing all the while and which are intended as a reserve.

Building Loans.

THE SECURITY SAVINGS AND LOAN COMPANY, moreover, operates under the general building and loan laws of the State of Alabama, which require strict accountability for funds received by such companies and that statements be made at specified periods to the State Auditor.

Our Home.

And in addition to the foregoing is the fact that the officers and directors have reputations to sustain, as business men and citizens in a community where most of them have lived all their lives and expect to spend the remainder of their days.



This is the Way Your Money Will Grow if Placed with Us

.40 per month for 91 months grows to	\$ 50.00
.80 per month for 91 months grows to	100.00
2.00 a month for 91 months grows to	250.00
4.00 per month for 91 months grows to	500.00
8.00 per month for 91 months grows to	1000.00
16.00 per month for 91 months grows to	2000.00
32.00 per month for 91 months grows to	4000.00
64.00 per month for 91 months grows to	8000.00
80.00 per month for 91 months grows to	10,000.00

And then, while you are saving money, you are acquiring stability of character, an asset which cannot be purchased.

6% Participating Bonds 5 Year Distribution 6%

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.

2nd—Special Contract Stock.

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

3d—Deposit Stock.

On this plan you can put by any amount from 50c up, weekly, monthly

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

Illustrations:

Five Year Distribution Stock.

\$1,000 at 6 per cent for 5 years	\$300.00
Extra single 10 per cent dividend	100.00
Original investment	1,000.00
	\$1400.00

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

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

Withdrawal value of stock at end of 60 months

\$1008.00

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



OUR PURPOSES.

THE SECURITY SAVINGS AND LOAN COMPANY was organized to assist in the development of Alabama, to encourage systematic saving and to offer a remunerative form of investment to the public—and, of course, with the purpose of earning dividends for the stockholders.

But we wish to emphasize the fact that every dollar we lend is for the purpose of building homes or adding improvements to those already built. Thus you have the satisfaction of knowing that money which you place with us is to be devoted to a high and noble end—the increase of human happiness. You get a generous rate of interest for the use of your money, and you are thoroughly protected. The appeal of THE SECURITY SAVINGS AND LOAN COMPANY is to your heart as well as your head.

Good Times.

With returning prosperity, and the increasing demand for money with which to build homes, we confidently expect the coming six months to be most prosperous ones. We hope our stockholders will mention the company to their friends and acquaintances when they are looking for a safe and profitable place to put their money.

Ask the Banks.

We invite the most searching investigation of the financial status and operations of this company, and of the personal character of the men who control it, and refer by permission to the First National Bank of Birmingham and the Federal National Bank of Birmingham.

OUR PRESIDENT

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

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