

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Organ Baptist State Convention.

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B. F. DAVIDSON, SECRETARY-TREASURER.



C. E. CROSSLAND, FIELD SECRETARY.



THOMAS J. WINGFIELD, PRESIDENT.

## PROGRAM ALABAMA STATE B. Y. P. U., ANNISTON-OXFORD

General Theme, "Baptist Young People—Their Relations and Obligations."

### TUESDAY EVENING, APRIL 6.

(Parker Memorial Church.)

7:45, "To Prepare Our Hearts," S. A. Cowan, Montgomery, Ala.; 8:00, welcome address, Hugh Walker, Anniston, Ala.; 8:20, "The Need for B. Y. P. U. in Every Church," G. W. Macon, East Lake, Ala.; 8:50, "An Ideal B. Y. P. U.," E. E. Lee, Dallas, Tex.

### WEDNESDAY MORNING, APRIL 7.

(Parker Memorial Church.)

10, "To Prepare Our Hearts," S. A. Cowan, Montgomery, Ala.; 10:20, appointment of president of committees—resolutions, nominations, time and place; 10:30, "The Perfect B. Y. P. U. Organization," E. E. Lee, Dallas, Tex.

### WEDNESDAY AFTERNOON, APRIL 7.

(Delegates will assemble, as usual, at Parker Memorial church at 3 o'clock, and go in special cars at 3:30 to Oxford, where the afternoon and evening session of the convention proper will be held.)

4:00, "To Prepare Our Hearts," S. A. Cowan, Montgomery, Ala.; 4:20, "The B. Y. P. U. and Ministerial Education," A. G. Moseley, Enterprise, Ala.; 4:50, "The B. Y. P. U. and Our Orphanage," S. O. Y. Ray, Evergreen, Ala.; 5:20, "Has Your Union Been of Service in Your Church?" pastors present; 5:50, "Has Your Pastor Been of Service to Your Church?" Delegates.

### WEDNESDAY EVENING, APRIL 7TH.

(Oxford Church.)

8:00, "To Prepare Our Hearts," S. A. Cowan, Montgomery, Ala.; 8:20, "The Call of Alabama's Lost to Baptist Young People," W. D. Hubbard, Birmingham, Ala.; 8:50, "Our Nation for Christ," J. A. French, Eufaula, Ala.; 9:20, "The World for Christ," S. H. Campbell, Troy, Ala.

(Parker Memorial Church.)

8:00, "The Young People and the Church," E. E. Lee, Dallas, Texas.

### THURSDAY MORNING, APRIL 8th.

(Parker Memorial Church.)

10:00, "To Prepare Our Hearts," S. A. Cowan, Montgomery, Ala.; 10:20, "The Unioner and the Teaching Service," B. L. Whatley, East Lake, Ala.; 10:40, "The Unioner and the Prayer Service," J. E. Robinson, Woodlawn, Ala.; 11:00, Reports of committees, standing, special. Election of officers. Business session.

### THURSDAY AFTERNOON, APRIL 8th.

(Parker Memorial Church.)

3:00, "To Prepare Our Hearts," S. A. Cowan, Montgomery, Ala.; 3:20, brief oral reports from unions; open parliament, C. E. Crossland, Nashville, Tenn.

### THURSDAY EVENING, APRIL 8TH.

(Parker Memorial Church.)

8:00, "To Prepare Our Hearts," S. A. Cowan, Mont-

gomery, Ala.; 8:20, installation of officers; 8:40, "The B. Y. P. U.—A Personal Experience," I. J. VanNess, Nashville, Tenn. Adjournment.

Anniston and Oxford are expecting to entertain the greatest convention in the history of the B. Y. P. U. in Alabama, and we sincerely hope that a great number of B. Y. P. U. workers and pastors will be present to enjoy the splendid program, which, by the way, ought to evidence the fact that the B. Y. P. U. is loyal to all our denominational enterprises.

### OFFICERS.

President—Thomas J. Wingfield, Birmingham.  
Vice Presidents—E. L. Layfield Dothan; H. A. Singleton, Oxford.

Secretary and Treasurer—B. F. Davidson, Montgomery, Ala.

Field Secretary—C. E. Crossland, Nashville, Tenn.  
Chairman Executive Committee—H. W. Dearing, Birmingham, Ala.

Executive Committee—Rev. Samuel A. Cowan, Montgomery, Ala.; Rev. Austin Crouch, Woodlawn, Ala.; J. B. Duke, Gadsden, Ala.; Gwyllam Herbert, Bessemer, Ala.; John T. McKee, Newton, Ala.; Rev. J. D. Ray, Birmingham, Ala.; R. F. Valentine, Clayton, Ala.

### COMMITTEE ON ARRANGEMENT.

V. L. Powell, Chairman.

Finance Committee—John H. Dodgen, chairman, from First Baptist church, Anniston; Davis Cooper, Jr., chairman, from Oxford Baptist church, Oxford; J. B. Allen, Jr., chairman, from Parker Memorial Baptist church, Anniston.

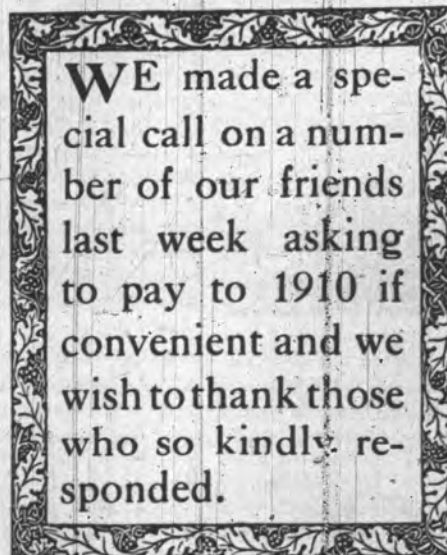
Badge Committee—Miss Emily Sands, chairman, 1206 Quintard avenue.

Committee on Homes—Miss Nellie Johnson, chairman, 1417 Leighton avenue.

Depot Committee—S. M. Caudle, chairman, 1417 Leighton avenue.

Music Committee—French Bell, chairman, 1120 Wilmer avenue.

Bureau of Information—Harry M. Ayers, chairman, 12 West Eleventh street. Phone 68 or 108.



A REVIEW OF THE PROHIBITION STATUS AS SEEN BY A DELEGATE.

By Rev. L. L. Gwaltney, Prattville, Ala.

I bring before you this subject this morning, first, because I believe it merits your attention, and secondly, because I believe it my duty. Terence, the Roman writer of comedies, appeared upon the stage and said: "I am a man, and I deem nothing common to man foreign to me," whereupon the house broke forth in tumultuous applause. I am a man as well as Terence, and you are another, and surely the great subject of prohibition which is common to all can be foreign to none of us.

It has cost the church \$9.33 to send me to the convention, and now I feel that you are to be repaid many times. Not that the valuation is on the speaking, but the gravity of the subject. Surely one does not have to say much before the books are balanced for that amount.

You are a church of God, and you belong to the largest temperance organization on earth. Wherever the church lives in purity there will be found a living witness to the power and beauty of a well regulated life. As a church you are related to saloons and intemperance as the son of God was to Bellal—one must fall and one must rise. As a church you are related to the whole liquor interest as light to darkness—it expels darkness, or as with a big stick in your hand you would be to a snake—use it on his head. Drinking and drunken Christians are out of the question, and the Christian who does not vote for state-wide prohibition needs to have his eyes opened, and to be educated both in mind and heart.

Recurring, then, to my subject—a review of the present status of prohibition as seen by a delegate—we shall note first some of the strong points, and then some of the weak points, and finally try and answer some of the questions of the opposition. Withal we shall feel free to recount the evidence as it was given.

The first strong point, then, and one which brings us much encouragement, is that "prohibition does not prohibit." Not entirely, not totally, no other law ever prohibits anything in toto, but relatively it does prohibit and this is why it hurts. This morning you will hear one of the opposition saying that prohibition does not prohibit, and he will be making all manner of fun of it, and ridiculing the very idea (striving to create sentiment against the law), but before night of the same day you will hear another of the same clan saying that prohibition has ruined everything. How does it ruin anything if it does not prohibit? Those who opposed the law in Birmingham said that if such law should be passed grass would grow in the streets and business houses would rot down, trade would be ruined and that the flourishing city—the Pittsburg—would become a veritable desert. When we went up we were glad to find the city occupying the same position between the hills. Judge Weakley, who is certainly a representative citizen, and one of the most highly esteemed men of Birmingham, said in his speech that the

reverse of this prediction has been true, and that the city is today more prosperous than ever before in all its history. New buildings are everywhere going up, and the streets are filled with people buying and selling and getting gain. Just before we went up to the convention I had noticed the large head lines of an editorial in the Montgomery Advertiser: "Prohibition Proves a Joke in Birmingham." But before you can know how to read a paper you must know how to believe it. A day or two after that I saw on the streets of our town a man from Birmingham and I said to him, "Is prohibition a joke in Birmingham?" "Yes," said he. I said to him, "How do you make it a joke?" "Well," said the man, "they have closed the saloons down stairs, but now they have organized their clubs, social clubs, and literary clubs, and they have moved up stairs and they drink all they want." I said to the gentleman, "Is it true that crime in Birmingham has lessened more than 50 per cent?" "Yes," answered the man, "that is a fact." I said to him, "That doesn't look like a joke to me, and if a joke at all it is on the other side and not on the side of prohibition." I then showed my friend how these club men must need be men of some financial means, and how they could most likely both drink their whiskey and at the same time feed their wives and children, but that this had cut out the man who works for from \$2.50 per day and under, men who can not possibly do both, and in addition to this a host of negroes. When we parted he acknowledged it was not a joke after all. A joke, but a turned joke it is, and it is the truth that hurts.

But the next strong point in the situation is the woman's work. She has felt the point of the dagger more keenly than any other. It was she who stayed at home with no smile from her husband, nor the kindness due her womanly nature, nor bread to feed her children. It was she after all who paid the revenue in the treasury, a revenue wet with tears coming from the sobs of a broken heart. It was she who had none to console, none to cheer, none to love, and hence it was she who has rendered the most efficient service for her sisters and for herself in putting down the thing which for years has been her curse. Some prayers may not be heard, and perhaps ought not to be, but the prayers of women for themselves and children will one day bring law out of chaos and heaven down to earth.

The work of women for the cause of prohibition has been felt in three distinct ways, and first and far the greatest of these ways has been her power to control public opinion. This gets down at the genus, at the root of the whole thing. All the legislation we have come through public opinion, but public opinion has found its initial cause in woman. That old seer and sage, Abraham Lincoln, said long ago that "Our government rests in public opinion. Whoever changes public opinion changes the government practically just so much," and this saying has proven itself unquestionably true in the case under consideration. When her blood cries up from the ground

it not only flings ajar the gates of heaven, but man, too, must hear, though his heart be as adamant, and sooner or later laws will come bringing her relief. She has prayed; God has heard; her blood has cried out and man has heard, and must hear again. In addition to this we can never forget her untiring, unwearied, ceaseless effort throughout all the conflict. When men grew sleepy she was alert; when weary and indifferent, it only added to her zeal. She had felt the hot embers and knew it was better to work than sigh, and better to toll than cry. Hence it was when the International lesson committee thought of taking the temperance lessons out of the Sunday School Quarterly the W. C. T. U. sent telegram after telegram, and messenger after messenger to plead for the cause, and now, all honor to her who won the victory.

But go with her from her years of toil and ceaseless effort to the polls where the last battle is to be fought, and there they line up as soldiers of the cross, and sing the songs of Zion, and bring over many a vote which would have otherwise been corrupted with tainted money. This heroic action had two results. In the first place they won over many who would have voted against the cause, and secondly, they kept back many of the opposition from voting at all. It would take not a brave man, but a cowardly man to face such an ordeal as those pleading women without flinching in his purpose. It would take a man whose business, or whose position as bartender or some other selfish interest depended on the result. When such is the case men will hear neither songs nor sobs. They say to themselves, "You sing now, but if I am defeated there will be no song in my mouth. You weep now, but it is better for you to weep than me." And so you and I will never know the power and sin of selfishness. Hear what John Ruskin says about Iscariot: "He was only a common money lover, and, like all money lovers, didn't understand Christ, couldn't make out the worth of Him, or meaning of Him. He was horror-struck when he found that Christ would be killed; threw his money away instantly and hanged himself. How many of our present money seekers, think you, would have the grace to hang themselves, whoever was killed?" Here the connection shows that Ruskin is talking about the man whose chief object, and only ambition in life is to make money. But we have an older lesson in this than any of these. Christ had healed a certain demoniac and the evil spirits were permitted to enter into a herd of swine whereupon the swine ran down in the sea, and were drowned, and now, the owners began to beseech him that he would depart from their border. The man was healed, but the swine were dead.

So far, then, we have seen that prohibition, relatively speaking, does prohibit. We have seen the important part our women have played and now we must come to another point in the present status, which is legislation. This is good, and nothing can be better than what we have except more of the same thing. To one under a

spell of asphyxiation there is nothing better than one whiff of fresh air except two, and then three, and so on until the man is well. Legislation is needed from two sources, first, national, and then better laws within our own state. Superintendent Baker, in his speech, showed in a forceful manner that ere long we are to have national legislation on the subject, the Hon. Joseph Cannon to the contrary notwithstanding. It was he, as you know, Mr. Cannon, who defeated the anti-shiping bill, and by reason of this the national league put some men on his track and the result was that his plurality of votes was decreased by 50 per cent. This sign will bring a politician to his senses quicker than anything on earth. Now, there is another bill pending, which is not as desirable as the anti-shiping bill, but it certainly points in the right direction. This bill provides that no liquor shall be shipped from one state into the dry territory, O. D., and that the names of both the seller and the buyer shall be labeled on the package, and other conditions yet. This will, of course, increase the publicity of the transactions and in consequence will lessen shipments to the same degree. Superintendent Baker showed that the national league and the state leagues would have to fall or rise together, but all were going to rise instead of fall.

When it comes to the state, as intimated above, what we have is good, and what we need is more legislation. It ought to be written in the constitution so there would be no more caviling with that part of it. In a prohibition state it should be illegal also for one to store whiskey on his premises, and if found it should be used as an evidence against him, and then poured out. When the Christians people of Alabama are thoroughly appased to the importance of the issue, better laws will be forthcoming, and more rigid enforcement, too.

But we were to notice not only some of the strong points, but some of the weak also as they appear at the convention. First, here, one could not help be disappointed at the number of pastors and other delegates in attendance. Of course one could not regard this as an index to the interest in the cause, for if so, no such results as we have could possibly have been accomplished in the state. But it does seem that if the churches are willing to send delegates, some surely ought to be willing to go, and take back to the people who send them the facts, and thus create enthusiasm in every county in the state.

Another weakness in the present status appeared in the fact that there is as yet not enough literature on the subject. Dr. Crampton quoted some other man as saying that the success of the cause in Maine was due to the fact that the state had been sown knee-deep in tracts. Information begets inspiration, and through these public opinion and legislation. In other words, we must have constant agitation. One brother said that when he was a boy, his mother had him to churn occasionally. He made a big noise and bespattered things at times for two or three yards square, but he

got the butter. This is what we want the result, and the way to get it is to agitate the cause and keep the people informed. Two committees were appointed with Dr. Crumpton as chairman of both, one to confer with the Alabama Baptist and the other with the Methodist paper of the state, and see if the editors of each of these papers would not give two columns a week each to the cause of prohibition. This would have a most blessed and far-reaching result, for there are tens of thousands of people in the state who read one or the other of these papers who do not see the Citizen at all. I am sure it is hoped by all that this will meet with the approval of the editors.

Another weakness is seen from the fact that not enough stress is put on the cause of prohibition in our Sunday schools, and in the home training of our children. This is the way to make prohibition prohibit to the fullest extent—begin with the children. Can you expect any law to run for 96 years as the law for legal saloons in Alabama has done, and then when it is repealed all at once be absolutely enforced? No, in it you have only cut down the tree, and the shoots of an evil tree will constantly put out, and when you begin with the children you have laid the axe at the root. Ten in the next two generations as we should, and that there ever was an open saloon in Alabama will seem to them a thing incredible. Society is gradually evolving, it is growing better, the man who can not see this is blind and knows no history. Men are better today than they were a thousand years ago, for that would put you in the dark ages of Europe. They were better then than they were two thousand years ago, for when Christ came the Roman empire was crimson with the blood of infants, and abduction and exposure were practiced by nearly all. They were better then than they were three thousand years ago in the tribal stage of David and Solomon, and infinitely better than they were four thousand years ago, when God called Abram out from a people who offered up their children as bloody sacrifices to heathen gods. We see things today undreamed of by us. Things are coming to pass, we see them coming, and they must come, for the Scripture is wrong. Add to the statement of the scripture the cumulative experience of man, and as Christians we may walk with our heads among the stars.

But finally we were to note some of the objections, and the first of these is reaction. Reaction, they say will be sure to come, and the last stage will be worse than the first, but if it does come it will be due to apathy, not opposition. The first of the three last words in the above sentence is something to be always feared—apathy. It has been seen, and is today the most formidable enemy of church and school as well—apathy and indifference on the part of those who should support them. The farmer knows what it will do for his corn and hence keeps a-weeding. The merchant knows what it will do for his business and keeps buying and selling. The housewife knows what it will do for her

house, and she keeps scouring and cleaning. Would we could learn the same lesson and take it with us in the cause of Christ. If so there would be no reaction, but progress.

Yet another objection to prohibition is that it takes away personal liberty. We grant we have taken control from the political "boss," and have given it to the people. Hitherto the boss has controlled from capital to cop; we grant the states have turned a little, but only for the good of the people and toward real liberty.

But the most serious objection they offer is that the preacher should have no place in the fight; that he should have no place in politics, as though we were in politics. Are we? We are and we are not. We are in it not for any office; to oppose any union between church and state, but we are in with all our souls to influence public sentiment and make the state better. Questions of political expediency never concern us, and should not. Only on moral issues should we come, and there we must come with fearless and firm tread regardless of hair or hide, pay or salary. There was in the army of Alexander the Great a man of the same name as himself, but the man was in his heart a coward, and to be a coward in that army was the next thing to high treason. The great general told the coward to either follow his example or give up his name, and the preacher should do the same.

AN APPRECIATION.

Since I began my series of "Pastoral Letters" in some of our papers I have received many letters that have made me feel good. Brethren and sisters from different states have written me words of appreciation. And while I have not tried to reply to these letters, yet I have appreciated, with all my heart, every word they have written. My mail this morning brings me a kind word from far off France. It appears below, not because I appreciate it more than the other letters I have received, but because it comes from Brother McCormick, who is known and loved by us all. The letter follows:

Paris, France, Feb. 18, 1909.

My Dear Brother Gavin: Please let me say that I have greatly enjoyed and have been much profited by your "Letters" in the Alabama Baptist. They are excellent. After reading I send them to one of our prominent French pastors, who greatly appreciates them. I am sure they will do a great deal of good in many ways. This last, "To a Methodist Lady," is what I have had in mind (only it is much better wrought) for a long time to write. I remember cases in Birmingham which that will "fit to a T."

Your letters reflect your personality, and that is very pleasing to us here who remember you. God bless you and all your letters. All goes well here. I am hoping to get back to America by early summer, and hope some day to meet you again. Success! Yours cordially, H. P. McCORMICK.

Now, I leave it for my readers to say if that is not as inspiring a note as anybody should care to receive. Well, I have received many others "just as

good"—but it wouldn't be in good taste to ask for space to publish them. I appreciate what these letters say quite as much as I appreciate the letters themselves, and I hope the writers will accept this note as a personal reply. The editor and I have agreed that he can publish the "Letters" as long as he cares to, and quit when he thinks best. In the meantime if they accomplish their purpose I am amply repaid for all they have cost me. Yours sincerely, R. S. GAVIN. Huntsville, Ala.

OLD BOB.

By T. B. Ray.

Old Bob was my favorite dog when I was a boy. He was a handsome fellow—always fat and sleek. He was the companion of my youth, and I loved him well. But Bob had some shortcomings. I remember how that sometimes after other dogs would chase the rabbit into the rock pile or stone fence, where I could pull it out, old Bob would get dreadfully excited. He would make the woods ring with his barking and cut up all sorts of capers. If I did not watch him he would crush every bone in the dead rabbit in order to make sure that the rabbit was dead. He seemed to be trying to impress upon me how glad he was of our catch.

Bob was a great dog. He did his barking and hunting after the rabbit was caught. What a great fellow he would have been if he had waked up in time to take part in the chase.

There was something wonderfully like human nature in Bob. Why at this critical time, when the Foreign Mission Board must raise \$320,000 in less than two months, some people can drift along apparently oblivious to the fact that the Board is in the most trying position in which it has ever been placed. This is the time when it counts for something to get wrought up over the situation. The campaign is on now. The thing to do is to wake up and get into the chase now, now, now, during March and April. It is too late to get excited over the chase after the game is bagged. Let no one play the part of Old Bob.

Oh, we do so much crave for all of our people the joy of having a good share in bringing about the greatest triumph Southern Baptists have ever won—the raising of the \$500,000 for foreign missions. This is the highest goal ever set before us, and if we attain it, it will mark an epoch in the history of our denominational life. It will mean that Southern Baptists have found themselves, and are headed for far greater accomplishments in the future. And the time for accomplishing it is so short. Are you shrinking, or are you sharing your part? Remember that it is the giving done within the next six weeks which will count.

Richmond, Va.

Dr. M. F. Hunt, of Louisville, writes: "I am sorry to report to you that this morning (March 9th) fire destroyed the Coliseum in which the Southern Baptist convention was to meet." He will write later what arrangements have been made for a meeting place."

BRO. QUISENBERRY AT DOTHAN.

Last Sunday Bro. W. Y. Quisenberry visited our people in the interest of the "seminary endowment fund." He is surely the man for the place he fills. He inspires confidence and quickens spiritual life. Of course, I thought a little later would be better. Yes, that is the way with us poor sinful mortals, just a little later, but this good man pressed his claim and we let him in. He completely captured our people. We gave him \$2,200. The Headland avenue church, or rather two brethren, another hundred. The Lord smiled on our people, for they gave it cheerfully. But that money-getting proposition was not all of his noble work. He imparts to others that all-consuming missionary spirit that he has. While he was with us our whole church took higher missionary ground. One young married woman expressed her desire to educate one Chinese girl, and also as soon as she was able to support a native missionary. One splendid young man who was in the congregation gave himself to medical missions. Bro. Quisenberry's lecture on China is worth hearing. It is an eye-opener. It is a little long—so some said. One traveling man said that he had not been to church for six years until that night, but that he caught up in one night, but the most of us forget to count the time. Brethren, invite Bro. Quisenberry to your homes, hearts and churches. He will do you good.

W. M. ANDERSON.

OBITUARY.

Miss Daisy Mitchell, oldest daughter of Mr. and Mrs. W. H. Mitchell, departed this life March 1, 1909, at 5 p. m. When about to expire she called her mama and papa to her bedside, but to see her fall into that last long sleep of death. She lingered patiently in her long illness from Sept. 18, 1908, to March 1, 1909. She was exceedingly anxious to recover to work for our Master. Her family had hoped for her a brilliant future. Miss Daisy entered the fourth district school at Sylacauga at eleven, remaining three years, then entered the Judson, taking the four years' course and with credit herself and family graduated at the age of 18 in 1904. While here she was converted, joined the Baptist church and lived a sweet Christian life. She will be greatly missed by family and friends. She was loved by all who knew her. To the family her having crossed the river should only be the means of a great attraction for heaven.

R. W. CARLISLE.

Dr. W. M. Lee has become editor and manager of the Western Evangel, Abilene. He is a young cultured Christian gentleman of the first order. He hails from Georgia, the birth place of editors. West Texas is to be congratulated. Editor E. E. Dawson, his predecessor, served nobly and well.—Baptist Standard.

Rev. H. C. Risner lately assisted Rev. E. P. Wise in a great meeting at Pittsview, Tex.

HOW OUR FOREIGN MISSION ACCOUNT STANDS IN ALABAMA.

By R. J. Willingham.

Up to the 15th of March we have received in Richmond, Va., \$197,903.69 during this convention year for foreign missions. We laid out our work on the basis of \$500,000 for the year, as instructed by the convention, and so our people can see that we still need about \$300,000. We are somewhat ahead of what we were at this time last year, but nothing like what we ought to be in order to make the increase proposed. If we pay out in full, the giving from now until the last of April must be quite liberal. However, we can raise the whole amount if our people will come up with united hearts. Let there be no croaking. God has blessed us in the work, and we want to sound a note of victory and advance and rejoice when we meet in Louisville. We give below statement showing just what each state has contributed up to date. This will tell its own story:

Georgia	\$ 31,368.64
Virginia	27,395.70
South Carolina	21,710.41
Missouri	21,353.12
Kentucky	18,146.43
North Carolina	14,688.53
Alabama	12,623.76
Texas	11,118.02
Tennessee	10,564.77
Mississippi	7,527.40
Maryland	7,310.07
Arkansas	3,227.71
Louisiana	2,617.09
Florida	2,332.35
District Columbia	2,155.80
Oklahoma	858.90
Other sources	2,904.99

Total ..... \$308,468.46

At the convention in Hot Springs, Alabama was asked to give this year \$45,000. I hope that on the last day of April the state will be even beyond what was asked from her. If we can pay out in full there will be rejoicing among the veterans who have stood in noble service at the front, and we can send some of the young men and women who are begging to be appointed to re-enforce them. There will be rejoicing also among the churches, and who can say that there will not be rejoicing in heaven, for it will mean an advance step for the Master's kingdom in the winning of lost souls.

Richmond, Va., March 15, 1909.

HELP MAKE PUBLIC OPINION.

A great English thinker in a great address delivered years ago said:

Let not any one pacify his conscience by the delusion that he can do no harm if he takes no part and forms no opinion. Bad men need nothing more to compass their ends than that good men should look on and do nothing. He is not a good man who, without a protest, allows wrong to be committed in his name, and with the means which he helps to supply, because he will not trouble himself to use his mind on the subject."

It is the duty of every good citizen to aid in forming public opinion and now that the prohibition laws are in operation it behooves every one who cares for law enforcement to demand that no exception shall be made in their case.

Sulligent, Ala., March 15, 1909.

Rev. Frank Willis Barnett, Birmingham, Ala.

My Dear Sir: Your statement mailed me before the holidays was brushed aside from some cause, and in cleaning up my office today I found it. As I am a merchant I know something about needing money to meet my bills, and the latter part of last year and up to now on this year business has been rather quiet with me. I am ashamed for not remitting sooner, but "better late than never." You say that this will pay me up to January, 1910, so please move the tag up the ladder to that date. May God bless you in your work. (Check inclosed for \$3.) Yours fraternally, A. L. Hill.



Rev. H. C. Moore, the able editor of the Biblical Recorder, of Raleigh, N. C., whose cut is shown above, is sometimes referred to as the "Bible Specialist." He is the man who wrote the book entitled "The Books of the Bible," which has been adopted as a part of the Baptist training course. Mr. Moore has as complete a general view of the Bible as probably any man in the South. He has also had considerable experience in convention work and is to be one of the speakers on the State Sunday School Convention program.

From the present outlook the state convention is to be one of the great events of this year's religious work in Alabama. The State Association is one section of the largest army in the world, the largest standing army in the world being the Sunday school army, for we find more than 26,000,000 people of fifty-three evangelical denominations, representing practically every civilized country and nation on earth, studying the same verses of the Bible on the same day, fifty-two times a year. In America there are more than 15,000,000, representing thirty denominations, who study the same Sunday school lesson each Sunday. In Alabama, there are, according to the 1908 report (many more not reported), 211,000 white people studying the same verses in the Bible every Sunday in Sunday school. Back of all this there is of necessity a great organization.

First, the world's Sunday school convention, which meets once every three years. Its next convention will be held in Washington, D. C., May 19-24, 1910. Next is the international convention. This also meets once each three years. The next meeting of this organization will be in San Francisco in 1911. The next in succession is the state association. Each state in the union and many provinces in Canada are organized. Next, county organizations. Alabama being the best organized state in the south, has each county in the state organized with president, secretary and other officers. After the county comes the district organizations—then the individual schools with their classes, and lastly the individual members.

Just now the leading Sunday school workers are looking forward with keen interest and much anticipation to the twenty-sixth annual state convention, which will meet in Montgomery April 27, 28, and 29. Some of the best Sunday school specialists of America have been secured, and Montgomery is preparing for and expecting fifteen hundred delegates, representative Sunday school workers from every county in the state.

A special railroad rate of 3c per mile plus 25c has been granted by the roads of the state. For example if you live fifty miles from Montgomery your round trip ticket will be three times fifty, plus 25c—\$1.75.

Matchless singing led by Prof. E. O. Excell, of Chicago, one of America's greatest leaders of music, will be a feature.

CORRESPONDENCE ON AN IMPORTANT TOPIC.

Letters of Dismission.

H. Clay Smith, clerk First Baptist church, Cullman:

"Some years ago our church adopted a rule that if any member left our church and wished to unite with another that they make application for membership under the "watch-care" of the church they desire to join, and upon their making such application, the pastor would apply by letter to us for their church letter. By this means, we cut out trunk membership. Don't you think this is a good plan?"

"It has been said that ours is the only Baptist church in the whole denomination adhering to this rule. I say no. What do you say? Did you ever know a church to employ this method? This letter to you is for information. We have had some heated discussions regarding this matter. Some desire the action rescinded."

Dear Brother: Many churches do not grant letters except at the request of the church where the party wants to unite. If a party should request a pastor or church clerk to make application for a letter, even though he has not been received under "watch-care," I'd grant it. Not all churches receive under "watch-care," though I believe in that plan. I think your rule an excellent one. It makes members esteem church membership more highly than under the old plan. Then it knocks the "trunk Baptists" out. Surely they need the knock.

We have been entirely too loose in our way of dealing out church letters. Having said this, let me add, I would not be contentious for a plan. "Let there be no divisions among you." Fraternally yours,

W. B. CRUMPTON.

J. N. Webb: "I do not suppose they ever had a collection before."

This letter brought a very nice collection. Think of a Missionary church that never took a collection before. There are hundreds. This pastor not only preaches missions, but gives the church a chance to give. He says: "I always begin the collection by giving myself." That was written only for my eye, but it is an important point. The preacher must show by his own gifts that he is a missionary. Preaching alone will not do the work. The collection should follow with the preacher in the lead.

J. L. Stough: "This is one of the many churches that have been doing nothing for home, state and foreign missions. Will try to get all my churches to do better."

This letter contained a contribution from one of the churches. "Doing nothing;" that is a sad condition of hundreds of churches. "I will try," that is the remedy. If only all the pastors would try! The Lord bless this pastor.

R. E. Pettus, Huntsville: "I am sending you New York exchange for ten dollars for our state Sunday school work from our Sunday school—the First Baptist. I hope we can pay \$5 a quarter for this special work this year."

It is refreshing to find a superintendent who answers. We are asking the Sunday schools to give a collection each quarter to support our Sunday school work. Brother Pettus' school will be one to do that.

J. L. Ingram: "Inclosed please find \$4.45 for state missions from Rocky Mount church, in Coosa River Association. The amount is small, but the congregation which gave it was small and the finances of the people still smaller. Will try to get my people at that church to give \$30 for missions this year. Will send another collection from my other church, Hatchett Creek, after the third Sunday. Please send the schedule for my two churches."

Another pastor who sees progress. He writes for the schedule. Everywhere it is used the results are encouraging. Willing-hearted pastors make willing-hearted people.

A Country Pastor: "I received the literature you sent me some time ago and appreciated it very much and distributed it among people that I think are in sympathy with all of our work. My work is largely missionary work. In the first place I have a large family, second, two of my churches are from

43 to 48 miles from home by private conveyance and by rail about 70 miles, the actual cost of travel \$5, making one trip suffice for both churches each month, staying over from Saturday before the first until Monday after the second Sunday, saving eleven days each month, making 120 week days and \$60 traveling expenses, for which they can pay \$75. So you see that it is missionary work in the territory of these two churches.

"They make a small contribution each month for missions. This comes from only a part of the church—a part opposing—you know how that is. However, we do the best we can."

Only the last day will reveal the suffering and privations of some of God's servants and their families. "A part opposing." This adds another burden to the already burdened heart of the pastor. May the number of opposers grow less.

L. Cooke, Cook Springs: "What are we to call this celebration of the first year of the next century? We should map out the work on a far larger scale than the last century worked under, and this is the golden opportunity to boost it before our people."

This wide awake layman is doing something in his section. "New Century" meetings ought to be held all over the state. Right you are, brother. "We ought to map out the work on a far larger scale," and we will if the laymen will say the word.

A. N. Reeves: "I am making a personal canvass of the churches that I am preaching to. The cause is in a hopeful state here in this part of the state. Brother Roden and I organized a pastor's conference at Guin. Roden is a capital fellow. The Lord bless and lead you and us."

That "personal canvass" must become common, if we make any advance. The ordinary collection at the church does good, of course, but we must get away from that if we do the work committed to our care.

The First Baptist Church, New Decatur, Ala.

Dear Brother Crumpton: We ask a few moments of your valuable time to tell you a little about our beloved pastor. We know that we can not give him justice in these few lines. After being without a pastor, as you know, for about five months, it seemed that our church was about to "winkle away" in spite of the prayers of some of the most devoted Christians who did not want even the least of the churches in Decatur to die. We had several applications from men for our church, but it seemed that it did not please God, and just at the time when it seemed the darkest God sent us a man from Tennessee, filled with the spirit, who had been a pastor indeed to this church. He found the church, as you might say, spiritually dead; but coming to us, sent from God, filled with the spirit, so full that it bubbled over and took hold of the church and it revived into a newness of life.

Since God saw fit to send him to us there has been seventy-five additions to the church. We asked him for all of his time, but it seemed that God already had that, for he does not spend it closed up in study or some library, but is out looking after his people, telling the good news to the unfaved in their homes or at their work. He is working for God all the time. We believe that he is one of the most consecrated men that God has ever sent to us in Decatur. That he is a God-sent man, we know by his work. He does not hesitate when giving the glad tidings from God's word, but presents them just as Christ said they should be when he spoke to Peter concerning his faith and said "Upon this rock will I establish the Baptist church."

It never gets too late, cold, or he is never tired to go and comfort the sick or help in need, or any work that Christ says do. Christ said once "He must be about His Father's business." Just as you will find Brother Merrill all the time.

Our Sunday school is good. We get the untarnished truth from God's word given us twice on Sunday, B. Y. P. U. in afternoon, Bible study Monday evening, general prayer service, Wednesday evening, cottage prayer meeting Thursday evening, Ladies' Aid Friday afternoon, resided over by Sister

Merrill in a manner that has won the never dying love from her co-workers and established a love in the church that will always exist. Choir practice Friday evening. So you see our pastor is working night as well as day.

After taking in consideration the past twenty years, we believe that our beloved Pastor J. E. Merrill, of Tennessee, has done more for Christ and the upbuilding of this church than has been done by any other pastor, and we do pray your blessings on our church, our pastor and his beloved wife, who does her part in the work for this church and their three bright children.

Should you have the pleasure of meeting Brother Merrill and his wife in their home, you will see at once that he has a helpmate that is devoted to him and his work wherever it may lead.

Done by order of the church this the twenty-sixth day of February, 1909. W. J. HUCKABA, Church Clerk.

THE POSITION OF PUBLIC SCHOOLS IN THE RELIGIOUS DEVELOPMENT OF THE COUNTRY.

A recent trip through a certain section of our state set me to thinking about an old subject in a new way. Some of my observations while on this trip possessed me of certain convictions which, while ever so unorthodox, are convictions, nevertheless.

At our associational meetings each year we hear a great deal said about general education. A few bouquets are usually thrown about the subject in the way of a report, and then follows a round of eloquence that is equaled only by the fulsome eulogies of the new congressman who is making an effort to tell how indescribably and profoundly grieved he is at a thought of having to take up his work in that august body as a result of the wise but cruel providence that removed from earth his never-to-be-forgotten predecessor. At the conclusion of these bursts of eloquence we do as congress does in concluding the work of a memorial day. Adjourn out of respect for the dead.

We talk and preach and exhort about general education, but seldom do much of a practical nature to help along the cause.

We have in this country but one system of general education, and that is our public schools. This is the only real plan for pushing general education that we have, and while we give this plan but little encouragement we never propose a better one.

At one of our associations I heard one of our leading pastors say that the state had no right to educate one of his children. He was speaking on denominational education, or rather denominational schools. I do not know that the brother was antagonizing our public schools or state schools. I took it that he was not in sympathy with the state's efforts to do that which the state has no right to do. This was of course only an individual opinion, and was not intended to express the sense of the association. But whatever may have been the meaning of the speaker it serves to illustrate our lack of sympathy with our general educational system.

This lack of sympathy is due, I think, in part to an impression that the public school system of the state is a part of the state's politics and that for a religious body to pledge co-operation with such institution would be to follow the Catholic idea of union of church and state. This apprehension is completely obviated; however, the fact that no one knows better than the Catholics that the one never failing safeguard against union of church and state is general or public education.

I do not mean to say that our denomination is opposed to public schools, but I do say that we do not give the system the hearty co-operation that it deserves. I do not recall any report on general education that any of our associations has adopted indorsing the public school system of our state, nor have I ever heard any plan discussed looking to the end of bringing our people as a whole into touch with the common schools of our country.

Another cause which, I think, has contributed to our much talk and little practical work for our public school system, is due to an impression that to talk and work for our public schools and state schools is to talk and work against our denominational schools.

It is a pity that such an impression ever obtained. There is absolutely no ground for such feeling. There is far more to be done than both the state schools and the denominational schools can hope to do in the near future. Both are essential and both have ample fields of usefulness without ever coming in conflict with each other. It would be a calamity for our denominational schools to fail, and yet it would be a far greater calamity should our public school system fail.

I yield my allegiance to denominational schools to no man in the state, and yet I am firm in the opinion that we could do these institutions no greater injustice than to allow our zeal for them to lead us into that narrowness that puts them in conflict with our state schools. We are doing our denomination no good when we create the impression by word or deed that our schools are in opposition to those of the state.

My Observations.

Coming now to my observations I shall attempt to sum them up in a few general rules which are of course subject to the usual exceptions, but which are true in the main.

1. A community with no public school has no church.
2. A community of people with no public school are opposed to missions.
3. In a community the older people of which were deprived of schools but who have established schools for their children, the younger people are in sympathy with missions, while the older ones are not.
4. A community having a good public school has a correspondingly good church.
5. Most of the students in denominational schools are from communities having public schools.
6. The people of a community having a good school believe in the support of the ministry.

What I have said here is said of communities and not of individuals, and as I have said all the rules stated are subject to exceptions, but believing them to be true in the main.

My Convictions Are That—

1. Our public schools occupy a place in the religious development of this country second to no other agency.
2. The real and permanent development of missionary enterprise of this country will continue to be measured by the progress of the public school system as an agency for the spread of general education.
3. The future success of our denominational schools must be determined largely by the efficiency of our public schools.
4. Some plan by which educational missionaries could be kept in the field, locating and inspiring young men and women to enter school, whether state or denominational, would do more for the religious development of the country for the next 25 years than almost anything we could do.
5. At least an occasional resolution adopted by our associations commending our public school system and calling upon the members present to return home and use their utmost efforts to induce the young people of their community to enter the school nearest to them, would be quite more to the point than a great many of the high sounding reports that we spread upon our minutes.
7. If each pastor would take a week's vacation each year and put in the time campaigning through the country in the interest of general education and our public school system, it would be as bread cast upon the waters.

ALBERT W. BRISCOE, Jacksonville, Ala.

The Law of the White Circle.

A short while back we received a letter from the author of the above book on a business matter, and being friends and knowing that he had written it, and knowing that he knew we made a business of reviewing books, we perfunctorily requested a copy for review. On a rainy Saturday night, after an afternoon spent in making up the paper, we gathered up an armful of books which had come to be reviewed, and took them out home. After supper we took up *The Law of the White Circle*, with no notion whatever of reading it, for had not our good friend, S. Mays Ball, written a critique of it for the *Age-Herald*, which we could quote and be rid of the matter. But we made a mistake and read Thornwell Jacobs' preface in which he says: "There are probably very few people of good sense who would care to write a story of race conflict and riot. For myself it has not been a pleasure, but a duty. It has seemed to many of us that those novelists who have chosen the subject have spent too large a part of their time in expostulations concerning negro inferiority and too little in arraignment of our white lepers who have converted a disaster into dynamite. The object of this book is not to call the negro a 'black brute' and the Aryan a 'white angel,' but to give a fair interpretation of those tremendous agencies which are making our national race problem a pall or a powder mine, as Providence may determine. *The Law of the White Circle* is a sociological study, and not a problem novel, and if read in a spirit of thoughtful frankness, perhaps an excuse may be found for its existence. It is not intended to please nor to dazzle, but to make its readers think—perhaps to help them understand 'The End.'

Having read this much we were curious to read more, for Jacobs, the author, is the son of one of the south's most loved and distinguished clergymen, one of his brothers is also a minister of renown, another one of our most enterprising business men and he himself a southerner and president of the *Taylor-Trotwood Magazine*, all South Carolina gentlemen of the old school.

We confess that when we read a book we like to know something of the life of the author. We are aware that the question has been raised by a prominent critic who wanted to know "what right, it may be asked, have we in estimating a book to go beyond the book itself—to travel out of the records," and to consider the character of the writer, still more that of his parents, grandparents, uncles, aunts and cousins?" We confess that we like to know the author's ancestry, we like to know his foibles and to know what Taine calls "the race, the milieu and the moment," and all this in the face of that even greater French critic, Saint-Beuve, who says we can not weigh the greatest authors, because their lives and ancestry are hidden by an impenetrable veil. How much do we know of Homer, of Shakespeare? We admit very little indeed, but how we treasure what little we know and sigh for more. But this is digression. Having read the preface we began to browse in the first chapter, and soon found ourselves literally gulping down the pages until we had swallowed the whole book. Friend Jacobs, we salute you, for we had believed no living writer could give us such a thrill as we got while devouring your graphic story, which, though commonplace enough, as it is being acted out each day before our very eyes, and for that reason goes unnoticed until an artist sees it so vividly until he paints a picture which makes us sit up and take notice.

A less skillful artist would have created a caricature or painted a hideous thing, for the Atlanta riot was born of lust and engendered in race hatred. The author does not spare the vicious black nor does he fail to bring an awful indictment against the depraved white men who are responsible for placing the burden of the mulatto or "third race," something like three millions of them, upon this country.

In the mouth of the saintly old preacher he puts these words: "The best South, the negro problem," the distinguished old man mused sadly. "Ah, sir, what is the negro problem? Rakes and rum—white rakes, white men's rum. Some talk of the danger

BOOKS

Frank Willis Barnett



of amalgamation, as if there were a mulatto in the South whose father was not a white man. This is the negro problem, white lepers that father the third race, and white liquor that fathers the black rapist; and for which of these are the kindly black folk responsible?"

We thought we knew as much about the subject as any one, for had we not written about it, preached about it and lectured about it? We will never forget that in the old student days in Paris, by request of a number of Englishmen, we lectured on the subject at the Y. M. C. A. After it was all over a committee of the English who were present waited on us, and in expressing their thanks said: "We feel that you have told us the truth, although you live in the south, for only a short while back Mr. Frederick Douglass lectured here and your views are not so far apart." They intended it for the highest compliment, and we let it go at that. Having in a certain sense established our right to speak as an expert,



REV. J. V. DICKINSON.

We regret to lose Brother Dickinson out of the state work. We learned to love him when he was associate editor. We pray God's blessings upon him and his family in their new home at San Antonio, Texas.

we merely want to confess that *The Law of the White Circle* gave us some new lights on the problem.

Take the case of Kongo Cepelin, the educated negro, in the book. In our studies of sociology in reading and at lectures we had heard of men who were "declasses" as hopeless as "the man without a country," but we had never met one until one bitter cold night in Paris we stood by the curbing on one of the great boulevards watching the cab and bus men striving to keep their horses from falling. The pavements were coated with ice and the streets were as glass and hundreds of horses were down until the sidewalks were filled with men and women who were watching the unusual sight. By our side stood a man whom we supposed to be an Algerian student, and we addressed some casual remark, to which he replied in good English, "I see you are a southern man. I am a negro from Virginia." And then he began to talk, and what a story he poured out! How he had been educated at Oxford, England; how after leaving college, having associated with the cultured, he had gone home; how he had found it impossible to find any happiness in living with his kind; how he had come back to Paris; how he was living there an alien, out of touch with French life, unhappy and so forth. We will never forget with what pathos and pleading he asked if we would not permit him to come and talk with us again, for, said he, you are the only white man from the South with whom I have talked for years, and I love the white people of the South. Of course we were glad to talk with him again, not merely because we had at last found a "declassé," but because we knew that we were giving him a great joy. Remember, this was more than twenty years ago. Things have changed now and there are many communities in the South where there are coteries of educated negroes.

In Dresden we had quite a different experience, and it may seem to be in contradiction to certain conclusions which the author holds asent the craving of the mulatto for social equality. Together with our younger brother we had left the University of Vienna to run up to the burial of the old German emperor at Berlin, and on our way back we stopped off at Dresden to see the great gallery. It happened that it was closed, but would open the next day, and as it was snowing bitterly we decided we would go to the Oriental cafe and put in the day reading the various papers and magazines. Everything was oriental in the furnishings, the draperies, soft lights and odors were intended to reproduce the orient. We were not at all surprised when two rather dark-skinned waiters came up to take our orders, which we gave in German. But they shrugged their shoulders. We then ordered in French, and still they shrugged their shoulders, and then we got up to go out, when a German officer very politely said that the young ladies did not speak either German or French, but were from South America, to which we replied that we were grateful for the information, but that unfortunately we did not speak Spanish, and bowing we turned to go. The waitresses followed us to the door, and as we opened it we saw them in the light of day and said, "Why, didn't you know that we were southerners?" and both exclaimed, "Be-fo' God, it seemed too good to be true." And then with tears in their eyes they told us how they had left Richmond under great promises and had been brought to this cafe, and how, although the German officers, carried them to the theaters and took them driving, that they never liked it, and we will never forget the refrain of the one who incessantly wailed "I wish I was back home ruffing." At their entreaties we tried to get the consuls to have them returned home, but on account of some money that had been advanced for their passage we were unable to get it done.

This, however, does not disprove the contention of the author, for those two girls were alone in a foreign country and smitten with the worst case of home sickness that we ever ran across.

The book by Jacobs is well worth reading and we hope that many will write to the Taylor-Trotwood Publishing Company, Nashville, and get it. The price is \$1.25.

## THE FOREIGN MISSION BOARD IN STRAITS

The foreign mission board is in fearful straits, and only two months remain before the convention year closes. We have now a debt of more than \$200,000, all because our churches persist in waiting to the end of the year to meet their obligations. If our Baptist people applied the same sort of business sense to their every day affairs that they do to the affairs of their Lord, I venture the assertion that one out of every ten of them would be forced into bankruptcy in less than five years. It has always been a remarkably strange thing to me that nearly all of our strong, successful business men leave every particle of their business sense at home when they go to church. This very thing is costing the Baptists of the South hundreds of dollars (interest paid on loans) is thwarting the purpose of God and is definitely delaying the coming of His kingdom.

I am aware that all over the country our laymen are beginning somewhat to realize this, and I predict that when the light clearly dawns upon them that they will run right square over some of our pastors, the God-appointed leaders. This is going to be necessary in many instances.

Just now the board is sending out many personal letters, earnest appeals, special calls, pleading for co-operation and enlarged giving to meet the present needs. Will they receive it? It must be admitted that all our triumphs in the past represent the work of the few for the rescue of the many. The obligation to make Christ known has been felt by a comparatively small number of the 160,000 Baptists in this state. Our work thus far has been too particularistic. The crying need of this hour is a broad, sweeping missionary campaign enlisting all our people and every one of our churches. This done and the perplexing problem is solved. We can't discriminate between those who should and should not have the knowledge of Christ, neither can we differentiate between the Christians who are responsible for spreading the gospel and those who are not. The common impression, however, is that only the more pious and zealous Christians should be witnesses, and this active work, self-sacrificing labor and generous giving can not be expected of the ordinary church member. Reader, have you indulged in this erroneous belief? If so, let me say upon the infallible authority of the Word of God that to make Christ known should be the commanding purpose of your life. This is your supreme duty, beside which every plan and purpose must take a subordinate place. Facing this indisputable fact, answer these questions: Have I done all I could, and am I willing to do all I can, in this hour of imperative need and untold anxiety with the board?

I want simply to suggest three reasons why we must meet our obligations to the board.

1. We must do so for the highest interest of our churches at home. Failure means that we must suffer untold depression not only in our work abroad, but upon our work at home as well. There is a universal law that action and reaction are equal and in opposite directions. When our hearts and thoughts go out to others, then inevitably there comes a new life to ourselves, and the opposite is equally true. To forget the needy and neglect the lost and spend selfishly on ourselves, the decline of our own lives is inevitable. It is a lamentable fact that there are scores of churches in this state scrying the seed of spiritual death. Is yours one of them? There is no law in the physical and spiritual world more certain than this, and unless our churches become more liberal, more generous in their gifts to a lost world, their increased wealth will prove not a blessing but a blighting curse. Inability to do great things and give large amounts doesn't excuse any one, although there are many that hide behind this. Aas! Aas! It was the one talented man who hid his Lord's money.

2. We must respond generously to the appeal of the board for the great reason that we are faced to face with the opportunity of the age. O brother, if opportunity conditions responsibility, and who shall deny it, then I say we would be fearfully disloyal, it would amount to high treason against our King to refuse now to push forward his victorious

conquests. Never were conditions more favorable for the spread of Christianity. Never was it more evident that Christ alone can be the religious leader of the entire race.

Every mission board today verily has the world thrust upon it, the doors are open wide and conditions are very similar to those of the first century, when Christianity spread with such marvelous rapidity. Then it was only the empire of Rome that was open to missionary effort, but now it is the world. And certainly no greater opportunity can ever come to us. To decline to do our part now in the face of these unprecedented opportunities would be a crime, the penalty of which we can not by any process of reasoning afford to incur.

3. Finally we must meet these increased demands upon us, for only thus can we in this new century honor our Master and be loyal to the trust He has committed to us. This is an intense age. It is an age in which the world is asking not so much "What do you believe?" this is exceedingly important, but "What are you doing?" is the world's great question. We say continually that the greatest work in the world, the cause nearest the heart of Christ, is that of missions, and then we back up our statements by an average gift of less than twenty cents per member per year. Our gifts as a whole to education and philanthropy are so great in comparison to what we are doing for missions that we are putting the cause of Christ in the second place. And weigh carefully this statement, for every \$40 contributed to foreign missions we spend \$960 upon our work here at home.

Oh, let us reverse the order and give missions the right of way. No wonder the world doubts our sincerity. We must give to match our professions. There is only one way for us to show our full loyalty to Jesus Christ in this age, and that is to take into our thoughts and plans the whole wide world for which He died, and then devise generously as in His sight.

Let us show to the world that the greatest thing in the world is missions, and that into that work we are willing to pour money without stint.

G. L. YATES.

New Decatur, Ala., March 3, 1909.

## DR. TORREY IN MONTGOMERY.

The great Torrey revival is over, and every one is satisfied with the results. Those who are at all dissatisfied are dissatisfied with themselves in that they did not put more in the meeting. Many who held off at first came at the close and wanted the work to go on, but they were too late. Those who put most in it have gotten most out of it. The results of the meeting were 1313 conversions and reclamations, the Christians of the city very much built up and strengthened, men and women everywhere made to feel that there was power in prayer and the old time gospel. There has been left a decided effect on the civic life of the city as well as the spiritual, and though the strictly social element did not attend much, there has been a decided effect with them.

Dr. Torrey has few propositions. He preaches the great doctrines of the Bible with fervor, and then says "All who will accept Jesus as Savior, surrender to him as Lord and Master, begin to confess Him as such, and strive to please him in all things day by day," stand right up! After securing all he can under this proposition he has his soloist to sing, and then repeats the same proposition. In the meantime he has all Christians to remain bowed in prayer. He next has those who stood up to come down front, where trained workers talk and pray with them and secure their names and the church they attend or expect to attend. He usually has following this five minutes in which no one is to speak of anything except the things of the Lord, and urges that all Christians go to work. It is the face-to-face work that counts most in his meetings. A few times in the afternoon he made a simple proposition to Christians, but very seldom.

Each night after those who stood had come to the front, either Dr. Torrey or Mr. Jacoby, who has charge of the personal work, explains the way of

life. They make it so plain that a child can understand. Then all who have taken Jesus as Savior are asked to stand up and say aloud "I have taken Jesus as my Savior, my Lord and my King."

There are six things that he urges them to do, by which they will be kept from backsliding. They are (1) Keep looking at Jesus, (2) Keep confessing Jesus, (3) Keep studying the Bible, (4) Keep praying, (5) Go to work, and (6) Join a church as soon as they will take you in. Great stress is laid upon Bible reading and prayer to keep from going back into the world. He condemns all superficial Christian life and holds up a real Christian experience from a real faith produced by the whole truth of God's Word as the ideal. He has no desire to count numbers as such, but count those who really come to the Lord.

He is strong on the great doctrines of the Bible, as sin, redemption, the blood, atonement, open confession, hell, judgment, retribution, the Bible the Word of God, the Holy Spirit, prayer, the resurrection and a future life. He denounces with boldness the modern amusements, as the dance, card playing, euchre, whist, theater-going, gambling, drunkenness. He arraigns before the bar of justice with the searchlight of truth, dishonesty, lying, profanity, uncleanness, impurity, unfaithfulness, theft, murder, secret sins and all that is contrary to God's word. Yet he is kind in his statements. He is delicate and tactful beyond the average in speaking of questionable things. His ministry is one of dignity throughout and leaves a splendid impression on the whole people when he has gone.

He held two special services while here, one for ministers only and the other for children. I have never seen a service for ministers that to my mind meant more for the ministry than for the seventy-five men of God who heard him on the subject "Make full proof of thy ministry." I am sure that none of them will be the same after this, and as they came from different parts of the state, the fire will catch at other sections soon. The children's service was attended with the fruits of the Holy Spirit. Dr. Torrey knows how to talk to children. There were more than 1500 present and there were 340 conversions recorded at the service. Some one will ask, did they understand. My answer would be that in the main they did. Some perhaps came because others did, but I am persuaded to believe that the most of them were genuine. They will not all join the church now, as parents will interfere, and in some cases pastors and perhaps churches would hold them back awhile until they were certain, but the cases will be very few. Dr. Torrey does not excite the emotions, but appeals to the intellect and will. He is not by any means an emotional preacher. In fact the only criticism I heard was that he was not emotional enough. He, however, relied upon the Word, the Holy Spirit and a person's will to do the work, and he did not miscalculate.

I can not take space to tell of the singing, which was led by Dr. G. L. Palmer, nor the solo singing by Rev. William Young, nor the personal workers' class led by William S. Jacoby. Suffice it to say that all of these were expert workmen in their lines. The Torrey force were a great blessing to our city, and I feel sure will be to any city where they may go. Last Monday at the Pastors' Union reports showed that already 287 had joined the churches in the city, and all agreed that it was really an unfavorable time to count, as we have had only morning services for a month. I feel sure that next Sunday and the following will greatly increase the number of those coming into the churches. When the meeting is over it will have cost us between \$3,000 and \$4,000, which the city has handled with perfect ease. There is no estimating what it will be worth to us.

Dr. Torrey has written a number of books, which were on sale here, and these are left here to help carry on the work. The Montrose Publishing Co., Montrose, Pa., has a full supply of them. I can speak for all of them that they are very helpful to Christian workers and the Christian life.

Praying that the Lord will continue to use His servant, and that the fire will spread throughout the entire state, I am, yours fraternally,

J. W. O'HARA.

Frank Willis Barnett

# Editorials

Editor and Owner

### FAITH IN THE TRUTH.

It is maintained by some people that it is sufficient for one to have faith in Christ as a person, regardless of faith in all that the Bible says. They say that it is not necessary for one to accept all of the statements in the Bible in order to be a follower of Christ. Hence it is that people of this class, while claiming to accept Christ as their Savior, refuse to admit the credibility of much in the Bible that conflicts with their theory of evolution, and with their reason. But such is not according to true faith. There is more unbelief in that attitude and spirit than there is of actual faith. Christ does not accept that sort of faith which, though professing to believe in Him, repudiates some of His sayings, and other parts of the Bible which He endorsed and commended. It is as essential that one should have faith in divinely sanctioned truth as it is that one should have faith in God and in Christ. It would be most inconsistent in one to say that he has confidence in a certain person as a man, but does not have confidence in what he says; yet such a thing is not more inconsistent than is the attitude of one who says that he has faith in Christ as a person, but does not have confidence in some of His statements. This is the real position of those religious evolutionists who, while professing to have faith in Christ, refuse to accept His statements in reference to Jonah, declaring him to have been a real person, and confirming the Old Testament record of his experience in the sea. These men have no faith in that history, for they say that it is not actual history. It is an allegory. Do they suppose that their alleged faith in Christ honors Him? Do they think that they are His true disciples? They do. They do have a certain kind of faith, but it is a faith which fastens itself to their false theories. Their faith is in error, rather than in the truth, and the whole truth. If we would honor our Lord we must honor His words. We must have as much confidence in His sayings as we have in Him. The two things are vitally allied. Let not your faith in the truth be turned aside by any theory whatsoever.

### CHURCH IMPROVEMENT.

Various means and methods have been used for the improvement of churches. Schemes have been invented for the express purpose. Every true pastor is desirous of having the church improve under his ministry. Is there any specific course which is in advance of the most of others, if not all others? We suggest that there can be no better one than that of getting the members of the church enlisted in the work of steady evangelism. This includes the cultivation of a missionary spirit and practice. If the pastor be imbued with such a spirit he will adopt his sermons and services to the spread of a like spirit among the members. When a church, as a whole, is enthused with an evangelistic and missionary spirit, there is sure to be a marked improvement in various respects. Here is an incident, given by a writer in the Cumberland Presbyterian, which is worth more than any abstract discussion that we can present. He says: "Fresh from the seminary, where young men are supposed to be taught only how to run in ruts, a young man went out to take charge of a church that had been torn in pieces in a dispute over a little reed organ. Full of revival and missionary fervor which, strange to say, he had imbibed in the seminary, he saw at once that the surest way to heal the pores in the body of the church was to get the members interested in the souls of people at home and abroad. Feeling so, he began at once to strive to fire the church with evangelistic and missionary spirit. The first results of good were larger missionary offerings than had ever before been made in the congregation, and then, without delay, there followed a revival of pure religion, in which nearly a hundred souls were converted, and the entire community was turned upside down and right side up." All will unite in saying that that was the very best kind of church improvement. Temporal improvements in church property are as nothing in comparison. Too many churches are well satisfied if only their old edifice is largely improved, and congregations are increasing in size, while the spiritual affairs remain at a low stage. Pastor, lead your people in the line of marked improvement in an evangelistic and missionary spirit; then you may expect increase of numbers and spiritual power.

### THE VICIOUS FEAR OF LOSING.

Senator Albert J. Beveridge, of Indiana, besides being a statesman of ability, has a decided literary turn and always rings a clear note for righteousness in his writings. We were greatly struck by an article of his which had for its subject the head above this editorial in which he points out that "the vicious fear of losing" has eaten its way into the minds and hearts of many of our public men. He cites an instance:

"I will fight to the death for this provision," said a certain congressman in discussing a certain provision of a bill over which there was an unusually bitter contest, and which was finally adopted. Yet three days later the same man said: "Look here, boys, it seems to me that they have got us beat."

"What of that?" said a more sturdy colleague. "Oh, well," said this valiant congressman, "I can not afford to get licked. I do not propose to be on the losing side."

Beveridge goes on to say that the fellow turned up against the provision which he had so fiercely championed, although he had not changed his opinion at all. He did not want his constituents to think that he had been on the losing side.

Our cousin's little boy said: "Papa, who is the biggest—God or the devil?" and the father replied: "Why, my boy, God is the biggest," and quick as a flash the little fellow replied: "Well, me and God are partners."

He lined up right, but there is many a man who gets on the big side whether it is the right or the wrong one.

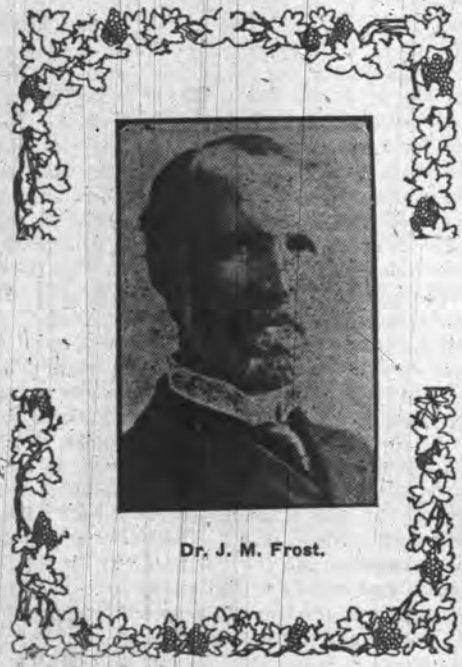
There is a familiar form of selfishness which has no aim but to be on the winning side. It fights for the wrong when it is the strongest, and then rushes for the right when it is the strongest; it is the ever-strong upon the strongest side.

### FIVE WEEKS ONLY.

Brother Crumpton's appeal should be heeded. Unless our pastors and churches press matters for all they are worth the next five weeks, Alabama will fall shamefully behind what we are asked for.

Won't the pastors and churches heed the call of the Secretary?

## TRAINING SCHOOL FOR WORKERS IN THE SUNDAY SCHOOL



Dr. J. M. Frost.

At the First Baptist Church, corner 6th avenue and 22d St., Birmingham, Ala., March 28 to April 3, 1909. All workers invited. Enroll the first day. This course offers 25 lectures. The "Lecture Course Certificate" of the Sunday School Board of the Southern Baptist Convention will be awarded to those who attend and take notes on twenty of these lectures. This certificate will be marked "With Special Honor" to those who take all the lectures. Keep your own count.

There will be a number of Sunday school experts present. It is hoped that a great number of Sunday school workers will be on hand.



Mr. Leavell.



Mr. Flake.



Prof. Brittan.



Dr. Robertson.



**HOW TO PREPARE THE SABBATH SCHOOL LESSON.**

(Paper read before the Bethlehem Baptist Sunday school convention held at Peterman, Ala., March 1909, by Mrs. Julia L. Betts.)

The first thing, I think, for every Bible teacher and student to do when they commence to study God's Word each day is to pray in the words of the psalmist, "Lord, open thou mine eyes that I may behold wondrous things out of thy law." We must approach God's word with reverence and realizing that He also giveth wisdom and openeth the eyes of the blind; remembering that Christ said, "Without me, ye can do nothing."

We must then make a thorough study of the scripture text. We cannot understand the lesson until we are familiar with and know perfectly what the Bible says about it. So many scholars err in this. They try to answer the questions without understanding what they are about, and they study what everybody says about the lesson but God. Don't ever make this mistake. It will save time and trouble and energy to first learn your scripture text. We should study it so well that we can have the whole lesson story clearly in our minds and be able to tell it. We should always be able to connect the lesson to be studied with the last Sunday's lesson so that the link between the two lessons will not be broken. I know that all the teachers here today will agree in saying that the crying need of both teachers and pupils is that they study more carefully what the Bible itself says about the lesson. The lesson text is what God says; the helps are what man says.

I think the next thing to study would be the references. It is important to know and find the light thrown on the lesson from other passages of scripture. They are worth a great deal to the earnest student. Dr. Pell says, "To the careless reader, references are defined as things to be skipped, but to the earnest student they are so many doors to be opened with the hope that they may lead out into light."

We should master next the facts of the lesson. Its place in the Bible, the time at which the incidents of the lesson took place, the historic setting and the persons, who they are, their life and history; also the manners, customs, institutions, etc., referred to in the lesson.

The next thing would be the interpretation of the passage. What does it mean? What great religious truths are to be found in the lesson? What duties are enjoined, and what do we learn from the life and character of the persons mentioned in the lesson? What does the lesson as a whole teach and what is the central truth?

To be a successful student there must be a desire to know. The soul of the scholar must be awakened and he must love the Bible because it is God's Word.

The student must have helps, for these two are very important. To know what men who have studied the Bible, and who have had opportunities for study and the acquisition of knowledge that we have not had, is indeed

a blessing. Today, when spirit-filled men are writing volumes about the Bible, explaining it in magazines and papers, and filling the world with books concerning its teachings and meanings there is no excuse for scholars to say that they have no way of finding out. There is no excuse for a dull scholar in this day and time.

For helps on the study of the lesson I would advise Peloubet's Select Notes, which can be obtained, I think, from any of the publishing houses. These notes are among the most valuable helps that we have. Each lesson has a plan. The subject is given, then divided into divisions or sections according to the scripture text, and these are studied separately by name and each illustration, note thought, etc., is brought out under its own division. The illustrations and notes are fine and the history alone is worth much to each student. The Round Table for home study and class discussion is also good. The lessons for the whole year are bound together in one volume and make a splendid book for one's library. By using Peloubet's notes every year one would soon have in his library a complete commentary of the Bible.

I have also received much help from the study of Pell's notes, published by Robert Harding Co., Richmond, Va. These notes bring out first the facts regarding the lesson, tells the lesson story in simple language, gives "The lesson analyzed," "The lesson illustrated," "The heart of the lesson" and "Other important truths." There is other valuable information to be found in these little notes. They are only fifty cents a year. Peloubet's Notes are \$1.

Each Bible student ought to have a good Bible dictionary and a good concordance. "If the scholar or teacher will study the lesson carefully in this way, doing their best, desiring nothing but to know the will of God and realizing their dependence upon the Holy Spirit, he will come to the end of his task with a heart overflowing with riches." If we want to get at the truth which the Holy Spirit would have us find in the passage, we must work for it and work with energy and determination.

"In the strength of the endeavors,  
In the giving of the giver,  
In the loving of the lover,  
Lies the hidden recompense."

Last of all, let me emphasize the first point. Pray.

"Prayer is the lever that moves the world."

**THE BIBLE INSTITUTE.**

I have just returned from the Bible Institute at Newton, Ala. It was fine. It was as good as it could be. I don't know what it would have been if Dr. Crumpton, Gray and Frost would have come. Dr. Robertson on Romans got into deep water, but he got out and landed all right. Our home talent did fine and Bro. W. Y. Quisenberry electrified his audience Thursday night. It was a fine climax to the meeting, when thirteen offered themselves for the foreign field if the way should be open. Every church ought to have

Bro. Quisenberry visit them and deliver that lecture and give him a contribution for the endowment of the seminary.

Next year we ought to have at least 100 preachers present. We ought to have four such institutes in the state each year divided over the state—north, south, east and west. They would be very helpful to our preachers. Some said that it was better than a convention, state or Southern Baptist. Howard college can be proud of her Macon. He is a power. He delivered three fine speeches. Drs. French and Shelburne gave us fine addresses, so did Drs. Thompson and Anderson. In fact, all the addresses were up to high water mark. I did not hear Bro. S. H. Campbell and Dr. French Monday night, but I was told they did well. Going over I spent the night in Dothan in the home where Mrs. Malone had recently died, a most Godly, consecrated Christian and one who will be greatly missed in Dothan. The children were much grieved at their great loss. One of her daughters is Mrs. J. J. Morris, a member of my church in Samson. I enjoyed myself. They have a lovely home, and it is so sad that she had to be taken from her children. We had a sweet season of prayer that night in the home. Coming back I stopped with Bro. R. H. Folmer, whom the Lord is so greatly blessing in Dothan. He showed me over Dothan. There is a great future for the Baptists in Dothan. I enjoyed my stay with him and his family. I feel that he is a great power in God's hands to do much good. The Lord bless you all.

H. R. SCHRAMM.

Will you say to the pastors through the Alabama Baptist that I have decided to decline the election of our home board to be one of their evangelistic force and will continue to be the pastor of one if not the best churches in Alabama, namely, the First Baptist church of Roanoke. I have received enough invitations to conduct revivals to keep me busy for a year. With my pastoral work it will be impossible for me to assist any pastor before the summer time and not more than two or three then. I appreciate very much these invitations and rejoice that my brethren have confidence in me and my efforts to win souls for our Redeemer, but my pastoral work demands every day of my time and therefore I will have to say to my brethren in the pastorate I would love to be with you, but it's impossible. Things in Roanoke are moving on in a lovely fashion and we are planning to do great things this year for the Master. With best wishes and kindest regard to the Alabama Baptist and its editor, I beg to be as ever an Alabama pastor.—T. J. Porter.

(We are glad Bro. Porter will remain in the pastorate in Alabama.)

The Biblical Recorder publishes a short sketch of Dr. A. E. Brown, superintendent of the mountain school work of Southern Baptists. Brother Brown has made many friends in Alabama by his zeal, tact and consecration.

**EVANGELIST W. J. RAY AT NICHOLSVILLE.**

Sunday night brought to a close a week of meetings conducted by State Evangelist W. J. Ray at Nicholasville. Five united with the church by baptism.

We do not feel that this number measures the good Bro. Ray did in our community, for we have never seen such crowds of people attending our services (when there was no dinner on the ground) and never before have we seen so much interest manifested on the part of the young people, especially. But just at this time when it seemed that great things were being done "in His name," God brother, M. B. Wharton, now in heaven. During the service, a lady possessing a tender, mellow voice, sang one of Dr. Wharton's hymns. At night we had eleven people, counting the sexton, and we had rain, too.

The next day Dr. French and I called on the brethren and sisters for help to our endowment, and they made generous response, led by Dr. saw fit to send an almost continual downpour of rain, which swelled the creeks and streams so it was impossible to have a full house thereafter.

We can not forget the messages delivered to us by Bro. Ray, and the many times he caused us to look within our own hearts and lives.

How we shall welcome him into our midst again, with Mr. Parker, his good cornetist. He is such a help because of his splendid music.

May God use them mightily in his service.

These five added during the meeting make about 165 accessions to the three churches. Bro. Green has been serving for two years, most of them by baptism.

For the past thirteen months our prayer meetings have been of the cottage prayer meeting method instituted by our pastor, who says prayer meetings have always been a success in connection with his ministry.

We have "loaned" our pastor to one of our churches for one Sunday till we tide over the panic and the heavy taxation of paying for new pews and pastorium. Another church, Aimwell, is calling for a Sunday, but his time is already taken up.

We regret to say only ten copies of the Alabama Baptist come to this office, where it seems there should be fifty at least.—Mrs. D. E. Day, President Ladies' Aid Society.

We recently closed one of the best meetings in the history of Oxford Baptist church—so others say. Raleigh Wright, one of our home board evangelists, and R. O. Bell were with us for sixteen days. Bro. Wright is a forceful speaker and preaches the gospel with power and simplicity. Bro. Bell sings the gospel and was a great help to the meeting. The church is much revived. Thirty-five additions. One of our bright and talented girls—Miss Nell Dodd—gave herself for the work of missions—expecting to become a foreign missionary.—C. N. James, Oxford, Ala. P. S.—At the close of an all night prayer meeting one hundred and twenty-five were present at 4 a. m.

**Your Cotton Crop Can Be Increased**

It costs no more to cultivate an acre that produces two bales of cotton than an acre which produces only one-quarter of a bale. Why not see what you can do with

**Virginia-Carolina Fertilizers**

Other men have been able to double and more than double their yield per acre with a liberal application of Virginia-Carolina Fertilizers.

Messrs. Lucas & Jackson of Kelsey County, Tenn., used Virginia-Carolina Fertilizer on about 55 acres planted with cotton, and say: "We have the finest crop of cotton we ever saw, and all the people around here think the same. We actually counted 447 bolls on one stalk. Another stalk had by actual count 409 bolls, forms, squares and blossoms. On about 8 acres we expect to make about 2 bales to the acre, and an estimate of adjoining farms not so fertilized and under other cultural methods, will yield only 1 bale to five acres."

An interesting picture of the cotton plants referred to will be found in the new 1909 Virginia-Carolina Farmers' Year Book, copy of which may be had from your fertilizer dealer, or will be sent free, if you write our nearest sales office.

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**Stop Buying Your Fertilizer By Guess Work**

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 rob 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.

Then see that your merchant furnishes you Bigbee's High Grade Fertilizers to fill the bill. The wonderful increase in your next season's yield of **corn, cotton,** any crop, will convince you that Bigbee's Fertilizers are the ones you can depend upon.

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**HE NEVER GETS ENOUGH OF BLUE RIBBON SYRUP**

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

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

**"BLUE RIBBON" IS ABSOLUTELY PURE**

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

**GRANDMA'S "SUNSHINE BUTS."**

I had a perfectly lovely time  
At Bettikin's birthday feast.  
It wasn't because of my clothes, 'cause  
It rained.

And I wasn't dressed up in the least.  
But I think it was 'cause of the time  
that I spent  
With grandmother, dear, just before I  
went.

You see, she told me 'bout "Sunshine  
Buts,"

To use when a thing goes wrong.  
Right after a thing that's unpleasant,  
you know.

Is the place where the "Buts" be-  
long.

And she asked me if I wouldn't try  
them soon.

And I promised I would, that after-  
noon.

So, when I found that the clock was  
wrong,

The clock that stands in our hall;  
I said, "I am late, 'But'—poor Gladys  
has mumps,

And can't go to the party at all."  
And it s'prized me to feel so much bet-  
ter, so quick,

Though, of course, I was sorry that  
Gladys was sick.

At the party, one girl had the darling-  
est curls;

"But"—'twould hurt when the comb  
went through!

And Elizabeth's sash was lots bigger  
than mine,

"But"—mine was the prettiest blue.  
And the prize for the game didn't come  
to me,

"But"—Billy Boy won, and he's lame,  
you see.

I didn't get any pink-frosted cakes;  
"But"—the white ones were awful  
good.

They didn't pass candy to me, "But"—  
I thought

I might have toothache if they  
should.

And I sat near the grate, and it melt-  
ed my ice,

"But"—my dress was real thin, and the  
fire felt nice.

When nurse came for me, I hated to  
go,

"But"—at home I should find papa.  
It was awful dark in the street out-  
side,

"But"—I saw such a lovely star.  
So I'm going to try them, the whole  
of the year.

These "Sunshine Buts" of grandmoth-  
er dear.

—Pauline Francis Camp in the Circle  
for February.

**SEEING WASHINGTON.**

When "doing" Washington stop at  
Cole's Family Hotel, three squares  
from Capitol and Library; central to  
all public buildings.

Furnished rooms, 75c and \$1.00 Cafe  
and dining room attached. No liquors.  
Quiet, refined and homelike. Refer-  
ence, Rev. Donald C. MacLeod, First  
Presbyterian church, this city.

Write for particulars, special rates  
and free ride coupon from station to  
my house.

"COLE'S," 201 C St., N. W.,  
Washington, D. C.

**A Jell-O Dessert**

**PINEAPPLE TRI-LE.**

One-half can grated pineapple, two-  
thirds cup sugar. Cook up together.  
Dissolve one-half package Orange Jell-O  
in one-half pint boiling water. Add the  
pineapple and juice of half an orange to  
the Jell-O and set away to harden. When  
it begins to thicken, add one-half pint  
cream whipped stiff. Stir thoroughly  
and turn into a mould to harden.

Recollect that these elaborate  
desserts are not the rule, and that  
delicious Jell-O desserts can be  
made from any one of the seven  
flavors without the addition of any-  
thing else except boiling water,  
and that recipes for these special  
dishes are given simply because  
"variety is the spice of life," and  
many cooks and housewives de-  
light in preparing them.

Every Jell-O des-  
sert is a success.  
Of how many oth-  
er kinds of dessert  
can it be said that  
nobody has ever  
been disappointed  
in them?

Seven flavors.  
10 cents, at all  
grocers.

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Recipe Book,  
free.*

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A remarkable offer by one of the leading  
ear specialists in this country, who will  
send two months' medicine free to prove his  
ability to cure Deafness, Head Noises, and  
Catarrh. Address Dr. G. M. Branaman,  
1100 Walnut St., Kansas City, Mo.

**Eczema on Face.**

Edgar Springs, Mo., July 15, 1908.  
Shuptrine Company, Savannah, Ga.  
Dear Sir:—I have used your Tetterine  
and received great benefit from the use of  
same. The eczema on my face usually ap-  
pears in the spring and your salve always  
helps it. I use no other preparation but  
Tetterine and find it superior to any on  
the market. Respectfully,  
Elsie M. Judvine.

Tetterine cures Eczema, Tetter, Ring  
Worm, Ground Itch, Infant's Sore Head,  
Pimples, Bolls, Rough Scaly Patches on  
the Face, Old Itching Sores, Dandruff, Can-  
kered Scalp, Bunions, Corns, Chillsbains  
and every form of Skin Disease. Tetterine  
50c; Tetterine Soap 25c. Your druggist,  
or by mail from the manufacturer, The  
Shuptrine Co., Savannah, Ga.

**NOTICE.**

To the Readers of This Paper:  
You can use your spare time to do  
good and make money. No capital re-  
quired. Write at once to E. W.  
VACHER, 1816 Napoleon Avenue, New  
Orleans, La.

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Established 1892.

How to find the right teacher for  
your school is a hard problem. Schools,  
colleges and families are fast learning  
that the safest plan is to submit their  
wants to some good School Agency  
where leading teachers of the country  
are enrolled.

We make this our business. Tell us  
what you want. No charge to schools.  
Good teachers should write for cir-  
culars. Address R. A. Clayton, Mgr., Bir-  
mingham, Ala.



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"NATURE'S SOVEREIGN REMEDY"

It is acknowledged by the best physicians that "Natural Diseases" are more often cured by "Natural Remedies" than by the use of drugs, and those who have made a specialty of the affections of the **Kidneys and Bladder**

endorse Harris Lithia Water as being incomparably the best medicine, as its action is mild and purely natural. Send for testimonials, prices, etc. Sold by all druggists.  
**HARRIS LITHIA SPRINGS COMPANY, Harris Springs, S. C.**  
Hotel open from June 15th to September 15th.

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Handsomest Line in America. Canners for family or market. We want farmer everywhere to buy sample and take advice. If you mean business, write

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**THE BIRMINGHAM PAINT MILLS**

(INCORPORATED)  
Manufacturers and Jobbers in

**Paints, Varnish, Glass, Etc.**

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

**W. S. SCOTT, President.**

121 South 20th Street, Birmingham, Ala. Phone 670  
**ASK ABOUT FLOOR FIX.**



**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 is 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—reble them—make record crops by using

**GOULDING'S FERTILIZERS**

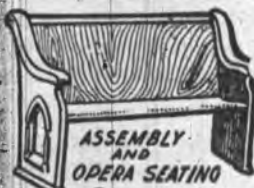


and careful cultivation. Plowing and cultivation are things the farmer must watch, but Goulding's Fertilizers will make the selection of the proper fertilizer an easy task, and that is the secret of productive farming. Goulding's Fertilizers are especially suitable to growing cotton and corn and to supply 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.

**THE GOULDING FERTILIZER CO., PENSACOLA, FLA.**  
W. DEC KESSLER, PRESIDENT.

**CHURCH SEW'S**  
PULPIT AND CHANCEL FURNITURE  
SUNDAY SCHOOL AND CHINE CHAIRS



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

**AN OPPORTUNITY FOR THE SUNBEAMS TO HELP THE ORPHANS.**

I wonder if I might make a suggestion through our dear Alabama Baptist? Now, we know that every little girl and boy, too, would like to help the needy in some way if they only knew what they could do. My idea is to tell the little girls a plan that is available for every one. Now, we know all our little girls would like to do something in the missionary line, and we believe the orphanage appeals to children more than any other form of missionary work.

Let every little girl and boy that has a papa and mama try to imagine themselves without them and see how your heart will warm toward those who have none. Well, we have a home for all such, and I want to tell you something you can do for them. So many little girls that haven't got the pennies, but all have scraps of their dresses.

Now, listen! I'm going to tell you what to do. Every one of you piece a quilt block. I will tell you how so that every little girl will understand. Get you a piece of paper and cut you a pattern just four inches square and cut four light and five dark, sew three in a row, then sew the three rows together and you have a nine patch. I will say send the squares to me and our society will make them into quilts and see that they go to the orphans' home at Evergreen. Put your name and address on your square so that the orphans will know where they come from and the quilts will be called the Alabama Sunbeam quilts. How do you like the plan? I can't see you are tickled half to death, and if it is not Sunday when you hear of it you will get out your scraps and needle and thread just this minute and what a joy fills your heart to think you are doing this for the orphans for Jesus' sake.

Oh! how it warms my heart to write this and I feel it will be read in the same spirit. I am obliged to remain at home, my health being bad, but yet I feel like I must do something for Jesus, and it makes me look about for the opportunities. We can find them if we really love Him and want to serve him. Let us all look out for the home opportunities if we can not go into the field. There is something we can do.

**MRS. VIOLA NORRIS,**  
President Y. W. A.  
Fayette, Ala.

Trinity, Ala., Dec. 1, 1903.  
Tennessee Valley Fertilizer Co.,  
Florence, Ala.

Gentlemen:

I have been using your fertilizer for the past six years, and am well pleased with your goods. If I can be of any service to you in recommending your fertilizers, command me. Wishing you success in the future, I am, your customer,  
**G. A. ROOF**

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

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

**Cancer Can be Cured**

Scores of testimonials, from persons who gladly write to those now suffering, all tell of perfect cures. My Mild Combination Treatment destroys growth and eliminates the disease from the system. Free Book, "Cancer and Its Cure," and 125-page book of testimonials from cured patients in every State in the Union. No matter how serious your case, how many operations you have had, of what treatment you have taken, don't give up hope, but write at once for my books.

**DR. JOHNSON REMEDY CO.**  
1235 Grand Avenue Kansas City, Mo.

**ALL SAFETY RAZOR BLADES 2c**

We resharpen Gillette and other safety razor blades for only 2-1-2c each. You can't afford to throw away old blades when we will sterilize, resharpen and make them better than new at this trifling price. We return your own particular blades. One trial will convince you of the merits of our service. Stamps taken in payment. State number and make of blades and we will send a convenient mailing package free. Write now, KEENEDEGE CO., 250 Keenege Bldg., Chicago.

**SAY! DO YOU BLOAT?**

If you are distressed and uncomfortable after eating, belching your food, painfully filled with gas, then to you, an almost immediate and certain relief—the RUBICAPSOL filled with the most efficient remedies known to medical science for all forms of constipation and intestinal intoxication. RUBICAPSOLS are sold only direct to the sufferer, with our personal guarantee. They come direct from our own laboratories to YOU, so that we know they reach you fresh and efficient. Samples mailed for 10c; large box 50c. Remember real relief awaits you in the RUBICAPSOLS made and sold only by the originators DIXIE CHEMICAL CO., P. O. Box 292, Dept. A-12, Chattanooga, Tenn.

**THREE GOOD SONG BOOKS**

For Sunday Schools, Revivals, etc.  
**PERFECT PRAISE, GOLDEN SONGS OF GLORY, SILVER TRUMPET.**

Each of these books contains 144 pages, and is in round and shaped notes. The words are spiritual; the music is sweet and flowing. Prices: Boards, 30c a copy, \$3 a dozen; muslin, 25c a copy, \$2.75 a dozen, postpaid. Send 25c for sample copy. Address the author and publisher, James D. Vaughan, Lawrenceburg, Tenn. This ad. may not appear again.

**THE SAVINGS BANK**

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

**BIRMINGHAM TRUST & SAVINGS COMPANY**

Capital, \$500,000  
Surplus, \$250,000

**LADIES, If you have superfluous HAIR ON THE FACE**

Send for free information how to remove it easily and effectively without chemicals or instruments. (Only safe way). Correspondence in plain sealed envelope. **MRS. M. N. PERIN, P. O. Box 412, Long Beach, CAL.**

**Mrs. Winslow's Soothing Syrup**

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WITH TEething with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN, CURES WIND COLIC and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Every five cents a bottle. Guaranteed under the "Lion Brand" Act. CURE THE CHILD'S COLIC AND MAKE AN OLD AND WELL TRIED REMEDY.

## IS THIS FAIR?

Certain Proof Will Be Made That  
Stuart's Dyspepsia Tablets  
Cure Stomach Trouble.

## THIS EXPERIMENT FREE.

Stuart's Dyspepsia Tablets are made to give to the system, through digestive tract and the stomach, the necessary chemicals not only to digest food, but to enrich the fluids of the body so that it may no longer suffer from dyspepsia or other stomach trouble.

We will send you a quantity of these tablets free, so that their power to cure may be proven to you.

Thousands upon thousands of people are using these tablets for the aid and cure of every known stomach disease. Know what you put into your stomach and have discretion in doing so.

Stuart's Dyspepsia Tablets contain fruit and vegetable essences, the pure concentrated tincture of Hydrastis, Golden Seal, which tone up and strengthen the mucous lining of the stomach, and increase the flow of gastric and other digestive juices; Lactose (extracted from milk; Nux, to strengthen the nerves controlling the action of the stomach and to cure nervous dyspepsia; pure Ascertic Pepsin of the highest digestive power and approved by the United States Pharmacopoeia.

One of the ablest professors of the University of Michigan recently stated that this Pepsin was the only aseptically pure he had found that was absolutely pure—free from all animal impurities; Bismuth, to absorb gases and prevent fermentation. They are delicately flavored with concentrated Jamaica Ginger—in itself a well known stomach tonic.

Liquid medicines lose their strength the longer they are kept through evaporation, fermentation and chemical changes, hence Stuart's Dyspepsia Tablets are recognized as the only true and logical manner of preserving the ingredients given above in their fullest strength.

If you really doubt the power of these tablets, take this advertisement to a druggist and ask his opinion of the formula.

It is due your stomach to give it the ingredients necessary to stop its troubles. It costs nothing to try. You know what you are taking and the fame of these tablets prove their value. All druggists sell them. Price 50 cents. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

On February 27, 1909, Liberty church, five miles from Inverness, Ala., met in special session for the purpose of ordaining Brethren J. J. Cook, J. B. Driggers and A. L. Teal as deacons. Rev. J. C. Gilmer, of Inverness, preached a very appropriate sermon and charge, followed by a short talk from the pastor, setting forth the duty of the church to the deacon. After this they were set apart to the full work of their office.—T. M. West.

From McKinley, Ala.

Dear Brother Barnett: I am not sure when my subscription expires, but as you need it (not more than I, however; we Black Belt parsons are not blessed with large salaries, and like yourself, what we do receive, comes in on the homeopathic plan, that is, broken doses), I inclose you renewal for another year. May the Baptist prosper and its editor, too.

All of my churches are progressing, but we are sadly in need of Paul's spirit of hilarious (cheerful) giving. The ladies of McKinley (Bethel) church, have ordered fine new pews, and old Bethel, once under the care of Brother Crumpton, is sprucing up.

We were delighted to have Miss Nettle Kelly with us Sunday—she came down from Uniontown to spend the day with us. She is going to give us, the church, a lecture on China next month, having already addressed the Sunday school.

It was my pleasure to unite in marriage on the 24th ult. at Orrville, the charming daughter of Mr. Coleman, Miss Loraine, and Mr. Ernest Stroud, of Safford. Mr. Stroud is an earnest Christian business man and a most useful helper in my Safford church. We anticipate during the coming year the building of a new church at Myrtlewood. If the faithful efforts of a few consecrated women, led by Mrs. Meador will avail (personally I have no thought of failure) ere another Yuletide season the present homely structure will give way to a handsome new house of God. We are still without a home at Rembert, one of the pleasantest people it has ever been my lot to serve. They are few in number, but tried, and I would that every church in Alabama had an A. G. Thomas. We worship in the Presbyterian church and feel perfectly at home. It is strange to me why God's children can not co-operate and work together for the advancement of His kingdom and still be true to fundamental principles. Few of us have gone to the bottom of this modern octopus—Christian Union. We have forgotten that the local church and he local man rule, and as long as violets bloom the church of England rector will not grant a letter of transfer to a member of a Baptist church, nor will we Baptists take a sprinkled Methodist into membership without immersion. We need Christian union that flows from Christian love and co-operation that will make men work in harmony regardless of creed.

A divided Christendom is a shame, due purely to man-made innovations, but we are wasting time, valuable to Christ's kingdom, in these latter day union schemes.

I find your paper well read in the homes of my four churches. Come down and see us. Cordially and fraternally,  
WM. F. SHUTE.

I am glad to say that I am feeling much better and hope that my health will soon be entirely restored. I long to be able to speak again, but, while I am awaiting I am putting in some good work in my office. I made a talk last Sunday and think it did me good.—R. J. Willingham.

## Antiquity of the Doll.

Who played with the first doll? How was it fashioned? When and where was it born? are questions easily asked, but not so easily answered.

We must search the archives of the past, we must go to buried Egypt, to pagan Rome, to India, the wonderland of the world. As far back as documentary evidence, or legend, or myth will carry us we find dolls; no recorded history goes back to the time when there was no dolls.

They are found in the sanctuary of the pagan, in the tombs of the dead; pictured in quaint and sometimes awkward lines in plaster and stone that have withstood the elements for thousands of years.

Since time was they have been apparently the presiding deity of the hearthstone and the cradle. Most people would subscribe to the popular theory that the mother impulse is so strong in every child that she must have some object upon which to lavish her childish affections, and that the most natural object is a doll built on somewhat the same lines as the baby brother or sister or some of the "grown ups" of the family.

I have gathered the opinions of various early and classic writers, all of which seem to me to point to the fact that the doll, as the image of a human or superhuman creature was first used, as so many other articles and customs were, in religious ceremonies, probably in India, perhaps in Egypt, possibly in China.

That dolls were common in the time of Moses is certain, for we read that in those sarcophagi, which are frequently exhumed in Egypt, there have been found beside the poor little mummies pathetically comical little imitations of themselves, placed there by loving mothers within reach of the cold little baby fingers.

In "Ave Roma Immortalis," Marion Crawford speaks of children's dolls of centuries ago, "made of rags and stuffed with the waste from their mother's spindles and looms." He also tells of effigies of bullrushes which the pontiffs and vestals came to throw into the Tiber from the Sublician bridge on the Ides of May.

When Herculaneum was being excavated there was found the figures of a little girl with a doll clasped in her arms so tightly that not even death could divide them.—From the Doll Book," by Laura B. Strar. The Outing Publishing Company.

The executive committee of the laymen's missionary movement of the Southern Baptist convention is planning to hold a conference in Louisville immediately preceding the meeting of the Southern Baptist convention in May. The plan is to hold four sessions beginning about 3 p. m. Wednesday, May 12th. State committees and pastors are requested to use every reasonable effort to secure a large attendance. Some eminent speakers will address the conference and special emphasis will be given to practical methods. A brief report will be called for from each state. Program will appear soon.—J. T. Henderson, General Secretary.

## QUICKLY CURED AT HOME

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 95 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way in the privacy of the home.

No knife and its torture.

No doctor and his bills.

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

## THE SOUTHERN BAPTIST CONVENTION.

I am sending you herewith the announcement of place of meeting of the Southern Baptist convention. I think you can safely say that the convention will be fully provided for, and that we will have an auditorium that can take care of as many as four thousand people, close to all hotels and restaurants, and we are expecting a great meeting. Let the brethren come in numbers.

Yours,  
M. P. HUNT.

## The Armory.

The First Regiment Armory, Sixth and Walnut streets, has been secured for the meeting place of the convention. The burning of the Coliseum left the Armory the only building in the city that can possibly accommodate the convention. Some who attended the International Sunday School Convention here last June may, because of unpleasant memories of that occasion, have some fears as to our meeting in the armory. Let it be remembered that we meet a month earlier, so that such oppressive heat as was experienced then need not to be feared.

We are also glad to state that the seating arrangements for the convention will be entirely different from

what they were for the Sunday school convention. An expert says that the new arrangements will greatly improve the accoustic properties. Then, too, the size of the hall is cut down more than a thousand sittings. As arranged for us, the hall will seat from 3,400 to 3,700, while for the Sunday school convention it had a seating capacity of 5,000.

The armory is within easy reach also of the hotels and boarding houses. The Galt house, headquarters, is just ten blocks away, and may be reached in seven minutes, walking, or five by car. The Louisville hotel and the Old Inn are four blocks away; the Willard two blocks; the Fifth Avenue a little more than one. The Seelbach is but a block and a half, and the Victoria is eight blocks away. For those who just take rooms there are restaurants close by where meals may be had from 20 cents up. Let all who wish to stop at the Galt house make reservations through me at once.

M. P. HUNT,

Chairman of Committee.

22d and Walnut, Louisville, Ky.

**GETTIN' WASHED.**

At breakfast, when I'm kinder late an hurry to my place,  
An' want'er eat, some persons says  
"Oh, what a dirty face!"  
Or, "Leave the table right away  
those hands are in disgrace!"  
An' when I come back nice an' clean  
my mother says she fears  
I didn't take a lot of pains to wash be hind my ears.  
An' lots o' times when I've been out  
an' haven't touched a thin'  
That could have dirtied me a bit, why,  
some one's called me in—  
An' what they went an' said was dirt  
was shadders on my skin.  
But s'pose that cedar tree I climbed  
did leave some teeny smears,  
I don't see how a bit could get 'way  
up behind my ears!

Oh, when I'm big, without a nurse  
or grown-up folks to tease,  
Some weeks I'll wear my oldest clo'es  
as fagged as I please,  
An' muss my hair an' have big holes  
in both my stockin' knees.  
Of course I'll wash each mornin', 'cept  
when playtime interferes,  
but you just bet I'll let alone that  
place behin' my ears!  
—Burgess Johnson, in Harper's Magazine.

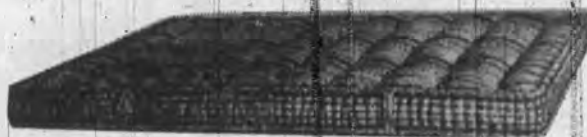
**THE NEW ORLEANS CAMPAIGN.**

The concerted evangelistic meetings now in progress in New Orleans are gratifying—yes, they are glorious. Last week was the Bible conference conducted under the auspices of the meetings. Dr. E. Y. Mullins was the chief speaker. The attendance upon these conferences was fine. The sessions were held every day in the Collin church and each church had its evangelistic meetings at night. We will reach out even further this week. We hope to reach 1,000 people for God. Dr. Hamilton is in charge and that is equal to saying that things are managed well. Pray for us.—Lester Little.

PERFECTION



**THE ORIGINAL**



**THE MONARCH**

**"THE  
BEST  
BEDS  
IN THE  
WORLD"**

*Downy--Comfortable--Durable--Sanitary*

The Original—Made of Pure Virgin Cotton.

The Monarch—Made of "Perfection" Felt manufactured in our Factory. Guaranteed Clean, Dustless and absolutely Sanitary.

Look for the Perfection Guarantee—it is your Protection.

Sold only through Furniture Dealers.

Manufactured by **The Perfection Mattress Company**

Birmingham, Alabama



**Millions Use "Good Luck" Baking Powder**

The above is the kind of evidence that leaves no room for doubt that "Good Luck" Baking Powder is the favorite leavening powder with the housekeepers of this land. Furthermore, it shows that jobbers and retailers like to handle "Good Luck" because it sells on its own merit, sells rapidly and repeats with the same customers year after year.

The big wholesale grocery house,

The Bowen Grocery Company, buys and receives "Good Luck" in carload lots. It is no unusual sight to see them unloading a car of "Good Luck."

The car shown above contained 27950 pounds of "Good Luck," and has just been bought and received by The Bowen Grocery Company.

Wherever "Good Luck" is used will be found wholesome and tempting biscuit, cake, muffins, waffles and Old

Virginia batter-bread that coax the appetite to surprising proportions.

"Good Luck" is carefully compounded of the purest ingredients and is packed exclusively in the tin foil news board can that excludes air and moisture and perfectly preserves the leavening strength.

It has stood the test of chemical investigation and is guaranteed under the Food and Drugs Act, June 30, 1906, Serial No. 13,026.

BIBLE INSTITUTE AT NEWTON.

**Aches**

Are in the nerves—all feeling is. Headache, toothache, neuralgia, sciatica, rheumatic pains, backache, etc.—they're all there, but in different parts. It's nerve irritation. Dr. Miles' Anti-Pain Pills relieve nerve irritation, and pain subsides. They do not derange the stomach, or leave disagreeable after-effects. Your druggist can tell you that many use them, and would not be without them.

"I take Dr. Miles' Anti-Pain Pills for headache, neuralgia, stomach ache and pains of any nature. The best medicine."  
MISS LULA L. LINDH, Macon, Ga.  
If they fail to help, your druggist will refund the money on first package.  
25 doses, 25 cents. Never sold in bulk.  
MILES MEDICAL CO., Elkhart, Ind.

**MARBLE, STONE AND GRANITE MONUMENTS**

Statuary, Iron Fences and Seats

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

**Birmingham Marble Works**

1618 First Avenue Birmingham, Ala.

**Excelsior Steam Laundry**

Geo. A. Blinn & Son, Proprietors

THE OLD RELIABLE FIRM

Our Patrons are our best Advertisers

Once a Customer Always a Customer

GIVE US A TRIAL

107 1/2 Ave., Birmingham, Ala.

**TEACHERS FURNISHED—CLASSES FORMED—WRITE FOR INFORMATION.**

**EDUCATION AT HOME**

Mark out your choice of the subjects here and send \$1.00 at once to enroll your name and pay one month's tuition. You can choose two courses at \$2.00 per month, 3 at \$3.00 per month, etc. If there are as many as 10 young men and ladies in any one neighborhood who desire us to form a special class for them, we can send a teacher to open a regular college. University Extension Schools, Birmingham, Ala.

Bookkeeping	.....
Pennmanship	.....
English	.....
Letter Writing	.....
Arithmetic	.....
Shorthand	.....
Typewriting	.....
Advertising	.....

**When You Are Out of Calling Cards**

100 cards of best quality, printed in the best possible manner from your own plate, 75c.

Card plates engraved in irreproachable style—any letter desired, plain Old English, Roman, French Script, together with 100 cards, \$1.85; in regular script, \$1.

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

The program as arranged by the committee was one of interest, instructive and profitable to all.

The attendance was even beyond the anticipations of the most credulous. This annual Bible study is touching a responsive, vigorous and vital center and will mean larger things for this part of the state.

The writer did not hear the sermon by S. H. Campbell, of Troy, but heard many compliments from points of diction, delivery and thought.

Rev. R. A. J. Cumby was elected president and B. S. Railey secretary. J. L. Thompson and P. L. Mosley were elected vice presidents, respectively. Bro. Cumby seems to grow younger. His fertile brain and humorous mind make of him a charming officer.

Dr. Robertson's lectures on Romans were concise, pungent and highly beneficial. He won for himself and the seminary a large place in the hearts of all, and especially the pastors present. The young preachers of Newton have gotten a foretaste of what the seminary really is and will mean to them in their course of training for more efficient service.

Brother French, the newly elected pastor of Eufaula, added much to the genial atmosphere. His mind was constantly bubbling over and sparkling with wit. We congratulate the Eufaula saints and the state at large in having been so fortunate in bringing within our bounds this sweet spirited and thoughtful man.

Every address was of a high and appreciable order. It was hard to tell which of all the splendid talks contained the most thought. Each did credit to himself and made lasting impressions for good on the hearers.

Dr. George W. Macon's presence and two soul-stirring, inspiring and mental awakening lectures will add to the numerical strength of Howard. He won the hearts of the boys of the Baptist Collegiate Institute. Howard shall be the goal to which their intellectual steeds will speedily travel. The aspiring, truth-searching brain will always respond to thought.

The Baptist Collegiate Institute was a place of much interest and attraction during the study. Mornings were pleasantly spent at the chapel hour by the visitors. Their hearts swelled with gratitude and appreciation as they looked upon the fine material which constitutes the real life and working center of this indispensable school. This school stands for a course of training that fully prepares the individual to appreciate what is meant by the ideal standard of Christian ethics. How to invest a life where it will count for the most. Money was raised by the visitors providing a scholarship for some worthy boy or girl. A man with the grit, grace and determination of President Tate must and shall have what he needs to do the work which devolves upon him in this noble and philanthropic undertaking. Newton people have wrought well, and the entire faculty have invested their time and means to promote the interest of this worthy work. The time has come when relief must come from the outside.

**The Gin That Attracts The Grower**

A MUNGER System Ginning Outfit is the best advertisement a grower can have. Every cotton grower knows the MUNGER System will give him largest turn-out, best sample and an increased market value for his crop. Four ginners out of five select—nine growers out of ten patronize—the

**MUNGER**  
*The Perfect System*

The MUNGER System gives the grower the further advantages of greatest capacity, steady run, greatest freedom from delays and breakdowns, greatest profit at the season's end.

The MUNGER System gives choice of Munger, Pratt, Smith, Winship and Eagle Gins. No "leak features." One or two-story installation. Single machines or complete equipment. Engines, Boilers, Linters and full line of cotton machinery.

**CONTINENTAL GIN COMPANY**  
Atlanta, Ga. Dallas, Texas  
Birmingham, Ala. Memphis, Tenn.  
Charlotte, N. C. Bridgewater, Mass.  
(For export)  
(Address sales office nearest you.)

Write for catalogue; beautiful color illustrations. It's Free.



**FERTILIZER**

Our Motto: "None But the Best"

For your fertilizer needs, please see our agent in your town or write us direct.

The Spring season for fertilizer is now in full blast. Send us your orders without delay, and we will give them our personal attention.

**Tennessee Valley Fertilizer Co.**  
FLORENCE, ALA.

**TERRIBLE CRAMPS**

"My wife," writes Joe Moehead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

"We recommend Cardui to all women who suffer from female troubles."

Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to pale cheeks, strength to weak bodies and nerves.

Its specific action is on the cause of most female ills, and thus, it is a medicine especially for women, with a record of over 50 years of success, in the treatment of troubles peculiar to women.

Cardui is sold at all drug stores, with full instructions for use. Try Cardui.

A 10 Cent Package of



will cure one head 4 times or 4 heads one time. Money back if they fail. Price 10 and 25c at all drug stores or by mail on receipt of price.

**SOLLIER DRUG CO.**  
Birmingham, Alabama.

**PLYMYER CHURCH BELLS**  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

**BELLS.**

West Alley Church and School Bells. Send for catalogue. The C. K. BELL CO., Highmore, O.

**HALF TONES BY MAIL**

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**NEWS ENGRAVING**  
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Some man or men must respond in hearty sympathy and financial help.

The final climax was reached when Bro. Guisenberry delivered his lecture on China. At the close of this soul-stirring talk thirteen boys and girls pledged themselves to the foreign field.  
B. S. RAILEY.

**OBITUARY.**

Sister J. W. Whittington departed this life February 11, 1909. She was a consecrated Christian member of the Baptist church, an affectionate wife and a devoted mother, a good neighbor and one who loved her church and her home. She leaves a husband and two children. She was reared near Clanton, Ala. She was buried at Elbethel Baptist church, near Coffee Springs, the writer preaching the funeral. I used to be her pastor at Mt. Andrew, therefore I have known her a number of years. She was a splendid woman. She rests from her labors. Her works follow.

H. R. SCHRAMM.

**RESOLUTIONS OF RESPECT**

Adopted by the Ladies' Aid Society of Hurtboro Baptist church on the death of Mrs. Margaret Johnson Long, who died January 25, 1909:

1. That we feel deeply the loss of our devoted sister from our midst, and that her life may be an example for us, for hers was a life full of good works and noble deeds.
2. That we be submissive to God's will, for he doeth all things well.
3. That a copy of these resolutions be spread on our minutes; also that a copy be sent to the Baptist for publication.

MRS. M. A. MITCHELL,  
MRS. L. L. TORBERT,  
MISS ETHEL HARBUCK,  
Committee.

**THE TWENTY-THIRD PSALM.**

There isn't a place in the Bible, to me,  
That brings to my soul sweeter  
When I am in trouble on life's stormy  
That the beautiful twenty-third

The Lord is my shepherd; no want  
In pastures so green I may lie;  
And oft I'm led to where cool waters  
And my soul He restoreth thereby.

Though I walk through the valley and  
No evil or ill will I fear;  
In safety and comfort I draw every  
Thy rod and thy staff are so near.

Thou preparest a table before me in  
In the presence of all of my foes;  
Thou anointest my head with Thine  
My cup at the brim overflows.

Surely goodness and mercy shall follow  
All the days of my life as before,  
And I'll dwell, when this body sleeps  
In the house of the Lord evermore.

H. C. C.

**TO EVERY READER OF THE ALABAMA BAPTIST**

WE would be glad of your personal acquaintance—because we know you would appreciate us as much as we would you.

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**DON'T SEND ME A CENT**

As I am going to give away at least one hundred-thousand pairs of the Dr. Haux famous "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes no matter how weak they may be, read the finest print in your bible with them on, thread the smallest eyed needle you can get hold of and put them to any test you like in your own home as long as you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes and if they honestly make you see just as well as you ever did in your younger days you can keep them forever without a cent of pay, and

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by showing them around to your neighbors and friends and speak a good word for them everywhere, at every opportunity.

Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat ~~10000~~ Spectacle Offer," and address me personally and I will give your letter my own personal attention. Address:—**DR. HAUX, (Personal, Haux Building, St. Louis, Mo.)**

NOTE:—The above is the largest Mail Order Spectacle House in the world, and is perfectly reliable.

We left Fayette March 1 to come to Albertville to take charge of the church here. We landed in Albertville Tuesday, March 2nd, and on Friday afterwards I was taken sick, and I have been in bed since that time until yesterday, hence I have not been able to write you to change my address. We left a noble people at Fayette, and I shall ever remember them for the continued kindnesses shown me. I was there more than three years, and there never was a jar or a ruffle, but peace and good will always prevailed. I am now here; and the people have shown us every consideration that we could ask of them. We found our pantry filled, and while I was so sick they did all for me that could be done. I really believe that I have before me the opportunity of my life for doing good, and, under God, I am going to do my best. Pray for me! Please change my address from Fayette, Ala., to Albertville, Ala., and do it at once, for I do not want to be without the Alabama Baptist another week. The Baptist is a fine paper and I can't do without it. Come over to see me in my new field of labor.—A. B. Metcalf.

Dr. A. T. Robertson becomes editor of the Baptist Teacher, as Dr. Henson has given up the work.

### DR. MONTAGUE'S TRIP NOTES.

Dear Bro. Barnett: If you have never been to Greensboro, Ala., take my advice and go to that delightful town. The beautiful homes and the gracious, hospitable people, the general culture of the men and women and the influence of the Southern University, an admirable institution, whose president, Dr. S. M. Hosmer, is an honor to the teaching profession as well as a type of the finest Christian gentlemen, unite to make Greensboro one of the most attractive towns in all this state.

There our own J. G. Dobbins, with his cultured wife, is doing a work not only in the town, but also in all the surrounding country, which is of vast importance to our cause. He is pastor of the Greensboro Baptist church; he is far more than this—counsellor and friend of every Baptist church in all that section. Howard college has reason to be proud of this earnest, progressive, consecrated alumnus. In this helpfulness to neighboring churches, in this general usefulness to our cause in all his country roundabout, he reminds me of Wm. A. Tallafarro, when he was pastor at Greenville. What a man Wm. A. Tallafarro would be, if he ever answered your letters!

At Greensboro it was my good fortune to meet a number of fine brethren and sisters and to renew my fellowship with our beloved brother, Joe Lambert. There, as in other years at Catherine, he is a model church member, an ideal pastor's helper, the friend of every good cause.

Brethren Rhodes, Dobbins, Thigpen, Apsey, Blalock, McCollum (brother of the famous missionary and most worthy on his own account), Ryan, Cranford, and Sisters Ward and Salle and Dora Avery gave to our college, in all about \$200. Bro. Lambert and his household had previously given.

Disregarding the advice of my good friend, Captain P. Sid Jones, district passenger agent of the Louisville and Nashville railroad, not to travel at the risk of washouts and sundry other menaces by reason of storm and

tempest, I started to Eufaula on Saturday, March 13th, and reached that town in safety, only one catastrophe occurring, the loss of my hat at the Union Springs supper house, some man preferring my headgear, a shape-ly "Dunston," to his own. At the station at Eufaula, my beloved friend, Dr. J. A. French, met me, and was not ashamed of my hatless condition, which was soon remedied.

In spite of the rain we had a good attendance Sunday morning. It touched me deeply to be in the church house which was the pride of my dear W. S. Britt, Howard man, and leading physician in that part of Alabama, who gave to his alma mater \$250.00. Others aided, including Bro. French, and, when I left Eufaula, I carried with me bonds and cash amounting to \$501. In that beautiful town I met again my friend, Col. G. L. Comer, his son, the excellent superintendent of the Sunday school, and others prominent in Baptist work.

All who know him rejoice in the return of Dr. French to Alabama. It was my privilege to stay in his home and to meet his wife and her sister, grandnieces of President James Madison.

Dr. French is not only an eloquent preacher and a generous, kindly gentleman, but he is also one of the ablest canvassers I ever met. He does not introduce the visiting brother and then leave him alone; he pleads for and with him and wins the day. And he realizes, as do other broad-gauge men, that, if our denomination is to grow in knowledge and to render intelligent service, we must support our schools and colleges, support them by placing our children in their halls and by giving money to them, large sums of money, by giving cheerfully, promptly, generously.

In Eufaula, Brother Barnett, I thought often of you, spoke often of you. There in your old home, as in the uttermost parts of Alabama, you are loved, as everywhere you deserve to be loved.

Yours fraternally,  
A. P. MONTAGUE.

P. S.—Recently, when I had the pleasure of being with Bro. Huggins

**BRIGHT'S DISEASE**

Do you ever feel all tired out? Or as if you were going to die? Do you feel "blue" and ready to give up? Are you physically or mentally overworked?

If so, your liver or your kidneys are out of order—diseased. You are in danger of Bright's disease and other serious affections. Bright's disease is especially dangerous; it could be killing you and you might not know you had it. You should start at once to take

**Dr. DeWitt's Liver, Blood & Kidney Cure**

This efficient remedy has cured thousands afflicted like you. It absolutely CURES by first cleansing and stimulating the liver, next purifying and enriching and restoring diseased kidneys to healthy action. By the use of Dr. DeWitt's Liver, Blood & Kidney Cure you will regain health and strength and the world will seem brighter. If your druggist cannot supply you, accept no substitute, but send \$1 to us and we will send the bottle of the medicine to you, transportation prepaid. Address: **The W. J. Packer Co., Manufacturers, Baltimore, Md.**

## \$100 for a Name.

We Want a Name for Our New Townsite in **FLORIDA.** \$100.00 cash will be given to the party sending us the name we decide on. A number of lots will also be awarded as consolation prizes.

**ALL TAXES PAID.** The small cost of \$4.75 will be charged for recording the deed, surveying, clerical hire, &c. on a 6-month period. The townsite is situated 9 miles from Jacksonville, Fla., on the Florida East Coast Railway, 5 miles from the Ocean Resorts of Palm Beach and Atlantic Beach. Good Hunting and Fishing. Contest Closes April 15, 1909. Send your name today to **The Orange State Land Company, 261 W. Forsyth St., Jacksonville, Fla.**

in his church at Oakman, after his people had given kindly to our college, two little girls, about eight years of age, came to me and said: "We are going to raise \$5 for the college." Within eight days the \$5 came. All honor to those little people, who are beginning life aright. Bro. Huggins is doing excellent work, preaching and singing for the glory of God.

Our church is in a prosperous condition. Sunday school larger than ever before and still growing.—Orvis T. Anderson, Cullman.

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