

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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## There's the Rub.

It is easy enough to be pleasant.  
When life goes on like a song,  
But the man worth while is the man who can smile  
When the telephone rings and he answers it and  
says "Hello!" and the operator says, "What  
number" and he says, "The bell rang," and  
she says, "No, it didn't."

—New York Evening Mail.

Dr. G. A. Nunnally has retired from the presidency of Columbia college.

Dr. Wayland Hoyt, of Philadelphia, will spend the summer in England, where he will supply a number of pulpits.

Some 35,000 iron and steel workers, in the Pittsburgh district, are to receive an advance of 10 per cent in wages on July 1.

Dr. Robert Stuart MacArthur has completed his thirty-ninth year in the pastorate of the Calvary church, New York city.

Rev. John E. Briggs, after serving well the Capitol Avenue Baptist church, Atlanta, Ga., is now in his new field at the Fifth church, Washington, D. C.

Our heart goes out in tenderest sympathy to Bro. Austin Crouch, of Woodlawn. His lovely and consecrated wife was recently called to her heavenly home.

Rev. C. W. Daniel, who has been called to the First Baptist church, Atlanta, Ga., is a royal young preacher. We learned to love him at the seminary and have taken great interest in his pulpit success.

Dr. R. A. Torrey usually closes his work June 1st. This year he is going to prolong his evangelistic services by at least six weeks. He will be at Winston-Salem, N. C., early in June.

The Alaska-Yukon exposition, at Seattle, was opened on June 1 by the President of the United States. The formal opening was by telegraphic communication from Washington, the President touching a key of gold, presented for the occasion.

The Baptist papers are manned by a fine set of men. We greatly enjoyed their fellowship in our office and at the editor's banquet. We came to know each other better. What would the Baptist cause do without the papers?—Baptist World.

speech Saturday morning," says the Baptist Courier, "one of the policemen on duty in the hall stepped up to him and said, 'I want to thank you for helping me keep order. Not a person moved while you were talking.' Such is Broughton's ability to hold a crowd of 5,000 or more."

After ten years' successful work at Starkville, Pastor H. K. Thornton has resigned to accept the church in Bessemer, Ala. He will be greatly missed in all our work in the State.—The Baptist Record.  
We welcome Bro. Thornton to the Birmingham district.

Rev. R. S. Gavin, who has just resigned the care of the First church, Huntsville, will do evangelistic work through the summer months, and take another pastorate in the fall. Bro. Gavin has decided gifts as an evangelist and pastors can call upon him to assist in meetings with the full assurance that their people will hear sermons filled with the gospel.



The statue is of bronze and granite, a life-sized figure of Dr. Eaton, standing upon a granite pedestal fifteen feet high, with right arm extended and hand uplifted, the left holding an open copy of the Bible. The inscription on the bronze tablet set in the marble base is as follows:

1845 1907  
THOMAS TREADWELL EATON, D. D., LL. D.  
This monument is an expression of the  
Gratitude of Southern Baptists to  
Almighty God  
For His Gift to the World of Him Who  
as Pastor for twenty-seven years  
of the Walnut Street Baptist Church,  
of Louisville, Kentucky,  
as Leader, Editor and Author,  
Did "Earnestly Contend for the Faith Which  
was once for all Delivered to  
the Saints."



## Cut Out Its Appendix.

Yes, the bee sings—I confess it,  
Sweet as honey—Heaven bless it.  
Yet 'twould be a sweeter singer  
If it didn't have a stinger.

—James Whitcomb Riley.

Dr. Cortland Myers, of Brooklyn, N. Y., has resigned to accept the call to Tremont Temple, Boston.

The Russian government proposes to reduce the number of national holidays from ninety-one to sixty-six.

The charter for the Suez canal expires in 1968, but with a privilege of extension by payment of certain royalties to Egypt.

Dr. J. C. Hiden preached an introductory sermon at First church, Lynchburg, Va., on the first Sunday in June, when Pastor Hamilton began his work.

Rev. T. J. Watts, who has been elected corresponding secretary of the B. Y. P. U. for the south, is well qualified for the position.

Prof. A. C. Armstrong, of Wesleyan University, lectured before the Philosophical Club of Brown University on "The Religious Philosophy of Rousseau."

The National Bill Posters' Association in their last meeting in Chicago voted that they would refuse to post placards on which there were pictures of the devil.

Dr. John McClintock once told Moncure D. Conway that no theological statement had ever satisfied him like the voice of Jenny Lind singing: "I know that my Redeemer liveth."

Lloyd Clarke has died at his home in New Jersey. He was a railroad engineer for forty years, ran passenger trains, in all, more than two million miles and during all that time no passenger was killed on trains under his care.

Dr. A. T. Robertson, of the Southern Baptist Theological Seminary, will be one of the lecturers at the Ewing College, Illinois, School of Evangelism, July 27 to August 5. He will deliver nine lectures on the book of Revelation.

The Texas Baptist Standard shows great enterprise in its "Seminary Issue," gotten out in the interest of the Southeastern Baptist Theological Seminary at Waco. The matter and the handling of it shows that Editor Norris is in the front rank as a journalist.

"Bishop," asked Carlyle of the late Bishop Wilberforce, "have you a creed?" "Yes, the older I grow, the firmer becomes that creed under my feet. There is only one thing that staggers me." "What is that?" asked Carlyle. "The slow progress that creed makes in the world." After a brief pause Carlyle replied, "Ah, but if you have a creed you can afford to wait."

Some years ago Sir Wilfred Lawson told in the British parliament of a little girl who prayed that God would protect the little birds, and keep them from entering the trap her brother had set. "Do you think God will answer that prayer?" she was asked. "I am sure He will," she confidently replied. "What makes you so sure?" "I smashed the trap!" How many of Satan's traps have you destroyed?—Central Baptist.

A TRIP THROUGH MAMMOTH CAVE

BY FRANK WILLIS BARNETT

In my various pilgrimages I had seen some of nature's wonders. I had on a gorgeous spring day drifted lazily in a little boat on a sparkling sea into the far famed Blue Grotto in the dream island of Capri, on the Mediterranean. I had on the other side of the world in that grim little island of Catalina, which pokes its head out of the Pacific, peered through the glass bottom boats at the dazzling subterranean gardens lit up with the varicolored fish. I had seen the fury of old Neptune on the Atlantic when he dashed a mountain high wave over a great ocean liner, leaving wreck and ruin. I had gazed in astonishment at the North Sea when its bosom was as free from waves as an inland lake. I had been borne by the Mississippi for

whirl in trying to report the so-called "side-shows" and the convention, and my eyes were overstrained, for the various speakers were racing before them as if in some rapidly moving picture show. The noise of a great city was humming in my ears, momentous changes in the convention's business were seeking to be catalogued in my brain, and picture after picture of various audiences with upturned faces were trying to fix themselves in my retinas. Added to all these was the roar of the engine, the clamor of the passengers, the smell of the smoke and the jostling of getting off the train—and then Mammoth Cave.

cry of the tout, the bravado of the gambler, the cynicisms of the club man, the boast of the roue, the dare of the woman of society, for it was the week of the races, and under its roof in the cafe, the bar, the lobby, the parlors and the Rathskeller, were foregathered, largely the men and the women whose motto is "eat, drink and be merry for tomorrow you die," with a slight sprinkling of delegates whose purses were long enough to purchase a few creature comforts as they watched the gay world on dress parade.

I know some of my readers will think me daft when I set it down in

law; the biscuit were really hot, and the coffee had some strength." If this bill of fare fails to please you there is no need to set before you any more dishes, for you are a confirmed dyspeptic and food is not what you need, but a physician. Believe it or not, just as you please, but actually the clerk answered questions without pretending to be bored and seemed to take genuine pleasure in being able to be of service. (This to me was one of the greatest wonders seen at Mammoth Cave.) And yet a more remarkable thing happened. Actually the man who sells curios refused to fleece me, an unknown tourist; when I gave him the opportunity, for wishing to save my convention hat I asked him if



Corinthian Columns, Mammoth Cave



Olive's Bower Stalactite, Mammoth Cave.



Entrance to Mammoth Cave, Looking Out.

hundreds of miles at flood-tide when its mighty waters had changed the site of cities and altered the boundaries of states. I had sat for hours and days fascinated by the tumultuous Niagara as it made its wild leap in its mad fury to reach the sea. I had spent days in one of the world's great hot springs high up in mountainous Colorado. I had vainly tried to immerse myself in the great Salt Lake.

I had spent a summer in mountain climbing in the Swiss Alps, and two summers in the Rockies, and another summer in western North Carolina, and still another in Norway and Sweden. I had seen mountains clothed in green verdure; I had seen them bare of vegetation; I had seen them white with snow; I had seen them as glaciers stole quietly down their sides; I had seen them when an avalanche had hurled itself into the valley beneath.

I had crossed the great American desert and had the hot winds to scorch my cheeks and the glare of the white sand to burn into my very eyeballs. I had passed through the lowest down place on earth near the Salton sea. To cut a long recital of things I had seen short, I was ashamed that I had never seen the Mammoth Cave, and so when that genial president of the Baptist World, W. P. Harvey, had seen to it that the editors might see the cave free, I saw it. See!

I saw it at the precise psychological moment. I arrived with my ears filled with perfervid oratory, my brain in a

As I walked quietly through the grounds and looked around at the stately oaks, the graceful elms, the polished sycamores, the wistful pines, the sombre cedars, a great peace stole over me, and when I got to the hotel with its long, cool porches which seemed to stretch for blocks, and looked around and saw that everything was old-fashioned and primitive, I felt like shouting for pure joy, and to me it was dearer in one way, but not half so dear in another as Louisville's famous modern hotel, with its gilt and tinsel and marble and brass and elevators and electric lights and gaudy paintings and gaudier men and

black and white that the old rambling hotel at Mammoth Cave appealed to me in a way in which no great, modern hostelry ever has done, and when I examined the wing which seems a part of the very scenery and found that it was built of hewn logs, I had a pleasure greater than ever came to me in walking down the marble hallways of any modern palatial hotel.

It was a relief to get into a dining room where one did not have to puzzle one's brain in trying to pick out from a score of French or foreign names a supper, but found it spread before him with genuine negroes



MAMMOTH CAVE HOTEL.

women, the very incarnation of so-called fin de siècle luxury, where one's appetites are whetted and one's passions are indulged, but where the city's tainted breath steals the color from the cheek, dims the lustre of the eye, and palsies the hand, causes the feet to limp and withers the heart, for in that babel of voices was heard the

ready and willing to do his bidding, and his neighbors not too stuck up to pass anything which was out of reach. As suppers go, it was not elaborate, but the steak tasted like real meat, the milk had been drawn from a cow and not pumped up; the butter could have looked even the vigilant Wiley in the face and laughed at the pure food

it would not be safer to buy a cap, and although he had them for sale, he without a moment's hesitation advised me that it was wholly unnecessary. If that man is not a Baptist by profession, he is at least living up to a mighty good Baptist principle, that of fair play. But there is something still more wonderful to relate. Actually the photographer who takes pictures of the various groups going into the cave, and of those who like to sit on donkeys, or pose under the shade of the trees, made the promise, which he faithfully kept, that he would make the pictures, but that no one need feel under the slightest obligations to buy them, and he would not try to sell them, but would have them on hand in case any one desired to buy them. I, Frank Willis Barnett, one-time globe trotter, but now preacher of the gospel, saw this with my own eyes and heard it with my own ears, and set it forth as one of the strange experiences of my life.

I never came in contact with any extortionate charges. The meals were worth 50 cents, and the beds were cheap at the same figure. Fifteen cents for the overalls was reasonable, and the cave fees were not excessive, and 5 cents for a cane was like finding one.

A lot of fun was had in drawing one's overalls, and truly there were some misfits. My trousers would have easily accommodated a man with a girth twice the size of mine, while my coat was evidently intended for one of the modern women whose

waist-line (if one is to judge from the architecture of her dress) is just beneath her shoulder blades, but it proved quite a blessing; otherwise I am sure some careless pilgrim would have burned off its tail, for the way in which some of them handled their cave lamps was enough to make a nervous man throw a fit. If my coat-tail was abbreviated it was not near so much so as the cave skirts were for the women, and while I had to be careful lest I fell from stepping on the legs of my pants, they were put to no such inconvenience, nor did they have to elevate them when they came to muddy places or streams.

I will never forget the morning when our party filed out of the hotel and walked through the garden on our way to the entrance. It was a perfect day, the air was sweet with the breath of the fields and forests, the sky was blue overhead, the grass was green under foot and all around us vegetables were peering out of the earth, and in the middle of the garden was an apple tree which in size and beauty must have been a prototype of the one in the Garden of Eden which changed a world's history. I said to the manager on my return, your garden makes me want to come back and spend the summer with you, which brought to his mind the fact that when Elbert Hubbard honored the place with his presence he "knocked" the cave, "roasted" the hotel, but praised the garden.

At the end of the garden we passed through a great boarded gate and began our descent in the midst of a valley which for beauty I have never seen surpassed. It was a study in green, and somehow as I looked around and overhead and then peered into the mouth of the darksome cave I instinctively drew back and felt fully the Danteque horror of the inscription over a certain well known place which read, "All Hope Abandon Ye Who Enter Here."

But in I plunged, and after walking a hundred yards or more drew up at a locked gate, and here the guide carefully counted each one as we entered, an act which seemed foolish to me at the time, but later on appeared most sensible, for with a party of more than thirty, with all the devious paths and the inability of some to stay within the sound of the guide's voice, I soon saw that he needed to be a watchful shepherd or some lamb or goat would be missing. There have been episodes in which men have been lost which makes the timid want to hang onto the guide's coat-tails, and I do not mind owning to the fact that I kept pretty close to him.

I had been in some caves before and had really had some novel and thrilling experiences in one near Johnson City, in beautiful East Tennessee, but confess that I was wholly unprepared for what awaited me in Mammoth Cave, and yet as there is usually a sense of disappointment when one first gazes on Niagara, so I felt that the cave had been overrated even after having spent several hours in its depths, but like Niagara, it grows on one, and before the journey's end I was ready to acknowledge its beauty, grotesqueness and sublimity.

Some years back with the aid of the encyclopedias, guide books and various other literature on the subject, I wrote an extensive article on the cave, giving much general information as to its history, size and geological wonders, but having seen it, somehow I have no desire to attempt to write learnedly, but rather choose to set forth in a plain way just how it impressed me.

I hadn't gone many miles on the night trip before unconsciously I began to think, well just wait until tomorrow and I will see it by daylight, and one of the strange sensations came when it at last dawned on me that I was walking through a kingdom of darkness. I remember going through a prison in the mines with an inspector who was to make an effort at controlling an unruly negro who had been for days confined in a dungeon without light, and to my dying day I will never forget him as he stood blinking as he was brought into the sunshine. And now in the cave, with black darkness all around about me I faintly glimpsed what must be the punishment of him who is cut off from the light of day. The darkness seems to get into one's very bones, and a great pity welled up in my heart for those who sit in darkness and in the shadow of death, where the light of the cross has never even cast its shadow, and somehow because Miss Willie Kelly was in the cave at the time, I kept thinking of the poor, benighted heathen and wondered how long it would be before we who had the light would give it to them. The story goes that a hunter in chasing a bear discovered the cave, and I believe that under God the fact that our own "Teddy" is in the heat of a lion hunt means that "darkest Africa" is going to be explored and opened not only to commerce, but to missions as never before.

Without the faintest pretense of posing the thing uppermost in my mind when down under the ground covered with the mantle of night was the thought of those over the seas who are now "sitting in darkness" would soon be basking in the sunshine of the Savior's love if our leaders but caught the world vision and through the power of the Holy Spirit called Christians to service.

I do not wish to say that I was lost to the marvelous beauties of the place or counted as nothing the scenes through which I was passing or discounted the fellowship of the party, but in many respects the men and women who were making the pilgrimage had seen visions at Louisville and their hearts and mouths were filled with songs of rapturous joy which gave them pilgrims' aspects.

In the old student days when in Europe I was without God and without hope. I frequented the theaters and operas in the various capitals and saw some of the greatest spectacular plays ever staged, but sitting on the side of a boat on the bosom of the Styx, with our lights all out while waiting for members of the party who in another boat had gone toward Echo river, as they turned into sight with lighted lamps singing a gospel hymn, it was to me the most dramatic thing

I ever saw, and the voices seemed sweeter than the chorus of any grand opera ever sung by professionals.

While there was a deep religious air which pervaded the party, still there was an undercurrent of fun and the humorous situations and the jokes of the guide never failed to bring peals of laughter. The guide in many ways was well suited to his job and his powers of mimicry were of no mean order, and yet somehow I had a suspicion that he felt the least bit uncomfortable on account of the religious tone of the party and was visibly embarrassed when a dear brother made him a special subject of prayer.

It seemed to me that whoever had the naming of the various attractions was gifted with a wonderful imagination, for I would have recognized only two of them without outside help—the Odd-Fellows' Halls and the two serpents being easily distinguishable; and yet the River Styx was well named, for when we tried to drift into the Echo river we got stuck in the mud. We are told in mythology that this noted river of hell was held in such high esteem by the gods that they always swore "By the Styx," and such an oath was never violated. I am prone to believe, however, that had they been with our party instead of swearing by the Styx they would have been tempted to swear at it as they crawled out on its bank with its mud sticking to their feet.

Dryden says, to show the inviolability of the oath:

"To seal his sacred vow by Styx he swore:  
The lake with liquid pitch, the dreary shore."

I was glad to note that enough knowledge of my school days had remained with me to recall that Charon, the old ferryman who conveyed the spirits of the dead in a boat, over Styx to the Elysian Fields, was a son of Nox and Erebus, and that he was a thrifty old soul, and unlike ye editor, disdained to do a credit business, but required cash in advance even from the dead before he would ferry them over, and sometimes as I study my delinquent list I think I will see any man or woman dead before I will ever send them the paper again without cash in advance; but as Kipling says, "that is another story."

I have enjoyed my share of picnics "al fresco," but it was a novel experience to have dinner served "under the fresco," for I believe it was served to us several hundred feet beneath the floor of the hotel in a large subterranean dining room, and after the many miles of walking tasted just as good as it would have if it had been spread out on top of the ground.

It gave an opportunity for us to hear an inspiring talk about China, much of which I have forgotten, but one thing I will never forget, for the dear woman said, "When I come back home I hear people talk of the sacrifice we missionaries make, but dear friends it is no sacrifice at all, but a privilege." To us who stay at home it ought to be not a burden but a pleasure to support those on the firing line.

Our party was made up of preach-

ers, deacons, B. Y. P. U. workers, editors, missionaries and lovely women. We had a bride and a bridegroom. How do I know? Did I not see him gather her up in his strong arms and lift her over the rough places? I was greatly interested, it all seemed mighty sweet; but somehow as much as my heart went out to the newly wedded pair, there was a greater tug at it when I happened to catch the look of a young ministerial student who, witnessing the easy air of proprietorship assumed by the young husband, looked longingly into the eyes of his sweetheart at his side as he manfully strove to keep from following suit. I wouldn't have told on him if he had.

It was truly wonderful how some of the older and more delicate in our party tramped uncomplainingly mile after mile and wormed their way through narrow and difficult places, and when we finally tackled the famous "corkscrew" there was intense anxiety lest one fat brother in the party wouldn't be able to squeeze through, and when he negotiated it and came out puffing and blowing a great yell of encouragement greeted him.

At some of the great show places I was unmoved; at others I was overpowered, but to me the most pathetic thing I have ever known in the long fight of man against the dreaded white plague was the sight of the first little stone house in which some stricken man or woman had immured themselves in the hope of baffling the dread tuberculate, and I made a high resolve that when I got out I would do more and print more to help carry on the battle against consumption.

The world is mighty little after all. I remember once in crossing the bridge from Pera to Stamboul at Constantinople, when every one seemed alien and strange, I was astounded to hear my name spoken by a lovely woman from the south, and so having made the journey through the cave, chatting with an attractive young woman as our paths would cross, it so happened that she saw me sign my name in one of the guide books handed to me as being from Birmingham, only to find that she had visited my neighbors, and that we had many mutual friends; and another young lady inquiring about the Magic City found out that she was to stop with relatives who had for several years lived next door to my sister—all of which goes to show that a preacher ought to watch out how he acts when away from home. When he is at home he need not be so careful, as his whole congregation is watching out for him.

The cave on the day in which I went in it held within its bosom many charming women, but none lovelier than Mrs. Malone, Miss Willie Kelley, Miss Mallory and Miss Lide, Alabama's quartet, who set a race in Christian work worthy to be emulated by all who love and serve Him.

P. S.—If you want to know anything about the cave buy a guide book, but for the peace of your soul I advise you to wear old shoes.

Look up our \$1.00 offer.

## THE ALABAMA BAPTIST

### MODERATORS AND THE ALABAMA BAPTIST.

The Baptist Courier in an editorial on the convention and the papers, among other things, says:

"We are glad the convention has taken up this matter, and urges the pastors to put the value of the denominational papers on the consciences of their people and in every fit way to facilitate the extension of their circulation. The convention has not taken a more important and a more far-reaching step for years. Now let the state conventions and the associations follow the good example set by the convention. Surely an association can not be too much occupied with other matters, and too much pressed for time to give the denominational paper an opportunity of presenting its claims. And yet we have attended association meetings where the denominational paper had no place in the order of business and was mentioned only in the briefest announcement. If the Southern Baptist convention can afford to give this work a special time and place, may we not expect the state conventions and associations and other denominational gatherings to give it some attention?"

We hope those who arrange the program and the order of business for the associations, this fall, will give the denominational paper a good showing. If the Baptist Courier can not have a special representative present at every meeting, the subject can be discussed, and the claims of this paper presented by brethren of the association. Let us have a place among the regular enterprises of the denomination, and let the people learn that this is a part of their work, and that it must have their co-operation and support, or utterly fail.

We have always had the utmost courtesy shown us at our state convention and at our associations, and have often wondered at the way in which moderators had made a place for us to speak for the paper, even out of the appointed time, in order to permit us to try to reach other associations.

### THINGS TO REMEMBER.

#### A Kitchen Memorandum.

A most useful article in the kitchen is a small child's slate, on which to write articles to be ordered from the butcher or the grocer as fast as they run short—also any orders for the maid if she happens to be absent from the kitchen. It can be plainly seen and there is no danger of its being overlooked—as is the case when one depends on paper and pencil.

#### Boracic Acid for Burns.

Boracic acid is one of the best applications for burns. A slight burn dusted with powdered boracic acid and bandaged will soon heal. For a more severe one, dissolve a teaspoonful of the acid in a pint of boiling water, wet a soft cloth in it and bandage while hot.

#### Baking Day.

Baking day should have an air of distinction about it. Of course, it is not an easy day, but there are many housekeepers who have learned to finish the day with cheerful hearts and spotless clothing, and the baking day apron has helped them to learn it. This apron is made of rather thin white goods and covers nearly the entire dress. Suspended by straps from the belt on either side are two white cloths to be used as holders when handling the hot baking dishes.

#### To Correctly Mend Gloves.

First, never use silk for this purpose, as it cuts the kid, but select cotton the exact shade of the gloves and with a very fine needle buttonhole around the rip or tear, then catch together on the wrong side, taking one stitch at a time from one loop of the buttonhole stitch to another. When the rent is joined in this way it is scarcely perceptible and wears longer than if sewed through the glove.

#### June Luncheons.

"Is it lunch or luncheon?" has been the query made many times. One wise person has answered by saying that when a man snatches a piece of pie from the kitchen table then it is lunch; but when he sits at

a neatly laid table to eat his pie then it is luncheon. One of the best authorities gives both lunch and luncheon as correct.

The housekeeper will find her work lightened if she supplies herself with plate doilies which will save the washing of tablecloths. The doilies can be purchased many times at linen sales for an astonishingly low price. Tablecloths that have become useless for their original purpose make excellent doilies by cutting them to the required size and then hemming them by machine. Hand hemming is by far too luxurious for these "tablecloth doilies."

What one is to serve for luncheon depends on the family and sometimes on the weather. On hot days lighter lunches will suffice than in cooler weather. Some people are satisfied with sandwiches, a beverage, berries and cream, and a simple cake. Others demand a hot dish and hot beverage. But during the fruit season most families are easily satisfied if they have plenty of the fresh fruit, especially when accompanied by a jug of cream and good home-made bread.

Fruit short cakes are a meal in themselves with plenty of plain or whipped cream. In localities where strawberries abound at this season there is no excuse for hot, stuffy luncheons excepting on the farm where the helpers need a hot lunch for supper as well as dinner.—The Housekeeper.



OUR GEORGE STIRRING THEM UP.

"We have been waiting upon the officers of the local police department and the deputies of the sheriff's department for more than five months, and on their failure to take advantage of their constantly presented opportunities, to make arrests for violations of the prohibition laws, the patience of a long suffering public broke. We have heretofore tried our hand at apprehending these violators of the prohibition laws, and we have information of such character as may lead to sensational developments, when the time comes to spring it."—G. G. Miles.

Like a thunder-clap from a clear sky came the announcement yesterday afternoon that thirty dealers and clerks of soft drink establishments down town had been arrested and released on bond. For more than six months the prohibition laws have been supposedly enforced in Montgomery without a murmur from its citizens. During these six months Montgomarians had grown accustomed to the new order of things, when suddenly the president of the Law and Order League announces by his arrests that there has been a steady, persistent "spotting" of the alleged soft drink establishments, and that information had been secured of a most positive nature that these soft drink establishments had not been observing the laws.—Montgomery Advertiser.

### TWO KINDS OF FATHERS.

By H. D. Sedgwick, Jr.

Fathers may be divided into two classes. There is the refined, sensitive father, who hates the idea of vice and turns his back upon it, pretending to himself that, by some process of subconscious instruction, his son shall learn from him its odiousness. He sends his son to school, and from school to college, advising him about Latin and Greek, about physics and chemistry, about history and art, and other petty matters of education. Equipped with platitudes concerning virtue, his son goes forth into the world where the union of man and woman is not recognized as a sacrament, to hear boon companions plead for vice with all the persuasiveness of youth and gayety. Thus the father hands over his son to the great educating force of sexual desire which he knows is stretching out its hands to the boy, which he knows is bound to lead him higher or lower.

Then there is the coarse father, who accepts the period of puberty as one of the corridors or gardens of life, through which his son shall walk lightly. He hopes that the lad will make merry without vexation to the father. He warns him against disease and against the police court.

This is a difficult matter. Yet can we not outline some course of action which shall at least save us from the ignominy of doing nothing? When the first curious questioning concerning sex comes into a boy's mind, who is to answer it but the father? That questioning will come. We can not, if we would, hide our animal nature; we can not convert a boy into a disembodied spirit. On every other matter the father tells his son what he can; here he fobs him off, and the son goes to books or to companions who care not for him, and then the sense of nakedness comes upon him—sin has entered into his world. What right has a father, by disingenuousness, by false shame, to teach his boy, by concealment, that sex is a shameful thing? Hence springs a desire for forbidden fruit, an eagerness of prurient curiosity, a recognition that there is a barrier between his father and himself. How dare a father violate his first great duty to his son?

We have a tender letter from Missionary J. W. McCollom, Japan, than whom no missionary of the denomination is more honored and beloved. He is broken in health, from sustained overwork, and will rest for some time, the doctors say. An effort was made to bring him to one of Kentucky's best country churches in the Bluegrass. He writes: "Though I long to be about the Master's business, and though the delight of being in Bluegrass Kentucky is intoxicating even in prospect, I am sure I ought to wait at least six or eight months before attempting to do pastoral work." Heaven's richest blessings upon this choice soul. His address is Green Lake, Seattle, Washington, R. F. D. No. 1.—Baptist World.

President Patton stated at the commencement exercises of Princeton Seminary that "a distinguished gentleman had recently ventured the opinion that Calvinism was dead in all the world except the Southern States and Ulster county, in Ireland." Very well. Ulster is the garden spot of the British Isles, and the "Southern States" are the garden spot of America. That looks good for Calvinism. The truth is, Calvinism is the active principle, as the chemists say, of evangelical religion the world over, and when it goes "dead" religion will be as "trees without fruit, twice dead, plucked up by the roots." Happily, multitudes who shy at the name are living the life for which the name stands.—Presbyterian of the South.

Bro. W. L. R. Cahall having resigned the Georgetown church, our brethren there have not yet called his successor. The church there has grown in numbers and financial strength within the past few years, and it is a field of growing usefulness. Bro. Cahall's ministry there was fruitful of much good and there was marked development under his ministry.—Baptist Courier.

**The Asheville Conference.**

The time for the meeting of the summer conference of the Young People's Missionary movement is drawing near. The dates for this year are July 2-11. The meeting place is Montreat, near Black Mountain, which is sixteen miles east of Asheville, N. C. Heretofore the conference has been meeting at Kenilworth Inn, in Asheville, but since the destruction of the Inn by fire, it has been necessary to move the place of meeting. Montreat is one of the most delightful resorts in the North Carolina mountains, and the conference is most fortunate in having this for its meeting place. The place is ideal in every respect and we anticipate that this year the outing feature will be even more acceptable than heretofore.

We are hoping that a large number of our Baptist people will plan to attend this conference. There is no place where they can get better training in the great forward mission study campaign than here. The most expert mission study class leaders and the most noted speakers upon mission topics are brought to this conference for the purpose of training those who will attend. The ways of relating the great scheme of missions to all phases of the church's life will be thoroughly discussed and studied at this conference. It is the place for the leaders in your church to get the best training that can be had for the work in the future and we earnestly hope that our Baptist people will avail themselves of this splendid opportunity.

The educational secretary of our foreign mission board is to be president of this conference this year, and we hope that at least one hundred Baptists will be present. One of the most delightful features of the conference will be the denominational group meetings where our Baptist people will together study the problems that relate to their own work. The educational secretary will lead in these group meetings.

Where could a more profitable season of ten days be spent? The ideal climate, the inspiring environment, the unparalleled opportunity for training, the inspiring contact with leading missionary spirits combine to make this one of the most desirable places for a summer pilgrimage.

Those who wish further information concerning this conference should apply to T. B. Ray, educational secretary of the Foreign Mission Board, Richmond, Va.

The Alexander City Outlook, in writing up the close of the high school, said of the commencement sermon preached by Rev. A. S. Smith: "The speaker seemed at his best on this occasion and thrilled his hearers with his matchless oratory, his splendid and graceful delivery and beautiful and impressive flow of language. It was considered by many as the best sermon they had ever listened to, and when the service was concluded many admiring friends thronged about this able and beloved pastor and offered their warmest congratulations and heartiest handshakes. This is the third commencement sermon delivered by Mr. Smith in the past month."

Your pastor's salary is not a gift or a donation. It is his due. It is compensation for actual service. The service may not be measured by the usual tests or by material results, but it is a service which takes time, preparation, devotion and honesty. It is one which, unlike most service, calls for the affections as well as the will and the work of the man who performs it properly. It is the largest work, with the smallest pay, known among men. The more reason why the little that is given for it be not looked upon as a charity!—Exchange.

Pastor Albert Grant Hash, of Fort Gaines, has gotten out a beautiful annual of the First Baptist Church in his lovely little bluff city. Their motto is quite a good one:

"What kind of a church would my church be, if every member was just like me?"  
 And then resolve  
 That kind of a church my church shall be,  
 Is the church the Savior loves to see.



REV. JAMES D. GWALTNEY DE CLINES.

Some weeks ago Rev. James D. Gwaltney, pastor of the First Baptist church of Talladega, received a call to the pastorate of the Venable Street Baptist church, of Richmond, Va. Mr. Gwaltney gave the matter prayerful and careful consideration and some days ago notified the church at Talladega that he believed it to be his duty to remain with his church at Talladega. Some days later Mr. Gwaltney received a letter urging him to accept. To this Mr. Gwaltney had not replied and he considers the matter at an end.

Mr. Gwaltney is rapidly recovering and quite soon expects to go to Virginia to recuperate, and when his strength is fully regained it is his purpose to return to his work in Talladega.—Our Mountain Home.

We had the pleasure of preaching for the Talladega saints on Sunday and was rejoiced to find that Bro. Gwaltney was sufficiently recovered to attend both the Sunday school and morning preaching services. The church holds him in such affection as to give him an indefinite leave of absence with full pay. A royal church and a worthy pastor.



REV. C. L. WILSON; W. Blocton, Who Has Just Closed a Great Meeting.

It is said that in the Presbyterian denomination one denominational paper goes out for every 3.6th member; Congregationalist, one for every 5.4th; Episcopalian, one for every fifth; Jewish, one for every 5.8th; Methodist, one for every eighth; Disciples, one for every ninth; Baptist, one for every 9.5th; Lutheran, one for every eleventh, and Romanist, one for every fifteenth member. We are ashamed of the showing made by Baptists. Are you not? Shall we not try to remedy the situation by getting more Baptists to read more Baptist papers? Will you not help to do so?—Baptist and Reflector.

The death of Principal Marcus Dods, of New College, Edinburgh, removes one of the greatest theologians of the world. He was the author of many books and a prolific writer for the papers, especially The British Weekly. It may be a comfort to young ministers to know that it was seven years after his graduation at New College before he received a call. But he held that church, Renfield, in Glasgow, twenty-five years, and went from there to the New Testament chair at New College.—Baptist-World.

The Bible places high honor upon women. Why should not we? Miriam, Deborah, Jael, Esther, Elizabeth, Mary, Paul's roll in his epistles, were but a few of those whose history God has preserved. It is a little singular that of all the names in Paul's salutations to the Romans, half belonged to each sex. Was it intended to be significant? Perhaps God designated that it should be so, to remind us that the responsibility is even.—Selected.

The Alabama Baptist speaks very kindly of the report of the convention given in the Baptist and Reflector, but gives credit to the wrong Ball. It was Fleetwood Ball, of Lexington, Tenn., who furnished that report and not Martin Ball.—Baptist Record.

This shows that with two brilliant paragraphs on the journalistic field, one has to "keep his eye on the ball" or he will score the wrong batter.

Denominational papers were not forgotten. In reports and speeches many references were made to them and gratitude expressed for their immense helpfulness to all objects. Let the Journal repeat and emphasize its conviction that an active and widespread campaign for the greater circulation and efficiency of our Baptist papers would bring larger and quicker returns for all our work than anything else we could do, and yet, nothing could be more easily accomplished if we would go at it in earnest.—Foreign Mission Journal.

An American, writing from England to Scribner's, says: "Nobody, from the king down, is either ashamed or afraid to be economical. Here either a man or a woman is thought to be a fool or a vulgarian who is not careful of expenditure; while in America our negro, Irish, and other foreign servants have been clever enough to make it appear that economy is mean, and as a nation we suffer accordingly. We are fools enough to be fooled by these underlings who, driven from their own countries, come prepared to exploit ours."

One who has been a "first reader" among the Christian Scientists writes thus to the Interior: "The more intelligent Christian Scientists are fast beginning to realize that Christian Science is the practice of mental suggestion and hypnotism, cleverly concealed by a lot of religious sophistry, and philosophic conclusions; and seeing its awful effects, they are fast breaking away, unless tied to it by their love for the money to be acquired by their connection with it."

Dr. William J. Holtzclaw has been offering a prize to the student of Ewing College, Illinois, who reads the largest number of verses of scriptures during the year. President Leavitt has just reported the whole number of verses read this year, 478,893; last year it was 394,150.

## THE ALABAMA BAPTIST

### TO ONE WHO ASKED ME: "IS IT WORTH WHILE TO KNOW THE DOCTRINES OF THE DIFFERENT DENOMINATIONS?"

Letter No. 16.

My Friend:

You ask me if it is worth while to know what the different denominations believe and teach. Yes; it is not only worth while, but it is a duty. Paul exhorts: "Prove all things, hold fast what is good." (I Thess. 5:12.)

There are too many denominations abroad in the land for one to pin his faith to any one of their creeds without investigating the others also. If all creeds are right, then none of them are very good. All may be wrong; or some of them may be wrong; and some, part wrong and part right. Who can know until he has investigated for himself? It won't do to let any particular denomination tell you what to believe; for every denomination looks at duty through its own nose; glasses. You know the color of the glass through which one looks determines the color of the world. One of the most strikingly peculiar features of the Baptist position is this: "Don't force a creed on anybody. Don't tie any one to any certain creed when resistance is a physical impossibility. Give every one the liberty to investigate all the creeds and accept what he believes, before God, to be most nearly in accord with the teachings of the Bible."

Now, notwithstanding there are so many denominations in Christendom, it is a provable proposition that there is but one pronounced doctrine, and one pronounced creed. The Baptists have the doctrine and the Catholics have the creed. And our doctrine and their creed are as far removed from each other as the poles of the earth. If our doctrine is right, then their creed is bad wrong. All the Protestant denominations stand between the doctrine of the Baptists and the creed of the Catholics, taking some of their doctrines from the Baptists and some of their creed from the Catholics. A Catholic priest, talking not long ago to a minister of a Pedo-Baptist denomination, said: "We Romanists have little to fear from you. The controversy is not between us and you; but with the Baptists. There are but two parties in the great contest. The Baptists are one, and we are the other."

Wasn't he right? Most assuredly he was. Catholicism knows very well what she has to fight. And the fight has been in process of being waged since the early centuries of the Christian era. The Catholic church is the evolution of certain abominations and idolatries that had their birth in the Christian church before it was very old. And these iniquities grew, and multiplied, and abounded, until, finally, they got completely in control. Of those who held to the simple doctrine to which Baptists now hold, many were killed—thousands were killed. The remaining were sorely persecuted and driven out. Since that time there has been no cessation of the fight of the Catholics against the Baptists. And if Catholicism could annihilate Baptist doctrine today she would hold jubilee tomorrow; and before many moons she would fix another carnival week in her calendar.

A few centuries ago, when one John Hooper was answering before young King Edward for refusing to wear the vestments of a bishop, to which office he had been appointed, he insisted that these vestments were the inventions of men, and introduced into the church in its corruptest ages; moreover, that they were the badges of a priesthood, and that as the priesthood of Aaron was done away by Christ's sacrifice of Himself, once for all, priestly array was sanctioning a lie and blasphemy. He also insisted that the people did still think these vestments to have some magical effect, so that, without them, divine service was vain. For these reasons he said: "I can not wear them." And when Cranmer, the archbishop, replied: "The vestments are respected by the clergy, and have descended through many generations." Hooper insisted that this respect was not a sufficient warrant in matters religious, and that usage and tradition were not authority

enough. And when it was said, "This is a small matter; what harm can there be in a cape, a surplice, a cap, a tippet?" he replied: "Albeit they be only dumb rags, yet they are written all over with mass! They be the symbols of the anti-Christ! They be the scarlet woman's livery!" And then he cried: "Avaunt with her badges!" And sooner than put them on, he took imprisonment, first in his own house, then with the stern archbishop, and finally in the Fleet prison, where, he says, he lay for two months in a cell, with a little grated window in it, and a lone deal table with a bit of bread and a mug of water on it.

Exactly so is the Baptist position today. That is one of the main reasons why they are so often misunderstood. They honor and respect and even love their Pedo-Baptist brethren. But since they have always contended so strenuously that the Catholic church is wrong, they would be false to their past, and untrue to their present convictions, did they not say to their Pedo-Baptist brethren: "Your doctrines are only semi-scriptural; your creeds contain too many of the inventions of men, and most of them introduced from Rome." And, then, when our brethren say back to us: "But these practices are respected by the clergy, and have descended through many generations," we can but reply: "But that is not a sufficient warrant in matters religious; usage is not law; tradition is not authority; and even if it is no greater act than the dropping of a little water from a preacher's finger tips upon a baby's face, yet it is written all over with Rome! Rome! It is the symbol of the anti-Christ! It belongs to the scarlet woman's livery! Avaunt with her badges! We will worship none and nothing but God, and Him only will we obey!"

Now, my friend, I hope you will set yourself to the task of studying the creeds of the different denominations in this country. If I can assist you any way I shall be glad to do so. You will find at the two poles of Ecclesiology the Catholics and the Baptists. Arranged between, some nearer the Catholics and others nearer the Baptists, you will find all the Pedo-Baptist denominations. Some one has suggested as the solution of the denominational problem of unity, that in every community there should be three churches: A Baptist, a Catholic, and one other. Let all go to the Catholics who can; let all go to the Baptists who will; and then, it is argued, all the remaining can very consistently go to the other. Capital idea, don't you think?

But I am grieved at the trend of religious thought. The majority of Christians today believe more strongly in the name of their church than in their church's creed. That is not a healthy indication, either. Even many Baptists are not immune from this vice. In one of my pastorates an elderly brother was being examined for the diaconate. They asked him why he was a Baptist. He hemmed and hawed and fumbled, and finally said: "Because I have been baptized!" I suppose he ought to have said he was a Baptist because his parents, before him, for several generations, were Baptists. One fact is beyond dispute, however: If one is not a Baptist before he is baptized, baptizing him does not make him one.

I was reading the other day of a man who went to an Episcopal rector and told him he belonged to the Episcopal church. The rector asked, "Who confirmed you?" "Who what?" asked the man. "Who confirmed you?" "Why, nobody," said the man. "What's that got to do with it?" Then he told the rector how he came to be an Episcopalian. He said: "Last summer I went into a certain church, and when I got in there I heard 'em saying as how they had left ondone the things they had oughter done, and had been doing the things they had oughter'n't to have done, and I said to myself: 'That's me fix, exactly.' I went home and asked 'em what church I had been in, and they said: 'Episcopal!' And so then I knew that I was Episcopal, too."

They asked a certain gentleman what church he belonged to. He said: "Presbyterian." Then they asked him what he believed. His answer was: "Why, I believe what my church believes, of course." And then they asked: "And what does

your church believe?" And he said: "What do you take my church for? It believes what I believe!" I do not doubt it.

Oh, how I wish and pray for a revival of the doctrines of grace! Why should we be afraid of everything that is called "doctrine"? There is something wrong either with our way of thinking or our hearts when we can not discuss our differences in belief without feeling that we are trying to devour one another. People need to go back to the "oracles of God" for their creeds; and, like the noble Bereans, they need to search the Scriptures daily to see whether the things being taught are really so.

Yours sincerely,

R. S. GAVIN.

Huntsville, Ala.

Pingtu, Shantung, China, April 29, 1909.

Dear Brother Barnett:

To tell good news is a pleasure to all alike, so here I come. Our mission meeting closed yesterday, and some of our friends returned this morning to their work while the others remained for the Chinese association, which started last night. The Holy Spirit was with us and of course we had a good time. All are happy and well pleased with the outlook of our work. During these days our board is burdened and many people at home in great suspense, but Zion is moving and our Captain is leading His hosts to victory.

Last year there were 221 baptisms in our association, and during the associational year just closed there has been 581. We have now 19 churches in the association with a total membership of 2,421. The six Pingtu churches received 260 by baptism during the year—92 this week, which gives us a total membership of 1,065.

It is an inspiration to see five or six hundred Christian Chinese gathered together to transact business for the Lord. I believe they are going to have a glorious meeting.

Our station is asking for a single lady for the woman's work and a nurse for our hospital, and I sincerely hope the board will be in a position to send us these workers this fall, for they are greatly needed. Let us all pray more and work more and give more for the coming of the kingdom. Yours sincerely,

T. O. HEARN.

### JUST ONE A DAY

How the Coffee Drinker Compromises His Health.

Some people say: "Coffee don't hurt me," and then add: "Anyway, I only drink one cup a day."

If coffee really don't hurt why not drink more? There is but one answer and that is coffee does hurt them and they know it. When they drink it once a day they compromise with their enemy. There are people whom one cup of coffee a day will put in bed, if the habit be continued.

"Although warned by physicians to let coffee alone I have always been so fond of it that I continued to use it," confesses an Ohio lady. "I compromised with myself and drank just one cup every morning until about six weeks ago.

"All the time I was drinking coffee I had heart trouble that grew steadily worse and finally I had such alarming sensations in my head (sometimes causing me to fall down) that I at last took my doctor's advice and quit coffee and began to use Postum in its place.

"The results have been all that the doctor hoped, for I have not only lost my craving for coffee and enjoyed my good Postum just as well, but my heart trouble has ceased and I have no more dizzy spells in my head. I feel better in every way and consider myself a very fortunate woman to have found the truth about Postum."

Look in pkgs. for the famous little book, "The Road to Wellville." "There's a Reason."

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

WHY THE EXTRACTS FROM CORRESPONDENTS' LETTERS.

A brother said, "I read everything you write except your notes on correspondents." I suspect many persons do the same way and some wonder why the notes are published. One reader said the parties who penned the words would be proud to see them printed. That is true, but there is merit in every one of the extracts or they would not be printed. The notes bring out clearly the point sought to be impressed.

The better-to-do and better informed Baptists, if they want to study conditions in Alabama, can find an eye-opener in these extracts and notes. I hope every one will read them. Much good is to come from it.

W. B. C.

Notes from Bro. Crumpton with Extracts from His Correspondents.

H. P. McCormick, Paris, France:  
"Along about the 1st of July I expect to be again in America, and should be glad to find a field somewhere in Alabama, 'there or thereabouts.'"

The same old story again; once in Alabama, they always want to come back. Let's make room for McCormick. He is a royal fellow.

R. L. Quinn, Moulton:

"Your urgent appeals go deep into my heart. I am willing and anxious to help all I can; but you have no idea how much embarrassed I am out here with two new church buildings on hand, and then our little town has just completed the High School building at a cost of \$10,000. This big amount for us, with money to build two brick churches and furnish them with all the necessary furniture, has placed quite a burden on us all. But with all this, and my people making double sacrifices to keep my little salary up, I appreciate your appeals for the board."

All this building is in the way of missions for a time, but once done it will not recur in a life time, and missions will have another inning. God bless those who are "willing and anxious" and into whose hearts an appeal "goes deep." Their tribe is rapidly increasing and the time will come when it will be a great joy to be a secretary.

From a Pastor:  
"We were completely rained out here yesterday at Grant's Creek. I intended to make a desperate effort on yesterday, but the Lord has ruled otherwise."

I won't give the pastor's name. He is just one who wrote that way. He is one of the best fellows in the world, but he ought not to lay the blame on the Lord. There were four or five good days after the rainy Sunday. Some wrote "It rained on Sunday, but some of us got out the next two days and raised maybe as much as we would have raised at church had the day been a pretty day."

From a Layman:  
"This is a very small amount, though I am glad we did something. We pray for the time when we will have missionary pastors that will urge missions on all the churches. I want to thank you for the many kind, loving letters I have received from you concerning the work."

"I am glad we did do something," and that would not have been done but for this layman. How he prays for the time when the churches can have missionary pastors. That time is certain to come. The laymen are tiring of the no-missionary sort.

A Brother writes:  
"We also collected for state missions \$5.61, and as we were falling so far short on pastor's salary we turned that over to Brother \_\_\_\_\_"

That is a pretty howdy do. Took money collected for missions to pay the pastor! What will the folks think next time a collection is taken? About this way: "How do we know what they will do with the money?" Of course the pastor ought to be paid; but mission money ought to go for missions. The people will soon grow suspicious and won't give if it is given in another direction.

A Prominent Layman writes:  
"No one seems to take much interest in the mis-

sion cause here. I am more than ever convinced that it is the pastor's fault in most places. They don't lead out themselves nor plead out in this neck of the woods."

That layman is right. "No interest" in the congregation comes from the pastor. He must lead out in his preaching and in his giving, too. I fear many pastors give nothing themselves.

From a Pastor:  
"I love to take mission collections and would have gone anywhere upon invitation for that purpose. I am happy to say that no church I ever preached to went long without discharging their duty in this regard. And I know that the churches will respond for every cause if the pastors will only ask them in the right way."

This pastor agrees with the layman. He is right. Brother pastor, you are on trial. The jury is deliberating. I fear the verdict will be "guilty." I hope the sentence will be suspended so you may have another chance.

A. H. Sheffield, Yellow Bluff:

"Our little church works your schedule plan and we are very well pleased with it, though we are weak financially. Yesterday was a very bad day, and we didn't have a good crowd, but we thank the Lord and take courage. Please find inclosed P. O. money order for the small amount of \$1.90 for foreign missions. Our hearts go up in gratitude to God that He may move upon the heart of every individual of our state, that we may come to the help of the cause, so that our beloved secretary can carry up a good report to the convention in May."

They use the schedule and like it. No great sum comes in, but it comes regularly. Suppose they average \$1.90 a month. Multiply that by twelve and you will see what it would be in a year. Hundreds of churches do not give the \$1.90, but we are improving. More contributing churches this year than ever before.

Z. S. Wyatt, Trussville, R. 1:

"The inclosed 50 cents comes from Mr. \_\_\_\_\_, a non-professor of religion. He attended services yesterday and gave the pastor 50 cents for home missions. Some of the members there are opposed to missions, opposed to collections, opposed to paying the preacher. There are a great many children in that settlement who seldom enter any other place of worship. They could not pay much if they would; they would not pay much if they could, is the way I see it. Preachers are not plentiful here. I hope this people on my hands and am not succeeding well. Now I come to you as an experienced servant of God for any suggestion you may have to offer whenever you find the time."

There is the case of an outsider whose heart warms toward the mission cause, but the church is asleep. The pastor's prayers will be answered and his labors blessed. Those children are the hope of the cause there.

John W. Joyner, Georgiana, Mt. Pleasant Church:

"I received your letter asking us to do something for missions, and I must say that your appeal moved me to do something in behalf of our cause. I began at once to work. Yesterday after our pastor had preached he asked me if I wished to say anything, and I said: 'Brethren, Jesus is our great King, and He bids us do something for His cause. We can not refuse and we must do something.' We took a collection which amounted to \$21. It made my heart leap for joy. All we need is to try and we will take the world for Christ."

Some brethren do not enjoy the letters from the secretary. He gets many replies like this, where the brother thanks him for them.

This brother tried. He witnessed for Jesus and those whose hearts God made willing gave and gave liberally. The people in so many instances do not have the chance to give. Heaven bless the brother who will give them a chance.

Andrew Carnegie has given \$1,000,000 to establish a hero fund in France, similar to that he founded in the United States.

BARACA AND PHILATHEA CLASSES.

As Baraca secretary for Alabama, I want to call especial attention to the coming world-wide convention of Baraca and Philathea Bible classes for young men and young women to be held at Asheville, N. C., June 19-23.

I earnestly hope that Alabama will be represented by a large delegation. We are fortunate in having this world-wide convention so near. In attendance and in program, this will be perhaps the greatest ever held by the Baraca-Philathea movement.

The convention date is an ideal time to visit the beautiful mountains of North Carolina. A more delightful trip, combining pleasure and profit, could not be planned. Delegates may also be able to attend the conference of the Young People's Missionary movement, held at Montreat (15 miles from Asheville) the following week.

Very favorable rates are offered by the railroads. Ask your agent. Special cars will leave Birmingham 6 a. m. Saturday, June 19th, over the A. G. S. This will put all the Alabama delegates in one happy party. If you want to secure reservations, write Mr. B. L. Whatley, No. 8 Lyon-Terry Bldg., Birmingham. He has charge of this matter.

Mention the convention trip to your class and church publicly and privately and entuse them. Pay half the expenses of two or three delegates. Advise Mr. Whatley if you will pass through Birmingham; notify Mr. George H. Wright, entertainment chairman, Asheville, how many you will send. Speak to other young people's classes in your community about the convention; I may not have their addresses.

On leaving Alabama to take up a larger work in the South last September I offered my resignation as State Baraca secretary. Mr. Hudson would not accept it, however, and I agreed to hold the position nominally on condition that Mr. B. L. Whatley, Birmingham, and Mr. J. L. Griffin, Montgomery, would agree to look after North and South Alabama, respectively. This they have done, and I wish to thank them for the services they have so generously rendered the cause.

Trusting to meet several hundred delegates and visitors from dear old Alabama, I am, very cordially yours,

C. E. CROSSLAND.

MAKING SUNSHINE

It is Often Found in Pure Food.

The improper selection of food drives many a healthy person into the depths of despairing illness. Indeed, most sickness comes from wrong food and just so surely as that is the case right food will make the sun shine once more.

An old veteran of Newport, Mass., says: "In October I was taken sick and went to bed, losing 47 pounds in about 60 days. I had doctor after doctor, food hurt me and I had to live almost entirely on magnesia and soda. All solid food distressed me so that water would run out of my mouth in little streams."

"I had terrible night sweats and my doctor finally said I had consumption and must die. My good wife gave up all hope. We were at Old Orchard, Me., at that time and my wife saw Grape-Nuts in a grocery there. She bought some and persuaded me to try it."

"I had no faith in it, but took it to please her. To my surprise it did not distress me as all other food had done and before I had taken the fifth package I was well on the mend. The pains left my head, my mind became clearer and I gained weight rapidly."

"I went back to my work again and now after six weeks' use of the food I am better and stronger than ever before in my life. Grape-Nuts surely saved my life and made me a strong, hearty man, 15 pounds heavier than before I was taken sick."

"Both my good wife and I are willing to make affidavit to the truth of this."

Read "The Road to Wellville," in pkgs. "There's a Reason."

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

# THE ALABAMA BAPTIST EDITORIAL

## THIS MAN KNOWS ALABAMA BAPTISTS.

Bro. Crumpton writes as follows:

"We have several kinds of destitution in Alabama. We have some country which is very nearly destitute of everything except pine trees. In a few places in some sections, we need churches, but generally people can get to a Baptist church in the country in Alabama by going a few miles.

"Then there is destitution in some of our towns and cities. Some people think there can be no destitution in towns. Our country Baptists need to feel more sympathy for this kind of destitution. It is the worst kind, most dangerous, and the hardest to supply.

"But here is our greatest destitution: Churches destitute of Sunday schools and information, and, consequently, destitute of zeal for the support or spread of the gospel. This great mass of unreached and, in some cases unreachable, 'have eyes, but they see not; ears have they, but they hear not.'

"We are going out after them in every way we know. The Alabama Baptist is being sent among them by the thousand copies. Strong men meet the associations to give information and answer objections; mission literature by the bushel is being sent out; in the summer, Baptist rallies and ministers' institutes, of from one to three days, are being held at important centers in some of the associations. Nearly all of this is without much cost to the mission board.

"Then our board holds missionary pastors at important centers and sends out colporters into the associations. We are ashamed that we are doing so little."

And yet we know that the state board, under his able and tireless leadership, is doing the work wisely and economically, but there is great need of money just at present for state missions.

Coming back from the convention at Louisville, the editor of a well known southern daily, a friend of mine, said: "In all the reports of your convention 'money' was the dominant note." "Yes," we replied, "it takes a lot to carry on the Lord's work," and knowing him to be a skeptic, we were surprised when he answered: "I have no sympathy with those who complain because the church is continually asking for money to carry on its various enterprises. If a man believes in it, he ought to be willing to give to it."

This reminded us of the following instance: Two men were discussing the evidence of the Christian religion. One was a believer while the other was a skeptic, when finally the latter said to the former, who was his friend and neighbor, "I think we might as well drop this matter, for I don't believe a word you say. And, more than that, I am quite satisfied in my own mind that you do not really believe it yourself. For, to my certain knowledge, you have not given, the last twenty years, as much for the spread of Christianity, such as the building of churches and foreign and domestic missions, as your last Durham cow cost. Why, sir, if I believed what you say you believe, I'd make the church my rule for giving, my farm the exception."

There is an old saying that "money talks." It does, and sure as you live Gordon was right when he said, "Many are losing a great opportunity of silently preaching Jesus to their fellows by their habit of giving."

Dr. Joshua Strong says that a converted heart involves a converted pocket book; that a conversion that does not lead to the dedication of one's substance is not a true conversion.

"Over against the treasury this day  
The Master Silent sits; whilst, unaware  
Of that Celestial Presence, still and fair,  
The people pass or pause upon their way.  
And still the hours roll on; serene and fair  
The Master keeps his watch, but who can tell  
The thoughts that in his tender spirit swell  
As one by one we pass him unaware?  
Oh, shall unworthy gifts once more be thrown  
Into His treasury—by whose death we live?  
Or shall we now embrace His cross, and give  
Ourselves, and all we have, to Him alone?"

## THE KNOWLEDGE OF MOTHERHOOD.

There is nothing so important in the life of a woman as motherhood. Prudery has shrouded this subject in what might be termed "vulgar mystery." Life-long suffering has been endured, and frail and weakly children have been brought into the world by ten thousands and perhaps by the millions, simply because of lack of knowledge on the subject of motherhood. The combined details of every subject now on the curriculum of the great woman's colleges are not one-tenth as important as knowledge of motherhood. In other words, a woman is far better fitted for life if entirely ignorant of all these so-called educational essentials and possessed of full information of her own nature, than if versed in the most minute details in all the studies so emphatically insisted upon in woman's colleges, and yet in the end is afflicted with the ignorance of innocence. The principals of the various woman's colleges who have become so broad minded as to realize the importance of this subject will turn out graduates who will be prepared to successfully solve the most vital problems presented to them during life. The young women thus instructed will be home builders. They will make good wives and mothers.

## LANGUAGE A BARRIER.

We who live where English is understood by rich and poor, high and low can not understand the great barriers which come from dialects and the difference between a written and a spoken language. One of the greatest problems which the Young Turks have before them is concerned with the simplification of the language. The Ottoman language in its present form is useless for the instruction of the masses. Considering that a Turk of good birth can only know the literary language of his own country after many years of study—for to understand it he has first to learn Arabic and Persian—a general distribution of knowledge in that tongue is necessarily out of the question. There is hardly a Turkish farmer, artisan, or tradesman who can understand a well-written newspaper article; and strictly scientific works are, of course, altogether beyond the scope of the public. The task which the reformers have set themselves is therefore a very serious one, but the wall which still separates the educated from the masses will soon be pulled down, for gradually the Turkish language is being simplified and the road to culture opened, which means that God is giving us a wonderful opportunity to carry the gospel of his blessed Son to the Mohammedans.

## JUNE FOR STATE MISSIONS.

Is the slogan now. When you read this one Sunday will have passed. Did you and your church remember the cause? Brother, please do not put it off. So much depends upon it. It is so easy for the brethren to

Write the Letters.

Will they do it? Only two have promised. We can set Alabama on fire for State Missions if we will. The Secretary can't do it, but the brotherhood and the sisterhood can.

A good personal contribution first, then ten letters from the contributor to others is the plan. All you need to know is that State Missions is in debt and we are greatly distressed about it. We want to report at Andalusia in July every missionary paid and every obligation met. We want the givers, besides giving, to do some earnest missionary work in bringing others around to be givers.

The plan is very simple. Reader, won't you fall in with it at once?

Minutes of the Southern Baptist Convention Are now ready for delivery. Send eight cents to pay postage. It is a valuable document.

W. B. C.

## SECULAR JOURNALISM.

One of the most hopeful signs in this age of "yellow journals" is noticeable in the fact that dailies, weeklies and monthlies are more and more beginning to handle religious news according to its "news value," going to show that editors have at last discovered that the backbone of their subscription is not the "man in the street" who pays a penny for the latest extra, but the man in the home who buys the paper regularly by the week or the year. It was gratifying to see not only the space given to the Southern Baptist Convention by the Louisville dailies, but to note what fine stories they made of it and the various auxiliary gatherings. Not only are the dailies and weeklies giving more space to the news side of Christianity, but many are featuring certain phases of religious life editorially. The following from Leslie's Weekly on "Sunday, Day of Rest," shows the good work being done by one great paper:

"If anybody is entitled to a restful Sunday, it is the men engaged in the arduous work of the different branches of the iron and steel industry. It is gratifying, therefore, to learn that the great United States Iron and Steel Corporation has decided to give its employes hereafter one day for rest each week and to close all its works on Sundays. To most people the disclosure that operations have been carried on in these establishments on the first day of the week has come as a painful surprise. The managers of the corporation have concluded that the new arrangement will be a real economy, as the men are likely to work better on account of it. It is strange that the officials of the company were not convinced of this long ago, for the value of a day of rest for employes from a purely economic standpoint has been recognized in nearly every branch of business. Moreover, Sunday is the day that has been set apart for that purpose.

And as if not satisfied with this pronouncement, they follow it with another on "Why We Ought To Go To Church."

"In the good olden days the Sunday sermon was the intellectual treat of the week, the main topic of conversation from one Sabbath to another. That day is forever past. Books, magazines, daily papers, entering every home, are preaching sermons on the moral issues of life every day of the year. Yet the field of the pulpit is not pre-empted. The Christian minister may still speak with authority on the spiritual aspects of truth. The pulpit platform, with all the sacred surroundings of the sanctuary, re-enforced, too, by the preacher's personality, can make an appeal to the emotions, the imagination, the will, such as can not come from the printed page.

"But aside from the sermon itself, be it inspiring or otherwise, people ought to go to church to worship God. Should there ever arise a generation that forgets to worship at appointed times and places, moral advance will have received its death blow. It is instinctive for man to worship a power higher than himself, and it is the Christian church which conserves this instinct. The church has always been too closely identified with the moral and intellectual progress of mankind to allow its influence to languish. Can there be an easier or simpler way for every man 'to lend a hand' than to have a revival of the good habit of church-going?"

Surely we whose business it is to call men to worship ought to be grateful for such aid and therefore we take genuine pleasure in calling our people's attention to the above in the hope that when they buy or subscribe for an illustrated paper they will not overlook Leslie's Weekly.

The Religious Herald announces that after the 1st of June the Herald will have no field editor. It is an expensive business, and the financial returns are not such as to justify its continuance. The simple truth has often been pointed out that the denominational newspaper is dependent finally on the good will of the pastors. The multiplication of field editors and agencies means that the pastors almost universally depend on these, and will not feel constrained to take active part in promoting the circulation of the paper. We call on them now to rally afresh to its support.



LAWRENCE WILL NOT LEAVE THE STATE.

Rev. Brooks Lawrence, superintendent of the Alabama Anti-Saloon League, Tuesday morning mailed a letter to the Rev. W. B. Beauchamp, president of the Kentucky league, in which he declines to go to the Blue Grass State to take charge of the prohibition campaign. The place was tendered to the Alabama superintendent several weeks ago, but Mr. Lawrence refused to announce his decision until he had made an investigation and compared the relative importance to the general cause of prohibition of his services in Alabama and Kentucky.

In the letter Mr. Lawrence says that he is convinced that it is his firm duty to remain here to fight the proposed attempt to break down the prohibition law and for the purpose of pushing several important measures before the extra session of the legislature this summer. Other reasons why he should not leave Alabama are stated by Mr. Lawrence. A portion of his letter follows:

"First, the work here is not finished, as some have erroneously believed, but is only well begun. The lowest elements of the liquor traffic have entered into a conspiracy with such agencies as they can hire with their money to attempt to break down the prohibition law, and I am satisfied that these men can be driven from the field, sent to the mines for their violations of the law and our organized conditions indicate that we can succeed in this with some new law enforcement measures.

Again, there will be a special session of our legislature some time this summer and it is important that the organized activities of the league here shall be maintained. For thirty years the liquor traffic has laughed in the face of all decency and good citizenship, but today we have them on the run and propose to run them out of the state or into hard labor sentences in the coal mines. Several important law enforcement measures are necessary in Alabama, and we are going to back these at the special session of the legislature when it convenes.

Again, the liquor forces have been boasting that they intend to elect the next legislature of Alabama, repeal the state prohibition law, and ride over the decent element of our state its law making body. I feel that this insult to the good citizenship of Alabama should not go unnoticed by the confederated churches and the Anti-Saloon League will meet this outlawed class in open contest, and I am sure that it would not be proper for me to withdraw from the situation at the time when so much is involved.

Again, the protests I have had from my friends since the notice of my going to Kentucky was made public have been so numerous and of such a character that I feel that my obligations are to these friends who have given such loyal support during the past three years. Not only has there been no shutting down on the part of these people in their material and moral support, but on the contrary this has increased each year and I be-

DO IT BY ALL MEANS!

Written in Dr. Ashmore's most vigorous style, they close with peculiar force as a last message from a man who is gone.



Young Baptist business man. You are now beginning to set up for yourself. Junior partner at first, perhaps, with small interest to begin with. You expect to get ahead. Make a good living. Good. The Lord bless you in it and make you to grow like Joseph's fruitful bough. Even a fruitful bough by a well whose branches run over a wall.

But would you not yourself like to take in a partner? Heed my suggestion. Take the Lord Jesus as the partner in your business. Set apart to him some percentage of the proceeds. Whatever you choose, being much or little, only mark it off religiously and dispose of it in ways you yourself may think best to subserve the Master's interest. Let him share your profits and he will share your losses with you. When you make, what a pleasant thing it will be to consider that you are sharing with Christ, and when you lose—you may some time—what a comforting thing it will be to know that you have a sympathizer in him. Your gains will be all the sweeter and your losses will be all the more bearable when you have somebody like the Lord Jesus to help you carry the load.

DON'T ON ANY ACCOUNT!

Old Baptist man of business. You are a man of affairs. You have got your hands in. You know how to do things. You know how to turn over a dollar so as to make another dollar. In your own line you are an expert. The neighbors all praise you. You are worthy of praise. Your success in life is the proof of it. You have got ahead wonderfully in gaining a competency. You have bank shares, you have stock shares of various kinds. You are able to take it easy, and you can throw off a good share of your burden on the junior partners. And now, because you have got enough laid up to keep you and your family for the rest of your life you propose retiring, as they call it and becoming a gentleman of leisure. Well, you deserve it.



But there is just where the "Don't" comes. You have made money enough for your own wants; you don't need to work now, and yet what an amount of vigor there is about you. Why waste it? Why not use your experience and your capacity to do a little business and make a little money for your Master. His household is sometimes awfully barren of meat. Let the young men take up the bulk of the work and have their share of the profit, but just reserve a little corner in your office at which you will do business for your Master, and turn over the money you get to him. You will find it the greatest luxury under heaven.

I believe that when the legislature adjourns in 1911 the liquor traffic will be dead and buried forever in Alabama, so I am going to stay by what I consider my duty, although I am willing to come to Kentucky any time I can be of any service in conference and to help you in getting your work well started in the campaign that is before you."

We have closed a glorious meeting at Merrimac—41 baptisms and 12 by letter, besides others to follow. Rev. J. W. Vandiver of Phenix, did the preaching. I have never heard more forceful or more spiritual preaching than Bro. Vandiver did while here. We take him to be one of our best pastor evangelists. Best wishes for our paper.—H. E. Rice

Unity Association met the fifth Sunday in May, 1909, with New Hope church.

10 a. m. Meeting called to order by Rev. J. C. Thomas. Devotional exercises led by Bro. Frank Nelson. Organized for the day and elected, Rev. J. L. Long chairman of the meeting and James W. Gayler secretary. The following subjects were then taken up for discussion:

1. The Great Need of "Business Methods in the Church," by Rev. J. L. Long.

2. Bible Plan of Giving, by Bro. W. A. Powell.

11:30 a. m. Song and praise service, after which adjournment was taken for dinner.

12 m. The good ladies of the community served a bountiful dinner, which was enjoyed by all.

1:30 p. m. Song and praise service, led by Bro. Joe Goss. Prayer by Bro. D. D. Cannon. The following subject was then discussed: Is there a decline in our churches? and if so, why? by Bro. D. D. Cannon and Bro. Eddie Esco, followed with a short talk by Rev. J. C. Thomas and Bro. W. A. Powell.

2:30 p. m. Recess of ten minutes, after which one hour was devoted to song and praise service, led by Bro. J. L. Whetstone, Bro. John McCord and Bro. Cama Wingard.

3:30 p. m. After closing song, "Keep Me Every Day," led by Bro. Whetstone, the meeting was dismissed with prayer by Rev. J. C. Thomas.

REV. J. L. LONG, Chairman.

JAS. W. GAYLER, Sec'y.

We are getting on well at our church at Samson. This church and Slocomb paid all the expenses and sent their pastor to the convention at Louisville, which I enjoyed very much, for it was a great convention. Our Ladies' Aid Society bought a nice silver service for communion, which we used at our last communion service. The Ladies' Aid at Slocomb put nice chandeliers in their church for electric lights. We will soon put electric lights in the church at Samson. The churches at Samson and Slocomb are fine churches and building well. The meeting held here by Bro. O'Harra did our church and community much and lasting good and we are to have him for a ten days' meeting the latter part of August or the first of September, when we are looking for a big meeting. The Lord bless the Alabama Baptist. We raised \$100 for home and foreign missions.—H. R. Schramm.

Rev. W. B. Crumpton, our grand secretary of missions, the right man in the right place, is pleading to the Baptists of Alabama for money to pay the debts during the month of June, so that he can report all debts paid at the state convention in July. Let all of us pastors earnestly and persistently present these facts and figures to our churches and members, and get a liberal response with a more liberal contribution during every Sunday in June.—John L. Ray.

**Price List Per Quarter.**

The Convention Teacher	\$0 12
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Intermediate Quarterly	2
Junior Quarterly	2
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Lesson Leaf	1
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**BAPTIST SUNDAY SCHOOL BOARD**  
J. M. FROST, Secretary NASHVILLE, TENN.

Six thousand people, most of them members of Baptist churches scattered throughout the American continent, heard the solemn and impressive memorial services attending the dedication of the statue of the Rev. Dr. T. T. Eaton, which was held at the armory at 4:30 o'clock during the convention. The service was to have been the unveiling of a monument erected to the memory of Dr. Eaton in Cave Hill cemetery, but on account of the rain the services took the shape of a memorial, dedication and unveiling.

There was little change in the impressive programme arranged for the occasion, save that the addresses were made in the armory instead of Cave Hill, and the veil was lifted from the handsome bronze statue simultaneously with the dedication prayer which was delivered by the Rev. B. G. Lowrey, of Blue Mountain, Miss., president of the Eaton Monument association.

The unveiling was to have been the part of Miss Josephine Eaton Farmer, a grandchild of the noted minister, whose resting place the monument marks.

#### Dr. Porter Presides.

The solemn service was presided over by Dr. Henry Alford Porter, of this city. Dr. Porter, who said he was not a personal acquaintance of Dr. Eaton, but was familiar with his great character and personality, through his continent-wide and enduring fame as a man of God, paid that memory a high tribute. He then introduced the Rev. W. D. Powell, a life-long friend and admirer of Dr. Eaton, who offered a touching and powerful invocation. Following this, a favorite hymn of Dr. Eaton was sung. "How Firm a Foundation" was one of the hymns loved by the dead minister, and it was sung with feeling and veneration.

Dr. A. C. Dixon, D. D., pastor of the Avenue Baptist church, Chicago, who was another close personal friend of Dr. Eaton, was then introduced. He had been selected to deliver the memorial address, and the throng heard one of the most touching, powerful and eloquent memorial discourses ever listened to.

Following the address of Dr. Dixon came the dedication prayer, delivered by Dr. Lowrey. It was a masterpiece, appropriate and impressive. "Onward, Christian Soldier," another of the hymns in the list of Dr. Eaton's favorites, was sung, after which the benediction was pronounced by the Rev. W. E. Powers, of Todd's Point, Ky., one of the oldest Baptist ministers in Kentucky.

#### Filled With Emotion.

Dr. Powers, who has been in the ministry of the Baptist church sixty-eight years, and who is now trembling under more than eighty years of a well-spent life, tottered to the front of the platform. While Dr. Porter stood behind and steadied him, his voice, trembling with deepest emotion, pronounced the parting words of prayer that sent the throng away from the armory with an invocation for God's richest blessings upon the living and dedicating to Him the soul of the great minister for whose memory the occasion stood.



## LIFT VEIL FROM BRONZE STATUE

Prayer by Dr. Lowrey—Dr. Dixon Makes Address—Six Thousand Attend Exercises Held in Armory on Account of Rain

Dr. A. C. Dixon, pastor of Chicago-Avenue Baptist church, a life-long friend of Dr. Eaton, delivered the memorial address, which follows:

"He being dead, yet speaketh," and the silent voice of the glorified dead is more eloquent than the vocal utterances of the living. John the Baptist said, "I am the voice of one crying in the wilderness." To use the voice for God is good; to be a voice for God is better. Personality is power, and the personality of John the Baptist voiced a message for God. The name of every man living or dead voices a message for God. The name of every man living or dead voices a message so that the proper nouns of a language are its mightiest words. Moses voices law; Paul voices grace; James voices works; John voices love; John Howard voices philanthropy; Martin Luther voices justification by faith; T. T. Eaton voices Christian manhood and noble achievement.

#### No Fleck Upon His Name.

"He was a righteous man. He lived and died without a fleck upon his name, leaving to his family, his church and the world the heritage of a spotless character. The desire of his soul was first to be right and then to do right. And his standard of righteousness was not public sentiment or mere conventional morality. He walked before the Lord in the land of the living. His highest ambition was to please Christ that he might hear even upon earth the 'Well done, good and faithful servant,' and thus make life a foretaste of heaven. This made T. T. Eaton more a prophet of God than a leader of men. The leader seeks to follow the line of least resistance, and would carry with him the largest number of followers. The prophet speaks God's word and does God's will regardless of results. The world's way is to praise the leader and martyr the prophet, but God sooner or later gives victory to the prophet and future generations build monuments out of the stones that were cast at him.

#### "As a Man Thinketh, So He Is."

"T. T. Eaton was a man of clear and intense convictions. Faith mastered his soul, while he contended for 'the faith once for all delivered to the saints.' He believed, and therefore spoke. The popular fallacy, 'No matter what you believe provided you are sincere,' had no place in his thought. He knew that creed makes character, that 'as a man thinketh so is he'; that, if he is wrong in creed, he cannot be right in character, and, if he believes nothing, he is nothing.

"T. T. Eaton, therefore, insisted upon right believing as the foundation of right living, and with all the strength of his clear head and warm heart he believed the verities of the Christian

faith. To him the Bible was the inspired, inerrant, inflexible, authoritative word of God, and Jesus Christ his Saviour and Lord, was the divine Son of God and Son of Man, who is 'over all God blessed forever,' who by His death on the cross made atonement for sins, rose from the dead for our justification and ever liveth to make intercession for us. To him the Holy Spirit was a personal God regenerating the heart, guiding the believer and enduing him with power for service. To him man was a sinner lost forever without Christ, and saved forever with Christ.

"T. T. Eaton was not only evangelical in theology; he was evangelistic in spirit. He was not content with merely edifying the saints; but, like his Master, he was ever intent upon seeking and saving the lost. He believed in instantaneous conversion and sought to bring people to decision for Christ. He, therefore, believed in revivals and sought to promote them, though his ideal was the perpetual revival, the church at work winning souls to Christ all the time. In every fibre of his being he was an evangelistic pastor, believing that the best way to care for the ninety and nine that are saved is to go out after the one that is lost. And the compass of his sympathy, love and efforts took in the whole world. Some of his most eloquent pleas were for foreign missions. Having heard the marching orders of the Great Commander, he was ready to go to the uttermost part of the earth.

#### Was Narrow—Therefore Broadminded.

"And yet, with this vision of world-wide endeavor and final world-wide victory, T. T. Eaton was narrow. All true men are narrow. Character building is a narrowing process. No man can be righteous who does not submit to the limitations of truth and virtue. If he says, 'I am broad on the command, Thou shalt not steal, he is a thief. If he says, 'I am broad on the command, Thou shalt not kill,' he is a murderer. Read the closing paragraph of the Sermon on the Mount and you will see that narrowness is the mark of the way to heaven, while breadth is the mark of the way to hell. In building houses, we must be careful about the foundations. But equal care is needed about the material we put into them. The trees of the forest and the stones of the hills are narrowed down into the shape and size demanded by the architect. In his sympathy for all that was good and in his compassion for burdened, struggling, sinning humanity, T. T. Eaton was like his Master, broad as the world, but in his loyalty to truth and righteousness, he was again like his Master, narrow as a razor's edge.

Love, to him, was obedience, for he had read in the Book, 'This is the love of God that we keep His commandments.'

#### Why Dr. Eaton Was a Baptist.

"T. T. Eaton was a Baptist because he believed the Bible demanded a regenerated church membership and that therefore only regenerate believers should be baptized. He practiced only immersion for baptism because he believed in strict obedience to the commands of Christ. But there was no trace of baptismal regeneration in his teaching. He believed that baptism does not save, but is for the already saved. Believing that Jesus and the early disciples were immersed and that immersion should come before the Lord's supper, he was a strict communionist, though he was glad to acknowledge the excellent Christian character of many whom he believed to be mistaken in their views of baptism.

"T. T. Eaton was an ardent advocate of soul liberty after the Roger Williams type, believing that each individual should interpret the scriptures for himself under the guidance of the Holy Spirit, untrammelled by church councils or traditions, and that he should accord to every one else the same right. He gloried in the fact that this principle had prevented Baptists from persecuting others, while it had led many a Baptist martyr to the stake. Caring little or nothing about apostolic succession, he desired only a 'thus saith the Lord' for doctrine or practice.

#### Dr. Eaton as a Soldier.

"T. T. Eaton was a courageous man. As a young soldier in the Confederate army he was brave in the presence of danger, and as a soldier of Jesus Christ he manifested that higher kind of courage which stands unflinching in the presence of strong opposition. He never lacked the moral courage to speak or write his convictions, even when he knew that they were unpopular and would provoke the disapproval of his best friends. Though there was no morbid desire for martyrdom, he would gladly have burnt at the stake for what he believed to be true or right. Another kind of courage he possessed in a remarkable degree. He was brave in the presence of difficulties. Jehovah said to Joshua as He sent him to battle, 'Be of good courage,' and He said to Solomon when He commissioned him to build the temple, 'Be of good courage.' Joshua needed courage in the presence of danger on the battlefield no more than Solomon needed courage in the presence of the difficulties that confronted him in building the temple. Many a man, who in the heat of battle, has gone to victory in the presence of great danger, has been conquered by difficulties, losing heart and giving up in despair. Few of us had the heroic faith in God which Elijah had, when he increased the difficulties by pouring water upon the sacrifice. T. T. Eaton knew how to attempt great things for God, because he expected great things from God. In editing his paper, which he made one of the greatest religious weeklies in the world, in facing the problems of the down-town church and in larger plans for asso-

## Another Delicious Sunday Dessert.

For your Sunday dinner make this delightful

### Jell-O Dessert.



#### PRUNE SOUFFLE.

Make one pint stewed prune pulp. Dissolve one package Chocolate JELL-O in one pint boiling water; when it begins to thicken add the prune pulp and one teaspoonful cinnamon, and beat into one cup whipped cream. Pile into custard cups and serve with whipped cream.

Every member of the family will be delighted with this dish. Seven flavors of Jell-O, 10c. each, at grocers.

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We make this our business. Tell us what you want. No charge to schools. Good teachers should write for circulars. Address R. A. Clayton, Mgr., Birmingham, Ala.

### 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.

ciation and convention work, he was always brave, patient and persistent. Temporary failure was with him a stepping stone to success. An Alps ahead did not depress, but inspired and brought out the best that was in him.

#### Almost Encyclopedic.

T. T. Eaton was a man of intellectual culture and large learning. Fond of books and a voracious reader, he was almost encyclopedic in his knowledge of the world's great movements in politics, science and religion.

And he was as accurate as he was full. He knew how to trudge in search of facts, and when he got them they were his. He not only knew things, but he knew that he knew them and gave no uncertain sound. His well-balanced mind kept him from being swept away by every wind of new teaching in the scientific or religious world.

Even colleges and universities lost their moorings when struck by the cyclone of Darwinian evolution. The reputation of a famous naturalist who knew how to express his thoughts in clear, eloquent English caused thousands to accept his conclusions without careful examination of his premises, and his pat phrases, like 'the struggle for existence' and 'natural selection,' became watchwords in the scientific world.

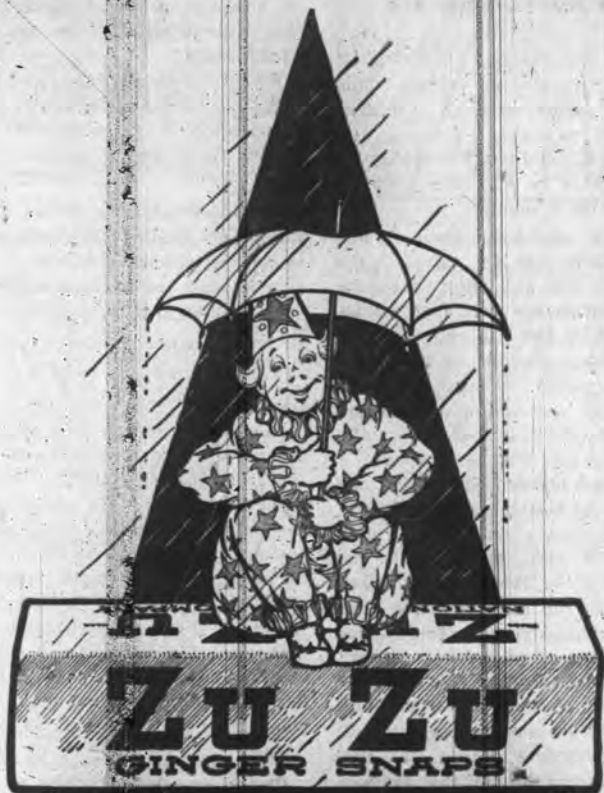
Some theologians were alarmed and hastened to adapt their teachings to the new scientific thought, lest the whole academic world might be lost to Christianity. The Bible stretched upon this Procrustean bed was mangled and dismembered.

The new theory was used by some as a battering ram with which to destroy the supernatural in the Bible, and the enemies of Christianity rejoiced that science had at last demonstrated the falsity of its claims. But T. T. Eaton, with his clear thinking, saw beneath the resemblances in nature and the glittering generalization of scientists that after all evolution was only a hypothesis on trial for its life with so many facts against it that it could hardly escape the verdict of an impartial jury, that it was the creation of fertile imaginations rather than the discovery of law. He saw that life alone could produce life, and matter could not, therefore, account for life.

He saw that one species never evolved into another species, that all hybrids are sterile, and that everything developed only along the line of its kind. Dr. Eaton, therefore, kept on his even way, guiding his intellectual craft by the polar star of revelation, and he lived to see Darwinian naturalistic evolution about as dead in the scientific world as last year's newspaper.

'natural selection' finding its rival in 'mutation,' which Dr. Eaton promised to explain in the Western Recorder the week before his death, and the struggle for existence having to struggle for its own existence in the light of a more benevolent scheme than the cruel Malthusian theory, which dominated Darwin's thinking. He saw the fogs of scientific speculation, which for a while threatened to obscure the sun of revelation, beginning to break away, and the biblical light of creation by the fiat of God with development

Continued on page 14



Rain! Rain!! Rain!!! All in vain!

If you lack snap and want ginger, use the old established countersign

**ZU ZU**  
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No one ever heard of a **ZuZu** that wasn't good

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

**N**OW that the convention is over we earnestly beg the pastors to get out and try to secure some new subscribers on the \$1.00 offer to Jan., 1910. We hope that those who were at Louisville caught the new spirit of co-operation towards the denominational weeklies as shown in the reports of the Home, Foreign and Sunday School Boards.

## FROM HUNTSVILLE, ALA.

We are experiencing something of the sad feelings of an orphan child since our pastor resigned. Brother Gavin held his farewell services with us last Sunday and left Wednesday for Fayette, where he will enter upon his new duties as evangelist.

No pastor ever left here more universally liked than Dr. Gavin. His strong fort was his pulpit ministrations. His messages were always timely and helpful and will be as seed sown in good ground. If he should decide to return to the pastorate, some church somewhere will secure one of our very best preachers. And of Sister Gavin, what shall I say? A veritable combination of Mary and Martha in the Master's service. Bright, unassuming and efficient, we shall greatly miss her, especially in the work among the young people. During the past ten days we have had four baptisms. The superintendent of our Sunday school believes that all preaching and teaching should be for the salvation of souls. After a feeling talk last Sunday morning he urged all who would confess Christ to sign cards indicating the fact that they accepted the Savior and intended to serve him as such. To the joy of the Sunday school twenty acceded to his proposition, and that day six applied for membership in the church. And this is not all about our Sunday school. It contributes liberally to missions, orphans' home and education. Our Bible class, at its own expense, has had a young man in college this year and offered to bear the expenses of his wife, too, if she would attend. Our Ladies' Aid Society is now bearing the expenses of a young lady in a business college in addition to their mission work in various ways. The philosophy of life, I think, is to help people to help themselves. Our B. Y. P. U., under the leadership of Brother Neece, is assuming new life. Brother Rice has just closed his meeting at Merrimack. He was well assisted by Brother T. P. Vandiver, of Phenix City. The result was some sixty or seventy conversions, forty-one additions to the church by experience and baptism and eight or ten by letter. Brother Dunlap at the Dallas Avenue has the largest and liveliest B. Y. P. U. in the city. He will begin his series of meetings next Sunday and be assisted by Rev. J. E. Barnard. Huntsville had eight representatives at our great Southern Baptist convention, including all the Baptist pastors of the city. It pays big to send the preachers annually to this great gathering. Brother James Holland is chairman of the committee to raise money to build a church house in Dallas village. He has on deposit nearly \$400. Any person that will help there will be aiding in a most worthy cause. Think of a town of three thousand people with no Baptist church. The severe storm that passed over this section of the state last Sunday almost wrecked our pretty new church at Brownsboro by blowing it from its foundation. The brethren there just paid off the last indebtedness against the church last week, preparatory to its dedication. Brethren Giles and Lacy are undaunt-

ed, however, and have already had a contractor to estimate the cost of necessary repairs.

We are anticipating a great occasion next Sunday at the centennial celebration of the organization of our church. Come up and rejoice with us.  
R. E. PETTUS.

P. S.—When God took Shaffer, Burns and Sandlin He rewarded some of our best and most faithful. May He give us their duplicates in some of our strong young graduates of this year.—  
R. E. P.

Dear Brother Barnett:

I notice in a recent issue of our dear old paper the deaths of some of our brethren, Shaffer, Sandlin, Burns. I knew Burns well. He assisted me in a meeting about twelve years ago. He was a true soldier of the Cross. Sandlin was state evangelist under the state board when W. C. Bledsoe was secretary. I was his assistant in north Alabama. We traveled and preached together for about two months. Sandlin was a sweet-spirited man, deeply pious, thoroughly consecrated, as was Burns.

One by one our preachers are passing away. They are going up from the great harvest field. It will be but a few more years until the old men will be gone. The writer began preaching about thirty-seven years ago. Nearly all of those who labored with me then have gone to their reward. I realize that the time is short. It will be glorious when the end shall come with the old veteran of the Cross to say with St. Paul, "I am now ready and I have fought a good fight and I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me in that day."

I thank God that I believe in His power to keep His own dear children. I have never seen an hour in all of my Christian experience that I did not believe that He would and was a present help in the hour of trouble, and that He would keep His promise.

Why do we not hear more from the rank and file? We scarcely ever see a line from the brethren from their different fields.  
J. O. A. PACE.  
Florence.

If you have a few copies of the Alabama Baptist for distribution, would be glad if you would send them as samples for our Tusculumbia Baptists. I very earnestly desire that a large number of them become readers of Baptist literature. If you have the papers send them and we will try to place them in good hands.—James H. Chapman.

(Won't other pastors make a like request?)

Please change my Alabama Baptist from Carrollton to Attalla, Ala. It grieved me very much to move away from my old friends and brethren in Carrollton, but I feel sure the Lord has a work for me to do at Attalla. I am ever ready to serve you and the Alabama Baptist.—E. P. Smith.

## A GREAT MEETING.

The First Baptist church of Blocton has just closed what was perhaps the greatest meeting in her history. There have been sixty-five additions to our membership. The writer baptized thirty-eight last Sunday afternoon, and we believe the harvest of seed sown during the meeting is by no means yet completed.

The meeting began Sunday, May 9, with preaching by the pastor; on Wednesday evening Rev. J. E. Barnard, of Cartersville, Ga., reached us and continued with us till Wednesday, the 26th, but the last few services were rained out.

The church membership were ready and anxious for a revival, had been praying for it, and to say that Brother Barnard is a great success as a revivalist is putting it mildly. He preaches the gospel with simplicity, earnestness and power. The Lord has wonderfully blessed his labors, not only here, but elsewhere.

Our church and community have been edified and strengthened spiritually by the meeting, and the number brought into the Baptist church does not measure all the work done; other denominations in the town received several accessions.

The present pastor has been on the field only since April 1st, during which time the Sunday school, with Brother J. B. Davie as superintendent, has grown from sixty-five to over one hundred in actual attendance; the Wednesday night prayer meeting is set on foot again and is well attended.

The ladies have a flourishing Aid Society and Woman's Missionary Union. They are now organizing a Friday afternoon prayer meeting at the church as an exclusive field for their devotional services. The church membership is now very much revived and the outlook for the future is very hopeful.

Our last Sunday evening services were very beautiful and impressive. The hand of church fellowship was extended to the new members, a very large proportion of whom were grown men and women; following this we took the Lord's supper.

These are a noble people, loyal to their church and ready to co-operate with their pastor in every good word and work. Just here we would remember the ladies' thoughtfulness of us in a temporal way, for on our arrival here we found our pantry well filled, and since they have continued to bestow favors on us too numerous to mention. My whole heart is in the work and I ask that each reader will earnestly pray for us in our work here. We remember Jesus said, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." We believe this promise is for us and that better days are coming. The Lord bless our papers. Fraternaly, C. L. Wilson.

In last week's paper the Western Evangel said that the Baptist work at Cuba, Ala., was prospering under my care. This is a mistake which I wish you would please correct. The work at Cuba is not under my care.—W. K. E. James.

## OBITUARY.

On the night of May 15, 1909, Bro. Jesse Caswell Battles was called to his reward. Brother Battles was born August 11, 1853, and died in his 59th year. He was married twice. His first wife lived only about one year. He afterwards married Miss Minnie Wallace, of Hillsboro, Ala. They lived happily together for over thirty years and reared five children. Two died in their infancy. That Brother Battles was a good man is not doubted by any one. He was a true Christian and hated sin with all his heart. He had been a member of the Baptist church many years. He was the leader of the neighborhood, being Sunday school superintendent and having been elected a deacon of the Baptist church at Flower Hill, but had not been ordained. God had ordained him to a higher place. He leaves a wife and five children and a host of friends to mourn their loss. Brother Battles lived to see all of his children Christians but two. We hope this death will cause them to live so that they may meet their earthly father and Heavenly Father together. Interment was at the cemetery near his house on Monday, May 17th, 1909. We commend the bereaved to the Lord of Hosts, who is able to heal the broken hearted, for God says, Come unto me all ye that labor and are heavy laden and I will give you rest. He was buried with Farmers' Union honors.

His humble pastor,

J. M. HITT.

Mrs. I. N. Lyon.

Resolutions of the Baptist Sunday school at Collirene, Ala., on the death of Mrs. I. N. Lyon (nee Dunklin).

Whereas, Our loving Father, in His infinite wisdom, has seen fit to remove from our midst on May 3, 1909, the beloved daughter of our superintendent; and,

Whereas, Our sister was a devoted wife and mother and a faithful worker in our Sunday school; therefore, be it

Resolved 1. That we strive to be submissive to the divine will, remembering that He doeth all things well.

2. That her gentle spirit, her noble Christian character and other endearing traits shall not be forgotten, but ever considered by us a fit example of Christian womanhood.

3. That because of her pure life and helpful deeds the Sunday school, church and entire community sustain an irreparable loss, but that we are exceedingly grateful for having been blessed with her loving presence even for so short a time.

4. That we extend to those bereaved by her removal our heartfelt sympathy and pray that God may comfort them.

5. That a copy of these resolutions be sent to the husband and family of our dear sister and a copy be sent to the Alabama Baptist for publication.—Mrs. O. P. Woodruff, Miss Florence Middleton, Miss Carrie Middleton, Miss Nannie Woodruff.

FLORIDA NOTES.

Dear Brother Barnett:

Though I am in Florida, I have by no means lost interest in Alabama affairs, especially as they involve the interests of Baptists. Hence, it is with no little zest that I read the columns of the Alabama Baptist week after week. By the way, you must be a born newspaper man to be able to get up such an interesting paper each week. Take, for instance, the accounts in the several papers, respectively, of the late S. B. C., at Louisville. I have read, them in four different Baptist weeklies that come regularly to my home, and none others have interested me so much as the clippings and comments in this week's issue of the Baptist. Well, I am glad for you and your readers that you get up such a readable paper, and I trust you will have no serious difficulty in getting in enough of the "wherewith" to keep it going, not only till you reach the top of the "June hill," but right on without interruption.

The death of Deacon Alle Jones, of Newton, brought sadness to my heart. He was indeed one of the strong pillars of the Newton church, and his place will be hard to fill. How he will be missed, not only by the church, but by the whole town, especially the Baptist school of Newton, of which he was a most substantial standby.

The death of Dr. L. D. Geiger was a sad blow to the Baptists of Florida. He had been the corresponding secretary of our convention board about seven years, and was a most efficient and acceptable leader of Florida Baptists. He was indeed a prince among men. He has fallen, and we shall miss him, but the work goes on. His mantle has fallen on one of the most capable and lovable men in all the state—Rev. S. B. Rogers, of Gainesville, who was elected by the board to succeed the lamented Geiger as secretary. Brother Rogers is a native Georgian, but has been in Florida about fifteen years, the last several of which he has presided over the deliberations of the Florida Baptist conventions. Hence, he is by no means a stranger to our people. He will doubtless make a splendid secretary.

In a recent issue of our state paper—the Baptist Witness—I read with much pleasure the announcement that my good friend of Newton, Ala., Rev. P. M. Jones, had been employed by the Florida Baptist board as general evangelist for the Baptists of the state. Knowing Brother Jones as I do, I believe him to be a good man for the place. I hope to have him with me at Williston soon in a series of meetings, and am planning to that end.

The church at Williston, I am glad to say, is moving grandly forward along missionary lines particularly. We hope to make the current year the best in its history in this regard. Since my coming, a little over seven months since, our Ladies' Aid society has built a splendid parsonage hard by the church. A band of workers they are. And deserve much credit for their persistent, indomitable energy and unflagging zeal; but, above all, for their unyielding devotion to the Master's cause.

I am always interested in the notes

of that good old soldier of the Cross, Secretary W. B. Crumpton; but I read them sometimes with a feeling akin to sadness, because of the seemingly unavailing appeals from his pen to the brethren to come to the help of the board. How it must have pained his great heart that his own loved state was one of the three that fell behind the gifts of the previous year to foreign missions. How I would love to grasp his hand and cheer his heart now and then in his much loved work.

But I must not write too much. With love to the brethren and a prayer for the success of the Alabama Baptist and all the noble enterprises fostered by the Baptists of the state, I am as ever, yours in the work.

H. M. LONG,

Williston, Fla., May 28, 1909.

I have been here for six months. We now have electric lights, new song books and also a new organ, and I have received 27 into the church prior to my meeting, which has just closed. We had an excellent meeting. Bro. J. M. Cook, of West Gadsden, preached seven nights for us. The meeting continued for two weeks. The pastor had to close out the meeting. We received 22 during the meeting—12 by letter and 10 by experience, which makes a total of 49 in my six months. We have paid several debts off the church. I am glad so many are getting interested in the paper. I think it gets better all the time.—C. M. Cloud, Alabama City.



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

JUST DO ME A GOOD TURN

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 (gold) Spectacle Order," and address me personally and I will give your letter my own personal attention. Address:—Dr. Haux, (Personal), Haux Building, S. L. Louis, Mo.

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

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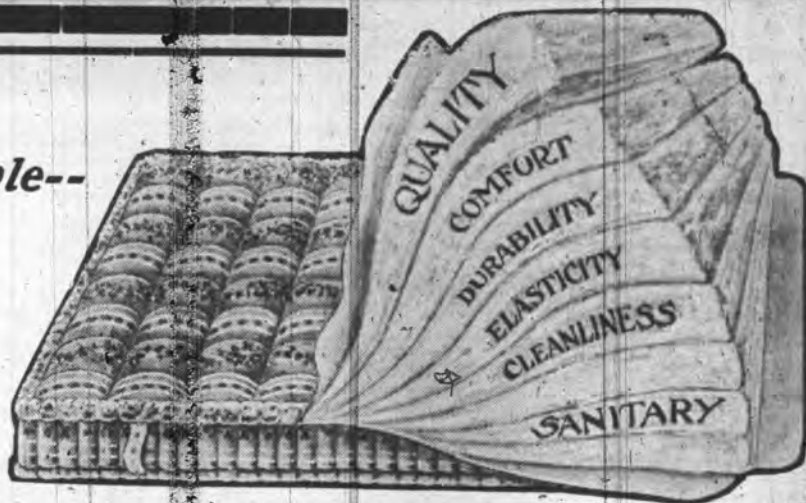
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among men are getting more popular every year, and we have put in a full stock of Emblem Pins, Buttons and Charms for Masonic, K. of P., Elks, Eagles, Odd Fellows, Red Men and many others. For \$1.25 we will furnish a solid gold Button or Pin in any above orders, 50c in gold plate.

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### Mortgage Sale.

Under and by virtue of a mortgage, executed to the undersigned by Ed. Robertson and wife, Lucy Robertson, on the 29th day of January, 1909, and recorded in Vol. 521, Record of Deeds, at page 180, in the office of the Judge of Probate of Jefferson county, Alabama, the undersigned will proceed to sell at public auction to the highest bidder for cash, in front of the court house door, in Birmingham, Alabama, on the 28th day of June, 1909, within the hours of legal sale, the following described property:

A part of the N. W. 1-4 of the S. W. 1-4 of the S. E. 1-4 of Sec 13, Tp 17, Range 2, West, described as follows: From the S. W. corner of said sub-division, run 200 feet easterly along the south line of said sub-division to point of beginning, thence at right angles to said South Line northerly 100 feet to the South line of a street, thence easterly along the south line of said street 50 feet, thence southerly 100 feet to the south line of said sub-division, thence westerly along said south line 50 feet to said point of beginning, begin a parallelogram 50 feet by 100 feet, situated in Jefferson county, Alabama.

JOHN W. PRUDE, Mortgagee.

### Mortgage Sale.

Under and by virtue of a mortgage executed to the undersigned by Mary Smith and Jim Smith, on April 22, 1908, and recorded in Vol. 491, Record of Deeds, at page 83, in the office of Judge of Probate of Jefferson county, Alabama, the undersigned will proceed to sell at public auction to the highest bidder for cash, in front of the court house door, in Birmingham, Alabama, on the 28th day of June, 1909, within the hours of legal sale, the following described property:

Commencing at the N. E. corner of the N. E. 1-4 of the S. W. 1-4 of Sec 26, Tp 17, South of Range 4, West, thence west along section line one hundred and thirty-two feet to the N. E. corner of Lot 2; thence south 330 feet, thence west 264 feet, thence north 330 feet, thence east 264 feet to the point of beginning, except 20 feet off the north end of said lot, which is left for a street. Also beginning at the N. E. corner of the N. E. 1-4 of the S. W. 1-4 of Sec 26, Tp 17, South of Range 4, West, thence west along section line 1188 feet to the N. E. corner of lot number 10, thence south 330 feet, thence west 132 feet, thence north 330 feet, thence east 132 feet to point of beginning, except the north 20 feet of said lot, which is left for a street. The mining and mineral interest is not conveyed in this deed, it having heretofore been sold. All of which is situated in Jefferson county, Alabama.

THE CITY LOAN & BANKING CO., Mortgagee.

### Mortgage Sale.

Under and by virtue of a mortgage executed to the undersigned by B. C. McGimsey and wife, E. H. McGimsey, on the 5th day of January, 1909, and recorded in Vol. 520, Record of Deeds, at page 229, in the office of the Judge of Probate of Jefferson County, Alabama, the undersigned will proceed to sell, at public auction, to the highest bidder, for cash, in front of the court house door in Birmingham, Alabama, on the 28th day of June, 1909, within the hours of legal sale, the following described property:

The west 50 ft. of Lots 11 and 12, in block 6, according to the present plan and survey of P. Rising, called Compton, as shown and designated on the duly recorded plat thereof, in Vol. 1, page 83, map book in the Probate office of Jefferson county, Alabama.

JOHN W. PRUDE, Mortgagee.

### Mortgage Sale.

Under and by virtue of a mortgage, executed to the undersigned by Mrs. Beulah Lacey, on the 14th day of December, 1908, and recorded in Vol. 505 Record of Deeds, at page 18, in the office of the Judge of Probate of Jefferson county, Alabama, the undersigned will proceed to sell at public auction to the highest bidder for cash, in front of the court house door, in Birmingham, Alabama, on the 28th day of June, 1909, within the hours of legal sale, the following described property:

Lot 15, in Block 116, said lot fronting 50 feet on the south side of Clarendon Avenue and extending back of uniform width, 190 feet to an alley, according to the map and survey of the Bessemer Land and Improvement Company of Bessemer, Alabama, situated in Jefferson County, Alabama.

JOHN W. PRUDE, Mortgagee.

### Mortgage Sale.

Under and by virtue of a mortgage, executed to the undersigned by Mrs. Beulah Lacey, on the 7th day of May, 1908, and recorded in Vol. 495, Record of Deeds, at page 154, in the office of the Judge of Probate of Jefferson County, Alabama, the undersigned will proceed to sell at public auction to the highest bidder, for cash, in front of the court house door in Birmingham, Alabama, on the 28th day of June, 1909, within the hours of legal

sale, the following described property:

Lot 15, in Block 116, said lot fronting fifty feet on the south side of Clarendon Avenue and extending back of uniform width 190 feet to an alley, according to the map and survey of the Bessemer Land and Improvement Company, of Bessemer, Alabama.

THE CITY LOAN & BANKING CO., Mortgagee.

Continued from page 11

of everything after its kind beginning to shine brighter than ever.

### The Bible His Foundation.

T. T. Eaton stood upon the "Impregnable Rock of Scripture," without trying to adapt its teachings to high-sounding vagaries calmly confident that the mobile waters and shifting sands of human opinions could not move the rock from its immutable foundation. The Word of God which he believed is now running and being glorified as never before in the history of the world. Heathen peoples are being transformed by its power. Great cities are being shaken to their depths. Even Boston, proud of its crystallized opposition to orthodox truth, has been swept by a mighty revival. Cultured, academic unbelief is on the defensive and almost compelled to apologize for its existence.

Though T. T. Eaton recognized the fact that the darkness in some quarters is growing denser all the time, he saw the dawn of the day of triumphant evangelistic truth and was glad.

### Force of His Eloquence.

T. T. Eaton was a prince of preachers. Careful in preparation, spiritual in the interpretation of the Scriptures, practical in the application of truth, logical in thought, poetic in imagination, clear in utterance, forceful in delivery and with abiding faith in the truth of God, he stood before an audience a very dynamo of intellectual and spiritual power. His was the eloquence of thought 'packed till it takes fire,' and truth poured into the hearts of the people with the rapidity and velocity of a Gatling gun. He compelled your attention. You might not always agree, but you were always impressed. To hear him was to feel that you were listening to a real man with a real message from God.

"As a writer he had few equals. His clear thinking, expressed in terse English, left no doubt as to his meaning, while he marshaled facts and arguments with military precision and made every reader feel the force of a personality behind the pen.

### At His Best in His Home.

But to know T. T. Eaton at his best, one needed to see him in his home and in the sacred intimacies of personal friendship. Wit and wisdom flowed from his lips. His earnest manner was married to a cheery disposition which scattered sunshine. Like Abraham, he commanded his household, ruling by the authority of character and love. In a very busy, strenuous life, the fires of devotion on the family altar were never permitted to die down. The fragrance of prayer and praise filled the atmosphere of his home. And in the larger sphere of his church family, his sympathy with all classes, his faithful friendship for all, though it may have manifested

## Poor, Foolish Woman!



Think of her attempting to make ice cream in the old disappointing way! With

**JELL-O ICE CREAM Powder**

she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish—and never go near the stove.

Your grocer will tell you all about it, or you can get a book from the Genesee Pure Food Co., Le Roy, N. Y., if you will write them. Grocers sell Jell-O Ice Cream Powder, two packages for 25 cents.

### Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WITH PERTINENT WITH PERFECT SUCCESS IN COLIC, THE CRIB, SOOTHING THE GUMS, ALLIERS, ALL PAIN, CURED WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30th, 1906. Retail Number 100. AN OLD AND WELL TRIED REMEDY.

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NO CURE, NO PAY.

Oldest and best cure for chills and malarial fevers of all kinds everywhere.

No arsenic or other poisons; no injurious effects; not bad to take. As a general Tonic it builds you up and makes you immune to malaria. Sold by your druggist; 50c. and \$1.00.

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Say you saw this ad. and send front of box in which Wintersmith's Tonic is put up and we will mail you picture puzzle; latest craze; for adults as well as children. Address ARTHUR PETER & Co., 651 Hill Street, Louisville, Ky.

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It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women must suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

What Cardui has done for Mrs. Allred and other women, it surely can do for you. Try it at once. Give yourself a "square deal." You will never regret it. Sold everywhere.

Itself in loving rebuke, made him the successful pastor that he was.

"It was fitting that such a man should die suddenly, while he was actively engaged in work for the Master. He was a man of action. His life was full of deeds. For him to live was to be doing something for Christ and the church. And we rejoice that heaven is the continuance of his active, useful life. 'They serve Him day and night in His temple.' And I can think of T. T. Eaton in heaven only as engaged in higher and holier service for the Lord he loves, while he still lives and works on earth in the hearts and lives of the thousands who were led to Christ through his ministry. A legend declares that after the battle of Chalons the spirits of the slain continued the conflict in the air, and the influence of T. T. Eaton will ever be an armed warrior doing battle for truth and righteousness against all error and sin, inspiring us and our children to faith, courage and Christly character."

**PROGRAM OF BAPTIST RALLY**

Held at Blooming Grove Church May 29 and 30, 1909.

Called to order at 10 a. m.

Welcome Address—Pastor.

Devotional Exercises—J. P. Drummond.

The following officers were elected: J. P. Drummond, moderator, and J. Haywood Davis, secretary.

Sermon, Rev. F. M. Leith. Subject, II Tim. 11:7: "I have fought a good fight."

Intermission one hour.

Reassembled at 1 o'clock. "Duty of Pastor and Pastor's Support," opened by Rev. H. A. Mullin, followed by Revs. W. Dally and J. H. Harbison. "Duty of Deacons," opened by Rev. F. M. Leith, followed by Revs. John Braden, I. B. Davis and H. A. Mullin. Dismissed until 8 p. m.

8 p. m. Sermon by Rev. J. H. Harbison. Subject, Ps. 128:1, "Blessed is every one that feareth the Lord; that walketh in his way."

**SUNDAY SESSION.**

9 a. m. Sunday school, conducted by Supt. W. F. Estes. Discussion on the Sunday school and the 11 o'clock sermon were omitted.

"The Organized Church; Its Mission in the World," opened by Rev. H. A. Mullin, followed by Rev. F. M. Leith. Intermission of one hour.

Reassembled at 1:15 p. m. "Baptist Doctrines," opened by Rev. J. H. Harbison, followed by Rev. W. Dally. Motion was made and carried that the minutes be furnished the county papers and Alabama Baptist for publication.

After singing and taking the parting hand we left the church feeling that we had become greater men and women both spiritually and mentally.—Rev. James P. Drummond, Moderator; J. Haywood Davis, Secretary.

Dr. P. S. Henson is expected to be present at the commencement of Richmond college, this spring, where another degree, if his alma mater has any not yet bestowed, is to be conferred upon him.—Baptist Banner.

**WE ARE SOUTHERN HEADQUARTERS FOR Art Glass**

**D**URING 1908 we sold more than 2600 Church and Memorial windows, ranging from \$100.00 to \$1,000.00. We have equipped from two to five churches in many towns—repeat orders due solely to the superiority of our construction, coloring and prices.

Our firm is among the oldest in the business, and of sound financial rating;—We operate 8000 feet floor space and a large force of skilled workmen, under a foreman of splendid European training—one of the best colored in America. He is directed by a corps of draftsmen, and one of the highest priced designers known to the business.

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Healthful location. Experienced teachers. All children under personal care of a mother, and given loving care. Elegantly appointed building. Instruction highly endorsed. Useful occupations taught. Write for terms and descriptive catalog. Address Mrs. Cora Bristol-Nelson, Murfreesboro, Tenn.



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MAGNIFICENT buildings, costing \$100,000. Elegant appointments. Refined and Christian home. Pianos and furniture all new. Ideal location near the mountains. All college courses. Conservatory unsurpassed. Teachers from the best schools of Europe and America. Opens September 15, 1909. For handsome catalog, address M. W. HATTON and O. W. ANDERTON, Presidents, Florence, Ala.

**The Medical Department of the University of Alabama AT MOBILE**

The forty-fourth annual session will begin September 30, 1909. Four courses of lectures, seven months each required for graduation. All laboratories thoroughly equipped. Instruction by lectures, recitations, laboratory work and practical operations. Hospital advantages excellent. Catalog and circular containing full information sent on application to

**RHETT GOODE, M. C., DEAN**

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We are trying, and very successfully to run a Store of service. We provide great stocks in the first place—more than \$1,000,000.00 being carried constantly on our Sales Floors and in our great warehouse and stock rooms.

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And more than 700 people, our loyal army of Helpers, are striving as we are, to render pleasant and quick service.

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

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Saves Fuel,  
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**SMOOTHING IRON HEATER CO.**  
Sumter, S. C.  
Agents Wanted.



## 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 kill-  
ing 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 enrich-  
ing 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  
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The W. J. Parker Co., Manufacturers,  
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Memorial Bells a Specialty.  
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Send Your Daughter to a Baptist College  
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MURFREESBORO, TENN.  
Healthful climate—Thorough work—  
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new. Reasonable rates. Write us.  
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Durable, Fireproof, Waterproof, Verminproof.  
Easy to lay. No special tools needed. Directions  
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1 Ply—\$1.35 per square.  
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THIS College is located in the greatest industrial edu-  
cational, medical, and dental centre in the South.  
The College building is a large modern building with  
every arrangement for the teaching of all the branches  
of Dentistry. Large and well equipped laboratories are  
provided. The clinical facilities are unsurpassed. The  
professors and instructors are specialists in their depart-  
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The graduates are remarkably successful before the  
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We want every man and woman in  
the United States to know what we  
are doing. We are curing Cancers, Tu-  
mors and Chronic Sores without the  
use of the knife or X-ray and are en-  
dorsed by the senate and legislature  
of Virginia.

We guarantee our cures. Physicians  
treated free.

THE KELLAM HOSPITAL,  
1617 W. Main St. Richmond, Va.

### \$12,500 For State Missions In June, and How to Get It.

The needs of the State Board of  
Missions are imperative, and unless  
heroic work is made for the cause in  
the bounds of our state there will nec-  
essarily be great injury to the work,  
for the Board will certainly have to  
retrench unless the Baptists of Ala-  
bama put in the hands of the secre-  
tary as much as \$10,000 or \$12,500 be-  
fore the convention. It can be done  
by the 175,000 Baptists of Alabama  
with perfect ease, but not without ef-  
fort. The following suggestions are  
offered:

1. Let the laymen's movement take  
the matter up and see to it that each  
association and church is carefully  
worked, enlisting every member of ev-  
ery church, those contributing and  
those not contributing.
2. Let each pastor co-operate with  
them by laying the needs of the board  
before his congregation at the first op-  
portunity, and thus help to plan for a  
contribution from every member or  
his church. If there is not a layman's  
organization in the church, appoint a  
committee to see each member and  
press home the urgent needs of the  
work.
3. Let each Sunday school superin-  
tendent put the matter before his  
school and get a contribution from it  
for state missions.
4. Let each B. Y. P. U. do likewise  
and arrange to have a special pro-  
gram on state missions and give a  
good offering for the work of the  
board.
5. Let each W. M. U., and if there  
is not a W. M. U., each L. A. S. in  
each church and each Sunbeam Band  
or other society make similar plans  
and carry them out with an offering.
6. Let each individual resolve that  
I will not only give a liberal offering  
myself, but I will induce some one  
else to do likewise.
7. Let us all pray that the Lord  
will open the eyes of the Baptist peo-  
ple to see the needs, and their purses  
to supply the demands of the field  
white already unto the harvest.

If all will put forth a masterly, he-  
roic, honest, faithful effort, there will  
be ample funds in the treasury to not  
only pay our missionaries, but enlarge  
the work. Otherwise, it will have to  
be retrenched. It just depends upon  
what we do. What is your answer?  
Montgomery, Ala. J. W. O'HARA.

I have just completed my first  
year's work in our seminary at Louis-  
ville and now have a vacation of four  
months, during which time I would be  
glad to be engaged in evangelistic  
or pastoral work.—Chas. J. Crawford,  
Evergreen, Ala.

(We hope some pastorless church  
or pastor wanting help in a meeting  
will write to Bro. Crawford. The  
Baptists of Alabama ought to help  
our worthy young men in every way  
possible.)

During my vacation this summer I  
would be glad to hold revival meet-  
ings in Alabama. Any one desiring my  
services may address me at 527 41st  
avenue, Meridian, Miss.—W. E. Fend-  
ley.

## ROSY-CHEEKED CHILDREN

One of the strongest recommendations of Henry Clay Flour is that  
children thrive on it so well. Whatever you make of it—biscuits, rolls or  
cakes—they will eat greedily and grow strong and hearty.

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is renowned for its superiority as a bone and muscle nourisher. It is  
peculiarly rich in gluten, the creamy whiteness indicates that, and  
gluten gives strength and is one of the most nutritious elements in food.  
Tell your grocer you want Henry Clay Flour and he will get it.

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Corn Mills, Feed Mills Grain Separators, Circular  
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somin. It is easily washed off,  
and there is no danger of conta-  
gious germs being a menace to  
your family when your walls are  
covered with the Birmingham  
Paint Mill's Paints.

**Birmingham Paint Mills**  
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found, and its medicinal properties have long been  
alized as an incomparable remedy for affections of the  
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ter to be  
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Let us send booklet of testimonials from numbers who  
have been benefited, together with indorsements of conser-  
vative and able physicians who pronounce it "Nature's sover-  
eign remedy." Sold by all druggists.

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Hotel Open from June 15th to September 15th.



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Famous mineral water—finest medicinal water in the world. Picturesque scenery. Ideal climate. Accom-  
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