

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Organ Baptist State Convention.

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L. R. Scarborough has been elected president of Simmons College in Texas.

The First Baptist church of Boston passed the two hundred and forty-fourth anniversary mile stone of its history on June 7th.—Baptist Courier.

Our pastors could do nothing better for the kingdom than to engage in a great effort to circulate our Baptist papers in the homes of their people.—Dr. J. B. Gambrell.

The 1st of October we shall have a new text book for B. Y. P. U.'s from the pen of Dr. John R. Sampey, entitled "The Heart of the Old Testament—An Old Testament Primer for Christian Students."

On our front page we present the picture of Dr. W. B. Crumpton, the corresponding secretary of the Alabama Baptist convention. We call him "the leader of Alabama Baptists," being assured the brotherhood of the state without an exception will increase the designation. Perhaps in no other state in the United States can one man be so warrantably designated.—Baptist World.

The Alabama Baptist says that it has lost something like \$25,000 from delinquents. Referring to this the Christian Index says: "We are persuaded that if we had all the money lost us by delinquent subscribers in ten years we have had the Index, we could almost endow a chair in the Theological Seminary." The Baptist and Reflector has had a similar experience. Why should it be so?

BRO. CRUMPTON ENCOURAGED.

The receipts for June for state missions came near being \$5,000. Our total will not be more than \$2,000.00, about half of what it was at the last convention.

Some brethren were never heard from; some others sent distressingly small amounts.

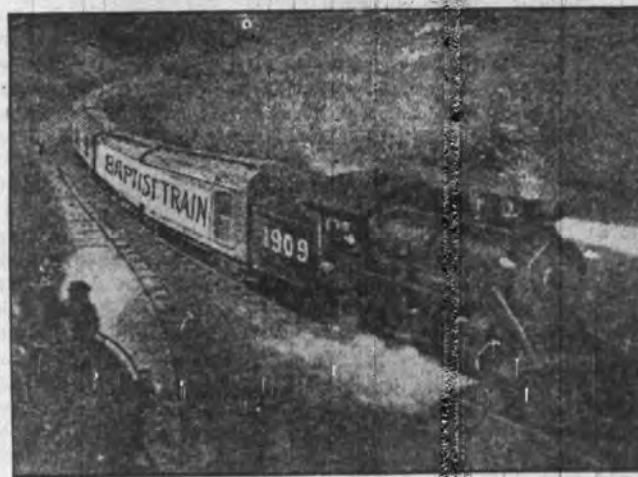
Taking everything into consideration, we should feel greatly encouraged.

Now for the greatest convention in our history. The associational vice presidents of the home and foreign mission boards ought to be there by all means. The laymen in large numbers ought to go to meet Secretary Henderson, the liveliest layman in the south. Every pastor should go and see his wife. And why not a large attendance of the sisters! We are hoping for a large attendance from North Alabama particularly.

Brethren who wish to be present at the opening of the convention can come to Montgomery Monday and go down that night or remain over in Montgomery and go down on the special, which leaves at 7:00 o'clock Tuesday morning. W. B. C.



REV. BROOKS LAWRENCE



CONVENTION RAILROAD RATES.

Round trip tickets will be sold to Andalusia from all the principal stations in Alabama at a rate of about 1c for the round trip on July 19 and 20, good to leave Andalusia before midnight of July 24.

The L. and N. will attach additional cars to train leaving Montgomery at 7 o'clock Tuesday morning, 20th, which will run special from Georgia to Andalusia, reaching Andalusia at 10 o'clock. The special will return same route, leaving Andalusia Friday afternoon, making connection with trains leaving Montgomery Friday night. The convention will adjourn about Friday noon. Send name to Rev. J. J. Hagood, Andalusia, without fail.

Rev. A. T. Camp, of Northport, Ala., will spend a part of July and all of August in revival work in North Mississippi.—Baptist Record.

The Baptist Young People's Union of Georgia is to hold its annual meeting at Blue Ridge August 4-7, and will dedicate the great Baptist Assembly properties at that place.

Rev. A. E. Page, pastor of the East Birmingham Baptist church, has an interesting article on the Birmingham Baptist Association in a recent issue of the Baptist World.

Rev. Dr. Charles F. Aked, pastor of the Fifth Avenue church, borough of Manhattan, New York, sailed for England on Saturday last on the Coronica. Mrs. Aked accompanied him. Dr. Aked will preach for his former church in Liverpool, and in a little country church nearby. He will then visit the continent, spending some time in Switzerland. He expects to return and take up his work again the last of September.—Examiner.

To the Baptist Laymen of Alabama: Dear Brethren: I hope to spend the 20th and 21st at your state convention at Andalusia, and should be glad to meet a large number of laymen from all parts of the state. It is hoped that we can at this meeting effect such a layman's organization as will greatly stimulate all of your denominational interests. Perhaps no state in the south has a more capable company of laymen than Alabama.

J. T. HENDERSON, Gen. Sec.

FROM CULLMAN, ALA.

Just recently we have had a glorious revival in our church. Bro. G. L. Yates, of New Decatur, came down and preached for us several days and God used him mightily in the interest of his kingdom in our town. Bro. Yates is one of the strongest men in the Baptist ranks in Alabama. He has a wonderful personality all his own. Those who know of his marvelous work in his own church, which he calls his "work shop," can easily understand how God will use him in revival meetings at other places. There were about twenty-five conversions, besides several reclaimed who had backslidden, while he was with us and also some by letter. I had the pleasure last Sunday evening of burying seventeen young men and young ladies who had died to sin, and who arose from the watery grave to walk in pinnacles of life with Christ Jesus. Others will be baptized later. All the church is greatly revived and praising God for his love and blessings. With best wishes for the general advancement of the Master's cause, I remain, very truly yours, O. T. Anderson.

BROOKS LAWRENCE AND DRS. CRUMPTON AND RILEY

Lawrence's Statement.

Discussing the supreme court decision, Superintendent Lawrence said:

"The decision of the supreme court looks to me like an attempt on the part of the court to invade the realm of legislation instead of confining itself to the interpretation and construing of law.

"The general attitude of the United States supreme court toward the liquor traffic is that this subject is in a class by itself and subject to the police powers of the legislatures of the several states who have under these police powers unlimited authority to pass laws protecting the public health and the public morals.

"Liquor laws are peculiar and I have known some very able lawyers to stumble ridiculously in their attempts to furnish protection for those engaged illegally in the sale of intoxicating liquors. (The above refers to the supreme court.—Ed.)

"The decision of the court is mighty small comfort for the outlawed liquor traffic and its friends, although I have been informed that they are in great glee over it. There is no reason for the temperance element to be discouraged. The law has been in the hands of its enemies in a few of the counties in our state, and the liquor anarchist has been encouraged by this fact; the bulk of the noise has come from these few counties.

"Certain courts have rendered decisions that have manifestly been to the advantage of this outlawed class, but they are on the defensive, without any legal standing and their friends in public office can not save them.

"The decent citizenship of Alabama is aroused and has been weeding out from public office the men who favor the liquor traffic, and they will continue to do this until every liquor judge, solicitor, sheriff and police officer in our state has been laid out under a beautiful political tombstone of ballots. I know whereof I speak, for the sentiment of Alabama is stronger today against the liquor traffic than it was in 1907.

"We have only begun our fight and we will keep it up until we have justice. If we can not get it in the courts we will see to it that the courts are constituted of men who will not work overtime in their efforts to protect the liquor outlaws of Alabama. The people of this state propose to have this law fully tested by its friends and not accept a verdict of success or failure at the hands of its enemies.

"If court decisions against us are ever well founded on constitutional inhibitions then the people of Alabama will change the constitution of the state to meet the situation. The day of saloon keeper and gambler domination in government is drawing to a close in Alabama."

Dr. Crumpton Writes.

Montgomery, Ala., July 10, 1909.

To the Friends of Prohibition in Alabama:

The Legislature, at its last session, by almost unanimous vote, gave us a prohibition law which went into effect January, 1909. "Our friends, the enemy," from the start, have been seeking to bring the law into disrepute. They have been growing bolder and more defiant each day. They have proven themselves utterly untrustworthy and the enemies of all laws interfering in the least with their business. They are backed with money and the powerful influence of the three leading morning papers of the State. At the approaching session of the Legislature, they will do their utmost to repeal the law. Failing in that, they will seek to have it amended to help their cause. Failing there, as they will, they will stand out against every amendment and every bill that is offered by our people.

You need to be informed about their movements and ready to help. We believe the line up in favor of prohibition will be as strong, or stronger, than it was before.

There is an attempt being made to break down the influence of our Superintendent, Brooks Law-

rence. From the first, he has been the object of their hate. Because he was from Ohio, they tried to prejudice our people against him. Papers which were writing in glowing terms of the wide open Southern arms, extended to welcome good men from any quarter, permitted their columns to be used against Brooks Lawrence, for the sole reason that he was from the North. The truth was that he was hitting with giant blows the liquor traffic. That was the milk in the cocoanut. The best people in Alabama were with him and heeded not these attacks upon their intrepid leader.

Because of some utterances of Mr. Lawrence, following the late decision of the Supreme Court, an attempt is being made to cry him down and drive him out. The thing Mr. Lawrence said is not half as bad as some would make appear. A mole hill is being made into a mountain. Mr. Lawrence disclaims any intention to unkindly criticize the Judges of the Supreme Court. Hear him in the Birmingham News:

The first three paragraphs of the original statement contained the only reference to the Supreme Court, and should not be construed as a harsh or unkind criticism of that body. In these paragraphs I stated that it looked to me like there was an attempt on the part of the court to invade the realm of legislation. I am sure that this statement would scarcely justify the charge of a bitter or improper attack upon the integrity of the court.

I at once passed on to refer to the liquor traffic and conditions in a few counties in Alabama, and every statement throughout the remainder of the article referred to those counties and conditions therein, and not to the Supreme Court or its decision.

In view of the comment of the past two days I can see where the term "liquor judge," in the latter part of the article, was unfortunate, and no one regrets more than myself the misapplication of my words, which were not designed to apply to the members of our Supreme Court.

I esteem all the judges of that court as honorable men and able jurists, and I regret exceedingly the misconstruction put upon my words by some of the friends of our work, as these words were not intended to have the meaning imputed to them.

I make this statement for the purpose of conveying to the members of the Supreme Court the absence of any intent on my part to cast any reflection upon their action in the discharge of their duties, and to publicly disclaim any such intent.

Very truly,

BROOKS LAWRENCE.

Could anything be more manly?

We may look for all sorts of evil things to be said about our leaders. Efforts will be made to divide us. Let our friends stand firmly their ground and hold fast together. Let us not be led away from the main issue. We are in this fight to win and win we will.

When the Legislators return to their homes, after this session, I believe they can say, "We have made the prohibition fence higher and stronger; let the enemy do their worst."

The news comes from every quarter that sentiment in favor of the law is growing. A well posted gentleman in Mobile told me the other day the feeling for prohibition was growing even there. I meet men on the trains from all quarters, who are engaged in all sorts of business, and they are almost unanimous in their support of the law.

Let us all keep in good humor, contend for the right against the wrong, and ours will be the victory.

Very sincerely,

W. B. CRUMPTON,

President Alabama Anti-Saloon League.

Riley on Lawrence Letter.

To the Editor of the Age-Herald:

Inasmuch as views concerning the controversy growing out of the alleged expressions of Rev. Brooks Lawrence with respect to the late decision of the supreme court have been liberally expressed in your columns, and feeling sure that you will be willing to present both sides of the question, I beg leave to present a few remarks.

It is not so much the controversy itself as that which it suggests which deserves special attention.

That is to say that the controversy has developed certain features which need to be emphasized. For instance, it is claimed that the members of the supreme court should not be criticised. Who says so? Whence does a dictum like this obtain its authority? I am free to say that I do not share in the opinion expressed that members of the supreme court, or any other officials, for that matter, are beyond the reach of criticism. It will be an unfortunate day in our American states when any official action may not be a subject of honest criticism. Judges are the servants of the people as well as others who are dependent on the elective franchise, and so far from being wrong to criticize their action, it is violative of the principles of free speech to impose an interdiction of silence on private or public criticism of official action. Free speech is the vent of public opinion, and to stop the vent might be disastrous in more ways than one. There is no hesitation of criticism of even the president, the highest official in the land, and he is sometimes harshly and severely criticised, according to partisan bias, and it would seem a dangerous principle to prevail in a republic when any officer may not be subject to adverse criticism. It may be imprudent and impolitic, under certain conditions to subject an officer, no matter who he be, to adverse criticism; but to undertake to deny the right of the expression of an opinion, or to pass judgment on a judgment passed by any official, is utterly subversive of the privilege of even the humblest citizen of the land.

Judges, whether supreme or ordinary, are only men. They are not immaculate. Their deliverances are those of men, of men invested, to be sure, with supremacy in the construction and meaning of the law, but nevertheless men. Because of this investiture it may be said that one should be slow and even reluctant to criticize them, but as to the principle of right to criticize, that is undeniable.

So much for that matter as an abstract principle.

But that is not the real occasion of all this hubbub. Indeed, it would seem that the incident has been sought to be turned to the advantage of more than one purpose. Back of it lies the real motive which actuates the violation of the prohibition law. In recognition of the juncture to which they are being speedily brought, liquor men, and not a few of their supporters, are seeking to bring that law into contempt in order to procure a reversal of public sentiment. This has been true in every state in which prohibition laws have been enacted, and will continue. By every possible means the law is sought to be rendered of none effect in order to vindicate the stereotyped expression, "prohibition does not prohibit."

Unwittingly the advocates of liquor reflect far more seriously on themselves than on prohibitionists and their cause when they set up a claim like this. Why does prohibition not prohibit? Do prohibitionists or the friends of law and order prevent it? Do any worthy citizens, whether prohibitionists or not, prevent the full exercise of the law? If not, then who does? It is the same lawless element the lawlessness of whom is leading to the rapid extinction of the liquor traffic throughout this broad land of states. They place themselves in an anomalous position to be themselves the occasion of the law's violation, and straightway raise the vociferous outcry that prohibition does not prohibit. This is an old ruse which is rapidly spending its force.

It is easy to catch a passing remark, convert it into a whirlwind, and seek to turn it with violent diction into an agent of opposition against prohibition.

Men are not always so tremendously loyal and patriotic as the violence of their language would imply. No one acts but from motive, and speech is the vehicle of motive, though it may seek disguise in divers form. An occasion like the one which has evoked so much comment affords an excellent opportunity for the demagogue to become abusive and to advertise himself as the most patriotic of patriots.

THE ALABAMA BAPTIST

If one will keep his eye on him, the disclosure of his plans will by and by appear. The fabled tactics of the animal which alarmed the community while wearing his lion's hide were duly exposed when his ear protruded.

The people are not to be gulled by extravagant man and reckless diction. There is such a thing as being too awfully loyal. The old Romans used to say, "Virtue to excess becomes a vice."

Avoid extremes, and shun the fault of such who still are pleased too little or too much."

The effort to arouse passion and prejudice by an appeal to reconstruction days and by the incautious use of the approbrious term "carpet bagger" is the rarest charlatanism possible, and altogether too cheap but to betray aught else than pitiable weakness. If the conditions of the present controversy were reversed, or if the decision of the supreme court had been diametrically opposed to that which is, and if the alleged criticism, which is denied by Lawrence, had been made by a liquor man, with the wild epithets of denunciation which have been made to fly like bullets in battle would be turned into tones of praise. It depends entirely on whose ox is gored.

It would seem that the lavish use of the term "carpet bagger" is unfortunate in the connection in which it is used. People are wondering how much carpet bag money is embraced in the promotion of the interests of this great and growing city, presuming, of course, that all who come from beyond the city are "carpetbaggers." Bidders for future present should seek to bevel and plumb their phraseology with more caution lest they singe themselves in the fires in which they seek to roast others. To such it is worth the while to let fall the hint that they may outrun by overrunning, even in advance of a prospective campaign. Let the public be not bewitched by this ado and flurry, for behind it is the propelling purpose to stunt the common mind on the sidetrack of liquor. The trick is thinly veiled, and through the flimsy tissues the purpose is clearly visible.

B. F. RILEY.

Birmingham, July 7, 1909.

ENGAGEMENTS IN MISSISSIPPI FOR THE SUMMER.

July—Third week, W. I. Hargis, near Taylow; fourth week, G. W. Hollowell, near Sardis.
August—First week, beginning fifth day, continuing through second week, W. I. Hargis, Oakland; third and into fourth, J. R. Sumner, Water Valley. The Lord bless you and yours.—A. T. Camp, Northport, Ala.

The saints at East Florence are rejoicing over the great revival just closed at the East Florence Baptist church. Dr. Tunell, of the First church, did the preaching. The church was greatly revived and about forty conversions and backsliders reclaimed. The additions to the church were 23 by baptism and 10 by letter. The East Florence Baptist church extended a call to Rev. George H. Freeman to serve the church for full time another year and the call was accepted. Our Sunday school continues to grow, attendance about 175. The mid-week prayer meetings were well attended and made very interesting by the pastor, Bro. Freeman. The Ladies' Aid Society has recently placed a beautiful carpet in the church.—P. Auderton Clerk.

We have just closed a fine meeting at Boyles Baptist church. Nine accessions and many spiritually revived. The work is in fine condition now, due to preaching of N. F. Jones, evangelist of Kentucky, and Rev. E. L. Barlow, of Evergreen, both able ministers and not afraid to warn the sinners of their sins. We have a good Sunday school, but need a superintendent and one teacher. I have been with these people for about two years and prospects are better than ever before. Pray for us that we may continue.—W. R. Seymore, Pastor.



Mrs. Fremont Older.

A REMARKABLE STORY

We publish herewith a portion of a remarkable story in McClure's for July written by a loving wife, in which Mrs. Fremont Older tells how her husband, a reform newspaper editor, was kidnaped. She says that hirelings of the grafters decoyed him from his office, and continues:

"In Van Ness avenue the editor observed an automobile filled with evil-looking men. The motor car drew up to him; one of its occupants stepped out. The stranger said he had a warrant for Mr. Older's arrest on the charge of criminal libel in Los Angeles. Calhoun's attorney had trumped up a charge; an obliging judge had issued the warrant in secret.

"I demand bail," said Mr. Older.
"All right," replied the stranger; "I'll take you to Judge Cook."

"Mr. Older was seated between two men, one of whom held a pistol against his side. When Mr. Older realized that the machine was approaching the park, he knew he was not going to the judge's residence; he was being carried away by force in defiance of the law. The automobile was going at the rate of forty miles an hour when he started to rise.

"If you make any effort to escape I'll have to shoot you," the man with the pistol warned.

"When the editor heard these words, and felt the mouth of the weapon against his side, he knew he had been brought away by his captors in the hope that he would make an outcry. Mr. Older could obtain no information as to his destination. The motor car followed round-about roads unfamiliar to the editor, who sat for sixty minutes, with the pistol thrust against his ribs, and smoked.

With the aid of an injunction the editor was rescued after he had been taken aboard a passenger train and carried as far as Santa Barbara.

Resort to Violence

She also tells how "Boss" Ruef and his backers tried to stop the circulation of a newspaper that was fighting them. She says:

"An election was approaching. Ruef and Schmitz hoped to capture the city for the third time. Now Ruef saw big goals; it should be United States Senator Ruef. That editor, yelping of his crimes, disturbed the boss's dream. Ruef determined that the Bulletin should not be sold or distributed; it should not exist. To this end he organized a band of thugs who called themselves newsboys. They pretended to no grievance, and their sole purpose was to destroy the Bulletin. Carriers were assaulted; they afterward voted for Schmitz. Merchants were struck with stones and bricks for buying the paper; they afterward voted for Schmitz. Windows were broken in the Bulletin office. Horses were unhitched from the delivery wagons. Men were gamed for life; the police looked the other way. Mr. Older was followed to the very door of the Palace hotel by a howling mob, which threw sticks and stones at him. The deputy sheriffs who were called in looked the other way. Schmitz addressed the thugs in a hall. No one could sell or deliver the Bulletin; it was useless

to print it. Some old women at length ventured to hold the paper up in the streets. They alone were able to dispose of a few copies, but even purchasers were assaulted. When the Bulletin organized a body of men of its own, there was daily fighting in the streets; but only in this way, after a loss of many thousands of dollars, was the paper allowed to continue in circulation.

When Reformers Were Unpopular in San Francisco.

"It required more moral courage than the average person possessed to walk in public with any member of the graft prosecution. To ask whether one believed in looting the city became a delicate personal question; the sagacious avoided it.

"Members of the prosecution were not bidden to entertainments where people of fashion gathered; old friends fell away; an indictment opened the doors of exclusive houses. Men in the clubs and judges of the higher courts fraternized with the corruptors of the city's government; women reserved their sweetest smiles for the candidates for state's prison.

"Even some of the courageous ministers suffered. The pastor of a wealthy congregation, on daring to urge men to dare to do right, was deserted by a third of his parishioners. One multi-millionaire found herself without a church where she could worship. In town her clergyman actually thought the rich could commit crimes; in the country her rector was equally benighted. If men of the cloth thus interpreted the Word of God, she could see no salvation for her soul save in remaining at home.

"A grocer who voted to convict a bribe-giver lost fifteen hundred dollars a month as a result of his act. Mr. Oliver, the foreman of the grand jury which indicted the millionaires, one morning woke without a real estate business; he had been boycotted by the 'higher-ups.' * * * Rudolph Spreckels was erecting buildings; they were avoided by tenants as though plague-infested. Rich people withdrew their accounts from his bank. The Bulletin, as the most aggressive newspaper in California, the journalistic backbone of the prosecution, was boycotted by advertisers."

Plot to Blow Up an Editor's House.

When Fremont Older, a San Francisco editor, was prosecuting the grafters there, they planned to blow up his cottage with dynamite. In telling of the plot Mrs. Older says:

"Already the murderers had purchased and hidden dynamite in the cottage near ours rented by them. They had entered our place, as was shown, to find the lay of the rooms. For thirty days they had lain in wait for us. At that time, fortunately, Mr. Older had been enigmatically warned by one for whom he had done a favor.

"I won't say a thing, except don't dine at the beach; don't dine at the beach. I can't tell you what I know, but keep away from there."

"This man who gave the saving word knew well the underground life of the city, and he spoke with authority.

"Tell those people you know that I shall dine at the beach as usual," was the editor's answer.

"We did; but Mr. Older profited sufficiently by the warning to take with us an officer of the law. While we ate, the policeman in the automobile kept watch. His presence alone prevented the Greeks from dynamiting our dining room."

Yesterday, the fifteenth day of our revival, was the red letter day with us. Some of the oldest citizens of Hartselle say that they have never seen such a crowd gathered together in this town before as the one that attended the great tent meeting last night. After the services began we had to get the seats from the Presbyterian church (just across the street) and then could not seat the great crowd who came and listened to Otto Bamber as he delivered his soul from the text, "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." God willing, we will continue through next Sunday if no longer. Pray for us, brethren. Our hearts are bursting and bleeding over the sad wall of the lost of our town.—A. A. Walker.

Providence and Calamity.

The author, Charles W. Heisley, says: The book maintains that providence interposes occasionally in the events of our world, and in the deeds and destinies of mankind. He interposes thus as occasion may require, because he organized the universe as a system with all parts adapted to the purposes of the whole by virtue of powers given to every part. He ordained laws by which his creatures must live in order to enjoy and profit by their experience . . . and thus providence presides over creation, interposing according as conditions and occasions may require. The author prayerfully commends the book to those who may have been led to doubt the goodness of God when they have been mourning the departure of dear ones, who seemed to have died when every tie on earth indicated that they might and should have remained on earth for many precious years.

Published by Sherman, French & Co., Boston, at \$1.10 net.

"Power for Service."

This is a strong book on the source of power for Christian service and the conditions precedent to its obtaining.

The author, Rev. J. Benjamin Lawrence, has gone deeply into his subject. While it is hardly possible to state any truth about the work of the Holy Spirit that has not been stated by some one throughout the ages, yet a new setting brings out the old truth into new lights and perspectives, and it practically becomes a new revelation to the soul of the student.

We give below a few extracts from the introduction by Rev. B. H. Carroll, D. D., LL.D.:

- "1. All the gifts, graces and blessings of salvation for Christians are for them in Christ.
- "2. To receive Christ entitles one to all of them.
- "3. All of them are guaranteed in the promises of God.
- "4. But none of them are realized by us except as the Holy Spirit applies them.
- "5. This application is not all at once, and never as a matter of course.
- "6. The Christian is led by the Spirit to claim, pray for, hope for and lay hold on each promised blessing in its order."

Price postpaid \$1.15. Address Chas. O. Chalmers, publisher, 512 Camp St., New Orleans, La.

Scripture and Song in Worship.

The value of the expression of religious feeling in song and audible reading has always been recognized, but not always has a distinction been made between the expression of religious feeling and the mere delight in rhythm and musical sounds. Songs for the Sunday school have been too often considered satisfactory if the words were learned by the children and sung with vigor. Sometimes, moreover, a most incongruous effect has been produced by setting words of solemn import to modern tunes of a distinctive secular tone.

Scripture and Song in Worship presents an ideal opportunity for religious expression through song, scripture reading, prayers and musical re-



CHRISTIAN SCIENCE IN THE LIGHT OF HOLY SCRIPTURE

This book by Dr. I. M. Haldeman, of New York, is an analysis of the greatest religious perils of the day, where the word of a woman is put almost on an equality with the word of God.

Dr. Haldeman shows you the peril of allowing Christian Science to go unanswered. His reputation for Bible expositions is known throughout the country. He has spent many years in searching the Christian Science writings and comparing them with the Scriptures so that each of its many propositions may be seen to be flatly contradicted by the Bible.

CHRISTIAN SCIENCE VS. HOLY SCRIPTURE.

Chapter	CHRISTIAN SCIENCE	HOLY SCRIPTURE.
1.	"There is no matter."	"In the beginning God created the heaven and the earth."
2.	"Man is incapable of sin."	"All have sinned and come short of the glory of God."
3.	"Man is never sick."	"They brought him all sick people."
4.	"There is no death."	"It is appointed unto men once to die."
5.	"Man is co-existent with God."	"As for man, his days are as grass; as the flower of the field so he flourisheth."
6.	"God is not a person."	"The express image of His person."
7.	"The Virgin Mother conceived this Idea of God, and gave to her Ideal the name of Jesus."	"When He cometh into the world, He saith—a body hast Thou prepared for me."
8.	"Jesus is not the Christ."	"Who is a liar, but he that denieth that Jesus is the Christ."
9.	"The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon the 'accursed tree,' than when it was flowing through His veins."	"Without shedding of blood is no remission."
10.	"Resurrection; spiritualization of thought." "His reappearance in Idea."	"Jesus saith: 'Handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have.'"
11.	"Another illusive personification named Satan."	"Satan himself."
12.	"There is no final judgment."	"Judgment to come."
13.	"Prayer to a personal God is a hindrance."	"For this shall every one that is godly pray unto Thee."
14.	"The claims of the marriage covenant may be relinquished by mutual consent or legally dissolved!"	"What God hath joined together let not men put asunder."
15.	"Discovered by a woman and taught by a woman."	"I suffer not a woman to teach."
16.	"The personality of Jesus not to be worshipped."	"At the name of Jesus every knee should bow."
17.	"The Bible was my only textbook."	"Handling the Word of God deceitfully."
18.	"The material record of the Bible is no more important to our well-being than the history of Europe and America."	"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."
19.	"Christ was incorporeal."	"Every spirit that confesseth not that Jesus Christ is come in the flesh . . . is that spirit of Antichrist."
20.	"Church of Christ Scientist."	"Many shall come in My name and shall deceive many."

Published by Fleming H. Revel Co., New York, at \$1.50 net.

sponses. The usual hit-or-miss character of a Sunday school session is wholly avoided by the unity of subject given to every service. The subjects present phases of religious thought, petition and aspiration that are not beyond the experience of members of the Sunday school. Some of them are ethical, such as Christian righteousness, courage, prayer and triumph. Others have to do with the character of Jesus as teacher and Savior, and others with such practical themes as Christian service and mis-

sions. There are services for special days, such as Christmas, Thanksgiving, Children's Day and days of patriotic interest. While the book is arranged for the Sunday school the services are such that they could be used very effectively in other of the simpler meetings of the church.

Of the seventy hymns contained in the book, not one is poor, either in music or in words, and without exception they appeal to the highest religious emotions.

The prayers as well as the hymns

are selected from a wide study of different collections, and from the Bible itself. Simple, but appropriate readings from Scripture, are another important element of the book. These readings are not confined to the Psalter, but are taken from many portions of the Bible and represent some of the finest passages, from both a literary and a spiritual point of view.

It is not too much to say that the religious atmosphere of a school may be completely changed by the use of this book, and a genuine spiritual feeling gradually brought into the devotional part of Sunday school work.

130 pp. 12mo, cloth, postpaid 59c. The University of Chicago Press, Chicago, Ill.

Syllabus for O. T. Study.

This Syllabus for O. T. Study was prepared principally for the use of students in the Southern Baptist Theological Seminary. It serves as a guide to the best literature on the various periods. The outlines were prepared with great care. The author has found it convenient and useful to take his classes through the O. T. history, from Genesis to Nehemiah, in the first four months, then on the basis of this general acquaintance with Israel's history, the student is prepared to appreciate the poets and the prophets in the light of their times. Thus in eight months the student reads every line of the O. T. and makes special study of such great books as Genesis, the Psalms and Isaiah. The Revised version (Am. Standard Edition) is used. Dr. Sampson, who has won an international reputation as a Hebrew scholar, is a graduate of Howard college. The book is published by the Baptist World Publishing Co., Louisville, Ky.

Our recent meeting at Union was such a feast I feel that it will be good to tell about it. We had planned to have with us both the Rev. L. L. Hearn and Rev. J. E. Lowry, of Albertville, but Brother Hearn was hindered, so Brother Lowry did all the preaching. The church was very graciously revived and we felt that we were sitting together in heavenly places when the brethren would make confession of their faults, relate their Christian experience and tell of the Lord's mercy and love to them. We caught a vision of the future that made the heart leap with joy when the brethren talked of re-establishing the family altar, of having a series of cottage prayer meetings, of more faithful effort in the Sunday school work, of woman's work in the kingdom, etc. I am sure we are getting on higher ground and this make us happy. Bro. Lowry depends on the power of the gospel to save the believer and makes no apologies for what he finds in the book. He is sweet-spirited and gives striking evidence of having been with the Lord and of having a message for the people. The best wishes of our people follow him in his labors of love. Affectionately, J. R. Stodghill.

I wish you a grand success in your most noble endeavor to build up the Christian manhood and womanhood to a higher standard, morally, intellectually and spiritually.—Mrs. W. D. Hardy.

ALABAMA BAPTIST CONVENTION
MEETS IN ANDALUSIA JULY
20, 1909.

What is the object?

1. To unite the Baptists of Alabama for aggressive Christian work.
2. To plant Baptist churches and Sunday schools where there are none.
3. To aid weak churches at promising centers until they can build houses for themselves.
4. To have the Bible and other religious books, tracts and religious papers distributed in every part of the state.
5. To offer every ambitious boy and girl the best training, under religious teachers, in our own Baptist schools.
6. As far as possible, to furnish a good home for every destitute orphan in this home in Evergreen.

Who are the members of the convention?

One messenger from each co-operating church and one additional member for every fifty members; also three messengers from every co-operating association and one additional member from each five hundred members. Also one messenger for every one hundred dollars paid into the treasury of the boards of the convention. These messengers must be brethren in good standing in their churches.

When is the meeting and where?

On Tuesday, July 20th, with the church, at Andalusia, Ala.

Who pays the expense of the messengers?

The churches should pay the railroad fare of the messengers, though many do not. They are entertained while in Andalusia free of all charge. The railroads generally charge two cents a mile each way.

What are some of the advantages to a messenger attending the convention?

It broadens him. It helps one to get out, away from his home and his church.

It extends his acquaintance and broadens his fellowship among his brethren from all parts of the state.

He comes in contact with and hears many of our strongest preachers, whom he could never hope to see and hear at his home.

He becomes acquainted with our methods of work. If mistakes have been made or wrong methods employed, he can help to point them out and have them corrected at the convention.

It quickens his zeal for the Master's cause to hear the discussions, and he returns to his home, and church a better Christian, a stronger missionary and more enthusiastic for the Lord's cause.

What officers has the convention? How are they elected? What pay do they receive?

A president, two vice presidents, a recording secretary and treasurer. They are elected by the messengers present at the time of organization and serve without remuneration except the recording secretary, who is also statistical secretary; he receives compensation for his services.

What about the apportionment

After years of experience we can commend it heartily. It puts something definite before pastor and people. There is nothing like having a mark to work to.

The associations which have adopted it, like it.

Who is the corresponding secretary?

W. B. Crumpton.
He gives all his time to the work and has been in the service of the board for more than twenty years. His office is in Montgomery, but he gives much of his time to travel among the churches.

Do the members of the board get salaries?

No, not one cent. They give their time for nothing and many times pay their expenses. Only once a year, at the annual meeting, are their actual expenses paid.

What about the schedule?

That is a scheme suggested by the convention to the churches. They can adopt it or not just as they like. The outfit can be had free by writing to the corresponding secretary at Montgomery. The cards are tacked to the wall of the church near the pulpit and every one knows what the collection is for each month. Many of the churches have adopted it and like it much.

Do you recommend the envelope system?

We certainly do. The pledge card and envelope system will do the work if persisted in. The temptation to pastors constantly is, to give up the plan and "send round the hat." That is simply ruinous. It is a little more trouble to work the cards and envelopes, but it will bring five times more money from five times more people than the "send-round-the-hat" plan.

Pastor J. W. O'Hara, Clayton street, Montgomery, says:

"The envelope system works well with us. I asked for \$25 for associational missions, the amount apportioned to us; we got \$40."

Does the convention handle Bibles and other religious books?

Yes. The state board of missions at Montgomery will send by mail or express any religious book wanted.

The American revised Bible, the best Bible in the world, a specialty.

Many colporters and pastors are being supplied from the office in Montgomery with books and Bibles.

Have you any colporters?

Yes, many. Every association in the state ought to have one. The books can be had in Montgomery from the state mission board, Bell building, rooms 1126-1128, Montgomery, Ala.

We closed a ten days' meeting at Opp last Tuesday evening, resulting in twenty-eight additions to the church, twenty-three by baptism; making a total of forty-two additions since we came the first of February; and there are others to follow. Wednesday, the 7th, the brethren decided to show their appreciation of the pastor, so they made him a present of a purse of forty dollars in addition to salary. All glory be to God. The pastor did the preaching.—C. T. Cuipepper.

GOOD MEETING AT BLACK.

It has been my privilege to preach twice each day for the past five days in a meeting at Black, a nice, growing little town nine miles below Geneva, on the L. and N. railroad. The house was crowded to overflowing at every service with interested hearers. Thirty-six souls were added to the church, most of them by baptism. Several wicked young men were saved and brought into the fold. Bro. A. J. Brooks is the esteemed pastor at Black and is doing a splendid work there.

While at Black in company with Bro. Brooks I visited one of the oldest Baptist preachers of my acquaintance, Bro. M. Osborn. He lives about four miles south of Black and across the line in Florida. Bro. Osborn was born in Mecklenburg county, North Carolina, Nov. 31, 1813. He moved to Macon county, Alabama, in 1838, remaining there till 1858, when he removed to Coffee county. In 1867 he located at his present home in Florida. His life has been closely associated with the Baptist cause in south-east Alabama from the first settlement of this section. When he first came to these parts he and his wife lived about four years without being able to locate a Baptist church where they could place their membership. In his loyalty to the cause in the early days of his ministry he would often swim the bridgeless streams in order to reach his appointments. Although this man of God is 96 years old, his mind is perfectly clear and quotes an abundance of scriptures with perfect ease and perfect accuracy. While in the company of this aged saint I felt very much like I was in the presence of one of the patriarchs of old.

A. T. SIMS.

To Friends of Howard College:

By action of the board of trustees of Howard college, Rev. John W. Stewart, of Evergreen, Ala., is traveling as the agent of the college to secure students. No introduction or commendation of Brother Stewart is needed in Alabama. His work has proved his worth and has justly placed him in the hearts of thousands. But the trustees and faculty of the college will greatly appreciate any aid rendered Brother Stewart and help given him in bringing him into touch with young men who are possible college students.

Brother Stewart is authorized to make terms with parents who wish to place their sons in Howard college.—A. P. Montague.

The First Baptist church of Nashville, Tenn., has extended a call to Rev. R. A. Inlow, of Joplin, Mo.

Dear Brother Barnett: I inclose \$2 for this year's subscription. My year was out in April. I love the dear old Alabama Baptist; it seems like one of the family. My father took it for years and after I had a home of my own it wasn't like home at all until I got the old paper in it, and I expect to take it just as long as I can pay for it.—Mrs. John W. Brown.

The Baptists in Alabama know that the church at Alabama City is composed of people who are not wealthy, yet they are always ready to do their duty toward the church at all times. Our building, as you know, was furnished largely by the board and the people of the church show their appreciation of it by taking the best of care of it. The church has been under the guidance of Rev. C. M. Cloud for the past year, and under his leadership has greatly prospered; since he has taken charge of the work, under an indefinite call, almost unanimous harmony has prevailed besides a large addition has been made to the church roll, the building has been equipped with electric lights at a cost of in the neighborhood of forty dollars, and supplied with a set of books for the choir and audience at a cost of about \$20; also a new church organ at a cost of about \$75, and two large new heating stoves at a cost of \$45; all of which are paid for, and by the efforts of Bro. Cloud. We all love him and know that he has done a great work in a place where it is badly needed, and he has made many friends outside the church. We ask the prayers of the Christian people in our efforts to keep the good work going at this place.

- J. A. AROHER,
G. B. FULTON,
S. L. SMALL,
P. PIPPENS,
S. FRANKLIN,
Deacons.

I have just closed one of the greatest revivals of my life with the Millville Baptist church. This point is located two miles east of Panama City, on the St. Andrews Bay. I was called by the church and pastor to conduct a revival meeting there, which meeting I began last Monday evening was a week ago. Two weeks ago today I preached two sermons each day, and after twelve days' hard work I closed the meeting at the Gulf of Mexico by baptizing twelve precious souls in the gulf, and the twelve were among the sixty I received during the meetings for baptism, and 21 otherwise, making a total of eighty-one during the revival received into the Millville Baptist church. My heart has been made to rejoice. I am at Molino now, twenty-one miles north of Pensacola, where I shall conduct a few days' meeting. Brethren, pray for us. The work in west Florida and south Alabama is great and large and we are separated upon the rail one far from another. Fraternal-ly, Wiley F. Martin.

The Sunday school at Union is doing a fine work. Our superintendent, C. H. Smith, is a great-hearted brother, who believes in modern methods. His honor roll shows some of the pupils to have read the acts of the Apostles ten to twelve times during the past quarter. His board showing excuses for absence of pupils and teachers on previous Sunday is an eye-opener. This hint may help some troubled superintendent.—J. R. Stodghill.

A FULL, INTELLIGENT SCRIPTURAL CONFESSION OF CHRIST

BY D. P. GOODHUE

"Believe on the Lord Jesus Christ and thou shalt be saved."

"He that believeth and is baptized shall be saved."

"Whosoever confesseth me before men, him will I also confess before my Father, which is in heaven."

"This is my body which is given for you; this do in remembrance of me."

What is a full, intelligent, scriptural belief in the Lord Jesus Christ?

Is a full, intelligent, scriptural belief in the Lord Jesus Christ essential to salvation? If not, how far short of a full, intelligent, scriptural belief in the Lord Jesus Christ may one fall and believe unto salvation?

What does "He that believeth and is baptized shall be saved" mean?

Why "and is baptized?" May one believe and not be baptized and be saved?

What is full, intelligent, scriptural confession of Christ, a confession which is in full compliance with Christ's instructions and requirements, a confession such that Christ can consistently make confession thereof before his Father?

Is a full, intelligent, scriptural confession of Christ essential to salvation, or to Christ's confession thereof before His Father?

If not, how far short of such a confession may one fall and yet confess Christ unto salvation, and so that Christ may consistently make confession thereof before His Father? Since there is so marked a difference in the interpretations of scripture, and the consequent teachings thereof, and in the practices, which are but an expression of the faith which is the outcome of these interpretations and teachings of the Catholic and Protestant churches, and since there is a similar difference in the Baptist and Pedo-Baptist churches among the Protestants, there are millions of professed believers in Christ who are not possessed of an intelligent, scriptural belief in the Lord Jesus Christ. There are millions of church members who are not baptized, and have never made a full, intelligent confession of Christ by the methods of His ordaining. Are they saved? Does such an unintelligent, unscriptural faith, evidenced, as it is, by such practices, which are but expressions of their faith, save? Do such confessions of Christ, not being those which Christ ordained, nor in accord therewith, evidence a saving faith?

A prominent, influential and intelligent Baptist, a leader among the Baptists, writes: "As the point is one of some interest, I will gladly give to your readers my impressions about it. In my opinion the idea of nourishment and sustenance of the spiritual life may legitimately be attributed to the Lord's supper, as an ordinance of the church, but by way of inference and deduction rather than from direct scriptural teaching."

Is it possible that the symbolisms of the Lord's supper or any other symbolisms or figures of speech of the New Testament are so vague that we can only get impressions and draw inferences and deductions? Is it possible that an infinitely wise and loving God, so loving that He has given His only Son a sacrifice for man's salvation, has failed to make known His plan and means of salvation so that all men may understand and accept it? Is it possible that our Father's will concerning us, and our duties and relations to Him and to one another are not plainly revealed? And yet here we have a leader and teacher who gets impressions from the symbolism of the Lord's supper and draws inferences and deductions therefrom. This falls far short of being an unhesitating, unquestioning, intelligent knowledge of and faith in the teachings of the Word of God. This man is only one, but he is a teacher. There are millions more and some of them his pupils. Are they saved? If saved, does the fact that an unintelligent, unscriptural faith may save ever justify the teaching of such a faith or the failure to teach an intelligent faith? It surely is dangerous to take the position that it is safe to teach a partial, unintelligent, unscriptural be-

lief in the Lord Jesus Christ because forsooth such a faith may save. The only safe position is to teach a full, intelligent, scriptural faith. What is such a faith and where may we find it? Is it possible that the scriptures fail to make a full, intelligible presentation of such a faith? If not, where and in what way is this presentation made? Christ said "Whosoever confesseth me before men, him will I confess also before my Father, which is in heaven." What is a full, intelligent, scriptural confession of Christ before men, a confession in full compliance with Christ's instructions and requirements, a confession such that Christ can consistently make confession thereof before his Father? Or is it possible that Christ's instructions and requirements are so vague that they can not be determined?

Men may and do confess Christ before men by word of mouth. This is as it should be. Men may and do confess Christ by their actions and lives, and this is as it should be. However, a very large percentage of professed believers in Christ make a very meager confession of Christ by word of mouth, actions, or lives.

Why is this? May it not be because they are possessed of only a partial, unintelligent, unscriptural faith? and may they not be possessed of such a faith because they have never been taught to make and have never made a full, intelligent, scriptural confession of Christ, a confession fully in accord with Christ's instructions and requirements? What are Christ's instructions and requirements in order to the making of such a confession? Has He not given us symbolic ceremonies by which such intelligent confessions may be made? Such a confession can be made only through and by means of a full and intelligent and scriptural knowledge of the plan of salvation, and in its several details. What is this plan of salvation, and what are its details? Is it an atonement sufficient for man's full salvation, rendered efficient by man's full, intelligent, scriptural acceptance thereof (or it may be by man's unintelligent acceptance thereof). What is a full salvation? It is the salvation of both soul and body for time and eternity, the saving of this present life and the life to come from sin, and the resurrection of the body. These facts are all that pertain to a full salvation, and are therefore all that need to be known, or that can be known, and are all fully set forth, except the personality of the Lord Jesus Christ, in the two symbols, the Lord's supper and baptism, and these facts are not so completely and fully set forth in any other way.

In the Lord's supper we have set forth the atonement. The broken bread and poured out fruit of the vine symbolizing the broken body and spilled blood, the eating and assimilation thereof symbolizing the acceptance and appropriation of the broken body and spilled blood. Food eaten and assimilated is physical life. The atonement accepted and appropriated is spiritual life. Food eaten and assimilated produces, nourishes and matures physical life; the atonement accepted and assimilated produces, nourishes and matures spiritual life. Food produces, nourishes and matures by the power of God. The atonement produces, nourishes and matures by the power of God.

In baptism we have set forth the resurrection, and the resurrection is an essential part of the plan of salvation and of salvation. "But if there be no resurrection of the dead, then is Christ not risen, and if Christ be not risen, then is our preaching vain and your faith is also vain. For if the dead rise not, then is not Christ raised, and if Christ be not raised, your faith is vain, ye are yet in your sins."

Baptism also sets forth the burial of the old life, because dead and the resurrection therefrom into a new life of righteousness, because alive, in Jesus Christ. Thus we have set forth in these symbols, and in the command "believe on the Lord Jesus Christ," the "all plan of salvation and its details."

We have the atonement, its efficient acceptance, the resurrection, the new life, and the Lordship of

Jesus Christ. If every applicant for baptism were carefully taught these symbolisms, so that when baptized, or when eating the Lord's supper they should intelligently make these declarations and confessions, we would not then have in our churches so many professed believers in Christ possessed of only a partial, unintelligent, unscriptural faith.

(To be Continued.)

WHY THE CHURCH AT ANTIOCH GREW.—ACTS 11:26.

J. L. Rosser.

1. There were many preachers. They that were scattered abroad upon the persecution of Stephen went there, as elsewhere, preaching the word. It seems that preaching was not confined to the apostles, or other ordained ministers; but every man spoke the word to his fellow citizen, and every man to his brother, saying, know the Lord. Not only those who may have been ordained by prayer and the laying on of hands, but simply by the imposition of divine grace. This, we believe, is not only the method of the successful evangelist, but the divine philosophy of a great revival. When the times of refreshings come from on high, when the tides of divine life rise full in the souls of the whole church, men and women will help forward the truth by speaking a word in season to them who are weary of sin, and in need of a Savior.

2. The gospel was preached to all races and conditions. The first efforts there were confined to Jews only; but men of Cyprus and Cyrene spake unto the Greeks also; then great numbers began to turn unto the Lord, Christ had tasted death for every creature, and he did not wish to see the provided grace withheld from any son of man. We do not make provision at a banquet for a thousand and then shut the door on five hundred. The gospel of Christ is the most democratic doctrine the world has ever seen—indeed, its principles constitute the one pure and perfect democracy. Social differences are facts just as much as a granite cliff is a fact; but the right to grace is inalienable, and as universal as God himself. Perhaps often we have not seen the fruits among ourselves in a measure to delight our souls because we have not sought to bring the gospel provisions to all creatures into whom God has breathed the breath of his own life.

3. They preached the true doctrine—preaching the Lord Jesus. Christ is the Truth. He is the incarnation of all the truths of salvation. We resent the boast of the autocratic king: "I am the state," but we affirm that Christ is Christianity. God's truth stands forth revealed before men in the life, death and resurrection of Jesus. When Christ in his totality is preached, God's plan of redemption is open to the world. This, then, was the truth that brought the divine blessing. We have no promise that God will bless anything save his truth. The necessary condition of expecting grace to follow our sowing is for us to be sure that we sow the seed of truth. Preach Christ and him crucified and we will have greater results than if we speak the learning of Athens, or compromise with its classic spirit. That has its place, but is not the power of God unto salvation.

4. They had the help of the Holy Bible. The mighty influence of Pentecost was still pervading the church. The very air was vibrant with spiritual electricity. Barnabas was full of faith and the Holy Spirit; and much people was added unto the Lord. They that loved the Lord spake oft one with another, labored together, the Spirit bearing witness to their words, convincing and convicting the world. If we would grow as the Antioch church, this help we must have. Vain our efforts, cold our eloquence, and dead our message apart from this Messenger of power. Pile rich soil and pour water about the tree's roots; but it will never grow save by the uprising of life within. Paul may plant, Apollos may water; but God must give the increase.

A PAGE OF PERSONAL & OTHER NOTES OF INTEREST

Send your pastor to the State Convention at Andalusia July 20-23.

The New York University has conferred the honor degree of Doctor of Divinity upon the Rev. Frank DeWitt Talmage.

The American Philosophical Society, which met recently in Philadelphia, was founded by Franklin, and is the first and oldest of our learned societies.

The Indianapolis News said in a recent editorial: "The liquor traffic has become a usurper in our political life and a menace and nuisance in many social relations."

The supreme court of Indiana, in Schmidt vs. City of Indianapolis, 80 N. E. 632, says: "The liquor traffic is not a harmless and useful occupation, but an occupation that is hurtful, harmful and pernicious to society."

The Women's Christian Temperance Union is one of the quietest but most efficient of women's organizations. What they do for erring girls—and to prevent young girls from treading the dark ways—is a beautiful story in itself, aside from their warfare against intemperance, their work in the jails, etc.

Theodore Roosevelt says: "The saloon tends to produce criminality in the population at large and to break among the saloon keepers themselves. When the liquor men are allowed to do as they please, they are sure to debauch, not only the body social, but the body politic also."

Walter Folks, of New York city, recently stated before the National Association for the Study and Prevention of Tuberculosis that there are in the United States at the present time 75,000 cases of tuberculosis in advanced stages of the disease, every one of whom should be isolated in hospitals, but there are at the present time only 5,000 hospital beds for these cases in the entire country.

"In God We Trust" is to appear on the new Lincoln cents, which are expected to be issued before August next from the mints at Philadelphia, San Francisco and Denver, where all our pennies are coined. Heretofore the American penny has never borne the head of an American, and Lincoln has very properly been chosen to be honored first of all. The restoration of the popular and expressive legend, "In God We Trust," is due to the action of President Taft, and we honor him for it.—Leslie's Weekly.

My church Sunday voted me a month's vacation, salary to be paid. I will help in protracted meetings during the month. I hope to see you at the convention. We are going to have a big day at Samson on the 8th. They are looking for 3,000 people. Gov. Coker is to speak and Mr. Price, of Elba. Hon. H. Clayton has been invited to speak. It is a hard matter down here to get subscribers to the Baptist. Bless you and yours.—H. R. Schramm.

Are the great nations preparing for a general war or do they believe that to secure and preserve universal peace they must increase their fighting power to the limit of their capacity? The hysteria caused in England by a sensational play depicting a possible invasion of the island by a foreign army, and the subsequent excitement arising from the government's formal announcement of Germany's activity in building warships, indicate, in that country at least, the belief that only a tremendous expansion of military and naval strength can avert a terrible conflict.

"The boy that by ADDITION grows
And suffers no SUBTRACTION,
Who MULTIPLIES the thing he knows,
And carries every FRACTION,
Who well DIVIDES his precious times,
The due PROPORTIONS giving,
TO SURE SUCCESS aloft will CLIMB,
INTEREST COMPOUND receiving."

Send your pastor to the State Convention at Andalusia July 20-23.

Do you know that the fine spirit of self-sacrifice and of consecration to duty that have made some names immortal in our religious history is not dead yet? There is in Massachusetts a home-missionary pastor who conducts three services a day on Sunday in his own church for a salary of five hundred dollars a year, and every Sunday afternoon he walks six miles to preach at another small church, stipulating that the collections be given to the poor widow of the former pastor, who was killed in an accident. Never let any one make you believe that love and loyalty and self-sacrifice have gone out of the world.

Saloon apologists junket about the country to discredit prohibition, but, as in the case of the Milwaukee Sentinel, the ingenious writer seems to have prepared the account of his trip before starting south, and so the article exposing the failure of prohibition in Birmingham is printed two days before the writer had reached that city. This statement was made by Hon. Samuel Dickie in his debate with Max Rose, of Milwaukee.

Be sure to state to the brotherhood that I am now with C. J. Bentley in a meeting at Avondale, and that after the 11th I can be addressed at Phoenix City for two weeks. Don't forget it. Since I have no headquarters I have to depend on the Baptist to let the folks know where to write me.—R. S. Gavin.

In an address before the National Conference of Church Clubs at the Hotel Astor, Bishop Green scored the indecency of many popular plays as a canker of American life that must be driven out and summoned the moral forces of the church to a crusade with this object in view.

Mr. Lee MacDonnell, of Tampa, Fla., a prominent Baptist superintendent, has been chosen as Florida's representative on the International Committee to take the place of Dr. Parrish who has removed to Ohio.

Those who are expecting to come to the Baptist State Convention at Andalusia July 20-23 will please send their names AT ONCE to J. J. Hagood, Andalusia, Ala.

"If you strike a thorn or rose,
Keep a-going;
If it hails or if it snows,
Taint no use to sit and whine
When the fish ain't on your line;
Bait your hook and keep on trying,
Keep a-going."

There are three kinds of people in the world, said a writer—"The wills, the won'ts and the can'ts. The first accomplish everything, the second oppose everything, the third fail in everything."

Rev. J. C. Hiden, D. D., will supply at Calvary Baptist church, Richmond, Va., during July and August.

Send your pastor to the State Convention at Andalusia July 20-23.

Send your pastor to the State Convention at Andalusia July 20-23.

Dr. R. C. Buckner recently visited the Orphans' Home at Lake Charles, La.

Rev. G. P. White, of Ridgway, S. C., will take up his new work at Dalton, Ga., on July 1.

The liquor press are fond of crying "Prohibition don't prohibit," but they give no space to discussing "Does regulation regulate?"

We are glad to know that Evangelist George G. Cates, after a rest of several months, is able to take up his work once more.

Mrs. Della M. Gilbert, a former reader in the Christian Scientist church, has stirred up Christian Scientists by declaring that Mrs. Eddy, founder of the cult, is "either dead or a helpless, mindless puppet."

John Mitchell, former national president of the United Mine Workers, has declined an invitation from his friends to run for congress in Pennsylvania and has moved to New York to carry on his work as secretary of the National Civic Federation.

Insurance companies are looking into the risks attending the celebration of the Fourth of July. In 1908, it is said, 5,623 persons were killed or seriously wounded by fireworks and firearms used on Independence Day. Of these 163 were killed outright or died of lockjaw.

The North River Baptist Association convenes at the Baptist church on Tuesday, September 7th, and continues one week. This will be one of the notable gatherings of religious bodies here during the year. It will bring together Baptists from every part of the Association.—Mountain Eagle.

Get ready and go to the State Convention at Andalusia July 20-23.

Infidelity and immorality are the enemies of good government. The nation in which they gain the upper hand is a doomed nation. Money will not save it. Neither will education, nor culture, nor commerce, nor enthusiasm manifested in fireworks and patriotic speeches.

Rev. P. S. Henson, D. D., is receiving the congratulations of his numerous friends on the degree of Doctor of Laws, conferred upon him by his alma mater, Richmond College, at the recent commencement. The doctor was given high honors on revisiting the school from which he graduated at seventeen years of age.

It is stated in last week's Baptist that the time of meeting of the Clarke County Association is uncertain. The printed minutes show it will meet at Jackson on the second Tuesday after the fourth Sunday in September, 1909, which will be Tuesday, October 5. Please make this statement in next issue.—J. H. Creighton.

Send your pastor to the State Convention at Andalusia July 20-23.

We have received a copy of the Anti-Saloon Year Book for 1909. This is the official year book adopted by the Anti-Saloon League of America, and the facts, figures, maps and charts are brought down to January 1, 1909. This is a valuable hand book for prohibition workers. It can be had of the Anti-Saloon League for 35 cents in paper covers.

EDITORIAL

CHANGES IN CALENDAR AND TIME.

Julius Caesar, in B. C. 45, was the first to reform the calendar by ordering that every year whose date number is exactly divisible by 4 contain 366 days, and all other years 365 days. He also changed the beginning of the year from 1st of March to the 1st of January, and also changed the name of the month Quatilius to July, after himself.

The Gregorian calendar was introduced by Pope Gregory XIII, with the view of keeping the Equinox to the same day of the month. It was introduced into England and her colonies in 1752, at which time the Equinox had retrograded 11 days since the Council of Nice in A. D. 325, when the festival of Easter was established and the Equinox occurred on March 21; hence September 3, 1752, was called September 14th.

Standard time was established in 1883, primarily for the convenience of the railroads by mutual agreement. The United States is divided into four time sections each of 15 degrees of longitude (equivalent to one hour) commencing with the 75th meridian.

And now comes a proposal which we heartily endorse, as it is an effort to give the people of the United States more daylight.

That from and after 2 o'clock on the morning of the first day of May in each year, until two o'clock on the morning of the first day of October in each year, the standard time shall be one hour in advance of the standard time now in use.

(By advancing the hands of the clock one hour on May 1st and moving them back one hour on October 1st.)

In consequence of this change no railroad would be compelled to change a single schedule nor any factory its hours of work. People would so quickly adjust themselves to it that it would be forgotten in a day or two, for the world lives by the clock.

Some of the results to be attained:

1. Health and physical welfare are promoted if the activities of life begin early in the day as nature intends.

2. Additional time during daylight is gained for rest and recreation, the use of parks and playgrounds during the hot months would be increased, and all forms of recreation could be projected on larger lines.

3. The farmer, who represents almost one-half of the population, and who practically lives by this summer schedule, would be enabled to transact his business with the cities that much earlier.

4. Those employed in mills, factories and offices, and especially the millions of housewives, will have more time at their own command during daylight.

5. The people of England and Scotland enjoy long summer evenings by reason of their northern latitude, and we should have what they have, as it can be done without cost or interference with existing conditions.

6. It affects intimately the private and personal life of every man, woman and child, and is therefore of more personal interest to all the people than the tariff or the Panama canal or any of the national questions now pending.

England, Canada, Newfoundland, Australia, France, Germany, Denmark and Belgium are already agitating the question.

If more daylight is desirable for Canada and England it is even more so for the United States, because the people of Canada already enjoy more daylight than we do owing to their northern latitude.

If both Canada and the United States should take concurrent legislative action, then standard summer time would be universal for all the English speaking people of North America.

The celebration of Bunker Hill Day at Charlestown, Mass. resulted in sixty-five persons being taken injured to hospitals and many minor casualties, the whole rivaling the number wounded in the battle of 134 years ago.

Pastor M. P. Hunt, of the 22d and Walnut street, Louisville, Ky., recently had 998 in his Sunday school.

ATLANTA BAPTISTS.

A little while back, feeling the need of a little rest and change, we quietly slipped over to Atlanta to shake hands with our Baptist workers, and what a noble band they are. Of course we made the Christian Index our headquarters. Dr. Bell, whether he will own it publicly or not we know not, but anyway, we regard him as our sponsor. At times he must look askance at his protegee, for we can't all be as sound as this Bell who always rings a clear Baptist note, while Graham, his partner, is piling up bank notes for the concern. It's mighty necessary for somebody connected with a religious paper to keep tab on receipts and expenditures, and in this regard the junior editor hasn't even a good second in Southern Baptist journalism. Dr. Bell took us by to see the lot on which the Index Printing Company is going to erect its new plant. The Index deserves the love, affection and support of Georgia Baptists, and it comes mighty near getting the three.

We also loafed much with the brethren of the Home Board, and got many peers behind the scenes, and saw Statesman Gray mapping out a campaign, Publicist Masters licking into shape articles for the Home Field and Systematizer Welch getting a grip on the office work. Southern Baptists may well feel proud of this trio.

Several times we dropped in on Joe Bennett, the state secretary of missions, only to find him away on the Master's business; but the faithful Bernard was at his desk and showed us a set of books which would reflect credit on any great corporation.

We called on our dear friend, Miss Emma Amos, the leader of the Woman's Work in Georgia, and found her as busy as a bee, but not too busy to ask after the work in Alabama.

We took in the Baptist Ministers' conference, and had the great pleasure of shaking hands with many old preacher friends. It was quite a spirited session. There wasn't a dull minute. It was Broughton against the field. It was a good, warm fight, but no heads were crushed or grudges borne. My, how those Baptists can fight and forgive.

I heard Dr. Purser preach a strong and thoughtful sermon at the First church to quite a large summer crowd. Purser has a strong hold on Atlanta Baptists, but we hope he will turn loose some day and come back to Alabama; but we fear Georgia Baptists have no intention of letting him go, for they keep honoring him.

We called at the Golden Age several times to find that "Earnest Willie" was away on a lecture tour, but his charming wife and hustling sister, Mrs. Lindsay, were at home to visitors. We waft them our good wishes.

We stopped in from time to time to flinger the books at the American Baptist Publication Society's headquarters, and as usual found our good friend, Roberts, wide awake and obliging. They had a clearance table of books at prices which greatly tempted this poor editor, and we feel sure that if our preachers only knew the price and title of some of the books that they would be sold out in a week.

Elsewhere we print the statement of Rev. Brooks Lawrence, which has called down on his head such a lot of abuse from those who have little sympathy for the work for which he stands, together with his interpretation of the statement, which ought to be accepted by those who are opposed to the liquor traffic at its face value. We also print a communication from Brother Crumpton, and also an article sent by Dr. B. F. Riley to the Age-Herald. Read them carefully and then wake up and get to work to help make prohibition effective in Alabama.

EARLY CLOSING ON SATURDAY.

It is a rare thing for us to call editorial attention to any advertisement appearing in the columns of the Alabama Baptist, but we take genuine pleasure in asking our readers to turn to page sixteen and see the statement made thereon by Loveman, Joseph & Loeb, for it shows that this old and progressive firm not only caters to its patrons, but also has the welfare of its employees at heart.

"It is purely a humane movement," said Managers Sterne and Reynolds. "The idea is a metropolitan one, and we will close purely for the purpose of giving our employees a long rest from Saturday at 1 o'clock until Monday morning.

"During the years gone by it has been our custom to close Friday afternoon of each week. This did not give the hundreds of clerks the needed long rest, and the other course was decided upon at a meeting of the executive staff of the store.

"The custom of closing on Friday afternoon will be discontinued."

Those who have canvassed the big stores in an effort to enlist the young men and women in Sunday school and church work, know how they have been met with the statement that after working until 10 p. m. on Saturday nights they have had little time to make preparation for Sunday school, and many have even neglected the preaching services. We confidently believe that should the other merchants adopt a similar policy that our Sunday schools and morning services would be largely augmented. We heartily commend our good Jewish friends who compose the above firm for voluntarily inaugurating in the Birmingham District such a humanitarian move and hope that they may see their way clear to announce later that they have arranged for earlier closing hours on Saturday afternoons even during the winter months.

HURRAH FOR KANSAS GOVERNOR.

"What is good for a railroad corporation is certainly good for the state of Kansas, which is a bigger corporation than all the railroads combined," declared Governor Walter R. Stubbs, in an interview in which he announces that only total abstainers need apply for appointive offices in that state as long as he is the executive officer. "Discharge all drinking men," was the governor's direction. "Employ only temperate men who will give a dollar's worth of work for every dollar received as salary from the state. Efficiency is important, sobriety is paramount, and temperate men can soon become efficient, but a drunkard can not keep in constant touch with his work no matter how efficient he is. Kansas has a prohibitory law. The object of that law is to promote temperance. I am not only in favor of the strict enforcement of that law against violations, but also am in favor of using every other arm of the state government against the liquor traffic."

We believe our governor means to do everything in his power to kill the liquor traffic in Alabama. See your representatives before they go to Montgomery and pledge them to support our temperance program.

DID YOU EVER THINK

That a kind word put out at interest brings back an enormous percentage of love and appreciation?

That though a loving thought may not seem to be appreciated, it has yet made you better and braver because of it?

That the little acts of kindness and thoughtfulness day by day are really greater than one immense act of goodness once a year?

That to be always polite to the people at home is not only more ladylike, but more refined, than having "company manners"?

That to judge anybody by his personal appearance stamps you as not only ignorant, but vulgar?

That to talk and talk and talk about yourself and your belongings is very tiresome for the people who listen?—Our Sunday Afternoon.

THE ALABAMA BAPTIST

FUTURE TENSE OF MAN'S PEERLESS DESTINY.

I shall see him face to face
And tell the story, saved by grace.

We shall be like him. This great truth almost defers our imagination. How shall we be like Jesus? We shall be like him in appearance. The details of our humiliation shall be fashioned like unto his glorious body according to the working whereby he is able to subdue all things unto himself. We shall be like him in knowledge, for then shall we know even as we are known. Heaven was, in Southey's view, the home of genius, where all the great spirits of our race hold exalted fellowship. He would see and converse with Shakespeare, Dante and Chaucer, John Foster, a man whose character and thought were cast in a far different mold, felt in this world that he was under restraint; that the great secrets of the spiritual universe were hid from him; that death would break down the barrier and would give his spirit free scope to plunge into the mysteries of truth. His sublime soul was like a carter panting to leap the barrier; like an eagle dragging at its chain and longing to soar above the clouds. Leighton's desire was simply spiritual, a longing for purity, love and perfection. The truth of Heaven will be all that we desire or wish for in our most inspired moments, in our thought of all that is high, holy and pure and good and best. We shall be like Jesus in felicity and in perfection, for we shall be supremely happy.

That magical song-bird, Jenny Lind, once sang in the great auditorium in London, where were gathered the splendid array and refinement of England's capital, and after being encored and encored with shouts and applause that shook the foundations of that splendid edifice, she modestly came forth. Throwing her magnificent eyes up into the gallery, she beheld the sad and soulful face of John Howard Payne. She burst forth with all the emotion of her grand nature, her eyes beaming luminously with soulful light and her form quivering with divine enthusiasm. She sang as no mortal ever sang, sang as only the angels can sing, John Howard Payne's song of the soul "Home, Sweet Home." It is said that never in the history of the world was such emotion displayed by men and women who had long since beheld the realities of home caught the glowing vision over again and were playing around the old blazing fire, boys and girls, as in the sweet days of the golden past.

It is said that Daniel Webster, the great orator and statesman, was present, and literally broke down and wept like a little child, while the magnetic voice of the singer and the magic of "Home, Sweet Home," swept through the vast audience like angels' voices led by the heavenly chorus. If I were a Demosthenes or Cicero, and capable of the grandest word painting of the world's greatest rhetoricians and orators, or if I were a poet like Milton or Tennyson, and with my imagination could thrill human hearts with my descriptions of the glories of heaven, or if I were an artist like Angelo or Raphael, and could paint pictures that would live forever, still my masterpiece, if it were a picture of the heavenly home, would fall far short of its blessed realities. Though I could sing like Jenny Lind, or compose like Handel, still the half would not be felt or told.

O that home of the soul in my visions and dreams,
That bright jasper wall I can see,
That fancy but thinly the veil intervenes
Between that fair city and me.

"Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him."
"And every man that hath this hope" of our peerless destiny "in him purifieth himself even as he is pure."—W. M. Vines, in Examiner.

Mrs. Grover Cleveland appeared as a witness for the people in the trial of Broughton Brandenburg recently, who is charged with selling a spurious newspaper article on the strength of his representation that Mr. Cleveland wrote it.

Get ready and go to the State Convention at Andalusia July 20-23.

Dr. J. B. Gambrell postpones his trip to Russia to give his time to the work in the Lone Star State, where he is needed.

Rev. John F. Eden has resigned the pastorate of the church at Cuthbert, Ga., and has accepted Curtis church, Augusta.—Baptist Courier.

Wanted—1,000 laymen to attend the State Convention at Andalusia July 20-23. Will you be there?

No man is born into the world whose work is not born with him. There is always work and tools to work withal, for those who will. And blessed are the horny hands of toil.

Wanted—1,000 laymen to attend the State Convention at Andalusia July 20-23. Will you be there?

"She saw the power of banded ill,
But knew that love was stronger still;
She organized for doing good
The world's united womanhood."

March on, my soul, nor like a laggard stay
March swiftly on, yet err not from the way
Where all the nobly wise of old have trod
The path of faith made by the sons of God.

—Henry van Dyke.

Get ready and go to the State Convention at Andalusia July 20-23.

A colored preacher in one of his pulpit flights, exclaimed: "Brethren, the sun may cease to shine, but I'll not cease to shine! The stars may cease to sparkle, but I'll not cease to sparkle! The ocean may dry up, but I'll never dry up!"

Get ready and go to the State Convention at Andalusia July 20-23.

ORIGIN

Of a Famous Human Food.

The story of great discoveries or inventions is always of interest.

An active brain worker who found himself hampered by lack of bodily strength and vigor and could not carry out the plans and enterprises he knew how to conduct, was led to study various foods and their effects upon the human system. In other words, before he could carry out his plans he had to find a food that would carry him along and renew his physical and mental strength.

He knew that a food which was a brain and nerve builder (rather than a mere fat maker) was universally needed. He knew that meat with the average man does not accomplish the desired result. He knew that the soft gray substance in brain and nerve centers is made from Albumen and Phosphate of Potash obtained from food. Then he started to solve the problem.

Careful and extensive experiments evolved Grape-Nuts, the now famous food. It contains the brain and nerve-building food elements in condition for easy digestion.

The result of eating Grape-Nuts daily is easily seen in a marked sturdiness and activity of the brain and nervous system, making it a pleasure for one to carry on the daily duties without fatigue or exhaustion. Grape-Nuts food is in no sense a stimulant, but is simply food which renews and replaces the daily waste of brain and nerves.

Its flavour is charming and being fully and thoroughly cooked at the factory it is served instantly with cream.

The signature of the brain worker spoken of, C. W. Post, is to be seen on each genuine package of Grape-Nuts.

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

WHAT A DAUGHTER CAN DO.

There is so much a daughter can do for her mother that it is hard to know where to begin.

Suppose we start with how she can help with the housework and care of the younger children.

For years the mother has had the entire charge of both, and it is time she was relieved.

Patently and uncomplainingly she has drudged along with no thought but for her children's welfare and comfort.

It should be the daughter's joy, as well as duty, to bring a little recreation and pleasure into her mother's life.

Remember, girls, that all your lives your mothers have been sacrificing themselves for you.

Now you have a chance to reverse things. Your shoulders are young and strong; help lift the burden a little from the tired shoulders that have borne it so long.

Let her see that you appreciate all that she has done for you.

Take the heaviest part of the housework off her hands.

Make her stay in bed in the morning while you get the breakfast.

Send her out to enjoy herself while you look after the children.

Of course, you can not do this every day, but you can do your share of it.

If you are a business woman, you can not do much of this sort of thing, but there are many little pleasures you can give her.

Something pretty to wear will please her. She is a woman, you know, and likes pretty things as well as you do.

Confide in her and tell her your hopes and ambitions. She is better than all the girl friends in the world, and will never tell your secrets.

The trouble about mothers is, that we get so used to them that we don't half appreciate them until we lose them.

Then quickly enough we realize what all that divine care and tenderness meant.

No matter how much you do, you can't begin to return all they have done for you, but do the best you can.

A little love and petting is always appreciated by mothers; try it with yours and see if she does not thrive under it.

As for the girls who talk and act disrespectfully toward their mothers, for them no criticism is too harsh.

If they only knew what outsiders think of it, I think they would stop it.

The prettiest girl in the world is absolutely devoid of charm if she is impertinent to her mother.

Begin today, girls, and save your mothers all the worries you can; show them all the consideration you can, and give them all the love you can.—Selected.

Do the Best You Can.

Suppose the world doesn't please you,

Nor the way some people do,

Do you think the whole creation

Will be altered just for you?

And isn't it, my boy or girl,

The wisest, bravest plan,

Whatever comes or doesn't come

To do the best you can?

And so for me there is no sting to death,
And so for me the grave has lost its victory;
It is but crossing, with a bated breath
And white set face, a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before.

—Ella Wheeler Wilcox.

A most unique program was carried out on Thursday evening in Chicago, emphasizing the Brotherhood movement. Three addresses, "Who Are We?" "Why Are We Here?" "What Are We Good For?" being the topics.

For Better Starching

A teaspoonful of melted paraffine in hot starch gives a much better finish to linens than starch alone.

Paraffine is wonderfully handy to have about the house—useful somewhere, somehow, from Monday to Saturday.



Pure Refined PARAFFINE

is an admirable finish for uncarpeted floors. A little added to hot wash water loosens dirt from soiled clothes.

Nothing seals a fruit jar or jelly glass so sure as dipping the cap or cover, after closing, into hot Paraffine.

Ask for our anti-stick Paraffine Paper Pad for ironing day. It keeps the sad-irons smooth.

STANDARD OIL COMPANY
(Incorporated)

Reliable Frick Engines



Also large Engines and Rollers supplied very promptly. Circular Saws, Engines and Mill Repairs, all kinds of Patent Dies, Steam Governor

nors, Corn Mills, Feed Mills, Grain Separators, Saw Teeth, Locks, Mill Supplies, and all kinds of machinery. Send for catalog. **AVERY & CO., 51-53 S. Forsyth St., Atlanta, Ga.**

2 ROCKING CHAIRS LIKE THIS FOR \$5



The WHITE MOUNTAIN KING
Just the thing for the country or seashore cottage. These rockers are substantially built, well finished and above all, comfortable. We have been neatly snowed under with orders lately, but can now ship promptly. Goods carefully packed. You could pay more to some dealers than we ask for this chair, but you would not get any better-wearing goods. Satisfaction guaranteed. Order to-day.

Edward Loggins, Winona, Miss.

SONG WRITERS and POETS

We arrange, compose, revise and publish vocal and instrumental music. Send us your poems and manuscripts for free advice and best terms. **VICTOR KREMER CO., 349 Marine Bldg., CHICAGO**

Jewelry and Watch Repairs

If you have tried somebody else and not been satisfied, give us a chance—we guarantee our work to stand the test.

Our prices are no higher than they ought to be for the best work; it is our interest to please you in price as well as in quality.

Send packages to us by express or registered mail.

C. L. RUTH & SON
JEWELERS—OPTICIANS
ESTABLISHED 1873
18 DEXTER AVE. MONTGOMERY, ALA.

FROM ALBERTVILLE, ALA.

Father has not been strong for some time and I feel that I must speak of the noble deed our church has done for him. The people not only granted him a vacation for a month, but they also paid all of his expenses to Hot Springs. I am sure these good people will be blessed for what they have done, not only in this one case, but in many other ways. We are very grateful to one and all for these kindnesses.

Father hopes to return in a week or two and he also hopes to be more able to carry on his work with greater success in the future than in the past.

We have such a beautiful "mountain home" here and one of the most enthusiastic churches anywhere. We hope soon to have our Sunday school annex, which we need very badly.

Our woman's work is by no means in the rear. If one could come into the church on Monday afternoon they would find a band of girls there—what is it? Our Y. W. A.'s are holding their weekly meeting. These young women are so willing-hearted we often wish we could have visitors from our other Y. W. A.'s in Alabama. A very beautiful feature about our work is that the girls do not neglect the devotional for any of the material things. In addition to our other work we have "The Girls' Prayer Meeting," which has been carried on for more than two years, and many of our conversions have been the results of these prayer meetings. If our stranger visitor should go on a short distance from the church another band would be found in one of the homes of the members. The W. M. U.'s are holding their meeting also this afternoon. These women are doing a great work with Mrs. J. W. Walker as their president. They are not only doing great things in our own church and town, but are trying to reach out to other fields.

Last, but not least, we would mention our Sunbeams and Royal Ambassadors. Our "Sunbeam mother" paid us a visit in the early spring. We have not forgotten her, but we are trying to help her make our Sunbeam work in Alabama the banner work of all the states. We hope we can do this.

Why can not every young woman take up the work with these dear little Sunbeams? It is such a joy to meet with them, to be with them in their little songs, to hear their simple little prayers and, above all, to try to lead them to know the Savior. This is the most glorious part of our work. We have just organized our Royal Ambassadors, but we meet with about 26 boys each Sunday afternoon in our own room at the church. These boys have been so interested in the story of "Uganda's White Man of Work." I wish every boy could read this story.

Is the organized work with the boys useless? So many say it is. We may not accomplish all that we would accomplish, but we feel that we can at least give the boys something to entertain them at the church, thus keeping them away from those questionable places which they are tempted to attend on Sunday afternoons.

CLYDE METCALFE.



The Gin That Bales the Dollars

Both the cotton ginner and the cotton grower profit by the perfection of the MUNGER System Gins. The ginner profits by increased capacity, economy of operation, freedom from breakage and repairs and the South-wide prestige and reputation of the

MUNGER The Perfect System

The grower patronizes the MUNGER System because close ginning means best turn-out and "Munger System" means best sample.

"MUNGER System Gin Outfits may be had of any capacity. Choice of Munger, Pratt, Eagle, Winship and Smith Gins. Engines, Boilers, Linters and every cotton machine between field and loom.

Plans and estimate for complete equipment or single machine free. Catalogue on application.

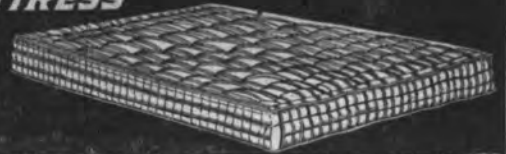
CONTINENTAL GIN COMPANY

Atlanta, Ga. Birmingham, Ala. Charlotte, N. C.
Dallas, Texas Memphis, Tenn. Bridgewater, Mass.
(For export)

(Address sales office nearest you.)

THIS MATTRESS ONLY

\$8.00



THIS MATTRESS usually retails at \$12.50 to \$15 in stores. It cannot be bought for less from any dealer. You therefore have a tremendous advantage in buying direct from our factory. You do not have any middlemen's profits to pay.

This is a stitched-edge mattress, made of forty-five pounds white cotton felt in high-grade ticking—as pure and sweet as the sunny Southern fields where it grew. It is guaranteed not to pack or get lumpy. It represents more genuine value, counting quality, looks and slumber-inducing buoyancy than any mattress on the market.

Sixty Nights' Free Trial

Let us send this mattress to you on 60 nights' free trial. Sleep on it 60 nights and if it is not absolutely perfect in detail, workmanship and all-round worthiness, you may return it and the purchase price will be quickly refunded without question.



We also sell the **Royal-Blue Bed Springs**—100 heavy coils—highly tempered. Will always remain in good condition. We guarantee them 20 years. Price, \$4.

All our goods are guaranteed satisfactory or money refunded. Order today.

Doughtie Bedding & Chemical Co.
Meridian, Miss.



FORTIFIED

with a good paint your home is prepared to stand the wear and tear of time for years. A good paint like ours is a preservative as well as a beautifier. The colors are rich and handsome, and in applying them you are using economy as well as foresight in covering your buildings with Birmingham Paint Mills Paint.

Birmingham Paint Mills
Birmingham, Ala.

TIME AND PLACE OF MEETING OF ASSOCIATIONS IN 1909.

JULY.

Wednesday, 28, Mobile, Bayou la Batre, Ala.

AUGUST.

Friday, 10, Selma, Shiloh, P. O. Selma, R. 1.

Wednesday, 25, Butler County, Dama, 8 miles east of Greenville.

Friday, 27, Montgomery, Wetumpka.

Friday, 31, Shelby, Calera.

SEPTEMBER.

Wednesday, 1, Tuscaloosa, Holt.

Wednesday, 7, Bigbee, Pushmataha, 20 miles south of Cuba.

Wednesday, 7, Union, Gordo.

Wednesday, 7, North River, Jasper.

Wednesday, 8, Colbert, Cherry Hill church, P. O. Waco.

Wednesday, 8, Bethel, Thomaston.

Wednesday, 8, St. Clair County, Mt. Pleasant church, Crispwell, Ala.

Wednesday, 8, Calhoun, Jacksonville.

Thursday, 9, Lauderdale, Florence.

Friday, 14, Carey, Union Church, Ala.

Friday, 14, Cherokee, Salem, Rock Run, Ala.

Wednesday, 15, North Liberty, Athens church, 12 miles north of Decatur.

Friday, 17, Mineral Springs, Watts Union, near Warrior, Ala.

Wednesday, 21, Birmingham, Ruhoff, East Lake, Ala.

Wednesday, 22, Bethlehem, Enon Church, McNeill, Ala.

Wednesday, 22, Coosa River, Winterboro, Ala.

Friday, 24, Cedar Bluff, Gaylesville, Ala.

Friday, 28, Muscle Shoals, Enon Church, Danville, Ala.

Friday, 28, Cleburne, Chulaffinnee, 10 miles southwest of Heflin, Ala.

Friday, 28, Clear Creek, New Prospect church, near Haleyville, Ala.

Wednesday, 29, Cahaba, Uniontown.

Wednesday, 29, Bibb County, Antioch Church, Centerville, R. 4.

Wednesday, 29, Central, Friendship church, Tallassee, R. 1.

Friday, 30, Tennessee River, Cave Springs church, Stevenson, Ala.

Friday, 30, Etowah, Pilgrim Rest church, Gadsden, R. 1.

OCTOBER.

Friday, 1, Macedonia, Macedonia church, Washington county.

Friday, 1, Sulphur Springs, Mt. Zion church, Warrior.

Saturday, 2, Yellow Creek, Shiloh church, 6 miles north of Vernon.

Friday, 5, East Liberty, Center church, Lafayette, Ala.

Friday, 5, Tuskegee, Notasulga.

Friday, 5, Harris, Pittsview.

Friday, 5, Etowah, Pilgrim Rest church, Gadsden, Ala., time uncertain.

Wednesday, 5, New River, Concord church, 12 miles south of Fayette.

Wednesday, 6, Unity, New Prospect church, 6 miles west of Mountain Creek.

Wednesday, 6, Weogufka, Pleasant Hill church, 6 miles east of Jemison, Ala.

Thursday, 7, Big Bear Creek, Little Bear Creek church No. 1, Tusculumbia.

Friday, 8, Alabama, Sandy Ridge church, Lowndes county.

Friday, 12, DeKalb, Mt. Vernon Church, 3 miles east of Porterville.

Friday, 12, Carey, Union church, Wesley.

Wednesday, 13, Salem-Troy, Hepzibah church, P. O. Troy.

Wednesday, 13, Zion, Pleasant Grove church, P. O. Red Level, Covington County.

Wednesday, 13, Pine Barren, Ackerville.

Wednesday, 13, Mud Creek, Mud Creek church, P. O. Adger, Ala.

Wednesday, 13, Chilton County, New Cotton church, 4 miles north of Billingsley.

Wednesday, 13, Columbia, Pleasant Hill church, P. O. Gordon, R. 1.

Thursday, 14, Harmony Grove, Hamlet, Ala.

Thursday, 14, Blount County, Cleveland, Ala.

Friday, 15, Gilliam Springs, Mt. Carmel church, Gant, R. 3.

Friday, 15, Elim, Pine Barren Ch., P. O. Atmore.

Saturday, 16, Arbocooche, Mt. Pleasant Ch., P. O. Wedowee.

Tuesday, 19, Shady Grove, P. O. Bear Creek, Marion county.

Tuesday, 19, Cullman, Cullman.

Tuesday, 19, Coffee County, Ebenezer Ch., Ozark, R. 2.

Wednesday, 20, Escambia, Brewton.

Wednesday, 20, Judson, Bethel Ch., P. O. Cotton Hill, Barbour county.

Wednesday, 20, Sipsay, Arbor Springs Ch., near Samantha.

Wednesday, 20, Eufaula, Mt. Zion church, Louisville.

Friday, 22, Antioch, Isney, Choctaw county.

Tuesday, 26, Randolph, New Hope Ch., P. O. Hightower, R. 1.

NOVEMBER.

Wednesday, 3, Centennial, Macedonia Ch., P. O. Glenwood, Ala. (R. R.)

Wednesday, 3, Crenshaw County, Friendship Ch., Glenwood, Ala.

Wednesday, 10, Geneva, Pilgrim's Home Ch., P. O. Newton, Ala.

Tuesday, 16, Conecuh, Brooklyn.

THE SUGGESTED PROGRAMME OF ALABAMA BAPTIST STATE CONVENTION,

To Be Held at Andalusia, July 20-23, 1909.

TUESDAY.

9 a. m. Devotional Exercises—G. W. Macon, Howard College.

9:30 a. m. Enrollment of delegates and election of officers.

10 a. m. Report of Program Committee—J. S. Carroll.

10:10 a. m. Reception of visitors.

10:20 a. m. Introduction of new pastors.

10:30 a. m. Welcome address.

10:50 a. m. Response.

11 a. m. Introductory Sermon—G. B. Yates.

AFTERNOON.

2:45 p. m. Devotional Exercises—G. W. Macon.

3 p. m. Reading reports:

- (a) Board of Directors.
- (b) Treasurer of Convention.
- (c) State Board of Missions.
- (d) Howard College Trustees.
- (e) Treasurer of Howard College Endowment Fund.
- (f) Ministerial Education.
- (g) Judson College Trustees.
- (h) Healing Springs Trustees.
- (i) Baptist Collegiate Institute Trustees.
- (j) Orphans' Home Trustees.
- (k) Aged Ministers' Fund.
- (l) Federation of Schools.
- (m) Statistical Secretary.

4:15 p. m. Appointment of committees to report at this session.

EVENING.

8 p. m. Devotional Exercises—G. W. Macon.

8:15 p. m. Report on Home Missions—J. H. Foster. Discussed by B. D. Gray and others.

WEDNESDAY MORNING.

9 a. m. Devotional exercises—G. W. Macon.

9:15 a. m. Discussion of State Missions—15 minute speeches.

10 a. m. Secretary W. B. Crumpton on State Missions, followed by open discussion.

AFTERNOON.

2:45 p. m. Devotional Exercises—G. W. Macon.

3 p. m. Sunday School Report—J. S. Carroll. Discussed by representative of the S. S. Board.

3:45 p. m. Sunday School Conference—D. W. Sims.

4:30 p. m. Conference of Vice Presidents of Foreign Mission Board.

EVENING.

8 p. m. Devotional Exercises—G. W. Macon.

8:15 p. m. Foreign Mission Report—A. J. Dickinson. General discussion. Discussed by Secretary Foreign Mission Board.

THURSDAY.

9 a. m. Devotional Exercises—G. W. Macon.

9:15 a. m. Aged and Infirm Ministers—Henry B. Foster.

9:45 a. m. Ministerial Education—J. M. Shelburne and A. J. Hendricks.

10:30 a. m. Howard College. Discussed by Jas. B. Mills, N. D. Denson, W. A. Tallafiero, and P. Montague.

AFTERNOON.

2:45 p. m. Devotional Exercises—G. W. Macon.

3 p. m. Healing Springs Institute—W. B. Spear and others.

3:30 p. m. Baptist Collegiate Institute—A. W. Tate and others.

4 p. m. Woman's Work, Open Discussion—A. G. Mosley.

EVENING.

8 p. m. Devotional Exercises—G. W. Macon.

8:15 p. m. Laymen's Movement: Stewardship of Business Talents and Possessions—J. T. Henderson.

8:45 p. m. Address—H. S. D. Malory.

9:15 p. m. Open Parliament.

Movement in Local Church.

Relation of Pastors to the Movement.

Work of State and Association Leaders.

Tithing.

Weekly Giving.

Financing the Movement.

FRIDAY.

9 a. m. Devotional Exercises—G. W. Macon.

9:15 a. m. Temperance Report—G. E. Brewer. Open discussion.

9:45 a. m. Orphans' Home Report. Open discussion.

11 a. m. Judson College. Discussed by Preston B. B. Birmingham; J. V. Brown, Dothan; J. L. Rosser, Selma, and R. G. Pauleck.

AFTERNOON.

There will be a mission study class each day conducted by Dr. T. B. Ray. This is a new feature in a state convention. It will be of interest and will be very helpful indeed for those who will attend.

Committee.

Those who know G. W. Macon, of Howard, know what a treat there is in store for the convention in the devotional exercises. Bro. Macon will lead all devotional exercises. He is giving special attention to this.

J. J. HAGOOD.

Wanted—1,000 laymen to attend the State Convention at Andalusia July 20-23. Will you be there?

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MORTGAGE FORECLOSURE SALE NOTICE.

Default having been made in the payment of the debt secured by a mortgage executed to T. F. Taylor on the 16th day of September, 1907, by James Alexander and his wife, Ella Alexander, and recorded in the office of the Probate Judge of Jefferson county, Alabama, in volume 459, on page 142 of the records of mortgages therein, and which said mortgage, together with all the indebtedness secured thereby, was, on the 6th day of November, 1907, duly transferred and assigned to James F. Sulzby, I. James F. Sulzby, as assignee and transferee of said mortgage and debt, will sell, under the power in said mortgage, on Monday, the 9th day of August, 1909, in front of the court house door in the city of Birmingham, Jefferson county, Alabama, during the legal hours of sale, at public outcry, to the highest bidder for cash, the following real estate situated in Jefferson county, Alabama, to-wit:

Lot four (4), in J. D. Kirkpatrick's subdivision of a part of S E 1-4, Sec. 20, Tp 17, S R 2 W, as shown and designated on the duly recorded plat thereof in volume four (4), on page sixty-four (64), of map books in the office of Judge of Probate Jefferson county, Alabama.

Said sale will be made for the purpose of paying all the notes and indebtedness secured by said mortgage, together with the cost of foreclosing same including a reasonable attorney's fee. JAMES F. SULZBY, Assignee and Transferee of said mortgage and debt. W. T. HILL, Attorney.

MORTGAGE FORECLOSURE SALE NOTICE.

Default having been made in the payment of the debt secured by a mortgage executed to the undersigned, W. S. Oglesby, on the 26th day of June, 1906, by Margaret C. Hubbard and husband, Thomas B. Hubbard, and recorded in the office of the probate judge of Jefferson county, Alabama, in book 504 on page 142 of the records of mortgages therein, I, W. S. Oglesby, will sell under the power in said mortgage on Monday, the 13th day of September, 1909, at the court house door in the city of Birmingham, Jefferson county, Alabama, during the legal hours of sale at public outcry to the highest bidder for cash, the following described real estate, to-wit:

Commencing at the S E corner of the S E 1-4 of the S E 1-4 of Section 9, Township 17, Range 2 West, run north three hundred and thirty (330) feet; thence run west sixty-six (66) feet; thence run south three hundred and thirty (330) feet; thence run east sixty-six (66) feet to the place of beginning, together with all the improvements thereon situated in Jefferson county, Alabama.

Said sale will be made for the purpose of paying all the notes and indebtedness secured by said mortgage, together with the cost of foreclosing same, including a reasonable attorney's fee, the said mortgage being a second mortgage, said sale will be made in all things subject to an indebtedness of two hundred and fifty dollars (\$250), secured by a prior mortgage on said property hereinabove described. W. S. OGLESBY, Mortgagee. W. T. HILL, Attorney for Mortgagee.

The Alabama State Fair is to be held in Birmingham, October 11 to 21. The full catalogue and premium list is ready for distribution and will be mailed to any one on request to Alabama State Fair, Birmingham, Ala.



NOTICE TO NON-RESIDENTS.

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

Louisa Tarver vs. Birmingham-Ensley Land and Improvement Co., a corporation.

In this cause it being made to appear to the Judge of this Court, in term time, by affidavit of Maud McLure Kelly, solicitor of complainant, that the defendant, the Birmingham-Ensley Land and Improvement Co. is a domestic corporation of the State of Alabama, and that in her belief there is no person in its employ or doing business for it in this State, it is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in the city of Birmingham, Ala., once a week for four consecutive weeks, requiring the said Birmingham-Ensley Land and Improvement Co. to answer or demur to the Bill of Complaint in this cause by the 9th day of August, 1909, or after thirty days therefrom a decree Pro Confesso may be taken against them. This 14th day of June, 1909.

A. H. ALSTON, Judge Tenth Judicial Circuit of Alabama.

Mortgage Sale.

Under and by virtue of a mortgage executed to the undersigned by Tom Jackson and wife, Senie Jackson, on the 24th day of November, 1908, and recorded in volume 513, record of deeds, at page 237, 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 16th day of August, 1909, within the hours of legal sale, the following described property situated in Jefferson county, State of Alabama, to-wit:

Lots Five (5), Six (6), Seven (7) and Eight (8), in block "K," in said Griffith R. Harsh's plat of the northeast quarter of northwest quarter, of Sec. Twelve (12), Township Seventeen (17), Range Three (3) West, which plat is recorded on page Seventy (70) of map book four (4), in office of the Probate Judge of Jefferson county, Alabama, but all minerals and mining rights in and upon said lots and said quarter section are reserved, provided that no right of way over the surface of said lots nor any right to build houses upon said lots is reserved. Also lot Six (6) in block "G," in said Griffith R. Harsh's plat of northeast quarter of northwest quarter, of Sec. Twelve (12), Township Seventeen (17), Range Three (3) West, recorded on page Seventy (70) of map book four (4), in office of Judge of Probate of Jefferson county, Alabama, but all minerals and mining rights in, under and upon said lot and quarter section are hereby expressly reserved, provided that no right of way over the surface of said lot nor any right to build houses upon said lot is reserved.

JOHN W. PRUDE, Mortgagee.

Sacred to the memory of Edward Lawton Stewart, Jr., the beloved and only child of Mr. and Mrs. E. L. Stewart, whose pure spirit, on the ninth of May, winged its way to the loving kind Father who gave it, there with the glorified Savior to await the resurrection morn.

Lawton was a bright, intelligent little lad nearly six years old, the pride and joy of his parents' hearts, the light of that happy home, but he is with the angels now; and while we can not understand why this Christian home should be so darkened, we do know that the Father doeth all things well, and in the coming years we will understand.

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To the bereaved ones the entire community extends their love and sympathy and commends them to the God of all comfort who alone can console them. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord.

"Tenderly we laid him to rest 'neath the sod,
Bright angels looked lovingly down;
But the fair spirit hath gone to his God,
Gone to receive a bright crown."
M. W. H., a Friend.

Bright boys and girls wanted to make money. Address Jos. J. Kaiser Music Co., 57 W 28th St., New York city.

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Dr. J. L. White, of the First church, Greensboro, N. C., lately assisted Rev. William Hedley in a revival at Reidsville, N. C., resulting in 80 professions and 35 additions by baptism. Dr. Len G. Broughton did his first personal work with this church.—Baptist and Reflector.

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the work of training teachers. Grad-
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Fall term begins September 16.
Write for Catalogue to
M. C. WILSON, President.

In Memory of Sister Nancy Stucky,
Who was born January 13, 1822, and
died April 5, 1909. Five children are
left to mourn; six have gone before.
The greater part of her life was given
to God's service, having joined the
church at an early age.

Ever true and faithful to the church
and community, they have lost a
precious jewel, a good mother in Is-
rael.

"Dearest loved one, we have laid thee
In the peaceful grave's embrace,
But thy memory will be cherished
Till we see thy heavenly face."

The Father in His wisdom called
The boon His love had given,
And though in earth the body lies,
The spirit's safe in heaven.

**M. A. MOSLEY,
ELLA THAMES,
ELLA McBRYDE,**

Committee.

Antloch Church, Butler County, Ala-
bama, May 25, 1909.

MRS. ZELIA WISE JONES.

This is written in memory of Mrs.
Zelia Wise Jones, the oldest in years
and in service of the Ladies' Aid So-
ciety of the First Baptist church, De-
catur, Ala. She passed away May 5,
1909, in her sixty-fifth year.

For fifty years she lived a truly con-
secrated Christian. As wife, mother
and step-mother she was true, unself-
ish, loving. As a friend she was af-
fectionate, sincere. As a neighbor she
was kind, generous and hospitable.

She has left a vacancy in the home,
in our church and community, but in
the hearts of all who loved her she
has an abiding monument. Quietly,
unobtrusively she lived. Asleep in Je-
sus she rests from her labors.

**MRS. W. A. FROST, JR.,
MRS. S. S. BROADUS,**

Committee.

Lines to a Delinquent Subscriber.

"The wind bloweth, the farmer sow-
eth,

The subscriber oweth and the Lord
knoweth

That we are in need of our dues.
So come a-runnin', ere we go gunnin',
We're not funnin', this thing of dun-
nin,

Gives us the everlasting blues."

The Advance appreciates the above
lines from the Baptist and Reflector.

(Brother: If you appreciate them
send the Alabama Baptist a remit-
tance.)

Is the minister of the gospel doing
his full duty by society if he remains
silent about the saloon evil? It is an
institution that is responsible for
floods of crime, that drags down the
old to ruin and disgrace, and adds
nothing to the sum of the good that
is being accomplished in the world.
And though the minister should de-
nounce the saloon from his pulpit, he
is, nevertheless, not doing his full
duty while he holds in the affectionate
embrace of the church those who pat-
ronize the saloon and who by drink-
ing at their bars give moral counte-
nance and support to this crying evil.
—William Jennings Bryan.

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132 were studying for first grade. Prepares for state examination. All
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dents' Fund. For catalogue or other information, write to
E. Y. MULLINS, President.

THE ALABAMA BAPTIST

CHURCH HISTORY.

Dear Alabama Baptist:

The following brief sketch of church history was read on the second Sunday in June and the Alabama Baptist is asked to publish it:

"Bethel" is one of 33 churches that belong to the Union Baptist Association.

It has a remarkable history, different perhaps from that of any of the others.

Its constitution dates back 75 years, one month and three days.

Its organization took place in a log house 20x30 feet at the foot of the hill opposite the old cemetery.

Monthly religious service was held in this small building several years, when its increased membership and congregation demanded a larger house of worship.

The first house was then used for a school room, several years, and was burned to the ground the latter part of September, A. D. 1852.

The second log house, 30x40 feet, was then built, about 150 yards from the first.

The membership continued to increase, and during the year 1856 the third house was built, very near the exact spot on which the present building stands.

It was a large, substantial frame building 50x60 feet. Scarcely was it completed when on the last night in March, 1858, a severe wind storm passed over the community, and blew it to the ground, scattering its timbers for several miles in different directions.

The membership was now left without a house in which to hold religious service.

The church immediately employed Mr. Wash Seay and Mr. Joe Stewart to build the fourth house, giving them \$800 in currency and the privilege of using any of the timbers of the destroyed building.

This (the fourth house built by the church) was used during and through the war period of four years, and was not entirely finished until Bro. M. M. Wood raised about \$400 to paint the building, remodel it, furnish new seats, purchase an organ, carpet and chandeliers to light the house.

On the fourth Sunday in July, 1906, our beloved and persevering pastor, J. R. Magil, raised by subscription \$900 to erect the fifth house. The building committee then added \$350 to the above amount.

The present building, when completely finished and painted, and including five acres of land belonging to the church and other church property, will approximate \$2,500.

The church began with 32 members and now has 256. At first preaching service was held once during each month, and very irregularly; now we have preaching service regularly on the second and fourth Sundays in each month. For several years the pastor's salary did not amount to more than \$50. The church now pays \$500.

The taxable property belonging to the church membership at first amounted to only a few hundred dollars. At present it will aggregate more than \$200,000.

The following ministers of the gos-

pel, in the order named, have occupied the pulpit as pastor: Henry Morgan, M. P. Smith, Charles Baine, Redmon Jones, A. L. Smith, John C. Foster, R. A. Massey, W. A. Bishop, M. M. Wood, G. C. Elliot, J. G. Apsey, W. G. Curry, J. E. White, John H. Curry, W. L. White, J. W. Dickinson, J. R. Magil, A. T. Camp and J. G. Lowry.

Probably no church in this association has received more members into its fellowship by letter and conversion than Bethel and more letters of dismission have been granted by it than by any of the others. The members have paid for church building purposes alone more than \$5,125.

Bethel has had its share of church trouble. It has also had some glorious revivals and God honoring service, but the brightest page of its history was written on the third Sunday in June, 1890, when our noble, consecrated Christian sister, Miss Mary Jane Thornton volunteered to serve as a missionary to North China. To leave an affectionate mother, kind and loving brothers and numerous other kindred and friends to cross the broad, deep, blue waters of the North Pacific ocean and lay her faultless life upon the altar of sacrifice for those who know not the Savior nor His gospel, and when (as a token of love) one hundred dollars was placed in her hand as 500 people said good by to her and engaged in singing God be with you till we meet again.

J. G. LOWRY,
Moderator.

J. W. PARK, Clerk.

FROM BAYOU LA BATRE, ALA.

The Lord has graciously blessed his people here in the last few days by sending us that prince of preachers, Rev. C. M. Morris, of Moss Point, Miss., to preach to us for nearly two weeks.

Bro. Morris preaches the old gospel in its purity and power, and he always leaves the pastor and his people closer together. (This can not be truthfully said of all evangelists.)

We can not count the success of our meeting by numbers, as there were only four added to the church for baptism and one restoration. The man restored began at once to pray in public and volunteered to lead our prayer service next week.

Bro. Morris found out some way that some things existed which for some reason had never been revealed to the pastor, and he has made the way clear for these wrongs to be righted, so you see he is a peace maker as well as preacher.

Our church is in far better spiritual condition than before this meeting, and I believe that the Lord will add unto us such as should be saved in the future.

Now just a word about the association. The Mobile association will convene with our church here the 28th day of July, and we are making preparation for it and expect the largest crowd for many years.

Bayou La Batre is an ideal place for the association, and those who come will be well cared for. We will have a committee to meet the trains on the 27 and 28 and assign homes to the delegates. We suggest that all dele-



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

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

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

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

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

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At last, I decided to try Cardui. I took one bottle and it helped me. I took 12 bottles more and now I can say that Cardui has stopped my suffering and made life worth living.

I would not be placed back where I was—not for this whole world rolled on my feet."

Try Cardui. It contains not one grain of dangerous mineral ingredients, but is purely vegetable, and a safe, reliable remedy for young and old. Sold everywhere.

gates who can come on the 27 in order to save the committee trouble and keep from interfering with the regular program.

We will be glad to see you, Brother Editor, and Drs. Montague, Crumpton, Ray and all of our representative men present loaded with "new" speeches.

You are giving us a good paper. The Lord bless you. Fraternally,
D. R. PARKER.

FROM HEADLAND, ALA.

We have just closed a meeting at Headland, the results of which are very gratifying. There were not a great many conversions, for most everybody in our town are church folks already. However, it was a great spiritual feast. The church built up and prepared for more efficient service from the Master. We had with us Bro. Gable, of Abbeville. He had not been to our town before, but says he has been favorably impressed with our people and our folks can certainly say the same in regard to him. Bro. Gable is a strong man, an earnest preacher and a devout Christian gentleman and the result of his faithful preaching will be a spiritual advancement of our people in the Master's work.

The meeting was held in our new church building, which has been recently completed. We have a beautiful place of worship which has been erected at a cost of \$10,000.

The Baptist of our little town have been able to see their opportunity as well as their duty, and as a result Headland is taking her place in the front ranks of Baptist churches in work for the Lord.

Fraternally,
T. M. FLEMING.

EVILS OF INFANT BAPTISM.

A Striking Tract on the Subject Issued by Rev. W. W. Lee.

In a remarkable pamphlet just printed by this office for the Rev. Mr. Lee, of Montevallo, the subject of infant baptism is handled without gloves. The writer presents a strong argument against the practice which prevails in the Catholic church, and in many of the so-called evangelical sects, and he declares that there is not a line in any of the gospels which suggests the idea of infant baptism as a requirement of the Christian teaching.

Mr. Lee declares, furthermore, that all the persecution that has ever taken place over matters of dogma and theological discord have arisen among those bodies which have practiced infant baptism.

The pamphlet is one which is likely to awaken serious thinking among Christians, and it may give rise to some controversy. Certainly, if the points made by this earnest preacher are well taken, the layman has reason to wonder at the wide practice of child baptism in some of the churches. Copies of the pamphlet may be had by applying to Bro. Lee.—Montevallo Aegis.

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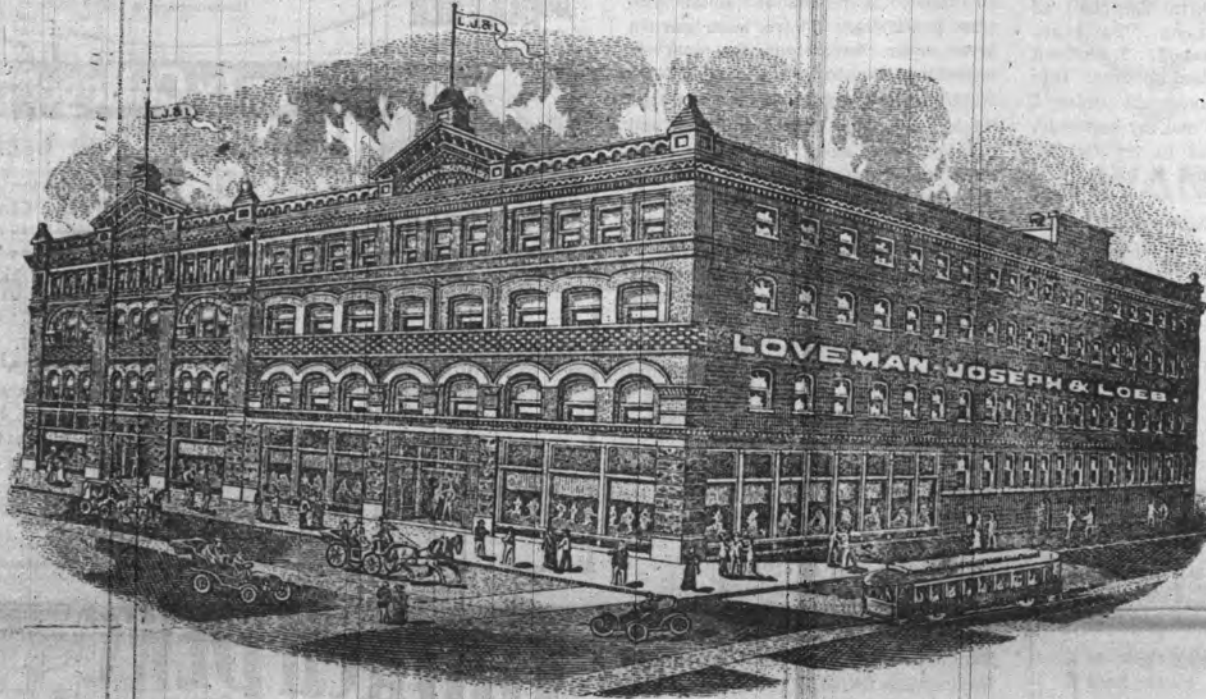
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1 O'CLOCK SATURDAY CLOSING



IT is a real pleasure to us to announce that we shall at once adopt the humane innovation of Saturday 1:00 o'clock closing to hold throughout the summer months. Heretofore, for many years, we have closed our store on Friday afternoons through the heated term, out of care for the welfare of our helpers and co-workers in the store. That custom, which has been one of happiness, spreading to 400 to 600 employes, we now lay aside to adopt the still more metropolitan idea and humane movement of closing Saturday at 1:00 o'clock not opening the store again till Monday morning following.

On Saturday, July 10th at 1:00 o'clock p. m.---and continuing through the summer each Saturday the store will be closed---and our store family left at will to rest and enjoy themselves as they please.

We hope and we believe that this step will place us first in the peace and hearts of our store family and in the approval of our community, which we try always best to serve.

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