

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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We congratulate Editor C. W. Truesdell of the Central Baptist, on becoming a benedict.

Rev. J. M. Woods, of Moundville, is open for Fork. He is a graduate of Howard college and spent two years at the seminary.

In last week's book reviews "The Philosophy of Self Help" is published by G. P. Putnam Sons, N. Y., at \$1.50 net. This was omitted from notice.

We are glad to know that Dr. Rufus W. Weaver, pastor of Immanuel church, Nashville, Tenn., has sufficiently recovered from an attack of typhoid fever to be out again.

Atlanta keeps Dr. John E. Wolfe, who declined the call to Lynchburg, Va. The Lynchburg saints will be in no hurry about getting a pastor, as long as they can sit under the preaching of Dr. J. C. Hiden.

Enclosed find \$1 for 1909. It is rather late, but you will doubtless find a place for it. God has been good to me and mine the past year. We used the new year with bright prospects. George McRae.

An established pastor writes: "I have turned over a new literary leaf, and I shall take pleasure in contributing some short articles to the Courier this year." There are at least fifty others who ought also to do the same. Send us the news, and also some of your best thoughts.

(We can get plenty of long articles, but few seem to care to write short ones.)

He is a weak Baptist who is willing to accept most anything for baptism; he is a weak Baptist who partakes of the Lord's supper with those who have not been scripturally baptized; he is a weak Baptist who treats the Bible exactly as any other book; he is a weak Baptist who rejects or modifies the doctrine of salvation by grace; he is a weak Baptist who ignores the Great Commission. He is a weak Baptist who is weak on missions. A strong Baptist believes in missions, studies missions, prays for missions and gives to missions.—Central Baptist.

We are working and hoping. Our hope is built on faith—faith in the Lord and in His people. In order to close the year without debt, we must have by April 30th at least \$15,000. This amount is greater by \$3,000 than we received from the middle of January to April 30th of last year. The situation calls for united purpose and effort on the part of our people. However, there are many evidences of increased interest, and we are still believing that we shall be able to close the year without debt.—S. J. Porter, Field Secretary Foreign Mission Board.



This striking illustration is taken from Stewardship and Missions, by Rev. Charles A. Cook, one of the American Baptist Publication Society's New Books, published at 50 cents. We hope the picture foretells the way the money will flow in when Bro. Crumpton's collection calendar is adopted throughout the country.

I have just closed meetings with the Baptist church, Wanette, Okla. On the first Sunday of the meeting we organized a B. Y. P. U. with a bright future. An active Young People's Union in the church sometimes stimulates a lazy church member to better do his duty. There is something in church work for every member to do. "To every man HIS work" is the way the Bible reads. Let every member do his best for Christ and the church. This is the only way to please God. Half way doing is not true service. There is no place in church life for indolence, or half hearted service. Let every pastor see that every member in his church has something to do, and if he or she does not do it, or makes an honest effort, prefer charges against the member. To the work let all go. We are servants of God. Let all serve willingly with a full heart.—Frank M. Wells (the Evangelist), Jackson, Tenn.

At the Fifth Avenue Baptist Sunday school, New York, John D. Rockefeller, Jr., has built up a large class. He seldom gives the lesson now. He has his subject well in hand and is sincere and forceful. His business ability and strength as organizer are shown in the class, and the work of a few men members from its start has

been a power in holding the class together and extending its work. The members are from various denominations, most of them strong workers in their own churches. Settlement work, entering movements for municipal improvements and civic affairs, and the "Big Brother" movement, whereby business men interest themselves in boys under juvenile court probation, are some of the work done by individual members.

It was not until 1907 that the law authorized secret service agents to protect the president of the United States. Prior to that time the law presumed that no operative was engaged in any business other than the detection and punishment of counterfeiters. Had Chief Wilkie's men been confined actually as well as legally to the strict letter of congressional investigation one of the "inside stories" in the history of the Spanish war could not have been written. It was through the "emergency operatives" of the secret service that the spy system inaugurated in this country by Spanish agents was disorganized. It was due to the technically illegal practice of detaching secret service men for duty under the various departments that many of the land frauds in the western country were uncovered.

Rev. A. J. Dickinson has just returned from the Judson, where he delivered seven lectures on the Acts of the Apostles.

Dr. W. O. Carver, who recently sojourned in Europe, but who is now back in his chair at the seminary, has a book in press on "Missions in the Plan of the Ages."

Would you please state that Centerville and two or three near by churches are wanting a pastor? Have pastorium and pay about \$800 per year. Address Deacons, at Centerville.

Rev. B. C. Hughes, Harpersville, is now serving Bethel church in St. Clair Association and Canaan in the Birmingham Association, and is open for first and second Sundays.

Rev. Walter Calley, D. D., of Upland, Pa., has been called to the First church, Jamaica Plain, Mass. Bro. Calley has many friends in the south who remember him as the secretary of the B. Y. P. U.

The Baptists of Virginia have cause to be jubilant, as the half million dollars for college endowment has been raised, and this secures the condition of a fund pledged by the general education board. President Boatwright had a valuable helper in Dr. Pitt, of the Religious Herald. The above reminds us that Dr. Montague is put on the field again getting pledges. We hope the brethren will receive him as enthusiastically as did the saints at Carbon Hill and Ozark.

I am no longer connected with the home, and the financial matters have been put into the hands of a finance committee composed of M. C. Reynolds, C. S. Rabb and W. B. Ivey, while the management of the home has been put in the hands of an executive committee composed of M. C. Reynolds and C. S. Rabb. Let all the friends who have stood by the home through all the years and new friends as well see to it that their gifts and prayers go up together for the orphan.

JOHN W. STEWART.

P. S.—Please do not send money to me for orphanage, but send simply to Baptist Orphanage, Evergreen, Ala.

On December 23, 1908, a council consisting of Brethren W. T. Foster, of Midway; J. C. Gilmer, of Inverness, together with the pastor and deacons of the Union Springs church, met at the call of the above church to consider the ordination of Bro. T. M. West. After examination he was set apart to the full work of the ministry. A thoughtful sermon was preached by Bro. Foster, an impressive charge to the candidate was given by Brother Gilmer and the Bible was presented by the pastor. Bro. West is doing an excellent work teaching at Indian Creek and preaching to surrounding countries.—His Pastor.

THE ALABAMA BAPTIST



You are giving us a good paper. I love to read it. Wishing you success in all your undertakings, I close.
Yours, M. Y. Swindall.

I inclose my check for \$2. This will carry my subscription until some time in next January. With sentiments of highest esteem and brotherly love, I am yours fraternally, N. D. Denson.

I am sending \$1 for the Alabama Baptist for 1909. We think you are making us a good paper. We highly appreciate it. Wishing you much success for 1909, your brother, J. L. Neeley.

Have been taking the paper since it was published at Marion, Ala. We are better pleased than ever, so you will please keep sending it on. Yours to serve, R. B. Arnold.

P. S.—Find inclosed \$1, which pays till 1910.

Inclosed please find \$2 for your paper, as I promised to send you. I hope this will be satisfactory. I appreciate your kindness in sending paper, but don't send it any more, as I am too old to work and can't pay for it.

You are certainly making a great success of the paper, filling it to the brim every week with live coals direct from the heart, and you ought to have at least 25,000 subscribers in this state. What a power for good it would then exert. May the dear Lord bless you. Fraternally, James White.

I beg to inclose you herewith money order for \$2 to renew my subscription to your most excellent paper for 1909. I have been a subscriber to your paper for quite a number of years and feel that I could not well do without it. I think the paper better than ever. Yours very truly, E. C. Perry.

Inclosed find check for \$2. Please move up my subscription to 1910. We can't afford to do without the Baptist. We enjoy its pages. May our Father's richest blessings continue with you and the good paper you are giving us. Our pastorium is nearing completion and will soon be ready for our pastor, Brother Jackson. We are glad to have him live among us. With best wishes for a happy new year, yours, F. A. Crawford.

I see that Mrs. A. Trammell's paper expires on the 10th of January. I ought to have written you sooner, but didn't know when her time was up. She has been a long reader and lover of your paper; always was so glad when it was handed to her. She always kept it close to her until she had read it through. It was so much company to her in her lonely hours. She died January 1st. She would have been seventy-six years old her next birthday, the 12th of next April. She had been a great sufferer of rheumatism for several years. Bless her dear, sweet soul, she is resting now. No aches, no pains. With best wishes to you for your paper and a prosperous new year, sincerely, Mrs. F. B. Trammell.

Seeing my time is out, I herewith send you one dollar. Please move up my figures. Money is hard to get, but I will strain a point. Yours in the work, C. Howell.

Inclosed you will find \$3 to the subscription of your most valuable paper. I am hoping for a greater circulation of your grand Alabama Baptist organ. With best regards, I remain, yours truly, David A. Hall.

I sure do enjoy reading the Baptist, it is such a good paper, and I don't see why any one complains at the price. Some single copies are worth the subscription. Success to you and your family, is the prayer of yours, as ever, G. H. Marton.

Inclosed you will find my check for subscription to the Alabama Baptist to January, 1910. My heart is still warm toward my brethren in the dear old state of my birth. I wish for you a happy new year, with the love and co-operation of every Baptist in Alabama. Cordially yours, W. A. Hobson.

We are devoted to our dear old paper. We are sorry to have been a few days late in sending in our subscription. We have not renewed for any of our magazines yet, but will do so in a few days. You see we place the Baptist first. Wishing you and yours a prosperous and happy new year, I am your friend, D. W. Watson.

Inclosed please find check for \$1, for which please pay up subscription of Rev. W. H. Guthrie, Cullman, Ala., and send the paper on to me (his wife). He went home to heaven on the 30th of December. He was sick a year. He said just a few days before he died he was just waiting for the Lord to call him home. Mrs. W. H. Guthrie.

There has been several duns for the Alabama Baptist coming to Mr. ——— mail box. He says he didn't authorize you to send him the paper, and he doesn't know who did it unless it was some friend unknown to him. He doesn't live here and hasn't for over two years, so I thought I would write and tell you to save you any further expense in postage. Yours respectfully,

I think a great deal of my paper, the Alabama Baptist. I look for it regularly every week. I missed a few copies last year. The fault may have been in the mails. I wanted to file every copy this year, but I have not received the first copy of the new year. Received the second copy of January 14th, but not the first one. If you have the first copy of the new year please mail one to me, and oblige, very respectfully, Mrs. Maggie M. Hobbs.

The Alabama Baptist continues to show a marked improvement, worthy of the patronage of every Baptist in Alabama. Yours cordially, E. P. Smith.

Brother Barnett, may God bless you and the Baptist and lead you even to greater success. I remain your friend to do all I can for the Baptist. Yours, B. W. Mathews.

I do not feel that I can give up the enjoyment of reading it, though I am 71 years old. With best wishes for yourself and loved ones, I am respectfully, your friend, Mrs. Dora Packer.

I inclose herewith check for \$2.80. If I am correct, this moves me up to January 1, 1910. Wishing you a happy new year and praying God's blessing upon you and your efforts in making the Alabama Baptist, I am yours, very truly, C. G. Bullock.

Inclosed find check for \$2 for the renewal of the Alabama Baptist, always a welcome visitor. We enjoy reading the good news that it brings to us. May you live to issue many papers to our people. Success to you and yours. With many good wishes, Belle Lightsey.

I am sending you \$2. It is all I can do now. You can discontinue my paper until I pay up and renew. I don't see how I can do without it, but don't want to read your paper on a credit. Will respond as soon as possible. Fraternally, An Old Soldier. (The paper was not stopped, but marked to January, 09.)

Inclosed find check for \$2 to push me up one year, the subscription of G. T. Wall, Cloud, Ala. Dr. ——— wants to pay up and renew, but his paper is stopped, and he don't know how much he owes. I have written you two letters about the matter, but you will not answer. You have greatly hindered me in my work for the Baptist by not answering my letters. If I don't hear from you this time I shall give it up and quit. Yours truly, R. F. Stuckey.

I like your paper and think it is doing a great deal of good for the cause of our Master. I enjoy reading it very much. I can hardly wait from one week till the next for it. I am trying to do all that I can in my weak way for our blessed Master. I got the consent of my mind in November to do what the Lord would have me to do, and I am fighting the battle the best that I can. I have not got a church, but I have had ten appointments and have only lost four Sundays out of Sunday school, so I ask the prayers of you and all the readers of the dear old Alabama Baptist.—F. S. Tume.

Find inclosed check for \$2. Please move my subscription up a little. You are giving the Baptists of Alabama a good paper. Yours truly, Julius Jones.

You will find inclosed money order for \$2, for which please renew my subscription to the Alabama Baptist. I enjoy the paper very much and do not want to do without it. Yours truly, Mrs. E. B. Carter.

Happy new year to you and yours. May you live long and have much happiness. Inclosed find postoffice order for \$2. Please move up my time for the dear old Alabama Baptist to 1st of January, 1910. Yours fraternally, W. C. Bentley.

Inclosed please find check in payment of subscriptions of G. H. and J. F. Averyt till 1910. Hope to get some of the members of our church to take your paper, and hunt up those that owe you and see if I can't get them to pay. May the Lord bless you and yours. Yours sincerely, J. F. Averyt.

There has been a vast improvement in the Alabama Baptist the three years I have been taking it. It has educated me up to its own high standard. I expect the latter is the case with a good many of its readers; instead of the paper being so much improved we are improved in reading it, that is, our taste for good reading is improved. You have a noble work, and every Baptist in the state ought to appreciate it sufficiently to rally to your support. Mrs. W. D. Hardy, Tyler, Ala.

Inclosed find \$2 due on the Alabama Baptist. Received \$1 as a Christmas present from a former student of Howard, and then I thought what better can I do than to add another dollar as soon as I can get it and pay up for the Baptist, and now I have managed to get my paw on the other dollar, and so here they come. Your friend, W. W. Smith.

(We put him to January 10, giving him a year.)

My Dear Brother: Inclosed please find \$3 for Alabama Baptist until January 1, 1910. I am one of the first subscribers of the Alabama Baptist and have preserved some of its earliest copies. I have several copies which were published at Atlanta, Ga., in 1872. The paper was known then as the Christian Index. In looking over these old copies and comparing with the paper at present of course I can see great improvement. I have been taking the paper since its beginning and learn to love it more and more as the years come and go. I am now seventy-six years old and am still taking and reading the paper and intend to do so as long as I live. There must be something wrong with a man's heart who objects to the Alabama Baptist. I have been a deacon of my church about thirty-five years, and find the Baptist a great help to me in doing my duty. God bless you and the good wife and little Barnetts and the Alabama Baptist. Fraternally, J. E. Corder.

REPEATED EDITORIAL

In the fall of 1907, we wrote an editorial entitled, "Peripatetics of the Extended Hand," a somewhat humorous title applied to the men, mostly of other nationalities, who occasionally go through our country, pretending to be getting money for some missionary or benevolent work, and who get it; but nobody ever hears any more of this work. Some time ago we received a letter from Dr. R. J. Williamson, of our foreign mission board, asking us to republish the editorial, as he had information of several such frauds traveling over the country and collecting money. Dr. Williamson says:

"What I meant was where you wrote of these people who would come from the foreign lands and travel over our country, and make special appeals. There is a number of them who have traveled in the different states. Every now and then I get a letter from somebody asking if so and so is a true man or a fraud, that he has been to their town and taken up a collection. Several years ago one of these men from Japan collected hundreds, not thousands of dollars, and he was a most unmitigated fraud. There are several of them going around the country now. It is wonderful how easily they can get letters of recommendation from some of our preachers. They use these and go and speak, and then get other men to recommend them; and yet the same men know nothing about them. I remember that one of these frauds had in his pocket a letter from one of our leading preachers in the south. The preacher gave it too hurriedly and repented at leisure, but could not get it back. The fraud kept on with his speaking and raising money from the people. It was in reference to these characters that you had the editorial last fall a year ago."

In the same mail that brought Dr. Williamson's letter came one from Bro. L. L. Martin, of Barnesville, in which he says:

"There has been lately a meteoric shower of financial agents over the territory of His Majesty the Sultan of Turkey, bent on building schools and churches in Chaldea and Syria. Now I have small faith in anything that emanates from the sacred soil of His Majesty, and look with some degree of suspicion upon all representations Oriental. This may be a fault of mine. I hate to feel mean by turning a consecrated, self-denying, and patriotic brother away empty-handed, who is so commendably striving to build up the religious civilization of the Orient. But I hate to feel that I have been victimized and duped by these sharp Easterners, in their long-tail coats, who tell me they have been in America six months, and yet can speak English better than I could speak Turkish if I had been in the East six years. Can't you devise some system by which we may know the worthy and accredited from the surprising fellow with financial ability?"

Here is the editorial:
Every now and then there may be heard of, passing up and down the



WHAT FOOLS THESE MORTALS BE

A SYMPOSIUM

"Well, on Tuesday morning in Richmond, some foreigner who claims to be a Baptist preacher and who, on this claim, bases a plea for money. There are certain features common to them all, by which they may be known. They are always from a far-off land: Armenia, or Persia, or India, or Japan. They are always intending to go back to their homes as missionaries—but seldom, if ever, go. Generally they have been pedo-Baptists, but have been led to see the error of their way, and have become Baptists. And they can ring the changes on their changes. Sometimes they are in theological seminaries and are ostensibly seeking money to pay their expenses—and spending far more than enough for these in high-class travel and good hotel accommodations. They almost invariably have suffered much for the faith—so they tell you. They all carry testimonials from leading brethren—some of whom are not wise in giving them, because they base them on other testimonials which have gone before. They almost invariably want to establish missions in lands in which our board has no work, and never are they endorsed by our boards—never. Some of them abide long, as long as they can get money, and then disappear—and the money with them; while others are like meteors, seen once and never to be seen again. They are all utterly irresponsible, and are money-getters, not for the cause of the Lord, but for themselves.

Our Baptist people are very good-hearted, and show it in a peculiar way to these peripatetics; and thousands and tens of thousands of good Baptist money, especially southern Baptist money, has been wasted in furnishing these men a more or less easy living. And this money is vainly supposed by its donors to have been given to the cause of missions, when not one dollar of it ever sees a mission treasury. It is a "spoiling fund" for men who have never done, and most likely never will do, any mission work that is worth anything.

The fact is, no mission board that understands its business sends such men out as missionaries. They know that these men, even if they are sincere, have been spoiled by their experiences in this country for work in their home lands. They have been educated away from their people, and these do not have the respect for them which they have for foreign missionaries; while they, on their part, want to live, not as their people live, but as foreigners, with the honors and the salaries of foreigners. They are neither "fish, flesh nor fowl" in their home lands—if they ever go back to them. The United States government has gotten tired of having foreigners come over here, become naturalized and go

with a fine of \$25 which will likely keep him there for a good long term. 'Justice John' took his measure and made a sentence to fit him exactly. "He was charged with crimes that were unimaginable to pure-minded people, and that would disgrace a penitentiary. "Incidentally, it may be added that he victimized the liquor people. He posed as a 'liberal' preacher, who did not believe in closing the saloons but in regulating them. On this plea it seems he gathered in the shekels from brewers and liquor dealers. The secular papers were very kind to him, too, giving him full opportunities to express his views on the liquor problem. It was worth while to have their own views re-enforced by a 'clergyman.' Still, the men of this world are wise in their generation. They may pat the so-called liberal on the back, but inwardly they distrust him. So while the dailies were still maintaining that the saloons were a necessity—that is, a necessary evil at any rate—when an alleged clergyman came along and proclaimed the same view, they at once suspected him, and took a highly credible and active part in discovering and exposing him. "It is all over now, and everybody is wiser, though some may feel more 'foolish' than before. This lesson will last a few months. At the expiration of that time, some other fraud will come along, some fellow with a smooth tongue, and guileless preachers and unsuspecting churches will take him up, especially if he is exploited in the secular press. So the wide world wags. Puck's motto is not malapropos—"What fools we mortals be." —Religious Herald.

mond he went to jail for six months, back to their country, to do no good there, but often to cause trouble, and to seek protection in it from our nation. So may we be tired of having them come over here, take the oath of allegiance as Baptists, and never do any good as such; either there or here. Brethren, there is work enough under our own boards, being done by men we know, to consume all the money we can ever give to missions—and much more than we do give.

If we seem uncharitable in these things, we beg to say that, after large experience in foreign mission work, and large observation of it, we have yet to know of one of these men accomplishing anything for the Lord, and we have known of a number of them doing great harm. And so we do not hesitate to urge the pastors of the churches, as the shepherds thereof, to protect their people, and, we may add, protect the cause of missions, the legitimate work of which suffers by these things.—Christian Index.

WHAT FOOLS WE MORTALS BE.

"When will our churches and pastors learn to steer clear of peripatetic cranks and impostors, who come into their communities unvouched for? Especially ought they to know better than to receive into their own confidence and commend to the community these loathsome creatures, whose stock in trade is a series of addresses "to men only" or "to boys only." Such addresses have their uses, but they can be delivered safely only by men of known dignity, tested character and inerrant tastes. We hesitate to express a long established conviction that in three cases out of four knowledge of shameful sins is scattered far and wide by sincere but injudicious sensation mongers in meetings of this character. But when the man himself is unknown, when he offers no credentials, and still offers to enter upon the discharge of so delicate a task, it is almost inexcusable to become, in any sort, responsible for him.

Richmond has just had a foul and evil experience with a man of this type. He claimed, with what justice we do not know, to be an Episcopal minister. At any rate, he was admitted, so it has been publicly stated, to an Episcopal pulpit in Richmond, where no "dissenting" minister could stand without the special grace of the bishop. He went into other pulpits, it is said, one Methodist and one Baptist church in Norfolk having opened their doors to him.

"Nobody seems to know, and apparently nobody very much cared, who he was, whence he came, or whither he was going.

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Hardly a month passes but some one writes to us stating that a man claiming to be a Baptist preacher has just imposed on the community after preaching or lecturing in the Baptist church and won't we please write him up, etc. Generally speaking, a man who is smart enough to victimize a community is only too anxious to bring suit for libel. Having practiced law and been with secular or religious papers for a score of years, we know how often a very short paragraph causes lots of trouble and in nine cases out of ten if the parties would go on the stand and swear to all that they had written us in 'Confidence,' in the eye of the law if we published it we could be mulcted for damages. We know full well that some of our best friends call into question our policy of not publishing such matter, but not caring to be put to the worry of defending suits even where the paper would win and not having any surplus to pay out in case we lost, while sympathizing with our friends who take up any glib stranger who comes along, we will have to ask them to use a little bit of common sense and not open the doors of their church or unloose the strings of their pocket books so easily.

It is passing strange that unknown strangers can visit any community in Alabama and get away with a lot of coin belonging to Baptists when ye editor and his agents can't even collect back dues for the Alabama Baptist.

(Continued on Page 10.)

BROTHER CRUMPTON IN A "SPUTE"

I received a letter from Millport from a brother who signed himself "Chairman," saying there would be a meeting December 19 and 20 to organize a Baptist State Association for the propagation of the gospel, etc., and asking that I be present to aid them in counsel.

I was there. The congregations were small, mostly from the town. Millport is a good town. The Baptists have a good membership. Bro. A. B. Metcalf, of Fayette, is the efficient pastor. There is a paper in circulation thereabouts, published in another state. It is given to the discussion of disorganization doctrines. Where the people read no other papers, some were led to believe that the organized work of the denomination was going to the bow-wows; that a great split was impending; that the boards, colleges and the seminary were, all of them, a great conspiracy to defraud the people and rob the churches of all their rights.

Two preachers had the meeting in charge. One of them led off with the statement that the Baptists of Alabama were a united, devoted band of brethren until 1823, when the convention was organized. Since then there had been nothing but strife. That it was composed of "delegates" and not of churches and therefore unscriptural; that the "Association of Baptist Churches of America" was scripture—the churches doing it all—they had no board or secretary or constitution.

Another brother attacked all the boards, saying much about the expense. He was especially severe on the seminary for unsound views; that all conventions and boards were unscriptural; the Southern Baptist convention was the chief sinner of the whole; the money basis was an abomination of desolation; that the plan calling itself the gospel mission plan was everything that was good, etc.

The reply to it all was about this: That the strife spoken of in Alabama began with the agitation of missions and Sunday schools, temperance and tract societies. Neither the organization of associations or of the convention had anything to do with it. From the point of time, the associations were more nearly related to it than the convention, the strife beginning before the convention. No doubt the organization of the convention intensified the opposition, as it was distinctly a missionary body, which was not the case with all the associations. The convention was hated then, as it is now, by the anti-missionaries.

What have we now in Alabama? As a result of all the labors of the missionary forces against all the efforts of the anti-missionaries and the disorganizers, we have the Judson Institute for the education of our girls, valued at maybe \$250,000; the Howard college for the education of our boys, worth probably \$200,000; the orphanage, worth maybe \$50,000; besides we have two secondary schools with three hundred and fifty pupils. Another female college at Tuscaloosa and three secondary schools, with another three hundred and fifty pupils, are practically our own, making in all more than 1,200 pupils in attendance on Baptist schools in Alabama. We have valuable agencies, the state board of missions, the Ministerial Education board, the aged and infirm ministers' fund and the Bible and colportage fund, all handling a little less than \$100,000, given as the voluntary offerings of the free Baptists of the State. In addition to that we have as one of our most valuable assets, the Alabama Baptist, read each week by maybe 30,000 Baptists. The paper is practically our own. All this, the accumulation of years, a few brethren who have never co-operated with the denomination in Alabama, have suddenly discovered, we have acquired by unscriptural methods, and they propose for us to throw it to the winds. If we don't do it they propose to organize another body, on the same territory to do practically the same. The Baptists of Alabama have too much sense to be led away into any such foolish and impracticable movement. But they cry out at the expense of all our

boards. I have been amazed at the reckless statements I have seen in their publications. I have gone to the trouble of calculating the expense of all our boards and have all the figures. I would be glad to have these figures challenged.

But to return to the scriptural or unscriptural methods: We are all agreed that the New Testament churches co-operated in benevolent and missionary work. The acts of the Apostles and the letters to the churches abundantly prove this. The how of co-operation is not taught. Men and money were used by the Holy Spirit. The churches found that it would help them in their work of co-operation to have church buildings with seats and lights and hymn books and printed Bibles. These are not once named in the New Testament. After many centuries they concluded associations of churches would help. These had moderators and clerks and executive committees. As the work expanded they found conventions were needed. Boards were formed and secretaries employed. The so-called gospel mission people call all the latter unscriptural agencies. They were challenged three times in one day to find the scripture for an association, committee, treasurer and statement of principles. If these could be found the same scripture would call for conventions, boards, secretaries and constitutions. After a night of study a brother found it. He deserves a patent and a chromo thrown in for his ingenuity. Acts 20:46 mentions the names of brethren who went before and waited for Paul at Troas. After his arrival they abode there together seven days. He insisted that they held an association there and cited as proof I Cor. 16:1-4. Said he: "Here were messengers appointed by the church, bearing letters." There were several troubles in the way of his discovery. He imagined they were holding an association, when they might have been holding a convention; they might have spent seven days fishing or making tents. Still another fatal defect was: Jerusalem was the place of destination of the brethren mentioned in Corinthians, and that must have been three hundred miles away from Troas.

But the money basis of the Southern Baptist convention was the great bugaboo. The reply was: that was a shrewd device of the fathers to keep the management of mission funds in the hands of those friendly to missions. They knew the bitter hostility of the anti-missionaries. They knew they would not hesitate to wreck and ruin anything to carry their point, so they made a constitution which put the great missionary enterprise beyond their reach. Why should those who had given nothing and were opposed to the whole scheme be given membership in a body composed of those who had given their money? From the spirit they manifest towards the seminary, our boards and all our schools, we know they would not hesitate, if in the majority, to upset every cherished plan of the missionary organizations.

Every anti-missionary outside our churches, and inside, too, is with the so-called gospel missionaries and against the organized work.

It was shown to be impossible for the churches, as churches, to be members of an association. They could only be represented by messengers. If the churches could be members, they would be responsible for the acts of the members. They would be liable for the promises to the missionaries. The idea is utterly absurd and wholly without a shadow of scripture authority.

Besides all this, the boards pay to the missionaries all the salaries promised; the so-called gospel missionaries do not, as a glance at their minutes will show.

The Texas General Association, which went off after the movement, is represented every year in the Southern Baptist convention—many of their strongest preachers are back in the Texas convention.

Brethren Herring and King, former missionaries in China, are now in the employ of our Richmond

board, and their work in China is practically abandoned.

I would not throw a straw in the way of any man who thinks he can lead our non-giving and non-cooperating brethren to become active in missionary work. But that can never be done by appeal to prejudice and crying down those who are trying to do something. Men who try it will dig their own graves and sooner or later the churches will put them away.

It must needs be that offenses come, but woe to that man by whom they come."

I love the Baptists of Alabama. I have given my life to their service. I will spend and be spent for them to the end. Not a word have I in malice toward any man.

W. B. C.

"THEY ALL WITH ONE CONSENT BEGAN TO MAKE EXCUSE."

"I am sorry, but we can't help in February because of the crop failure in this section."

"We are building and I know the brethren wouldn't think it wise to take collection in February for anything."

"We are in debt on our building and bending every effort to pay it. I don't think we can do anything in February."

"You know we are thinking about building and nothing can be done now for missions."

"People are holding cotton and we can't get anything in February for missions. We may do something later."

It makes the heart sick to hear the excuses that are framed. Money can be borrowed to live on, and for travel, for dress and for pleasure; but not for God's cause. "Make me a little cake first," God's servant said to the widow with only a handful of meal in the barrel. It seemed hard, but how did it turn out? See I Kings, 17th chapter.

Professor J. T. McKee, at Newton, is our Sunday school evangelist. He will begin active work in June. He is the liveliest wire on the Sunday school work in Alabama. It would be well for superintendents to get in touch with him.

Once a quarter every Sunday school in Alabama is asked to give us a contribution to help support the Sunday school department. This they can easily do. Will the superintendents let us hear?

JOY WORK
And the Other Kind.

Did you ever stand on a prominent corner at an early morning hour and watch the throngs of people on their way to work? Noting the number who were forcing themselves along because it meant their daily bread, and the others cheerfully and eagerly pursuing their way because of love of their work.

It is a fact that one's food has much to do with it. As an example:

If an engine has poor oil, or a boiler is fired with poor coal, a bad result is certain, isn't it?

Treating your stomach right is the keystone that sustains the arch of health's temple and you will find "Grape-Nuts" as a daily food is the most nourishing and beneficial you can use.

We have thousands of testimonials, real genuine little heart throbs, from people who simply tried Grape-Nuts out of curiosity—as a last resort—with the result that prompted the testimonial.

If you have never tried Grape-Nuts it's worth while to give it a fair, impartial trial. Remember there are millions eating Grape-Nuts every day—they know, and we know if you will use Grape-Nuts every morning your work is more likely to be joy-work, because you can keep well, and with the brain well nourished work is a joy. Read the "Road to Wellville" in every package—"There's a Reason."

THE ALABAMA BAPTIST

PROVISIONAL PROGRAM

Alabama Anti-Saloon League Convention, Birmingham, Ala., February 4-5, 1909, First Baptist Church.

Thursday Night, February 4, 1909.

- 7:30 Service of Song—Jefferson County Sunday School Chorus.
- 7:45 Gettings—Mr. F. M. Jackson, Birmingham.
- 8:00 President's Response and Address—Rev. W. B. Crumpton, D. D.
- 8:30 Address, Law Enforcement—Rev. S. D. Weakley.

Friday Morning, February 5, 1909—Rev. W. B. Crumpton, D. D., President.

- 9:30 Invocation—Rev. A. R. Moore.
- 9:40 Report of Treasurer—Rev. J. B. Steele, D. D.
- 10:00 Report of Superintendent—Brooks Lawrence.
- 10:10 The Origin of the Anti-Saloon League in Alabama—Rev. S. E. Wasson, Huntsville, Ala.
- 10:45 The Work Accomplished—Rev. H. H. McNeill, of Mobile, Ala.
- 11:15 The Work Before Us—Rev. J. W. Sandlin, of Mobile.
- 11:45 The State League's Relation to the American Anti-Saloon League—Rev. A. Baker, D. D., National Superintendent.
- 12:30 Adjournment.

Friday Afternoon.

- 2:30 Invocation—Rev. L. F. Whitten.
- 2:40 The W. C. T. U. and the Anti-Saloon League—Mrs. W. H. Jeffries.
- 2:55 The Sunday School and the Anti-Saloon League—Mr. Armistead Brown.
- 3:15 Organizing for the Coming Fight—Hon. Eugene Ballard, of Prattville.
- 3:30 Discussion of the subject, "A Constitutional Prohibition Amendment," led by Mr. F. M. Jackson, Birmingham; Mr. E. B. Green, Opelika; Mr. W. R. Stewart, Tusley; Dr. A. P. Montague, of East Lake. Ten minutes for each speaker.
- 4:30 Adjournment.

Friday Night.

- 7:30 Service of Song—Jefferson County Sunday School Chorus.
- 8:00 Address—Rev. J. D. Gwatney, Talladega.
- 8:30 Address—Judge W. A. Covington, Moultrie, Georgia.

Dr. William Lunsford has accepted the call to the pastorate of the Edgefield Baptist church, Nashville, Tenn. He is well equipped for the work of a pastor.

A GREAT LOSS.

Our church and city have sustained a great loss in some recent deaths.

On December 28th Captain J. H. Raines was taken. Though depressed in health for some time, yet the end came suddenly.

Bro. Raines possessed a strong personality. He was pronounced in his views, charitable in his feelings and the very soul of frankness. A devoted father, true friend and loyal to his church and her interests. His hand was ever extended to help the needy and his words and counsel freely given to cheer and guide the struggling.

Mrs. J. J. Dean, wife of our doctor, passed away January 18th after a brief illness.

Sister Dean combined a beautiful and highly developed Christian character with a most consuming zeal for the Master's cause. Many shall rise up and call her blessed. A faithful wife, devoted mother, loving friend and a great helper in Christ's kingdom.

has gone from among us. How she loved to work for souls! and her trophies are not a few.

Brother and Sister J. H. Johnson, two of the noblest and truest of Christian characters, were taken from us only a few months apart during the past year. Their union in life was most beautiful and helpful and their walk most exemplary and circumspect, and they were not divided in their death save for the shortest time.

How helpful and inspiring their example.

Sister S. A. Foster, one of those quiet and well ripened souls, fell asleep just a few months past.

A whole city is in mourning. A common sorrow has come upon us all. God comfort the broken hearts in these sad homes and bless our church, which has been bereaved of such valuable members. How we do miss them! A great gap is made in our ranks. God has taken them for a higher service.

THEIR PASTOR.

Union Springs, Ala.

AN ADEQUATE PUNISHMENT.

Harper's Weekly says: The punishment of Roosevelt before the world and history is severe enough. The house of representatives, by a practically unanimous vote—212 to 35—irrespective of party affiliations, has pronounced his assertions contained in a formal message to that body "unjustified and without basis of fact." And the pronouncement was not made in heat of resentment, anger, or excitement, but after full investigation, with calm deliberation, and with a dignity according with the best traditions of the American congress.

DON'T WORRY

If the date upon your subscription label is not changed immediately after the receipt of money for the renewal of your subscription to The Alabama Baptist.

The large number of renewals which are received at this season make it impossible to make changes with that promptness which usually characterizes its work.

Watch the date. If it is not changed within two or three weeks, or if any error has been made, please report at once and the complaint will receive prompt attention.

Christian Index: Dr. C. C. Brown, Sumter, S. C., wife and three nieces will take a trip to Europe, sailing for Naples about the last of May. He will travel independently.

A little while back we read that the genial Bishop of Sumter was spinning around his parish in an "auto," and now the statement comes that he will travel independently. Bro. Bell, does this mean the beloved doctor has a private yacht? We hope he has, for he will make a jolly old sea dog. Here is wishing him bon voyage.

Christian Index: Editor Frank W. Barnett, of the Alabama Baptist, has had a vision. He says in a recent issue of his paper: "We expect to make the paper better in every way during the coming year, as we came away from our great centennial celebration with a larger vision, not only of Alabama Baptists, but of the part the Alabama Baptist, under God, is to play in making that vision a blessed reality." We venture to say that there is no agency in reach of the Baptists of that goodly state which can accomplish more in building up the kingdom than can that paper, if the brethren of the state will rally to him and fill its columns with their best thinking.

Brethren will please rally.

Dear Barnett: I write to inform you that Dr. John P. Shaffer has been critically ill since Thursday, 21st inst. He is resting nicely since noon yesterday, and while the outlook is hopeful, no one can foresee the final outcome. He is threatened with paralysis. No hemorrhage on the brain yet, and doctors hope will not be, but danger is not yet over. I have been by him since 3:30 p. m. yesterday. Pray for him.—J. W. Hamner.

(We join our prayers with those of his family and friends that if it be the Lord's will he may be spared for further service. He has been our faithful friend and on his counsel we have leaned.)

Evangelist Paul Price, of Urbana, O., and Newton, Ga., began the new year's work at the First church, Ironton, O., January 3. From there he went to the West church, Bay City, Mich., for January 17. These visits were the second to each of these cities. Mr. Price's home church, the First Baptist, of Urbana, O., tendered him a

O THOU IN WHOM OUR SOULS HAVE SWEETLY TRUSTED.

R. H. Pitts, D. D.

O Thou in whom our souls have sweetly trusted,
Be near us when the light burns dim and low;
Speak Thou the word that cheers the faint and weary;

Let Thy blest presence set our hearts aglow,
Without Thy blessing we shall wander hopeless;
In life, in death, our portion is in Thee.
O Christ, our hope, hear Thou our piteous pleading.
O Christ, our Lord, our strength and comfort be.

Once Thou wast here among the weak and laden;
Thy gentle heart with grief and pain bowed down;
Now as a victor, Thou art high exalted,
O Lord most mighty, with Thy throne and crown!
Yet Thou art still the same beloved Jesus,
Thy tender grace avails for all who come.
That grace from sin and heavy sorrow frees us,
O hear us, Lord, and lead us safely home.

—Religious Herald.

JUST FROM JUDGE.

An Exception.

Foreman (pointing to large placard, "No Smoking, as it Interferes with Insurance")—"Hey, Mulligan! Don't you see the sign?"

Mulligan (between puffs)—"Rest aisy, son! Oi'm too ould to be examined for loife insurance, iny way."

There was a young lady called Matt.

Who done up her hair on a rat.

One day she fell down,

And, alas for her crown!

That rat made a meal for a cat.

Mother—"Johnny, why didn't you wash your face this morning?"

Son—"The doctor said to be careful and not get my feet wet; and I guess my face is just as good as my feet."

Everybody, including Judge, has long accepted the saying, "Laugh, and the world laughs with you"; but the recent Italian disaster has proved, "Weep, and you do not weep alone."

Mr. Brown—"How old are the twins?"

Mr. Smith—"Two years."

Mr. Brown—"I thought they were born only about a year ago?"

Mr. Smith—"You're right; but there are two of them."

complimentary reception on the evening of January 15. He goes to the First church, Pensacola, Fla., for Jan. 31, where he is to assist Rev. T. M. Calloway, the pastor, in a series of meetings. He has some vacant time in March and April, which he would be pleased to give to Alabama churches.

Fault-Finding.

Life is too short to waste
In critic peep or cynic bark,
Quarrel or reprimand.

—Emerson.

Albert Bushnell Hart, of Harvard university, the distinguished historian, has been made president of the American Historical Association by unanimous consent.

The Child.

Elfin and human, airy and true;
Your flowers and thorns you bring
With you. —R. L. Stevenson.

The Frontier Boys.

By Captain Wyn. Roosevelt.
This noted scout and author, known to every plainsman, has lived a life of stirring adventure. In boyhood, in the early days, he traveled with comrades the overland route to the west—a trip of thrilling experiences, unceasing hardships and trials that would have daunted a heart less brave. His life has been spent in the companionship of the typically brave adventurers, gold seekers, cowboys and ranchmen of our great west. He has lived with more than one Indian tribe, took part in a revolution at Hawaii, and was captured in turn by pirates and cannibals. He writes in a way sure to win the heart of every boy. "Frontier Boys on the Overland Trail."—Finely illustrated. Cloth 12mo. Attractive cover design. Price, 60c. per volume. Chatterton-Peck Co. New York.

A Last Will.

Williston Fish wrote "A Last Will" in 1897, and it was first published in Harpers' Weekly in 1898. In a kind of heart to heart talk he tells us of the many mutilations and additions it has suffered at the hands of newspapers. His preface is as clever as his "will." The preface and will can be read in five minutes, but ought to remain in one's memory for life. A breath of fresh air which we wish might blow into every man's face is this breezy little brochure which can be had of Alfred Bartlett, Boston, for 40c net.

Mrs. Rorer's New Cook Book.

It is enough to make one's mouth water just to know that this past mistress in the culinary art has gotten out a new cook book. We know something of the literature of the subject and have bought and seen many books on the subject, but we can say without hesitancy that this last work of Mrs. Rorer's is the best yet published—for with its scores of illustrations,



with its well grouped contents and exhaustive indexes, it is truly a hand book of greatest value to any busy housekeeper. It is more than a cook book, for it has articles on table waiting, on how to train the waiters, serving dinner without a maid, the chemistry of foods, kitchen calendar, showing proper seasons for different foods, digestibility of foods, names of fruits and vegetables in various languages and scores of other information and interesting articles. We could write a page in its praise, but we prefer rather that our readers would send and get the book and enjoy it instead of



New Books

REVIEWED BY FRANK WILLIS BARNETT

reading about it. The price is \$2, but it is cheap for such a book, with its 731 pages. Arnold & Co. publishes it at Philadelphia, Pa.

The Tale of Jemima Puddle-Duck.

This farmyard tale for Betsy and Ralph by Beatrix Potter is brought out by F. Warne & Co., 36 East 22d street, New York, in the cutest possible way and will surely give delight to any boy or girl. It contains a number of full page illustrations in colors and some are quite fetching and will appeal mightily to the little ones and no doubt their hearts will be touched by the sad story of Jemima Puddle-Duck, who was amazed because the farmer's wife would not let her hatch her own eggs. The last picture shows how she triumphed and how proud she is strutting about the barnyard with four little goslings. It can be had of Loveman, Joseph & Loeb, Birmingham, for 50 cents.

Paul Anthony, Christian.

By Hiram W. Hayes.

The Athenaeum, London, says: "It is a fascinating, naive and comfortable story. The saint is a character of singular charm and nobility, and the atmosphere of the novel is idealistic."

This book, the author says, is the outgrowth of a desire to express truth and to bring before the public in a material way the folly indulged in by many otherwise fair-minded men and women of discussing, criticising and condemning persons and things of which, from a personal knowledge, they know absolutely nothing. The novel deals with the greatest religious questions of the age. Medicine, theology, religion, missions and many other things are set forth. The St. Louis Republic says: "Paul Anthony, as Mr. Hayes portrays him, is an ideal American. The book indicates that careful thought has been given to its preparation."

The interest in Christian healing so rapidly spreading throughout the world is woven into this story of adventure and romance, and while the love element has been subordinated it is still a love story of a lofty type.

Blue cloth, gold stamp, 415 pages. 12mo. Price, \$1.50.

Home Memories.

This book, by Ell Barber, is one that will most surely find a welcome in every home where the home loving spirit dwells. It comes like a breath of fresh country air blowing away the foul vapors which overhang the city. It is no problem novel. It has nothing new to offer in the way of faith curing or mental therapeutics, but all the same it has a message and it goes straight to the heart. The author says Israel of old was repeatedly told to remember, to remember all the way

in which they had been led; one of the commandments begins with the word, "remember," but modern progress has replaced it with the word "forget." One of the most beautiful poems of recent years because timely and truthful has a refrain like this:

Our father's God, be with us yet;
Lest we forget, lest we forget."

You can wander with the author in the orchard, sit with him in the old brown school house and follow him as he plucks the golden rod or help him drive the cattle home. When tired of muck raking books and pathological dissertations, pick up this book and get a sane view of life. Published by Richard G. Badger, Boston, Mass., at \$1.50, net.

Mind, Religion and Health.

By Robert MacDonald, Minister of the Washington Avenue Church, Brooklyn, N. Y.

Dr. MacDonald in this volume covers a wide range of observation, and brings to bear upon his theme information from all fields of scholarly research. He shows marked acquaintance with scientific, philosophic and theological positions, and keen insight into psychological and spiritual viewpoints.

The author opens with an introductory chapter in which he shows a marked spiritual tendency in modern thought as seen in science, psychology, Christian Science and New Thought. In the next four chapters he discusses the psychic basis of this spiritual treatment, under the titles, "The Mind's Power Over Our Ills," "The Power of the Subconscious Self," "The Power of Suggestion" and "The Power of Autosuggestion." Then follow four spiritual chapters—"The All-Power of the Universal Life," "Demanding Health," "Realizing Health," and "The Light of His Face." Next he explains the Emmanuel Movement in two chapters; then he discusses "The Emmanuel Movement and Jesus Christ," closing with "Questions and Answers." Dr. MacDonald believes, whether we do or not, that he is introducing "nothing new," "only the old gospels under a new name stepping forth to inhabit a new sphere of usefulness, and to make conquests there."

The author's training at Harvard, from which he has received no less than three degrees, and where he was university preacher, 1898-1900, has well equipped him to speak authoritatively on philosophical and psychical questions, and makes this book a valuable contribution to all who would have knowledge of the psychological principles underlying mental and religious therapeutics.

It is an appreciation of the Emmanuel movement; how its principles can be applied in promoting health and in

the enriching of our daily life. Funk & Wagnalls Company, Publishers, New York and London. \$1.30 net.

Christian Science.

By Ray C. Harker.

When such a movement as Christian Science looms large before the public eye a host of virulent critics spring up with charge and countercharge. Amid all their clamor we have need for one who will dispassionately point out the real truth of affairs, showing us what is good and what is bad in the new doctrine. Such a purpose does this book serve. It is a brief, compact statement of what Christian Science really is; what it has done and can do. That its author is writing on a subject with which he is wholly acquainted is evident on every page. Mrs. Eddy says: "When there were fewer doctors and less thought was given to sanitary subjects there were better constitutions and less disease." Dr. Buckley answers: "This sentence shows her ignorance of history. The ravages of cholera, yellow fever, smallpox and scores of other plagues have been almost eradicated by scientific research, hygiene and medical and surgical treatment. The author well says: "But the chief peril in regard to any process of healing comes when the person who makes a cure tries not only to found a philosophy upon it, but also to establish a religion. He concludes his book by saying "that whatever is good in Christian Science teaching anybody can have without leaving the church to which he may belong." This little handbook deserves a wide circulation, for it lays bare many of the follies, weaknesses and absurd claims of Mrs. Eddy and her deluded followers. It can be had of Jennings & Graham, Cincinnati, Ohio, for 50 cents net.



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MARY BAKER G. EDDY.

From a portrait taken about 1864, when she was under treatment by Phineas P. Quinby, the mental healer.

The dear old Baptist is too good to raise a howl about. I have no kick to make. I wish I could do more for it. I realize I have done but little for it compared with what it has done for me. I hope to send you some more help in the near future.—John D. Wilkes.

I have become attached to the good paper. I don't see how I can do without it. Send to Mrs. Sallie Ray.

THE ALABAMA BAPTIST

ANGCHOW MEDICAL WORK.

By Dr. Adrian S. Taylor.

A few months ago the Baptist published an account of one of our first large operations, and as it turned out successfully, and as the patient is now one of our best friends, I thought that it would be interesting to give a short account of the medical work this fall, calling particular attention to one or two special cases. The patient referred to above is a Buddhist priest in a temple near our hospital, and he was operated on for a condition requiring an abdominal section for its relief. The Chinese, very properly, gave a perfect dread of having their abdomens opened, for I suppose it would not be possible for one to survive the operation performed by one of their native doctors, could he be found foolhardy enough to attempt it. We had several patients with this trouble come to us, but as soon as we told them that it required an abdominal operation for its permanent cure, they all went away to talk it over with the home people, but none ever came back. So it was a good thing for the work when we had a case that we could refer to and prove it possible to survive the foreign doctors' methods. This old priest is continually sending us his friends and acquaintances for treatment. A few weeks ago he brought in a farmer and his son. The boy was suffering from the same trouble that the old priest had been cured of, so it was easy for them to decide to submit to the operation when their old friend and priest could show them in his own scar, all evenly healed, strong and well. The father desired to have the operation; so did the old priest. I think if he had seen it beforehand he would never have been operated on himself.

As Dr. Evans is home on Thursday, there is only one foreign doctor here, and he had to be surgeon and nurse combined. The one qualified assistant had to give the anesthetic, and his attention was completely absorbed there. We have a green country boy, nineteen years old, who not only has never seen any clinic surgery, but until he came to us in the hospital had never been around foreigners. He had to act as assistant in the operation, and those who understand the absolute necessity of perfect cleanliness in an abdominal operation can appreciate the care with which the foreign doctor watched every step in his preparation. Owing to the inexperience of the single assistant, and also to the difficulty of the case, it required three hours to complete the operation. The boy made a good recovery, and he and his father went back to their country home with the seeds of the gospel of eternal life sowed in good ground. They appreciated the kindness that they received while in the hospital, and to the father, who watched the long, tedious dissection, and the careful sewing of the broken tendons and muscles, the foreign doctor appeared as a person of understanding, and he was very willing to hear of the Heavenly Ruler, who is his father, and to believe the words of the doctor that the Father knows and loves him, and is ready to receive him as his own son.

We are now having the boy receiving a blind man daily feeling back his sight after a cataract extraction, and of believing that the eyes of his understanding are also being opened to perceive the truth as it is only in our Lord.

We are here not the only ones who are doing the work of preaching and healing. True it is our duty to represent you in the actual telling of the message, and in the close hand and touch of service, but you in America have undertaken more than half of the burden of the evangelization of the people to whom you have told us to come. The greatest duty that you have is to call the great spiritual force of the universe to our aid through the all-prevailing power of intercessory prayer. Another obligation that you have assumed is the financial one. Our brothers in Richmond are asking a debt incurred in carrying out the work that you are ought to be done. The end of the year is drawing near, and the secretaries will be needing all the money that they can get to meet the obligations falling due then. While we all day after day pray for God's richest blessings on

the whole work, let us strive with our whole might to faithfully perform the part that He has given each of us to do.

BRO. MONTAGUE AT LIVINGSTON.

My Dear Bro. Barnett: I witnessed a strange ceremony last Sunday morning about 9 o'clock. Bro. H. B. Folk and I happened to be in the court house at Livingston, when a prominent lawyer there called him to the probate judge's office. Soon a couple came in, a girl about 19 years old and a young man of 24 years, nicely dressed, gentle and quiet in manner, a Chinaman, Mr. Lum Jack. Bro. Folk married them, and the ceremony was beautiful and solemn. They had been married in Meridian a week or so before, but the Mississippi law does not allow marriages between Americans and Chinese. So they came to Livingston and, under the freer law of Alabama, were united in marriage. The groom is a Campbellite.

It was my privilege to speak to our good people at Livingston four times last Sunday, and they helped our endowment.

There Bro. Folk, kindly, gracious and thoughtful, is doing a fine work, beloved of all and a blessing to the church and the homes of his town. In quiet strength he is not unlike his great brother, Governor Folk, of Missouri, and his other great brother, the editor of "The Baptist and Reflector." Their mother, whose picture you gave us last week, is a noble woman, strong and consecrated. No wonder she has such sons, governor, editor and preacher.

In the brightness of his home, in the sympathy and helpfulness of his wife, H. B. Folk finds cheer and strength.

I met the fine spirits of the church there, one of them, Bro. Coleman, Sunday school superintendent, a Howard boy of other days. One member, whom I particularly wished to meet, was absent, having been called to Birmingham by the illness of her son-in-law—Mrs. A. M. Tartt. Time and again this elect lady has helped Howard college. Her heart is open to the calls of our cause.

It was our privilege to visit Sister T. A. Mooring, another noble woman, in her home. Somewhat advanced in years, suffering from an affliction which causes temporary blindness almost, this saintly woman was bright, cheerful and brave. How such souls add to the sunshine of life.

Finally, we were so happy as to have a half hour's talk with Bro. and Sister W. G. Curry, who are staying in Livingston. Bro. Curry is improving in health, and Sister Curry was, as always, full of sunshine. This noble man has done a great work. May He be spared for greater work yet. Yours fraternally,

A. P. MONTAGUE.

January 20, 1909.

SUBSCRIBERS FOR THE HOWARD ENDOWMENT FUND AT LIVINGSTON.

Frank Bullock	\$25 00
E. C. Clanahan	6 00
W. H. Coleman	15 00
Miss Ivy Douglas	6 00
Rev. H. B. Folk	30 00
Judge P. B. Jarman	10 00
Miss L. Luttrell	5 00
Mrs. H. T. Mellen	30 00
E. L. Mitchell	5 00
Mrs. J. A. Mitchell	5 00
Mrs. T. A. Mooring	25 00
J. O. Phillips	15 00
Miss Emma Quarles	6 00
R. L. Seale	5 00
Pratt Tartt	15 00

A. P. MONTAGUE.

EVANGELIST RAY AT BOLLING.

A few days ago Rev. W. J. Ray, evangelist of our State Board of Missions, closed a great meeting at Bolling, a small town on the L. and N. railroad, twelve miles south of Greenville. The community was deeply stirred and awakened on religious mat-

ters, which took practical expression in the organization of a Baptist church at that place. Quite a number professed faith in Christ. The church raised a liberal sum for pastor's salary, called Bro. Claud Leckle as pastor. In this meeting Bro. Leckle fully decided to give himself to the ministry. He is highly honored and much loved by all, and will no doubt do effective and valiant service for the Master. Bro. Ray is endowed with remarkable evangelistic gifts, and is eminently fitted for the work in which he is engaged.—W. M. Blackwelder, Greenville, Ala.

A LITTLE GIRL'S SORROW.

My brother Will he used to be
The nicest kind of girl.
He wore a little dress like me,
And had his hair in curl.
We played with dolls and teasetts then,
And every kind of toy;
But all those good old times are gone—
Will turned into a boy.

Mamma made him little suits
With pockets in his pants,
And cut off all his yellow curls
And sent them to my aunts;
And Will he was so pleased I believe
He almost jumped with joy,
And I must own I didn't like
Will turned into a boy.

And now he plays with horrid tops
I don't know how to spin,
And marbles that I try to shoot,
But never hit nor win,
And leapfrog—I can't give a "back"
Like Charlie, Frank, or Roy.
O, no one knows how bad I feel
Since Will has turned a boy.

I have to wear frocks just the same,
And now they're mostly white;
I have to sit and just be good,
While will can climb and fight.
But I must keep my dresses nice
And wear my hair in curl;
And worst—O, worstest thing of all—
I have to stay a girl.

—Selected.

GLASSES UNNECESSARY

Eye Strain Relieved by Quitting Coffee.

Many cases of defective vision are caused by the habitual use of coffee.

It is said that in Arabia, where coffee is used in large quantities, many lose their eyesight at about fifty.

A N. J. woman writes to the point concerning eye trouble and coffee. She says:

"My son was for years troubled with his eyes. He tried several kinds of glasses without relief. The optician said there was a defect in his eyes which was hard to reach.

"He used to drink coffee, as we all did, and finally quit and began to use Postum. That was three years ago; he has not had to wear glasses and has had no trouble with his eyes since.

"I was always fond of tea and coffee, and finally became so nervous I could hardly sit still long enough to eat a meal. My heart was in such a condition I thought I might die any time.

"Medicine did not give me any relief, and I was almost desperate. It was about this time we decided to quit coffee and use Postum, and have used it ever since. I am in perfect health. No trouble now with my heart and never felt better in my life.

"Postum has been a great blessing to us all, particularly to my son and myself."

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

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

Frank Willis Barnett

Editorials

Editor and Owner

WORK TO DO.

Robert Haden Schaffler, in an article in "Success Magazine," "What the Ministry Ought To Be," has some suggestions, some strictures and some observations which at least merit our attention. He has no patience with rival sects and has some hard words about them, and like many who see superficially, he has little tolerance for our seminaries, and in speaking of Jesus asks:

"And would He not have an eye, as well, on the young ministers of today, to see whether they were being trained as He trained those twelve original pupils in His inimitable seminary? Would He allow His modern apostles to focus their whole souls for four years on two defunct languages and such abstractions as exegesis, dogmatics, apologetics, homiletics, pedagogy, and pastoral theology? Is it certain that He himself could have passed a perfect examination in these matters? Or would He have His young pupils come to know, through and through, the whole man, in health and in disease, alone and among the crowd? Would He not found a new sort of seminary today, taking His students into the thick of life, to show them the far-reaching effects of heredity and environment; how character is influenced by functional and organic disease, and by such social forces as neighborhoods, schools, factories, and clubs? Would He not lead His classes to such laboratories as the sweat-shop, the saloon, the dance hall, and the brothel? Would He not have them study the labor union, the apartment house, the farm, the theater, the department store, the press, the corporation, and the political club; and corrective agencies, like the prison, the reformatory, the playground; as well as educative ones, like the school, the college, the library, and the public press?"

The reason we give the above is because it represents what is in the mind of a lot of careless critics who think they have the right to dogmatize about things spiritual and yet who have little patience with dogmas when held by theologians. We need a ministry trained in theology as well as sociology. We believe that the best prepared minister is one who knows God and who also knows man, but a mere knowledge of man can never take the place of a knowledge of God. In spite of all the great promises of the institutional church, devout students have seen that they fall whenever social service is elevated above spiritual help. Our seminary is doing a great work as it turns out preachers who know God and who love their fellow man.

THE VIRTUE OF HATRED.

It is not believed by the most of people that personal hatred is a virtue. They regard it as being a vice. It is pronounced to be a moral weakness. On the other hand, love is universally regarded as being a supreme virtue. It is extolled above all other virtues. It is assumed by many Christians that a full possession of pure love will keep one from entertaining hatred toward any person or anything else. But those people overlook the fact that wholesome hatred is a veritable virtue. They forget the truth that one can not have a large degree of pure love without also having a hatred for all that militates against pure and innocent love. A love for the truth, if it be dominant in a person, prompts him to hate error and unrighteousness. That sort of love which has in it no degree of hatred for vice, lawlessness and wrong-dealing is a spineless love. It is an unhealthy sentiment, and it is an accompaniment of a weak character. An ideal Christian character is one which manifests a positive hatred toward iniquity, injustice and hypocrisy. It even hates the person, who

intentionally defrauds his fellows. It hates the man who debauches virtue, or who seeks to despoil the good reputation of an innocent person. A very weak Christian is he who can look complacently upon the man who attempts to wreck the character of a reputable person, and yet there are professing Christians who have no words of condemnation for the man or woman who deliberately slanders the name of a good person who has incurred the displeasure of that one. One is often amazed at those Christian people who, under the plea of charity, will defend the man who has wickedly wronged his fellows. They are jelly-fish people, too weak and effeminate to be safe leaders of society. And where this sentiment largely prevails in a community there also prevails a general laxity of morals, if not downright lawlessness. There is far too much puny pity shown to violators of civil law. Criminals are let off easily after they have been found guilty. Murderers, in the most cases, go scot free at the close of a form of trial. Why is it so? Largely because of the absence of that hatred of sin and crime which is needful for the execution of just law, and the preservation of human life and good society. And too much of this sickly and harmful sentiment abounds in churches. There is great need of the cultivation of hatred against ungodliness, and an attendant love for true righteousness. Remedy the defect.

WHAT FOOLS THESE MORTALS BE.

Elsewhere under the above caption we publish a symposium which we hope will give offense to none, but put our people on their guard against opening their homes and churches to every stranger who comes into their midst on a mission for somebody somewhere seeking gifts. Dr. Bell, senior editor of the Christian Index, is one of the wisest men who sits in an easy chair, and Dr. Pitt, senior editor of the Religious Herald, at times uses his pen as a rapier to expose abuses. Don't hold the editors responsible for not putting an end to the peripatetic brother, but shut the door in his face with one hand and hold onto your "wad" with the other, and his visits will be less frequent.

PRESIDENT ROOSEVELT AND SENATOR TILLMAN.

President Roosevelt's charge declared that the senator had endeavored to force the government to compel a railroad corporation to relinquish its control of land grants from the United States in order that he and his family and secretary might profit through the purchase of some of the land; and that the senator had used his franking privilege in numerous instances for the conduct of his private business. This discovery of this case, said the president, came about as a result of investigations which were begun without the slightest suspicion of what the developments would be.

The senator made no denial of the fact that he had wanted and still wanted some of the western land, and would buy it if he could. He declared that Harriman and the corporations held the land illegally, that he had succeeded in having the senate instruct the attorney general to proceed against them, but this had not been done, and Harriman still held 2,000,000 acres of the land. The agent, he said, who had used his name and stated in his circular that Tillman had already bought the land, told a falsehood.

How we would like to take in the Florida Baptist convention which meets at Defuniak Springs January 26. Brother Crumpton will be present and will give a good account of Alabama Baptists.

AMERICA FOR CHRIST.

The Home Missions Council was organized March 6, 1905. Its constituents are the evangelical denominations through their national boards and societies. Its aim is the evangelization of America. Its methods are by counsel and co-operation. It had its origin in the conviction, widely expressed, that we had entered upon a new era in home missions. While the old phases remained in all their cogency, while the great west was still a vast field and needed mightier forces for its evangelization, while incoming populations from lakes to gulf and river to sea called for moral and spiritual help—new problems, east and west, north and south, presented such an appeal for missionary thought and endeavor as had never come to the nation before.

The congestion of cities, the perils and opportunities of immigration, the rising socialism with its possible conflict of classes, and the aggressions of fanaticism and superstition all combine to give a new scope, meaning and urgency to home missions.

In response to the call for a federation of mission interests, seventeen denominations have already united, through their home mission boards and societies, for counsel and co-operation.

For the purpose of bringing this federated movement to the knowledge and sympathies of Christian people, a publicity campaign has been planned for leading cities in the east, south and west. The occasion and the themes are great enough to inspire every minister, church officer and church member in these cities to set aside the appointed days for his country, his church and his God. A session will be held in Atlanta February 3 and 4.

HOW THEY HATE PROHIBITION.

Harper's Weekly has joined with that section of the press which, whether paid or not, is doing all in its power to bring prohibition before the public in a way to discount it. From a labored editorial we give the following from Harper's Weekly, as it is a good sample of what is going the rounds:

"We read in the Sun, an exceptionally veracious newspaper, that the brand of restriction which curbs the bibulous propensities of Virginia 'neither promotes morality and good public conduct nor contributes to the public revenue.' The same authority finds that in Georgia and Alabama, more particularly in the cities of Atlanta, Savannah, Birmingham and Huntsville, 'prohibition now appears to have stimulated the criminal record and at the same time crimped the treasury.'"

What's the use of trying to show from the records the very contrary? They shut their eyes to the fact, and cry out against the "fanaticism of the prohibitionists" when they are blinded by their prejudices.

EUROPEAN SOBRIETY.

More than two months have elapsed since a serious crisis was precipitated in the Balkans by the unexpected action of Bulgaria and Austria-Hungary, and there is now every reason for hoping that the threatened armed conflict will be avoided by the settlement of the disputed points either in a general conference of the powers or through independent negotiations. Whatever may be the outcome of the controversy, the conduct of the powers during the crisis lends encouragement to those who believe that sobriety is driving reckless militarism out of the councils of the nations. There is also some reason for believing that the Balkan region is not so dangerous to European peace as past history has undoubtedly implied.

THE ALABAMA BAPTIST

THE CENTENNIAL MORNING DAWNS!

All hail, Alabama Baptists! Victor of a hundred years, herald of freedom and truth, our harp's melody to thee! O for words of a matchless statesman by which to honor a brotherhood so royal!

In this historic hour, so to be led by a venerable divine, in historic Montgomery we gather with reverence to honor fallen braves and to

"Tell again the story of noble sacrifice;
How for the cause they cherished they paid the
dearest price!"

The celebrants—the Alabama Baptist state convention and the Baptist Woman's Missionary Union, for "manhood's glory blends with woman's grace"—have anticipated their marching order and are celebrating by capturing everything in sight. The souvenir program fittingly termed wonderful, is the masterpiece of the occasion; we turn its bright pages and among the centennial hymns of Baptist composition we find

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing."

Then observing Baptist faces "lit up with liberty's smile," each one looking every inch a Baptist and seemingly saying (like the little Sunday school scholar), "I'm Baptist, Baptist, Baptist 'till I die," we look across the convention hall and over a victorious plain bedecked platform, gallantly stream colors of red, white and blue, underneath which is suspended in crimson letters, "Alabama Baptists, 1808-1908," one would presume that Alabama Baptists had captured Old Glory itself. "A good name is rather to be chosen than great riches," and from time immemorial Baptists have believed they have that which belongs alone to God and blood ownership, and assurance on good authority for this belief, as was convincingly shown by the cultured men in their scholarly papers and addresses given place on the program, is the heroic struggles of the fathers of a time. Facing and after victory and standing upon the solid ground of unpassable structure, with a star of hope, Alabama Baptists can see what the ultimate result within human possibility will be their reachings out after the lost. But they must hold fast the faith, stand fast in their liberty and be well prepared to do everything. Then, forward! And in a glorious cause, with the song of victors may they indeed "with the steps" of the coming of the Son of Man find the graces of His peaceable kingdom. What a magnificent horizon before our great denomination, and what a momentous work to follow as a result. But results must be left untouched, a "picture painted by time."

While we could not enumerate all the good things in the jubilee arrangements we could recall some of the most striking, namely, interesting reminiscences of a century of pulpit work, eloquent words on the changes that have occurred, clear, ringing voices telling how mission work had gone steadily forward, and the Sunday school grown more and more attractive, reference to the erection and equipment of great institutions to promote the cause of humanity and Christianity, and efforts to mind our wonderful growth in numbers, make our denomination one of the great powers of the state, greetings to and from other denominations, tributes of honor and respect for our Baptist fathers, those discerning, patriots, zealous with the burning desire of right—right that won the day, and among the names of the dead were those of lovely and noble women with their great and beautiful service; they sleep in peace and all is well. There was nothing to add to the program. But said, however, that the supreme thought and controlling aim recognized was a profound and reverent gratitude in the minds, hearts and spirit of all who to give the Lord his glory.

Mrs. C. A. Hamilton reviewed the history of our W. M. U. and in its beginning the elements of promise were not altogether prophetic of good, yet now when it speaks with the voice of authority

WOMAN'S WORK

State Executive Board.

President—Mrs. Charles A. Stakely.

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.)

even gray-haired celebrants give heed.

A gavel, made from the wood of the old First church in Montgomery, with its silver trimmings, suitably inscribed, was presented to the convention by the chairman of the centennial committee in the most choice manner; this historic memento is a milestone of exquisite sentiment with which to mark vigorous campaigning as our Baptist people branch out into another century.

Twilight is fast approaching; from beautiful Capitol heights we view our capital city; the day has been like a day in June, and the last session of the jubilee draws nigh; happy hours, marked by happy companionship, have been spent; from the loveliest old place in Montgomery we start to the convention hall, and our hostess (a bundle of cordiality and kindness) exclaims with rapture as she points upward to the beauty of the sunset sky; just across the street that imposing white marble temple, the prettiest thing in the south and an enduring monument to its master builder, Dr. Charles A. Stakely, is shining like a beacon in the moonlight; in the distance we hear the music of the bells—sweet chiming bells pealing forth:

"Oh, think of the home over there,
By the side of the river of light,
Where the saints, all immortal and fair,
Are robed in their garments of white."

We leisurely walk along and hum softly in harmony with the bells; our conquering forefathers, among the saints, all immortal and fair, have taught us as did the pilgrims, that what God has designed no despots of earth, no factions combined, have power to sunder or sever, as

"Amidst the storm they sang,
And the stars heard, and the sea;
And the sounding isles of the dim woods rang
To the anthem of the free.
The ocean eagle soared,
From his nest where white waves foam,
And the rocking pines of the forest roared—
This was their welcome home."

KATE M'MULLAN.

Greenville, Ala.

THE GREAT MISSIONARY MOVEMENTS OF THE LAST THREE DECADES.

To Be Well Pondered—Who Ought Not to Give to Foreign Missions.

The man who believes that the world is not lost and does not need a Savior.

Who believes that Jesus Christ made a mistake when He said, "Go ye into all the world and preach the gospel to every creature."

Who believes the gospel is not the power of God and can not save the heathen.

Who wishes that missionaries had never come to our ancestors and that we ourselves were still heathen.

Who believes it is "every man for himself" in this

world—who, with Cain, asks, "Am I my brother's keeper?"

Who believes he is not accountable to God for the money entrusted to him.

Who wants no share in the final victory.

Origin and History of Laymen's Missionary Movement.

In the year 1806 five students of Williams College—Samuel J. Mills, James Richardson, Francis L. Robbins, Harvey Loomis and Byran Green—conducted a prayer meeting under the shelter of a haystack near Williamstown, Mass. They were deeply imbued with the missionary spirit, and out of this little prayer meeting sprang American Foreign Missions.

In November, 1906, some zealous Christians were celebrating the centennial of the Haystack Prayer Meeting in the Fifth Avenue Presbyterian church, New York, when it was suggested that the chief barrier to the speedy evangelization of the nations is the widespread indifference of laymen. In this meeting of prayer was born the Laymen's Missionary movement. One hundred years before, Samuel J. Mills said, in speaking of their desire to give the Gospel to the World, "WE CAN DO IT IF WE WILL." In the latter meeting Samuel J. Capen, the chairman of this new movement, prompted by a sublime faith and under the inspiration of a prophetic vision, said, "WE CAN DO IT, AND WE WILL."

The Student Volunteer Movement.

The missionary spirit found its natural expression in the organization at Mt. Hermon, Mass., in 1886, of the student volunteer movement for foreign missions.

Before this movement was a year old, President McCosh, of Princeton, said of it in writing to The Philadelphian: "The deepest feeling which I have is that of wonder as to what this work may grow to. Has any such offering of living young men and young women been presented in our age, in our country, in any age, or in any country, since the day of Pentecost?" The church certainly had a right to expect that a movement with such a personnel, operating in such a field as that of the colleges and theological seminaries of North America, engaged in an undertaking so sublime and inspiring as the evangelization of the world, would accomplish large and beneficent results. That this has been the case will be apparent when we consider the progress which has been made by this movement during its short life of twenty years.

NEWSPAPER ENTERPRISE.

The Texas Baptist Standard comes out in a new dress, which is most becoming. We congratulate Editor Norris on his enterprise and trust that Texas Baptists will give him their loyal support. Under the head of "Standard Talk" he says some apt things. We quote several paragraphs:

"The Standard is free to confess its utter inability to act in the capacity of a bishop, especially so, when it comes to recommending men to pastorless churches.

"The Standard is not a means of recommendation. That is, it does not covet 'The thirty-nine resolutions' passed by the church located in the northeast corner of Peru, commending its former pastor and shedding crocodile tears over his resignation, after they had done their best to bring it about, because of their charge of incompetency for a whole year preceding the sorrowful separation.

"There will be much trimming this year. Long articles may have to wait a long time for publication. A brief news note is more interesting than a long one to the average reader. Everybody has said 'condense,' but 'do not condense me' is the mental reservation behind this kindly advice. We shall try to know no man after the flesh, but love every man in the spirit.

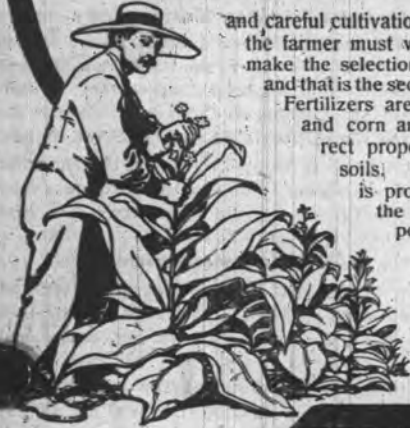
"One of the most vital factors, if not the most vital, in our denominational life, is the denominational paper; and the most vital part of the denominational paper is not its editorial, but its financial side. Therefore, it is nothing short of folly to treat so vital a denominational matter in a slipshod fashion."



Make \$5.00 Where You Now Make One

Statistics show that Southern Farmers who make the most cotton raise five times as much as the average farmer on the same number of acres. In plain English, the man who is not content to be an average farmer makes five times more *cash money* because he's more ambitious. This tremendous increase in earning is due to up-to-date-methods—proper care of the land, correct fertilizer formulas, careful seed selection, and proper cultivation. Every farmer can double his earnings—treble them—make record crops by using

GOULDING'S FERTILIZERS



and careful cultivation. Plowing and cultivation are things the farmer must watch, but Goulding's Fertilizers will make the selection of the proper fertilizer an easy task, and that is the secret of productive farming. Goulding's Fertilizers are especially suitable to growing cotton and corn and to supply plant food in the correct proportions to suit the various Southern soils. The value of Goulding's Fertilizers is proven right here at home by some of the largest yields of cotton and corn per acre ever known in this state.

Order Goulding's Fertilizers from your local merchant.

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W. DEE KESSLER, President.

Wedding Invitations

We make them, engraved or printed. The latest and most fashionable styles. Best material. Lowest prices. Send for samples. Mention this paper.
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Be Prosperous In 1909

MR. FARMER, DO YOU WANT TO BE PROSPEROUS THIS NEW YEAR?

Of course you do. Like every other modern and up-to-date farmer, you will seek the best ways and means of obtaining that prosperity which should be yours.

BEST GUARANTEE.

The best guarantee of a successful crop is a liberal use of fertilizer. You cannot afford to leave out fertilizer in cultivating a crop. The number of farmers who have saved a dollar's expense and lost ten dollars in the crop is legion; and, strange to say, many of them begin to economize in the very article that they should increase in use—FERTILIZER. Economy in fertilizer is the last proposition that the farmer should entertain.

BEST FERTILIZERS ON EARTH

Are manufactured by the Tennessee Valley Fertilizer Co. of Florence, Ala.—makes two bales of cotton, two ears of corn, two heads of wheat grow where only one grew before.

SOLD ON MERIT.

All the goods we manufacture are sold on MERIT, for we are anxious to give our customers the best, so as to increase the profits on their crops and cause them to stay with us for all their needs. The best is none too good for our customers. For any information you may desire, please address

Tennessee Valley Fertilizer Co.
FLORENCE, ALA.

BRO. BARNES AND HIS WORK.

My work at Hopewell, Newbern and Uniontown is in a very encouraging condition. The mission society of the Newbern church observed the week of prayer, and it proved a great blessing to them. Their offering to China was \$50. When people study about missions and pray for missions and the workers on the field, they give liberally of their means. They are a splendid band of workers.

On my last trip to Uniontown we organized a mission study class of some twelve. I feel sure this will prove a blessing to the church.

Our executive committee is planning for some aggressive work in the Cahaba association during the present year. Bro. P. M. Jones has been engaged to spend the month of August holding meetings at mission and weak points in our association.

We are planning for a number of new century meetings also. The first will be held with the Perryville church January 30 and 31. The pastors' conference of our association will meet with Pastor Dobbins, of Greensboro, March 8th, and a new century meeting will be held at the same time with the Greensboro church.

We are glad to welcome into our association Brethren L. M. Bradley and J. G. Lowry. These brethren are preaching at Pine Flat and Moundville, respectively. As pastors we are united in our work, and believe that much good can be done by coming in touch with each other and by joining hands in stimulating each other's churches.
J. E. BARNES.

(Continued from Page 3.)

As each new impostor's name comes with the request that we publish him we are almost tempted to invite the slick brother to call, as we want to employ him. You know the old story of how a detective rushed to a prominent statesman with the news that he had just caught a man who had forged his name to a check for a hundred dollars, wanting him to prosecute him.

"Did he get the money?" asked the statesman.

"Yes," replied the detective.

"Well, drop this prosecuting idea and bring him around; I want to go in partnership with him. Nobody will cash checks for me, and if he can get anybody to cash them for him, I am willing to divide."

Don't waste your money on strangers, but spend it on your friends, "one of whom we are which," even if we won't ventilate every roving mountebank.

PREPARE FOR THE JULY EXAMINATION.

In the spring term the ALABAMA NORMAL COLLEGE offers DRILL COURSES to prepare teachers for the state examination. Two ex-members of the State Board Examiners are in the faculty. Excellent board in dormitory \$11.00 per month. Enter now and stay through the Summer School, which closes with the July examination. For particulars write to
G. W. BROCK,
Chairman of the Faculty, Livingston, Ala.

A Pointer.

As a relish with meat, and especially with turkey and other fowl,

LEMON Jell-O

is delightfully refreshing and appetizing. The clear, clean and agreeable tart flavor is devoid of the tang that an unskillful combination of sugar and fruit juices presents in the ordinary jellies. It can be made in a minute.

Jell-O desserts can be prepared from the seven choice flavors in a hundred different ways, each so distinct from any other that they never pall on the appetite.

No other dessert is so relishable, especially after a heavy meat dinner.

10 cents a package, at all grocers.

Illustrated
Recipe Book,
free on request.



The Genesee Pure Food Co., Le Roy, N. Y.

In the Beginning

the English Bible was written in the simple language of the time that the people, even the children, could understand, but since that Bible, was revised in 1611, 300 years ago, many changes have taken place in the English language so that many words, which were plain and clear in meaning then, are obscure and difficult to understand now. The

American Standard Bible

is the result of thirty years' research and constant effort to give to you and your children in your own plain and direct language, the true meaning. How much wider, clearer interest in the teachings of the Scriptures is such a Bible certain to create?

24-Page Booklet Free

tells the story of the Bible, the numerous translations that have been made; contains letters of commendation from foremost ministers and religious writers, and names of prominent colleges and institutions endorsing the American Standard Bible.

A postal card will bring the booklet—write to-day

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FREE TOUR TO EUROPE. Organizers of a party of six will be given a ticket to Europe absolutely free of charge. Write Edwin Jones, 462 Putnam ave., Brooklyn, N. Y. Apply at once.

Eupora, Miss., Aug. 19, 1908.
Tennessee Valley Fertilizer Co.,
Florence, Ala.

Gentlemen:
I have used your King Cotton Grower along with other high-grade fertilizers this year, and have no hesitancy in saying that it has given me entire satisfaction. It is a high grade goods in every respect, besides being put up in bags made out of our cotton.
I think that our people ought to patronize those who not only give us good, honest goods, but are trying to create a greater demand for our cotton.
Yours truly,
(Signed) H. G. COOPER.

THE SAVINGS BANK

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

BIRMINGHAM TRUST & SAVINGS COMPANY

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

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

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 § with or without capital or §
 § little capital, by the use of §
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 § OPPORTUNITIES." §
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 § when you know how. The making §
 § of money is a science. Have §
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Mrs. Georgia Carter was born July 27, 1877. Professed faith in Christ and united with Bethesda Baptist Church in 1888. Married Rev. Henry Carter in 1891. Died December 18, 1908. She lived a consistent Christian life. Was a loving mother, a faithful wife and always had a word of kindness for those around her. She leaves a husband and four little children to mourn her loss. Our sympathies and condolences are hereby tendered to the bereaved ones. We sorrow not at those who have no hope.

C. W. O'HARA

FREE OF DEBT.

At the regular Sunday morning service of the Baptist church the outstanding indebtedness of \$375 on the carpet, pews, etc., was raised and the church is now free of debt, or will be in a few days. It is hoped to dedicate the building in the near future. The congregation owes nothing now either on the building or the furnishings.

A year ago the debt on the building was paid off and immediately pews, carpet, pulpit furniture, etc., was purchased at a cost of a little over \$1,200 and in less than twelve months this debt has been paid off. Pastor Hutto and the congregation are very grateful to all outside of the church who have assisted in liquidating the debt.

The building is very complete, representing an investment of about \$5,000, exclusive of the lot and furnishings, and is a credit to the town of Athens as well as to the Baptist denomination.—Limestone Democrat.

Dear Bro. Barnett: I send herewith a clipping from the Limestone Democrat, which you will please publish. I know the Baptists over the state will rejoice with us in that we are now out of debt. This is a noble band here. They not only have big faith and undertake big things, but they also have the persistence and perseverance to accomplish one thing and go right on to another. Already there is talk of building a parsonage.

Our work is moving along nicely in a general way. Our Sunday school is more than twice as large as it was a year ago. We have regular teachers' meeting. The Sunday school elected B. T. Coffman, a young man, as superintendent for another year. Bro. Perry Henderson has been superintendent for several years and was faithful and zealous and carried the school through its darkest days. Other pressing and numerous duties, together with the continued afflictions of his wife, required that he be relieved. Upon his retirement from the superintendency the school presented him with a beautiful gold star. We all love him very much. We now have a wide-awake B. Y. P. U. of eighteen members. We are not trying to have a large union, but a working one. We expect to take up the new book, "Training in Church Membership" next quarter.

Rev. W. T. Cobbs, of this place, organized a new church the second Sunday in December last a short distance from Lax. The new church has a membership of about fifteen with prospects of a good increase soon. They have already gone to work to build a house 36x60 well finished throughout, and say they must have it done in a short time and start a Sunday school and prayer meeting. The name of the new church is New Prospect. Bro. Cobbs has been in this county for several years and has been worth much to our cause throughout the county.

Rev. S. S. Hacker, a ministerial student in the agricultural college and the beneficiary of Liberty association, has been quite sick for several days out at his father's. He is pastor of Poplar Creek church and does other irregular work about Athens.

A. A. HUTTO.

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. B. "Oldest Music House in Alabama."

WAREHOUSE AND SALESROOMS: BIRMINGHAM AND MONTGOMERY, ALABAMA.

MORTGAGE FORECLOSURE SALE NOTICE.

Default having been made in the payment of the debt secured by a mortgage executed to Bertram Jacobs, on the 6th day of August, 1907, by H. Pool and wife, Henrietta T. M. Pool, which mortgage is recorded in the office of the Probate Judge of Jefferson county, Alabama, in volume 481, on page 83, of the records of mortgages therein, and which said mortgage, together with all the indebtedness secured thereby, was on October the 7th, 1908, duly transferred and assigned to the "Equitable Realty Company," and the undersigned "Equitable Realty Company," as transferee and assignee of said mortgage and debt, will sell under the power in said mortgage on Monday, the 1st day of March, 1909, 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, to-wit:

Lot number five (5), in Block "A," according to the survey in Glen Iris, as the same is recorded in Map Book Four (4), page One Hundred and Two (102), in the office of the Probate Judge of Jefferson county, Alabama, the said lot fronting Fifty (50) feet on the West side of Saint Charles street and extending back between parallel lines, in a westerly direction one hundred and fifty-two (152) feet to an alley on the rear, and is in the northwest quarter (N. W. 1-4) of the northwest quarter (N. W. 1-4) of Section twelve (Sec. 12), Township Eighteen (18), Range three west (3 W), together with all improvements thereon.

Said sale will be made for the purpose of applying the proceeds of said sale on the indebtedness secured by said mortgage, together with the cost, including a reasonable attorney's fee for foreclosing said mortgage.

EQUITABLE REALTY CO.

Assignee and Transferee of Said Mortgage.
By W. T. HILL, President.

OBITUARY.

Whereas, It has pleased our heavenly father to remove from among us on the 12th of November, 1908, our beloved pastor, Rev. J. L. Bryars.

Resolved, by Pleasant Hill church, that in the death of Rev. Byars we mourn the loss of a faithful pastor of fifty years' service and of a father to the Baptists of this part of our country, a wise counselor in health or distress, and a Christian that had no compromise to make with Him in any form, but we mourn not as those who have no hope, but as those who feel that our loss is His eternal gain.

Resolved further, That a copy of this resolution be recorded in our church minutes; also be presented to his family, and be printed in the Florida Baptist Witness and Alabama Baptist Respectfully submitted,

G. M. GENTRY,
J. T. FILLINGIN,
THOS. BRYANT,
Committee.

I am enjoying the paper ever so much. A merry Christmas to you and the boys. May the Lord's blessings rest upon you.—J. H. Akins.

I send you \$2 to pay for my subscription. You are giving us a valuable paper. May the Lord be with you.—John T. Neil.

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.

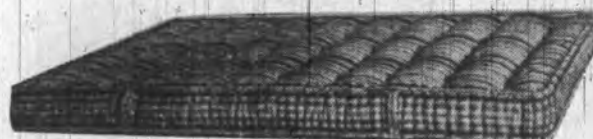
Thus guaranteed and protected, "GOOD LUCK" is a perfect baking powder. That is just why it leaves Richmond by the carload and train-load.

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

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An eminent authority on Southern agriculture said: "It is a good guess to say that most Southern land is poor." And the trouble is lack of proper fertilization. Farmers, you see the soil of its fertility and then expect any old fertilizer to restore it. If land requires more phosphoric acid than potash, or vice versa, you must put on fertilizer to suit its needs. To save your farm lands you must use an abundance of fertilizer, but to avoid the possibility of mistakes, USE

BIGBEE'S High Grade Fertilizers

They are prepared only after rigid chemical analysis of the various soils and with due regard to crops. If you don't know what your soil needs, ask your state experiment station.

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SHARP HDWE. & MFG. CO., Elkin, N. C.

OBITUARY.

Mrs. R. L. Moore died at her home in Carrollton, Thursday, August 19, 1908. She was born in Missouri February 5, 1866, and at an early age united with the Baptist church. She leaves a husband and five children to mourn her departure, besides four brothers and two sisters, and a host of faithful friends in Carrollton, where she resided for the past several years. Mrs. Moore was a sweet spirited Christian woman, a faithful wife and a devoted mother. She was a patient sufferer, never complaining, but always cheerful and joyous in hope of a blessed immortality. For several months kind friends and loving relatives ministered to her wants, and all that human kindness could devise was done to make her last days as free from pain as possible, but God, in His all-wise purpose, thought best to call her spirit up higher. The home seems sad and empty without her presence, but while loving hearts are sad and kind hands are idle from their devoted ministrations, let us look up, and by a faith like hers let us lay hold upon the things unseen and find great happiness in the infinite mercy of God. "Who doeth all things well," and who giveth his people rest from all their labors.

Her pastor,

E. P. SMITH.

Carrollton, Ala.

SOUVENIR POST CARDS FREE.

Three choicest artistic Souvenir Post Cards, beautiful colors, absolutely free. If you send stamp for postage. W. H. Gates, 104 W. 8th St., Topeka, Kan.

CHARCOAL PURIFIES ANY BREATH

And in its Purest Form Has Long Been Known As the Greatest Gas Absorber.

Pure willow charcoal will oxidize almost any odor and render it sweet and pure. A painful in a foul cellar will absorb deadly fumes, for charcoal absorbs one hundred times its volume in gas.

The ancients knew the value of charcoal and administered it in cases of illness, especially pertaining to the stomach. In England today charcoal poultices are used for ulcers, boils, etc., while some physicians in Europe claim to cure many skin diseases by covering the afflicted skin with charcoal powder.

Stuart's Charcoal Lozenges go into the mouth and transfer foul odors at once into oxygen, absorb noxious gases and acids and when swallowed mix with the digestive juices and stop gas making, fermentation and decay.

By their gentle qualities they control beneficially bowel action and stop diarrhoea and constipation.

Bad breath simply can not exist when charcoal is used. There are no ifs or ands about this statement. Don't take our word for it, but look into the matter yourself. Ask your druggist or physician, or better still, look up charcoal in your encyclopedia. The beauty of Stuart's Charcoal Lozenges is that the highest pharmaceutical expert knowledge obtainable has been used to prepare a lozenge that will give to man the best form of charcoal for use.

Pure willow and honey is the result. Two or three after meals and at bedtime sweeten the breath, stop decay of teeth, aid the digestive apparatus and promote perfect bowel action. They enrich the supply of oxygen to the system and thereby revivify the blood and nerves.

Stuart's Charcoal Lozenges are sold everywhere in vast quantities, thus they must have merit. Every druggist carries them, price, twenty-five cents per box, or send us your name and address and we will send you a trial package by mail, free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

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has been used, the plant looks
strong, vigorous and well-fruited.
It's because the Fish acts as a tonic.
EACH BAG OF THE GENUINE FARMERS' BONE
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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
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Prices for Young's Island: 500 to 1,000 at \$1.00 per 1,000; 1,000 to 4,000 at \$1.50 per 1,000; 4,000 to 8,000 at \$1.25 per 1,000; 8,000 to 20,000 at \$1.00 per 1,000. Special prices on large quantities. Prompt attention given all orders and inquiries. Illustration catalogue mailed free on application.

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Is a nerve-wrecking disease. It affects the whole nervous system. When the heart, lungs or stomach is weak, it is sure to leave it in a bad condition. These after-effects are really more serious than the disease. Dr. Miles' Nervine should always be taken to strengthen and build up the nervous system.

"I had a long spell of the grip which weakened my stomach and brought on extreme nervousness. I was miserable for months. I bought a bottle of Dr. Miles' Nervine and a box of the Nerve and Liver Pills and I hadn't taken one bottle before I began to feel better. My stomach grew stronger and my bowels finally got back to their normal condition." MRS. G. O. THORNBURG, North Baltimore, Ohio.

If first bottle fails to benefit, money back. MILES MEDICAL CO., Elkhart, Ind.

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"Have been troubled with eczema on the face for nearly two years, and a few applications of Tetterine and the use of Tetterine Soap has entirely cured me. I can not say too much for its praise, as it has done more than my physician did."

Mrs. S. A. Haskins, Myricks, Mass.
Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shupriae Co., Savannah, Ga.

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Selection package on request.

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PRIZES FOR FARMERS.

Handsome Cash Premiums Offered by Department of Agriculture.

After consultation with the governor and with his approval, the department of agriculture and industries offer the following prizes in order to encourage the farmers of Alabama to produce such crops as will enable them to live at home:

For best and largest yield of corn on one acre. First prize, \$200; second prize, \$125; third prize, \$100.

For the best and largest yield income from 10 acres, not less than three varieties of crops to be grown. First prize, \$100; second prize, \$75; third prize, \$50.

For best and largest yield of oats on one acre. First prize, \$100; second prize, \$50; third prize, \$25.

For best and largest yield of yam or sweet potatoes on one acre. First prize, \$75; second prize, \$50; third prize, \$25.

For best and largest yield of hay of any of the standard and merchantable varieties on one acre. First prize, \$100; second prize, \$75; third prize, \$25.

For best and largest yield of syrup from sugar cane on one acre. First prize, \$100; second prize, \$75; third prize, \$50.

For farmer boy under 21 years of age, doing his own work, for best and largest yield of corn on one acre. First prize, \$125; second prize, \$100; third prize, \$50.

Total, \$1,675.

Rules for Governing the Award of Prizes Offered by the Department of Agriculture and Industries:

First—The character of the soil must be described, the kind and variety of corn, oats, potatoes, etc., planted must be named; state time when planted, the mode of cultivation and the kind and amount of fertilizers used.

Second—All who intend to contest for any one or all of these prizes must send in their names and postoffice addresses to the commissioner of agriculture and industries by May 1, stating the prize or prizes for which they will compete.

Third—All contestants for the prizes offered by the department of agriculture and industries must set forth all the information in writing and forward the same to the commissioner by the following times:

Information as to Oats, by August 1, 1909.

Information as to corn, potatoes, hay, etc., by November 1, 1909.

Fourth—The contestor must forward to the commissioner of agriculture and industries specimens of these several crops, etc., as may be required.

Fifth—The commissioner of agriculture and industries may make exhibits of these several products at our state fairs and hold institutes in the counties where these products were made, and will publish all information as to how these crops were worked and grown and the yield of same in the bulletin of this department.

Sixth—There will be local committees appointed who will report to the commissioner of agriculture and industries as to the correctness of the amounts of the several crops grown by each contestor.

Seventh—Final awards will be made by a committee appointed by the commissioner of agriculture and industries and all reports sent in by contestors will be referred to this committee, also the quality and mar-

ket value of all products will be considered by said committee in making their final awards.

For further information write for Bulletin No. 26.

The Redeemed Captive,

Being the story of the captivity of Rev. John Williams, who, with his family was taken to Deerfield, 1704, and carried to Canada. After enduring many hardships he returned to his people, and in 1707 published an account of his sufferings.

This book has gone through many editions, the last of which was published at Northampton in 1853.

This is one of the Indian captivities, being reprints of some of the rare and interesting narratives of Indian captivities, published in limited editions, in exact reprints of the originals, preserving in style and make-up as much of the antique flavor as possible.

Mr. George Sheldon, author of "The History of Deerfield," "John Williams and the Puritans," etc., writes the introduction.

Edition limited to 500 numbered copies on Mittineague paper, \$2.50; 26 lettered copies, large paper edition, \$5.00.

"The modern student of old New England is seeking every reliable avenue which leads to, or illustrates her earlier days; and he does good service who presents to this public the kind of material to be found in this book."

"The Redeemed Captive" is a well-known classic of New England. Here may be found, in fact, an epitome of the lights and shadows (flickering indeed are the lights) during Queen Anne's war. It is a personal, life-sized account of the New England captive in Canada. This book contains a perfect record of a sorrowful experience, and has no counterpart in the literature of the period.

We picked up the book one night recently when tired out with the day's grind with no thought of more than fingering its pages, but when we dipped in and began to read we only put it down when we had joyfully waded through it. In these days when many seem satisfied with trying to attach themselves to "a stream tendency which is making for righteousness," it is refreshing to read about this Puritan of Puritans, John Williams, to whom God was as ever present and real as his own family. George Sheldon's introduction to the book presents a view strikingly in contrast to that of the author. Read the book and see which man grips you most, John Williams, who began his life in the sixteenth century, or George Sheldon, who lives in the twentieth century. The H. R. Hunting Company, publishers and booksellers, Springfield, Mass.

I don't see how any Baptist can do without the Alabama Baptist, though many of them can not be induced to subscribe. The last two numbers made me feel like I had almost been to the convention at Montgomery. May God bless you and the paper.—J. S. Townsend.

I send you \$1 for your paper. Hope you a merry Christmas.—Lamar Jones.

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How to Grow in the Christian Life. Rev. W. Wistar Hamilton, D. D. Vest-pocket size. Price, leather, 25 cents net, postpaid; paper, 10 cents net, postpaid.

The Helping Hand. Rev. W. W. Hamilton, D. D. Price, leather, 25 cents net; postpaid; paper, 10 cents net, postpaid.

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

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

"For 15 years," she writes, "I suffered dreadfully. I would have to have a doctor every three months, and Oh how I suffered! I could not sleep and have convulsions all the time. I looked like I would die."

"My doctor said an operation was necessary, but I said I would rather die, so he advised me to try Cardui, which I did. I began to mend right away, when taking the first bottle, and now I have been well for 15 years and can do more work and walk as far as I please."

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

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DR. LORD'S
HEALING POWDER
 will cure one head 4 times or 4 heads one time. Money back if they fail.
 Price 50c and 50c at all drug stores or by mail on receipt of price.
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\$3 a Day Sure
 Send to your agent and he will show you how to do it. He will absolutely sure, with the work and teach you from the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a share of \$3 for every day's work, absolutely sure. See 1000-57-7000.
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BELLS.
 Street Alley Church and School Bells. Send for Catalogue. T. C. S. BELL CO., Hillsboro.

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 BIRMINGHAM, ALABAMA

INTERDENOMINATIONAL HOME MISSION PUBLICITY CAMPAIGN.

The home missions council, consisting of the home mission boards of the evangelical denominations throughout the United States, is planning for an extensive publicity campaign which will be conducted in two series, the first being as follows: Brooklyn, January 25 and 26; Hartford, January 26 and 27; Buffalo, January 27 and 28; Cleveland, January 28 and 29; Pittsburgh, January 31 and February 1; Baltimore, February 1 and 2; Atlanta, February 3 and 4; Philadelphia, February 9 and 10. The second series will be in the central west as follows: Cincinnati, March 21 and 22; Nashville, March 22 and 23; St. Louis, March 23 and 24; Kansas City, March 24 and 25; Omaha, March 25 and 26; Minneapolis, March 28 and 29; Chicago, March 29 and 30.

A two days' conference will be held in each city. Beginning with the afternoon of the first day and closing with the afternoon of the second day, the following subjects will be discussed: "Today's Outstanding Problems of Home Missions;" "The Unity of the Church in its Mission to America;" "A Christianized America—for Nation Building;" "A Christianized America—for World Redemption;" "The Backward People;" "Our Expanding Frontiers;" "The Immigrating and Emigrating Peoples;" "The Church and its Resources—the Men and the Means;" "City Evangelization;" "The Church and the Labor Movement." The evening of the second day will be devoted to denominational rallies which will be arranged for by the various denominational home missionary societies.

Among the speakers who have already consented to take part in this campaign are the following: Rev. Charles E. Jefferson, D. D.; Rev. H. L. Morehouse, D. D., LL. D.; Rev. C. L. Thompson, D. D., LL. D.; ex-Governor R. B. Glenn, the Rt. Rev. Ethelbert Talbot, D. D., LL. D.; Bishop E. R. Hendrix, D. D., LL. D.; Rev. James I. Vance, D. D.; Hon. Joshua Levering, LL. D.; Bishop Luther B. Wilson, D. D., LL. D.; Commissioner Robert Watchorn, Rev. John E. White, D. D.; Rev. Arthur S. Lloyd, D. D.; Rev. W. C. Bitting, D. D.; Rev. H. C. Herring, D. D.; Rev. L. C. Barnes, D. D.; Rev. A. W. Fortune, D. D.; Rev. Frank Mason North, D. D.; Rev. Charles Stelzle, Rev. W. S. Holt, D. D.; Rev. Howard B. Grose, D. D.; Mr. J. Earnest McAfee, Rev. F. H. Wright, Rev. Howard J. Melish, Rev. W. D. McKenzie, D. D.; Rev. Floyd Tomkins, D. D.; and Bishop Alexander Walters.

It will not be the primary purpose of this campaign to raise money, but to present to the churches of America the importance of the home mission enterprise, particularly as it has developed in recent years. While the old phases of home mission work remain in all their cogency, while the great west is still a vast field and needs mightier forces for its evangelization, while incoming populations from lakes to gulf and river to sea call for moral and spiritual help—new problems, east and west, north and south, present such an appeal for mis-

sionary thought and endeavor as has never come to the nation before.

The congestion of cities, the perils and opportunities of immigration, the rising socialism with its possible conflict of classes, and the aggressions of fanaticism and superstition all combine to give a new scope, meaning and urgency to home missions.

The executive committee having the affairs of the council in charge constitute: Charles L. Thompson, D. D., chairman; J. Brownlee Voorhees, secretary; Hubert C. Herring, D. D.; R. A. Hutchison, D. D.; Arthur S. Lloyd, D. D.; H. L. Morehouse, D. D.; A. L. Morris, D. D.; Robert Forbes, D. D.; S. L. Queen, D. D.; C. Whitney, D. D.; A. Stewart Hartman, D. D.; John R. Nelson, D. D.; William J. Wright, D. D.; B. D. Gray, D. D.

The societies comprising the council follow: American Baptist Home Mission Society, general conference of Free Baptists, home mission board, Southern Baptist convention, missionary board of the Christian church, the American Christian Missionary Society, Congregational Home Missionary Society, Protestant Episcopal church, board of home missions, general synod, Evangelical Lutheran church, missionary board, Free Methodist church, board of home missions, Methodist Protestant church, board of missions, Methodist church, south, board of home missions, Presbyterian church in the United States of America, general assembly's home mission, Presbyterian church in the United States, south, board of home missions of the United Presbyterian church, board of domestic missions of the Reformed church in America, Home Missionary Society United Brethren in Christ.

OBITUARY.

Mrs. Sallie Calley was the daughter of Henry E. and Willia A. Williams and was born February 20, 1876. She professed faith in Christ, united with Enon, now Alliceville Baptist church, and was baptized by Elder John H. Curry in August, 1887. She was married to S. A. Calley December 26, 1900, and departed this life at her home, near Alliceville, Ala., December 11, 1908, and was laid to rest in the Oak Grove cemetery, her husband's pastor, Rev. S. N. Burns, conducting the services at the Oak Grove Presbyterian church. She awaits the resurrection of the just at the last day. Sister Calley was a most estimable lady, who possessed many of the most beautiful traits of a true Christian character. She loved and was devoted to the church and had a high regard for its services and ministry ordained of the Lord, and always enjoyed the fellowship of God's people. She suffered several years previous to her death, testifying by many words and deeds her readiness to depart and be with Jesus. She died in the full and complete hope of eternal life. So shall it ever be with the righteous, they shall pass through the gates into the city "whose maker and builder is God."

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No knife and its torture.

No doctor and his bills.

All druggists, 50 cents. Write today for a free package.

Notice, Pastors and Superintendents of Sunday Schools in Alabama.

Our state committee meets in Montgomery in April, and I desire the fullest report I have ever made. D. W. Simms, the general secretary, desires to know as soon as possible just the number of home departments, as well as members, in the state, and thinks it strange that we can not get this information. The reason is quite plain. You just simply will not write me and give me this information. Let me beseech every superintendent who has a home department to write me at once, as we have something else to tell you.

MISS MARY E. SMITH,

115 N. Eighth St., Opelika, Ala., State Home Department Supt.

OPEN FOR SUGGESTIONS.

Birmingham, Ala., Jan. 23, 1909.

I wish to ascertain if you can render any suggestion as to the outlining of the program for the coming convention of the state B. Y. P. U. I would be glad for you to invite through your columns the Baptists of the State of Alabama to request through me, as chairman of the Executive Committee, for any special topic of discussion that would be of assistance. The Executive Committee will hold its annual meeting to arrange the program Friday morning, beginning at 9:30 a. m., at the First Baptist church in Birmingham, Ala. Yours very truly,

T. W. DEARING,

Chairman Executive Committee.

SUNDAY SCHOOL CONVENTION

Of the Warrior District Will Be Held at Morris, Ala., Sunday, January 31, 1909.

PROGRAMME.

9:45 a. m., praise service. Devotional exercises, Rev. B. F. Hughes; welcome address, Rev. W. S. White; response, Rev. A. J. Creel; the Sunday School, Rev. J. M. Best; Its Purpose, Rev. A. C. Moman; How to Interest the Old People, Rev. J. A. Moncrief; How to Interest the Young People, B. S. Sloan.

1:00 p. m., Praise Service, 10 minutes. Primary Department and Cradle Roll, Miss Alice Hule; Home Department, R. F. Lewis; How to Study, Rev. J. R. Winters; How to Teach, Miss Lou Break; The Sunday School and Missions, J. B. Albritten; How to Create a Greater Sunday school interest in the Warrior District. General discussion. Selection of place for next convention.

The Warrior Sunday School Convention is strictly an interdenominational convention. We will use Kimberly as a center and will urge that all schools in a radius of eight miles from this point be represented in this convention. Every school is urged to send its superintendent and two delegates. All denominations are expected to be represented.

Don't miss this opportunity of getting some valuable help for your Sunday school.

The convention will meet at some point in the district on each fifth Sunday during the year. Lend your prayers, presence, sympathies and support to this great cause for our Lord.

O. A. BONNER,

President.

D. E. GLENN, Secretary.

NOTICE TO NON-RESIDENTS.

The State of Alabama, Jefferson County. In Chancery. Circuit Court of Jefferson County.

Alice E. Hilton vs. E. A. Hilton.

In this cause it being made to appear to the Judge of this court, in term time, by affidavit of James M. Russell, agent of complainant, that the defendant, E. A. Hilton, is a non-resident of the State of Alabama and resides in Atlanta, Georgia, and further, that in the belief of said affiant, the defendant is over the age of 21 years, it is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in the city of Birmingham, Alabama, once a week for four consecutive weeks, requiring him, the said E. A. Hilton, to answer or demur to the bill of complaint in this cause by the 28th day of February, 1909, or after thirty days therefrom a decree pro confesso may be taken against him.

This 21st day of January, 1909.

(Signed) A. A. COLEMAN,

Judge Tenth Judicial Circuit of Alabama.

Now, therefore, pursuant to said order, this publication is made, and the said E. A. Hilton is required to answer or demur to the bill of complaint in this cause by the 28th day of February, 1909, or after thirty days therefrom a decree pro confesso may be taken against him.

This 21st day of January, 1909.

WALTER K. MADORY,

Clerk and Register.

No Land So Rich That Fertilizer Cannot Make It Better

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