

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

Established 1874: Vol. 44. No. 16

Organ Baptist State Convention.

Office, 2113 First Avenue.

BIRMINGHAM, ALA., AUGUST 4, 1909

Published Weekly. \$2.00 a Year

"Beyond a doubt, this time of year,
Beside the ocean's brine,
The sweetest sound that one can
hear—
'Come in, the water's fine.'"

Anybody can write, but it takes
brains to write in the right way.

Newspapers are the giant beacon
lights of civilization, whose lamps are
constantly burning.

We had the pleasure of preaching
for the West End Saints at the morn-
ing and evening services. They are
earnestly awaiting the coming of Dr.
Blackwelder.

An exchange says there are in our
country 9,000,000 negroes, 12,000,000
foreigners, 2,000,000 mountaineers,
300,000 Mexicans, 300,000 Mormons,
250,000 Indians.

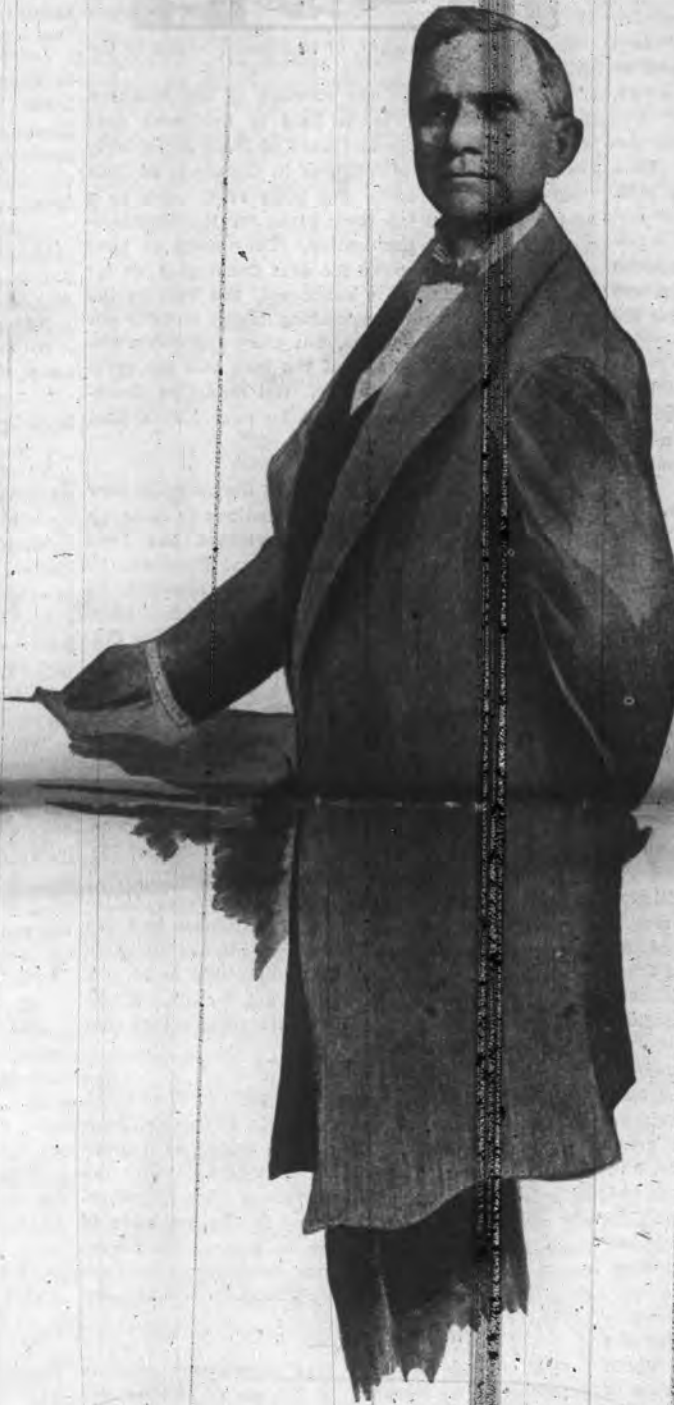
Sir Robert Hart retires from the
Chinese customs service after forty-
five years of service. Perhaps there
is no other man in recent years who
has had so much influence in the af-
fairs of China, and on the world's com-
merce in the Orient.

"You won't mind if I write you a let-
ter now and then and tell you how to
run your paper?"

"No," answered the editor of the
Oatville Clarion; "not if you'll be sure
and subscribe, so that you can know
whether I am following instructions."
—Washington Star.

The meeting of the Law and Order
League of Jefferson County, held at the
First Methodist church in Birmingham
on Sunday afternoon, was an enthusi-
astic one. The speech of Judge Sam-
uel D. Weakley, outlining the various
temperance statutes to be presented
to the legislature was clear and
showed that he had given the subject
long and earnest thought. The talk
of Dr. A. J. Dickinson was keen and
incisive and his characterization of
courts and judges and law was greatly
enjoyed.

Is your pastor going to take a vaca-
tion? If not, why not? He has been
busy the whole year. He has sympa-
thized with you in your troubles; he
has rejoiced with you in your happi-
ness. He has been ready to hear your
appeal at any time. He has been
under great physical, mental and ner-
vous strain. He ought to have a pe-
riod of relaxation. If he served you
alone he would get tired and ought to
rest. But he served every member of
the church, every person in the com-
munity. He is the burden-bearer of
all. Insist that he shall have a breath-
ing spell. On his return he will be
fit to serve you all the better.—Central
Baptist.



GOV. BRAXTON BRAGG COMER.

From an Interview With Gov. Comer:

"It seems to me that the fight as to whether or not liquor, whether saloon or tiger, shall dominate and debauch this state, or whether the people in the integrity of their purpose shall take care of or eliminate the sale of liquor, and to free this and other generations from this debauching influence, is now on.

In other words, it is liquor against the people. Which shall control? As for me, I believe that liquor in its very influence is bad. I think by law the state should free itself from its influence. It is not a question, by any manner of means, of courts and whiskey. The judiciary can not be involved in it. It is liquor against the people.

"But whatever defects there may appear in the laws as they exist can and will be remedied. These questions will come prominently before the legislature as the special session to be called soon, and good, effective laws can and will be placed on the statute books."

"And why, in the name of Unanswer-
able Things,
With which we are heavily cursed;
Does a man say, 'Enclosed is a clip-
ping, or something'—
And seal up the envelope first?"

Rev. J. W. Shelburne, D. D., of East
Lake, is spending the month of Au-
gust at the University of Chicago, do-
ing some special work.

Rev. W. H. Sledge has resigned as
evangelist of the State Mission Board
of Kentucky to become an independent
evangelist. He will reside in Louis-
ville.

Rev. J. A. Hendricks, who has been
supplying for the West End brethren
at Birmingham, recently left to do
some work at the University of Chi-
cago.

Suppose your son masters Black-
stone and yet be a law-breaker him-
self! What pleasure to have him
skilled in the principles taught by
Batholow, Flint, etc., and then be a
humbug!

It is reported that John D. Rockefel-
ler recently remarked that he joined
the Euclid Avenue Baptist Sunday
school fifty-six years ago and had been
perfectly happy and contented ever
since.—Baptist Standard.

Kentucky takes away Pastor Porter
from Roanoke, who goes to Winches-
ter, while North Carolina lays hands on
Pastor Foster, of Anniston, as the First
church, Wilmington, covets his labors.
Both of these brethren will be greatly
missed in Alabama.

Lord Avebury, now seventy-five
years old, is the first person who was
ever photographed in England. M. Da-
guerre took his famous discovery to
London, where he showed it to Lord
Avebury's father, who allowed a pic-
ture of his son to be taken.

A few weeks ago the secular papers
were filled with accounts of the mur-
der of Miss Sigel, of New York, by
Leon Ling. Glaring headlines set out
the supposed fact that the girl was a
missionary, and that she was doing
missionary work and was a veritable
martyr. The whole country seemed
to be frenzied over the matter. Alas,
how our moralizing has been shat-
tered. It has developed that Miss Sig-
el was not a missionary, nor had she
ever been a missionary, and that she
was in the den of this miserable mur-
derer of her own election. Of course
the cold facts in the case will never
overtake the fiction and romance
which has been started, and yet those
who know the facts will henceforth
blush to even speak of the matter.—
Baptist Banner.

THE ALABAMA BAPTIST

"Do the thing we must
Before the thing we may."

Forty-four deaths and a record number injured were the nation's tribute to the "Glorious Fourth."

The Divinity School of Yale University will open a special department for the training of foreign missionaries.

"An optimist is one of them chaps, I guess," says Uncle Sim, "who don't care a hang what happens so long's it don't happen ter him."—Boston Transcript.

Thousands gathered at Lake George for the tercentenary celebration of the discovery of Lake Champlain by Samuel DeChamplain in July, 1609. Ticonderoga was the center of activity.

One of the dangers which the Northern Baptist Convention has to face is the number of persons who wish to get on a public platform and "speak for the denomination."—Journal and Messenger.

Again we say, "don't preach doubt." If a minister has nothing more substantial than doubt to proclaim he should "step down and out." His place is not in the pulpit; he has mistaken his vocation.—Examiner.

Dame Fortune passed him with sullen frown,
But he, with joy of living so beguiled
Within his heart was not at all cast down,
And as she passed along looked on, and smiled.

According to rumor at Washington, former Secretary of War Luke E. Wright, of Tennessee, is to be a member of the supreme court bench when Chief Justice Fuller retires.

Every Chinaman in New York was searched by detectives and policemen last week in an effort to seize concealed weapons and prevent street battles in the war of rival Chinese tongs that threatens to break out anew as result of murder of Elsie Sigel.

John D. Rockefeller last week gave an additional \$10,000,000 to the General Education Board created to hold property and distribute the interest to educational institutions. He also released the board from its obligation to hold in perpetuity the funds contributed by him. His total gifts to this for educational purposes amounts to \$52,000,000.

Dr. Johnston Myers has just completed fourteen years in the pastorate of the Immanuel Baptist Church, Chicago. They have been years of great activity on the part of both pastor and people, and the results have been highly gratifying. Pastor and people have worked together in unity and unselfishness. The pastor assures his people that the future will be even more aggressive than the past has been.

Russia is aiding the Persian Shah against the people much by furnishing Russian officers to lead the Persian Cossacks. This is the method by which Germany helped the Turks under the worst rule of the Sulatn in his war with Greece. Germany loaned trained army officers to organize and command the Turkish force. Russia will probably secure control of Northern Persia.—Journal and Messenger.

Dr. John R. Sampey of the Southern Baptist Theological Seminary is to be one of the principal instructors during the Assembly at Arcadia Heights. His course of letters will be on Prophets. The hour will be ten o'clock each morning, beginning July 20. Tuesday, the subject will be Definition and Description of a Prophet; Wednesday, Jonah an Unwilling Foreign Missionary; Thursday, Amos, a Fearless Home Missionary; Friday, Hosea, the Prophet of the Broken Heart; Saturday, Isaiah, the Inspired Statesman and Reformer; Monday, Isaiah, the Evangelical Prophet; Tuesday, Jeremiah, the Persecuted Prophet; Wednesday, Ezekiel, the Prophet of Hope. No finer series of subjects could have been selected.—Central Baptist.



Dr. Elridge B. Hatcher, of Baltimore, writes to the Religious Herald:

"Our committee on the meeting of the Southern Baptist Convention, to be held in Baltimore next May, is showing utter disregard of these scorchingly hot days. Instead of reclining in the shade of their front yards, they brave the sun's rays, come to a heated room, and lay their plans for the entertainment of the next Convention. They seem to have an iron purpose to make the next Convention, so far as its entertainment is concerned, the best in the list. Not that they are making lavish outlays nor seeking pompous displays, but they appreciate the largeness and complexity of the task and are grappling it with an earnest grip. Get ready, ye Southern Baptists. Baltimore must be your Mecca next May."

Some three months ago General Bingham, in New York, gave a police captain instructions to close up Chinatown. A wonderful improvement has been made. With the removal of General Bingham, by Mayor McClellan, the landlord's are counting on Tammany's help to restore the old methods. More than double the rent can be obtained from the Chinese for vicious purposes than from the Italians. Hence it is the capitalists, those who own the real estate in Chinatown, who have fought Gen. Bingham the hardest, and who support Tammany. Harper's Weekly is out in an editorial suggesting that Gen. Bingham be put up as a candidate for Mayor.

God puts no curse on Adam. He puts a curse on the insensate ground. "Cursed is the ground for thy sake. Thorns also and thistles shall it bring to thee." The curse on the ground would serve ever to remind the sons of Adam of the sinfulness and the ill-desert of sin. Every weed reminds the husbandman that things are not what they ought to be, nor what they would be if it were not for sin. Every drought suggests to him that with some things God is not well pleased.

The most beautiful Baptist church in the world, says the Baptist Commonwealth, is at Paisley, Scotland. It was built by the Coates family as a memorial to Thomas Coates, the "spool-cotton man" and an ardent Baptist. The structure is pure Gothic, of red sandstone, and cost far up in the hundreds of thousands of dollars. It still belongs to the Coates family though it will probably be endowed, and become the property of the denomination.—Baptist Recorder.

Prof. Simon Newcomb, the astronomer, died in Washington, on Saturday, at the age of 74. He was one of the leading astronomers in the world, and also possessed the rare faculty of writing good English, so that his books were widely read. His "Popular Astronomy" is yet one of the best books on the subject. Professor Newcomb was born in Nova Scotia, but came to the United States at the age of 18, as a school teacher.

"Thousands of human being are wretched through alcohol; and one cannot find a single soul that it has made happy. One statistician (I believe a German) has calculated that a single alcoholic has in the space of a hundred years cost the state 900,000 francs, through the misery sickness, insanity and crime of his descendants."

Rev. W. James Robinson gives up his work at Morristown, Tenn., to accept the pastorate of the First Baptist church, Macon, Mo. Brother Robinson is a strong preacher.

"Give me the tongue that always shrinks
From giving others pain
The loving heart that never thinks
An act of kindness vain."

Dr. G. W. Lasher, editor of the Journal and Messenger, was graduated from Colgate University in the class of 1859, and he and Mrs. Lasher had the pleasure of a visit to Hamilton at the recent commencement.

Japanese Ambassador Takahira's approaching visit to Japan, it was reported in Washington, will virtually be his recall from his post, owing to the dissatisfaction of the military party in Japan, which seeks in a new treaty a modification of the ban on the immigration to the United States of Japanese laborers.

"I have been in the Juvenile Court nearly ten years, and in that time I have had 'o deal with thousands and thousands of boys who have disgraced themselves and their parents, and who have brought sorrow and misery into their lives; and I do not know of any one habit that is more responsible for the troubles of these boys than the vile cigarette habit."—Hon. Ben. B. Lindsey.

The Christian Observer, Louisville, prints a comparative summary of the Southern Presbyterian church for the last thirty-five years. It shows that thirty-five years ago there were 105,956 communicants in the church and that they gave to Foreign Missions, 28,958. This year there are 279,803 members. They gave \$449,357 to Foreign Missions. They have increased something over 173,000 in membership and have multiplied their gifts to Foreign Missions nearly sixteen times.

"Father," asked the small boy of an editor, "is Jupiter inhabited?" "I don't know, my son," was the answer. Presently he was interrupted again. "Father, are there any sea serpents?" "I don't know, my son." The little fellow was manifestly cast down, but presently rallied and again approached the great source of information. "Father, what does the north pole look like?" But alas! again the answer, "I don't know, my son." At last in desperation, he inquired, with withering emphasis, "Father, how did you get to be an editor?"

The B. Y. P. U. was reorganized by and made auxiliary to the Southern Baptist Convention in 1895. At Louisville, last May, it was brought into a still closer and more vital connection with the Convention. Hereafter the B. Y. P. U. will report directly to the Convention, and its meetings will be held within and during the session of the Convention instead of the day before. In effect it now occupies a board relation, and is as much a part of the established work as missions or Sunday-schools. This shows what Southern Baptists think of the B. Y. P. U. as an organization.—R. C. Norman, in Christian Index.

Dr. Aked states that during the eighteen months of his pastorate of the Fifth Avenue church he has had more than 6,000 requests to put before Mr. Rockefeller appeals for money. In the first fortnight alone 3,000 letters came. Of course many of these appeals came from England and other European countries, and were prompted by the ridiculous story that he was to be Mr. Rockefeller's almoner. It is easy to guess how impossible Mr. Rockefeller's life would become were a fraction of the appeals made to his bounty to reach him personally.—The Examiner.

The triple alliance, Germany, Austria and Italy, seems to be up against Great Britain, France and Russia. Thus is equilibrium established and peace once more assured. Behold the miracle achieved, the ancient enemies become the best of friends. Persia tests the friendship and it holds. Russia sends its troops to Teheran and no Englishman protests. Think of it! Five years ago it had been cause of war. Every paper would have denounced Russia in flaming editorials and the nation had been called to arms.

THE ALABAMA BAPTIST

PERTINENT DETAILS FROM THE HOME BOARD.

Friends of home missions have been throwing bouquets at us on account of the fine front and high value of the Home Field, our mission monthly. We, therefore, feel much satisfaction. We also frankly believe their praise is merited.

Whatever some dear sensitive souls may think to the contrary, every Baptist editor will give us credit in this, for the honest pride of a pastor in his church's progress, or of a parent in his child's success. And the editor knows best.

The editors also know that it is a great deal easier to get the commendation of the brethren for making a good paper than it is to get from them the kind of help that counts in increasing the circulation of our Baptist publications. This ought not to be, and nothing will ever cure it except a conscience for our publications on the part of a larger number of the brotherhood. Therefore, I regard the small beginning toward recognizing the papers at our Louisville convention as of large value. May it be followed in that body by even larger recognition for the denominational papers.

Because of the larger value of such a number of the Home Field, and also, frankly, because we want to make the brotherhood and sisterhood at large more generally take notice that we are publishing a home mission monthly, and that they ought to have it in their homes, the Home Field will in September bring out a special woman's number. It will be edited by Mrs. Gray, as office editor, and by Miss F. E. S. Heck and Mrs. J. B. Gambrell as editorial writers. The contributed articles will be from the Baptist sisters, and Mrs. Gray expects to present the pictures of a large number of our women workers. We are very confident that the September number is going to far outstrip all former numbers of the Home Field. The editor of that publication will be office assistant of Mrs. Gray, and he already knows enough about the forthcoming journal to speak boldly of its unique interest and value.

This is a frank effort to use our denominational weeklies to advertise this number of the Home Field. The denominational papers are imposed on by a lot of folk who seek to advertise themselves and their wares. I sympathize with their resentment so thoroughly that I shall feel only regret, and not resentment, if they should refuse to yield gracefully to my present cunning effort. But they have so habitually let home missions have the right of way that I am going to risk this. Perhaps it is unfortunate that my own past experience has given me their point of view so that I can not come with more confidence to the work of imposing on them, even in a good cause.

The other item which I offer to the papers in this syndicated letter, trusting that it may come through them to the brotherhood, is with reference to the associational vice presidents of the Home Board. About a month ago, Dr. Gray addressed a return postal card to the brethren throughout the South, who have been asked to act in this capacity. They are 821 in number. So far only about 450 have responded. As every editor will know, this is about as many as could be expected in response to a single appeal by letter to any 800 Baptist preachers; and yet I am through these words hoping to reach the nearly 400 brethren who have not responded, to stir up their pure minds by way of remembrance. It would greatly relieve us if these brethren would respond.

The district association is the best door of effectiveness in reaching our churches for the co-operative work of the denomination, and the associational vice president has a large opportunity. We wish to send literature to these brethren. We are now having their names put on our mailing list. We wish to serve them faithfully in any way that we can, as they serve the great interest which is committed by the brotherhood to us.

Dr. Gray has turned this work of reaching the associational vice presidents with literature over into the hands of the editorial secretary. In co-operation with the state vice presidents, it is my wish to do this, and I beg to be allowed to announce in

this way that we are ready to meet all demands, as far as we are able, in the way of giving information. In fact, we have had the names of all of the associational vice presidents put on our mailing list to receive each separate tract of our publication as fast as they come from the press. We expect to do this in the case of the state mission secretaries and of the state secretaries of the women's work.

We regret to report that the receipts for home missions are very light for this season of the year. The apportionment for the new fiscal year for home missions is \$18,500 more than it was last year, and yet the receipts up until the present are only slightly more than \$16,000, which is \$1,000 less than at the same period last year. Let the churches take regular collections, as far as practicable, for the work which they have committed to the Home Mission Board.

Home Mission Board Rooms, Atlanta, Ga.
VICTOR I. MASTERS.



H. Rider Haggard

For the Alabama Baptist.

Fifteen years ago the most widely read English novelist of our time was probably H. Rider Haggard.

While one of his books, "She," is weird and improbable, in all of his novels there is a special tone that makes them intensely interesting. His descriptions of African life among the wild tribes are among the finest word pictures that have been done for years. The defense of the starway in "Allan Quatermain" is in point of vividness and power a scene of intense force. The battle scene in "King Solomon's Mines" is drawn with the hand of a master of fiction and of style as well.

Certain superior critics, who fancy the philosophical in fiction, pretend contempt for Haggard's writings. Happy would these same critics be, could they attain one hundredth of the force and charm of his work.

Mr. Haggard, as I understand, is not only an exceedingly popular novelist, but he is also a student of history and economics of high standing in England.

Admiring him as I admire few novelists, some fifteen years ago I wrote to him. Soon a kind reply came. In December, 1907, I wrote again, and in the following January I received the letter which follows. I give this to your readers because the personal side of a famous man is of interest to all men.

—A. P. Montague.
Telegrams and Station, Ditchingham, 1 January, 1908. Ditchingham House, Norfolk.

My Dear Sir: I thank you extremely for your letter, a welcome New Year's gift.

It pleases me much to learn that my work should still give you so great satisfaction, since judged by the length of my record, I should long ago have been written down as passe.

I do find this, however, that things I have done many years ago still have an abounding vitality; indeed, I am led to hope that, as they have endured so long in days when little endures, so they may continue to flourish in generations to come. Posterity will need little from any individual, but if

one or two books remain its friends, the triumph will be neither mean nor common. After all, what imaginative effort really needs is the breath of life, and of this quality, it seems to me, critics often neglect to take account. The humblest and the homeliest living woman (to take an illustration) is mightier and more noble far than the most glorious Grecian goddess of marble. But the subject is too big.

I hope you will like my book, "The Ghost Kings," which will appear within a year. It is a Zulu tale with a mystical refrain. Sincerely yours,

H. RIDER HAGGARD.

A. P. Montague, Esq., President Howard College.

Dr. Gruffell says: "In the Arctic, colds are seldom, if ever, contracted. After twenty-four hours on a floating ice-pan, wet to the skin, I personally never got a cold in the nose; even; whereas I have had many from stuffy, crowded rooms. The reason windows are no good is because an audience feels a little cold, and, seeing an open window, closes it at once. The sight of it makes some people uncomfortable in body and soul. The fact is largely that our houses are almost all kept too hot, as are our carriages and as evening dress is proverbially at a low limit, we are like sensitive plants, doomed to stifle accordingly.

Atlanta, Georgia, with more than 100,000 inhabitants, has this record taken from the Daily Georgian. It says: "Whatever may be the sinister motives of croakers against the success of prohibition in Georgia, the logic of simple facts cannot be overcome by either thirsty complaints or doleful prophecies. The records of the police courts of Atlanta show that, during the current year 1908 the number of cases have been reduced nearly one-half. This in itself deals an effective blow to the higher critics of prohibition. Again the prediction in regard to vacant stores and offices has failed to materialize. Another wholesome sign of upward trend is found in the prices which real estate commands in the local market."

THE NEW WOMAN Made Over by Quitting Coffee.

Coffee probably wrecks a greater percentage of Southerners than of Northern people, for Southerners use it more freely.

The work it does is distressing enough in some instances; as an illustration, a woman of Richmond, Va., writes:

"I was a coffee drinker for years and for about six years my health was completely shattered. I suffered fearfully with headaches and nervousness, also palpitation of the heart and loss of appetite.

"My sight gradually began to fail and finally I lost the sight of one eye altogether. The eye was operated upon and the sight partially restored, then I became totally blind in the other eye.

"My doctor used to urge me to give up coffee, but I was wilful and continued to drink it until finally in a case of severe illness the doctor insisted that I must give up coffee, so I began using Postum, and in a month I felt like a new creature.

"I steadily gained in health and strength. About a month ago I began using Grape Nuts food and the effect has been wonderful. I really feel like a new woman and have gained about 25 pounds.

"I am quite an elderly lady and before using Postum and Grape-Nuts I could not walk a square without exceeding fatigue; now I walk ten or twelve without feeling it. Formerly in reading I could remember but little, but now my memory holds fast what I read.

"Several friends who have seen the remarkable effects of Postum and Grape-Nuts on me have urged that I give the facts to the public for the sake of suffering humanity, so, although I dislike publicity, you can publish this letter if you like."

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

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

INTERVIEW WITH THE PRESIDENT OF "UNITED SOCIETIES"

Representative of Associated Prohibition Press Makes Some Startling Discoveries in Heart-to-Heart Talk With Chicago's "Personal Liberty" Chieftain.

Object of the "United Societies for local self-government" as it appears in the printed constitution, Article II, Section 1: "The object for which this organization is formed shall be the protection of every citizen in the full enjoyment of all the personal rights and liberties guaranteed to him by the constitution of the United States and of the state of Illinois."

Object of United Societies, as stated by President George L. Pfeiffer in interview with Associated Prohibition Press representative: "We are a political organization, from beginning to end. We have no other purpose at all. We are fighting any reform that interferes with the liquor business. We are fighting prohibition and temperance. One is as distasteful as the other to us."

The beer-makers are a mighty bashful lot.

A bird's eye glimpse of the brewers' present line of defense looks for all the world like the inside of a masquerade ball.

Embarrassed by their growing notoriety and evidently averse to showing their true colors anywhere except behind the scenes, these barons of the mash-tub are affecting a thousand ludicrous disguises that could ne'er disguise, with the evident purpose of attempting to boost themselves into respectable society by the aid of high-sounding civic and commercial titles.

For this purpose "Business Men's Associations," "Personal Liberty Leagues," "Manufacturers' and Dealers' Clubs," "The United States Bureau for Scientific Research and the Production of Pure Food Products," are among the polite schemes of phraseology recently put into use by the clever literary artists of the brewers' press bureaus.

But perhaps the most successful item in this diplomatic strategy of the beer manufacturers is the so-called organization in the city of Chicago known as the United Societies for Local Self-Government.

For several years this movement has been effectively advertised through the press as a composite union of some 600 social and musical organizations of Chicago, composed of Germans and other European nationalities, and having for their object the apparently innocent and praiseworthy purpose noted in the above quotation from its constitution.

This blind worked well for a few months, but it could not long deceive close observers.

Despite all their smooth words, the extravagant maneuvers of the organization in their so-called public demonstrations, planned for the most part just preceding local elections, have betrayed their true purpose and exposed the source of their extraordinary influence.

As in all other similar moves the beer-makers themselves worked under cover, but it has for sometime been itself evident, although without incriminating proof, that the United Societies, with their alleged 353,000 members and 200,000 voters, were nothing more nor less than the tool and puppet of the brewer-politician-grafter triumvirate that now farms out the municipal powers and prerogatives of the city of Chicago to satiate their own ambitious greed.

Some Startling Corroboration Direct from Lips of United Societies' President.

All this has long been clear enough to the earnest reformer who has learned how to quickly and accurately "size up" each new decoy and stalking horse of wily old Gambrinus.

But still the steering committee of the United Societies so well engineered the public appearances of the organization that its direct alliance with the brewers and the saloon has, of course, never been avowed in any official way.

For this reason and to find out just how far this movement was a spontaneous confederation of the

societies listed in the official directory of the United Societies, the Associated Prohibition Press sent a special representative to interview the president, George L. Pfeiffer, and if possible, secure from him in a heart-to-heart talk a first hand word-picture of just what the United Societies are, what they stand for and what relation they bear to the liquor traffic and the brewers.

It is fortunate that the Associated Prohibition Press representative who sought out President Pfeiffer can speak German fluently and understands it equally well, for Mr. Pfeiffer seemed little versed in the intricacies of the Yankee tongue.

After leading several mistaken trails to various other individuals of the same name who were listed in the city directory, the representative of the Associated Prohibition Press finally found its distinguished guest at 1124 W. 12th street and quickly made his acquaintance.

Mr. Pfeiffer is a good-natured gentleman of medium height, a plumber by trade, and withal a man of kindly, frank and mirthful disposition, not scholarly, but well able to state in straightforward language the aims and purposes of the widely advertised "organization" of which he modestly acknowledges he was the chosen head.

After explaining that he was specially interested in the various German organizations of the country, especially in Chicago, and was making a particular study of their political views on the leading questions of the day, the representative of the Associated Prohibition Press, naturally without explaining his personal attitude in the premises, courteously asked Mr. Pfeiffer in the German vernacular if he would kindly epitomize the principles and aims of the United Societies for Local Self-Government.

For once the executive of the United Societies cast aside the usual wariness and caution which has been so conspicuous a feature of the public utterances of his associates.

His inquirer was evidently no fanatic, as he spoke the mother tongue of the Fatherland with native accent to the manner born. There appeared to be no reason why he should not speak the truth in regard to the subject under discussion with perfect freedom, and here, uninfluenced by any fear of inexpedient publicity, the president of the United Societies detailed for the benefit of the representative of the Associated Prohibition Press the following extraordinary frank portrait of what this beer-makers' protective association really is and stands for.

In regard to the principles of the Societies, Mr. Pfeiffer declared (his German being translated as literally as possible for the benefit of the Associated Prohibition Press readers):

"To be perfectly frank, we are a political organization from beginning to end. We have no other purpose at all. We are fighting any reform that interferes with the liquor business. We are fighting prohibition and temperance. One is just as distasteful to us as the other.

"We have no use for any reform business and we will not permit any law to be enacted which in any way would restrict the saloon business. We will fight with all our power and use every influence we have to support any officials for election who hold the same views we have."

Surprised at this sweeping condemnation of even the temperance movement, his interviewer asked a number of questions regarding his understanding of the meaning of that term, finally asking: "Do you really mean just what you say regarding temperance?" to which he answered "Yes," without hesitation.

The Press representative, turning the conversation a bit, suggested that there were some saloons which were regarded as bad, and that he always had thought of the Germans as desiring to reform these "bad" saloons to make them more respectable, and that he took it for granted that the Germans were not hostile to any reform measure, and that they really were in favor of temperance.

But President Pfeiffer was not in the least impressed. With a laugh and a covert sneer, he exclaimed with increasing emphasis: "Temperance! Temperance! We do not want to have anything to do with temperance. The saloon is not bad. It was perhaps a little worse here than in Germany, but there is no need of any change," and he concluded sententiously, "The saloons want to be left alone and do not need any more legislation. We do not want any one to touch the saloon business."

Turning to the agitation for the enforcement of the Sunday closing law, Mr. Pfeiffer was asked what the real attitude of the Societies was on this question, and he quickly replied: "But for the Sunday closing law, the United Societies would never have been organized," adding the astonishing information that "every saloon in Chicago today would be closed but for the organization of the United Societies."

The True Reason for the Existence of the United Societies.

Approaching the relation of the brewers and saloon keepers to the United Societies, President Pfeiffer readily admitted that many of them are members of the United Societies; and are naturally watching with interest the fight for the protection of the beer and whisky business.

But while this admission was interesting, the keynote of the whole interview came naturally in the next sentence which seemed to throw a vivid flashlight upon the reason and true purpose of the existence of the United Societies themselves:

"I am not a saloon keeper myself, but through my position, I can do more for the brewers in favor of the saloon than the brewers can do themselves."

In this epigrammatic statement, President Pfeiffer gave a clearer idea of the motive and inner source of power of the United Societies than in all the rest of his interesting conversation. The whole philosophy of current liquor strategy is wrapped up in that declaration.

Just as the Associated Prohibition Press representative was leaving he inquired incidentally if the Germans were similarly organized in any other section of the country, to which Mr. Pfeiffer replied: "There are a great many other organizations of a similar character in the big cities of the country."

Germany itself was mentioned at this point, and Mr. Pfeiffer's interviewer expressed the opinion that "there is no such organization of brewers in Germany, I suppose. It is not necessary over there, because everything there is friendly to 'beer' anyway." But President Pfeiffer disagreed: "You are mistaken," he instantly replied, "the time is coming in Germany when we will have to do as we are doing here."

Not a word about "personal liberty" or the boasted right of local self-government."

Simply and baldly a machination of the brewer, artificially galvanized with the semblance of patriotism and hypocritical appeal to the prejudices and ignorance of the tens of thousands of honest but misled newly naturalized citizens of America. Such is the organization known as the United Societies for Local Self-Government of Chicago.

How long before the truth-loving, independent citizenship of the United States will get busy to wipe off the map a business engaged in such vicious manipulation of unenlightened voters for its own protection from the rising indignation of an outraged people?

Dr. G. A. Nunnally states in the Religious Herald that he has given fifty years of strenuous labor to the Master's work and if spared would like to give fifty more to the Master and his people.

Dr. J. A. French will supply for W. L. Pickard at the First church, Savannah, Ga., during the month of August.

THE ALABAMA BAPTIST



MISS ANNA B. HARTWELL.

AUGUST THE LAST MONTH UNDER THE OLD SCHEDULE.

The new schedule adopted by the Convention will go into effect September 1st.

"August for Aged and Infirm Ministers" is the way the present schedule reads. Let every church take a collection to help these old soldiers of the cross.

The new board of the Aged and Infirm Ministers' Fund, with Henry H. Foster, Tuscaloosa, as president, will have charge hereafter. Let all communications be sent there.

I am proud of what we have been able to do through these years to help a few of God's old saints, and I trust that the new board will be able to do very much more. I am sure the new plan, with every church having a chance one time in the year, is going to work very much more satisfactorily and yield a very much greater increase.

W. B. C.



MISS WILLIE KELLY.

The Temperance Outlook.

Before the present programme of the prohibition forces in the legislature has been completed, it will not only be impossible for any citizen of Alabama legally to engage in any business of remotest relation to the liquor traffic, but it will also be utterly out of the question for any brewery or distillery to establish agencies in this state for the purchase and handling of empty bottles that have been used in the sale of spirits or that might be put to such a purpose, and all social clubs that are organized must make an oath that the prohibition laws are not to be violated a part of their corporation papers that go on record with the probate judge. And for fear that the legislature has overlooked some minute detail which might be used to reach a remote contingency, a bill has been introduced giving cities and municipalities equal power with the legislature in the enforcement of prohibition by local ordinance.

Aimed at Agents.

The second bill of importance in the prohibition campaign, and designed to assist in the enforcement of the general law which was introduced by Speaker Carmichael Tuesday was put forward in the house Thursday morning. This bill makes it unlawful for any foreign corporation engaged in the manufacture or sale of malt or spirituous or vinous liquors or beverages to engage in any business in this state through any agency whatever. On its passage it revokes any such licenses to foreign corporations that may be outstanding at the time. The penalty for such a violation is fixed at \$1,000, each day such business continues constituting a separate offense. Agents directly or indirectly for any such business are guilty of a misdemeanor and are to be punished as for such crime. The solicitor gets twenty-five per cent of the forfeitures collected from such corporations, while if the matter should be carried to the supreme court the attorney general is to receive half of that percentage for his services in defending the position of the state and making a collection of the fine.

Power Given Cities.

The other bill, which was introduced in the house also, is designed to give cities the right to remedy any slight defects that may be apparent in the bills passed by the legislature for the outlawry of liquor by municipal ordinance. The bill also forestalls any position that might be taken by courts in the construction of the act by making it a part of the act that the statute shall not be construed as a legislative declaration that such cities and towns do not now have such powers under the municipal laws of the state. The last section expressly provides that no construction shall be made of the act which might be taken as limiting or diminishing the po-

lice powers of the towns and cities of the state, and sets out that it is passed merely for the purpose of expressly conferring such rights and powers on towns and to remove any question as to their existence.

One of the next bills to be introduced will be what is termed the law enforcement act, which is said to be as far-reaching in the enforcement of all prohibition legislation as the first bill was in prohibiting further traffic in outlawed spirits. This will come along about the latter hours of this week, as well as the constitutional amendment which has just been completed and is ready for the nightly conferences held by the prohibition leaders in the suite of Judge Samuel D. Weakley, who is drawing the measures.

Legitimate Drinking Houses.

A bill which will probably be ready for introduction Friday provides for the licenses to be issued to legitimate beverage businesses and prescribes lines for their regulation. The object of this measure is to cut down the number of drinking places which might be used as a blind for the conduct of a regular traffic in liquors and beers. Still another measure which will probably be ready for introduction Friday provides the methods by which charters may be issued to social clubs. It has a strict requirement that all clubs applying for charters shall expressly take oath that no liquors are to be allowed on the premises or sold or given away or otherwise supplied to its members, and that no gambling devices are to be owned or operated. This is made a matter of record in the offices of the probate judges in the counties where such clubs come into existence.

So far as can be ascertained the legislature is taking this prohibition legislation as a matter of course, and there does not seem to be the remotest possibility that a fight will be made on any of the bills, with the possible exception of the constitutional amendment, where some opposition is expected to appear. That it will not seriously handicap the friends of prohibition there does not appear to be any room to doubt.

The temperance committee of the house of representatives met Wednesday afternoon and agreed to report all the bills before it favorably except the Carmichael prohibition bill, which was reserved for special consideration at 8:30 o'clock Thursday morning. That the report would be favorable was agreed upon every hand, but the committee desired to devote more time to a thorough study of it.

Temperance Day Bill.

Among the bills reported favorably one of the most interesting is the Peete bill, which sets aside one day of the scholastic year, to be designated by the state superintendent of education, as Temperance Day. Children in every public school of Alabama will on that day, if the bill passes both houses, be

required to write compositions and essays on the evils of intemperance. The bill also carries with it a provision that placards driving home in short sentences the same subject be posted in all public school rooms and renewed and replaced from time to time. A favorable report was also made on the other bill of Mr. Peete, which prohibits the display of nude pictures outside of regular art galleries.

The temperance day bill of Mr. Peete was passed at the last regular session of the house, but failed to pass the senate.—Birmingham Ledger.

PERSECUTED FOR PRINCIPLE'S SAKE.

The Age-Herald, Advertiser and other papers are trying to make it appear that Mr. Leon McCord, the leader of the "Safe and Sane Movement" in Alabama, is a martyr to the intolerance and bigotry of the church people. His action in assuming the leadership of the campaign against constitutional prohibition and further temperance legislation, is a stand for principle, they say, and therefore the suggestion that he resign his official position in the Dexter Avenue Methodist church was uncalled for, un-Christian and unworthy of the followers of Christ.

The editor of the Age-Herald is especially severe on the church people who are persecuting (?) a man who stands for a "principle." If the church people were suspicious of the motives of the man who is organizing the "Safe and Sane" movement, the Age-Herald is in part at least to blame. Perhaps the best answer we can give to Ned Brace when he inveighs against the church people for their persecutions of a man who has only patriotic motives and is actuated only by principle, is the following from Ned Brace's own paper, issue of July 4, and from their regular correspondent at Montgomery, Mr. Hervey W. Laird:

"Evidences of the activity of the liquor men are beginning to be shown, looking to modification of the prohibition statutes, if such a thing can possibly be brought about. It is a matter of common knowledge that the brewers of the United States have set aside a half million dollars to be used toward crippling the Alabama statutes, if possible, and have secured the services of one of the most prominent and active young lawyers in the state to take charge of their interests. The report has it that this young lawyer is to receive a very large salary and expenses to work among the members of the legislature, and to in any other way possible promote a feeling for modification of the laws."

If the church people are suspicious of the "Safe and Sane" movement and its leader we insist that the Age-Herald is in part at least responsible for that suspicion, and Ned Brace is due Mr. McCord an apology.—Alabama Christian Advocate.

THE ALABAMA BAPTIST

LETTER NO. 21.

To One Who Asked Me, "Do the Baptists and the Pedobaptists Split at the Baptizing Place or at the Communion Table?"

My Dear Friend: Your question is an exceedingly important one. Upon its correct answer hangs the solution of every problem that can arise, touching the differences between the Baptists and other folks. In attempting to answer your question I'll first give you a bit of correspondence between Bishop H. C. Morrison, of the M. E. church, South, and myself, and then I'll make a remark or two. Not very long ago I wrote the following letter to Bishop Morrison:

Dear Doctor Morrison: Recently I came across this statement, reputed to be from the pen of a Methodist: "The Methodist church rejects from the Table of the Lord, and denies the rights of church fellowship to all who have not been baptized. Previous to baptism the individual has no rights in the visible church. No society of Christians would receive an unbaptized person into its community and tender to him the privileges of their body."

"So far as proper church rights and privileges are concerned, he is regarded as any other unconverted man. The converts on the day of Pentecost were first baptized and then added to the church. The concurrent voice of the Christian world would exclude an unbaptized person from fellowship in the visible Church of Christ."

Is the above, or is it not, a correct statement of the position maintained by the Methodists with reference to the communion? I have said that the above quotation does fairly represent the teachings of the Methodists, and if ever I have occasion I shall say so again, unless I find I am in error.

I know that you know what the Methodists believe and teach, and therefore I shall accept your answer as authority. Yours sincerely, R. S. Gavin.

To the above letter I received the following reply:

Dear Brother: You say the quotation in your letter is "reputed to be from the pen of a Methodist." I think there must be some mistake. I have never seen anything like it from a Methodist. I have been administering the communion (as a Methodist minister) for forty years, and have never "rejected any one from the Table of the Lord." Nor have I ever heard of any one being rejected by any other Methodist minister. As to their "worthiness" to take this sacrament, this is a matter that must be settled by the individual asking it. It is a matter with the party alone. If one should "eat and drink unworthily," they do it to their own condemnation. I never saw the term "rejected from the Table of the Lord" used until I saw it in your letter. There is not one word in our Book of Discipline on this subject.

Our people are baptized in infancy, and the requirements necessary for church membership amongst us is "A desire to flee from the wrath to come, and to be saved from their sins." Also they must give satisfaction of the "genuineness of their faith, and their willingness to keep the rules of the church." With the full belief that the quotation which you made is not from the pen of a properly informed Methodist, I am sincerely yours in Christ, H. C. Morrison.

To the above I made the following reply:

Dear Doctor Morrison: Yours received. I thank you for your prompt reply. I beg pardon for intruding another question or two. I really want to find out how far apart the leading denominations in this country are on the communion question. I have sent the same question I sent you to one of the leading Presbyterians in the South, with the exception the question sent him is under a different quotation. In your letter you state that the matter of "worthiness" to take this sacrament must be settled by the individual asking it. Do you mean by this that it is the church's place to prepare the Table of the Lord and then issue a blanket invitation to all who feel so inclined to come and partake? Some of your people were not baptized in their infancy. Before these latter are baptized, if they desire to partake of this "sacrament," they should be allowed to do so, you think? Has a Roman Catholic the same right to the

Lord's Table in a Methodist church (provided he wants to use it) that a Methodist has?

Is there any connection between baptism and the supper? If so, wl.

In your letter you state that your people are baptized in infancy. Are infants, baptized by a Methodist minister, members of the Methodist church?

I shall be very grateful indeed if you will answer these questions for me. We ought to know what each other believes. And we can all find an abundance of quotations which state a great many things that are not so. Yours sincerely, R. S. Gavin.

I am sorry I can not give you the bishop's reply to this last letter. But I can't. I didn't receive any

1. The quotation referred to in my first letter is from the pen of Rev. F. G. Hibbard, who, in his day, as both scholar and writer, had no superior in the Methodist church. And the quotation is from a book published by the Methodist Book Concern, and therefore, then, at least, it had the indorsement of the Methodist church. Maybe the book has gone out of print, and for that reason Bishop Morrison has never seen it. The Methodist church indorsed it then, and if it does not indorse it now, it isn't because the Methodist church is more Methodist now, but less, Methodism is what Mr. Wesley defined it to be, and the best way to find out what real Methodism is, is to read, not the revised books on the subject, but the books that teach it like Mr. Wesley taught it. The age of a book cuts an important figure in defining what any Pedobaptist religion is. Mr. Hibbard also says: "In one principle the Baptist and Pedobaptist churches agree. They both agree in rejecting from communion at the Table of the Lord, and in denying the rights of church fellowship to all who have not been baptized. Valid baptism they consider as essential to constitute visible church membership. This also we hold."

The only question, then, that here divides us is: "What is essential to valid baptism?" The Baptists, in passing the sweeping sentence of disfranchisement upon all other Christian churches, have only acted upon a principle held in common with all other Christian churches, viz.: Baptism is essential to church membership. They have denied our baptism, and as unbaptized persons we have been excluded from their table. That they err greatly in their views of Christian baptism, we, of course, believe. But according to their views of baptism, they certainly are consistent in restricting thus their communion. Their views of baptism force them upon the ground of strict communion, and herein they act upon the same principle as other churches; that is, they admit only those whom they deem baptized persons to the communion table. It is evident that, according to our views of baptism, we can admit them to our communion; but with their views of baptism, it is equally evident they can ever reciprocate the courtesy. And the charge of close communion is no more applicable to the Baptists than to us, inasmuch as the question of church fellowship with them is determined by as liberal principles as it is with any other Protestant churches, so far, I mean, as the present subject is concerned; that is, it is determined by valid baptism."

Now, the above quotations do fairly represent the teachings of the Methodist church, Bishop Morrison to the contrary notwithstanding.

2. The bishop also says: "There is not one word in our Book of Discipline on this subject." Now, the latest discipline I have is dated 1894. The General Conference "revises" it every four years, you know. And every time they "revise" their discipline, they get farther away from what real Methodism is.

I sometimes wonder if Mr. Wesley, the man who founded and defined Methodism, should come back to earth and meet a Methodist, if he would recognize his child. But over against the Bishop's assertion that there is not one word in the Book of Discipline on the communion question, I find this: "Let those who have any scruples concerning the receiving of the communion kneeling be permitted to receive it either standing or sitting; but no person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our church." Now, if that isn't restrict-

ing the communion, what is it? Well, if they'll not let anybody commune whom they'll turn out, do you reckon they'll let anybody commune whom they'll not take in? I reckon they would refuse to take in one who had not been baptized. Don't you reckon? If so, then they, among other matters, restrict their communion to the baptized. So do we.

An older Discipline than the edition of 1894 says: "Q. Are there any directions given concerning the administration of the Lord's Supper? A. Let no person who is not a member of our church be admitted to the communion without examination, and some token given by an elder or deacon."

This Discipline bears the date of "1874"—it was published little more than fifty years after Mr. Wesley's death.

I think you will readily agree with me, that the real Baptists and the real Methodists "split" at the "baptizing place," and not at the communion table. And the same argument that leads to this conclusion with reference to all the other Pedobaptist denominations. As many as are with the Baptists on baptism are with them on the communion. If Baptists are right at the water, they are wrong at the Table.

Yours sincerely,

R. S. GAVIN.

Huntsville, Ala.

Dr. W. M. Vines, pastor of the Hanson Place Baptist church, has been recalled to his old church in Asheville, and has accepted the call. His resignation takes effect the last of July. He sails for Europe on June 30th, and while absent will supply for a number of the English churches, including Dr. Alexander McLaren's old church in Manchester. He will take up his work in Asheville September 1st. The Brooklyn Eagle, the leading daily secular paper of that city, says editorially: "Dr. Vines has served the Hanson Place Baptist church for a comparatively brief period, but his work here has been stimulating to his charge in a degree that no Brooklyn pastor has excelled and few have equalled under corresponding limitations of time. Through his ministrations the membership has been increased, contributions have been enlarged, and all agencies of congregational activity broadened and made stronger."

—Religious Herald.

The Knoxville Sentinel says: "The dire prophecies made for Knoxville have not been accomplished. The 114 places formerly occupied by saloons are all occupied now by other business. The business of the city has gone ahead in spite of the general depression of last year."

GOT TO

Have Sharp Brains Nowadays or Drop Back.

The man of today, no matter what his calling, needs a sharp brain, and to get this he needs food that not only gives muscle and strength, but brain and nerve power as well.

A carpenter and builder of Marquette, who is energetic and wants to advance in his business read an article about food in a religious paper, and in speaking of his experience he said:

"Up to three years ago I had not been able to study or use my thinking powers to any extent. There was something lacking, and I know now that it was due to the fact that my food was not rebuilding my brain."

"About this time I began the use of Grape-Nuts food, and the result has been that now I can think and plan with some success. It has not only rebuilt my brain until it is stronger and surer and more active, but my muscles are also harder and more firm, where they used to be loose and soft, and my stomach is now in perfect condition."

"I can endure more than twice the amount of fatigue and my rest at night always completely restores me. In other words, I am enjoying life and attribute it to the fact that I have found a perfect food." Read "The Road to Wellville," in pkgs. "There's a Reason."

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

THE ALABAMA BAPTIST

A FULL, INTELLIGENT SCRIPTURAL CONFES- SION OF CHRIST.

By D. P. Goodhue.

A true Roman Catholic cannot be possessed of such a faith, because the Roman Catholic church fails to teach the full, efficient atonement of the Son of God or the acceptance thereof. It fails to teach the acceptance and declaration thereof by the symbols of his appointing. It fails to teach the declaration of the renunciation of the old life and the living of the new life by the symbols of Christ ordaining. It fails to recognize and teach the supreme and exclusive Lordship of Jesus Christ. Pedobaptists are not possessed of such a faith, because Pedobaptist churches fail to teach the acceptance and declaration thereof by the symbols of Christ's appointing. They do not baptize and the failure to baptize demonstrates that they have not a scriptural understanding of the Lord's Supper. If they had they would see the necessity of the companion symbol to complete the symbolism.

The practice of Baptist churches is good. They teach the full, efficient atonement of the Lord Jesus Christ. They teach and practice the observance of the Lord's Supper in its form, and the immersion of the body in water. But do Baptist churches teach the full meaning and significance of the two symbols and of the Lordship of Jesus Christ, so that every one baptized and received into the fellowship of the churches is possessed of, and can give expression to a full, intelligent scriptural belief in the Lord Jesus Christ?

The beliefs of Catholics are superstition rather than intelligent faith. Certainly a part of the beliefs of Pedobaptists are superstition rather than intelligent faith.

While Baptists observe the Lord's Supper in its form, have the participants an intelligent understanding of its symbolic teachings, or is their belief with regard thereto on the order of a superstitious one?

Baptists immerse believers in water but do such believers have an intelligent understanding of the symbolic teachings of their baptism, or is their belief on the order of a superstitious one?

A great responsibility rests upon all Baptist churches, and more especially upon all pastors to see to it that no one is received into the fellowship of the church without a full, intelligent scriptural belief in the Lord Jesus Christ.

Statistics say that on an average the pastors of the United States and their charges won to Christ and into church membership only two persons to the pastor and his charge during the year 1908. This is thoroughly disheartening. What can be the reason? What is the trouble? In the past more especially, and in the present, the faith possessed in large measure by professed believers in Christ has been and is an unintelligent faith—a faith more in the order of superstition than of an intelligent faith. The leadings and teachings of those who have led and taught and are not leading and teaching have been and are more on the order of superstition than of intelligent faith.

This leadership and teaching and faith seems to have won a following in the past, but it is not winning such a following now. Why is this so? What is the remedy? The increasingly widespread circulation of newspapers and magazines and books, and the ever increasingly large number of children being educated in the schools has lifted upon a much higher plane the average and individual intelligence of the people of the United States, and superstition does not appeal to this higher order of intelligence as it once did to the lower order of intelligence. The leadership and teaching of those who lead and teach unintelligently and unscripturally—for all unintelligent leadership and teaching is unscriptural—does not appeal to intelligence as it once did to unintelligence, hence the failure to win a following, much less to win an intelligent belief in the Lord Jesus Christ. What is the remedy? First and foremost, that the leaders and teachers shall become possessed of a full, intelligent scriptural belief in the Lord Jesus Christ and then make a clear, intelligent presentation of the scripture teachings concerning that

faith. And in the second place, that the professed believers in the Lord Jesus Christ become possessed of a full, intelligent scriptural faith and live that faith before the world.

Oh, my brethren, the fearful responsibility of being a leader and teacher in the Kingdom of God. And yet, how much less is the responsibility of being a professed believer in the Lord Jesus Christ. How much less is it, brethren? Can you answer the question? Allow me to plead with you to each one answer for himself. Many evangelists are wonderfully successful in winning a following and professed faith in Jesus Christ. And yet few evangelists, if any, are possessed of a full, intelligent scriptural faith. They have an implicit, unwavering faith in the atonement of Christ and its efficiency upon its acceptance, but they fail to appreciate and lay the right stress upon the profession and confession of Christ by the methods of His appointing, thus showing that they fail to understand the symbolism and consequent teachings and declarations of these symbols, and substitute therefor meaningless ceremonies, and therefore only superstitious ceremonies. Oh, yes; they observe the Lord's Supper in its form, but meaningless, because misunderstood and misapplied, and the substitute for baptism which so many of them practice, symbolizing nothing, declaring nothing, teaching nothing, meaningless, and in consequence superstitious. Most evangelists preach a non-sectarian gospel. And that means that they ignore the profession and confession of Christ, the symbols of His ordaining, and that brings in question the wisdom of Christ in giving these symbols, despite the fact that when rightfully understood and taught and practiced, they set forth full gospel and its acceptance and the results thereof in the appointed way of so doing and declaring. When rightfully understood and taught and practiced, they are not meaningless and therefore bear no color of superstition. When not rightfully understood and taught and practiced, they are meaningless and are superstitious. And yet these evangelists win a large following and a large number of professions of belief in Christ. But these professed believers in Christ are not possessed of a full, intelligent scriptural belief in the Lord Jesus Christ.

Suppose the unintelligent, unscriptural faith which they believe does save (if it does), does this justify such teaching? Nay, verily. If the misunderstanding of these symbols by these leaders and teachers is such that they make an application of the use of them which is meaningless, and therefore superstitious, and substitute for the other a meaningless ceremony, and therefore superstitious, may we not expect other forms of superstition in their faith and teaching? And how about their converts? It is an almost universal criticism that most of the converts under these evangelistic efforts quickly drop back into the old life and the cause of Christ is harmed rather than benefited. Is not the solution to be found in this unintelligent, unscriptural faith?

(To Be Continued.)

Rev. W. I. Watkinson, the well known English Wesleyan minister, in the course of a late address, said: "At the end of my life," he said, "with all the imperfections belonging to my ministry, I feel this consolation—that I have not unnecessarily disturbed the religious convictions of my hearers. I have sought in all my preaching to be practical and instructive, and have sought in my ministry and writings to do people good. It is ten thousand times better for a man to set before a congregation the simple beauty of the New Testament than to trouble a congregation with his own nightmares."

President Taft, in his speech at the Champlain celebration at Fort Ticonderoga, pointed to the discovery and others of his time as reason for "minishing the swelled heads" of Americans. He joined with Ambassadors Bryce and Jusserand in expressing hope for the peace of the nations. It received itself into an international lovefeast, in which representatives of England, France and the United States pledged peace on the scene of terrible war-

THAT SPEECH I MADE AT THE CONVENTION ON THE BAPTIST ORPHANAGE.

A brother said to me on the train as we came away from Andalusia, "Ray, that was a poor speech you made yesterday; you can do better than that sometimes, for I have heard you do it." I said to him: "I have been thinking that way myself, and since thinking it over more thoroughly, I have decided that it was MIGHTY POOR. It was very much like the Hardshell preacher's sermon, who said of his effort, 'I made an effort to make an endeavor to try,' or, like Bob Burdette's man, 'who put his mouth to going and went off and left it.'"

The truth is, my liver was out of order for one thing, and in an effort to say some things that ought to have been left unsaid, even by a man whose liver was in good shape, it was at this point I "fell down," as the fellows say. I meant to say the right thing, you see, but it wouldn't work. It reminds me now of a very unsuccessful turkey hunt in which I brought down a very fine gobbler, whose efforts to get off with himself made me hurry to him, and as I stooped to fasten my fingers around his neck or elsewhere, he scrambled up and moved off. He did not go very fast but he managed to keep well in the lead, so I decided finally that I had better shoot him a little more; not much, just enough to stop him. So with the idea of hitting him a little and missing him a great deal I fired on him, missing him entirely. So I lost my turkey. I must help you to see the point I intended, saying prudently some very delicate things—just enough, you know. With this idea in mind I fired, missing my turkey, hitting myself, my friends, and the Orphanage.

There is one saving clause to the whole thing—the gun wasn't much good and so the situation was not damaged materially. I think everybody could readily see that it was mighty poor shooting.

The truth is, brethren, things are not ideal at the Home, nor have they been in the past, and they may not be for quite awhile in the future, but I am fully convinced that those who have had charge of the institution in the past and at the present are doing their best, and no doubt are doing as well as any other institution in the state or elsewhere of the kind, and I am sure there is no need for fault-finding or unfavorable criticism.

The other part of my speech that I did not make was this: The coming of Rev. J. W. Dunaway to the Home. We count him our most valuable asset, except his wife, who will take charge of the boys' home and, if possible, assist in teaching and many other things. As for Dunaway, he is good for most anything good: a good preacher, good farmer, a fine stockman, loves bermuda grass, fine pigs and boys. Then, if necessary, he can get out and get as much money as the next man. Not the least among his accomplishments is the fact that he knows the pastors in the state and they love him and believe in him. No better couple could have been secured for this most important and unusually hard field. No question but a new day has dawned on our Orphanage.

Just this closing word, as the preacher says: A brother said, "Well, Ray, we are sorry you have given up your work so soon." Just here he made a mistake. I am not the superintendent and never have been. I am the man who goes after the money to feed the children, pay expenses. In other words, I go after the stuff, and Dunaway stays by the stuff till the children have eaten it.

Now, brother editor and brethren of the convention and others who may have heard my former speech, I submit this revised edition of my speech with notes and other helps, as my real speech. Asking pardon for trespassing on your most valuable time and promising if possible to do better next time, I am, as ever, when necessary, your humble-ple ester.

S. O. Y. RAY.

"Ask of me, and for heritage
The heathen I'll make thine;
And for possession I to thee
Will give earth's utmost line."

THE ALABAMA BAPTIST EDITORIAL

BEWARE THE BREWERS.

Brewers are only larger and more audacious violators of law than are saloon keepers; they devise means continually to override the will of the people.

There is a rising indignation, and now the citadel of the liquor traffic, the brewery and the distillery, is receiving the fire of an outraged people.

"Brewers make more trouble than all the saloons put together," declared Judge McFarlane from the bench in the criminal court of Pittsburg, Pa., Tuesday morning, June 22d. "The remark was called out by the case of a man who beyond doubt was a brewer's agent and who was detected in some flagrant violations of the Brooks' law," states the People, Franklin, Pa. That is one reason why the prohibition party is on the trail of the beer-maker rather than his tool and slave, the petty saloon keeper.

Remembering one million homes in desolation; with a drunkard reeling into the doorway, to meet a wife in sorrow and children in want; remembering ten million other homes, where the rum fiend has entered, and like a serpent, is slowly coiling itself about the finest of manhood, at last and within at most ten years to fasten itself and sting the victim, until half-dazed after a few more years the story will be told; another drunkard murdered by rum; remembering 60,000 new made graves over which the autumn has not yet shed her leaves of mourning, and looking forward to other graves, 100,000 a year to be dug for drunkards; the brewer has at last come to his own. But he is no worse than he was twenty years ago; the saloon keeper is no better; the drunkard is not different. Public consciousness has been aroused by the increasing disregard of law and the failure of officials in its enforcement, and we have come to see the brewer and distiller as he is. Prohibition of the whole traffic is the only remedy—and is right. The brewer, distiller, saloon keeper and blind tiger—all shall go.

THE UNCONSTITUTIONAL RACKET.

The "unconstitutional" racket is losing its force with congressional lawmakers. It is a standing joke at the capitol that every "interest" whose graft at any time seems to be endangered by proposed legislation makes a bee line for a "constitutional" lawyer whose training and practice make him an expert in proving that this long suffering fundamental law of the republic protects each and every fraud and special privilege that can furnish him the requisite retainer for his trouble. The longer the debate and the more strenuously the liquor advocates press this constitutional nonsense, the stronger the sentiment will grow in favor of some relief measure. Every congressman with a prohibition constituency or who comes from a district in which large areas have driven out the saloon knows that the invasion of such territory by the brewers and jug-traders (under cover of the present interstate legislation) is a burning issue to their people.

Great things for temperance are under way at Montgomery. Let's stand by our representatives in their effort to pass remedial legislation.

TAKE THE BREWERS AT THEIR WORD.

The brewers' Washington attorney says there is only one way to stop the sale of liquors consigned in "original packages" by dealers outside the state under the federal shield of interstate commerce, and that is to forbid all interstate commerce in liquors.

Let us take him at his word and work for a law that will dam the liquor traffic at every state line so that no liquor can be sold in any state except what is made in that state when its own citizens vote to allow its manufacture and sale to their own people.

Then Bourbon county, Kentucky, which knows the nature of its whisky and prohibits its sale to its own people, can not export it to break down no license in the prohibitory towns of Ohio and Illinois.

Nor can New York brewers, that a German paper has recently declared are not brewers but chemists, continue to export adulterations, that New York tolerates, into other states.

BED SLATS INDEED!

Mayor Busse, of Chicago, recently announced his purpose to violate his oath of office. He stated that unless he was forced to do so, he would not enforce the Chicago law against the Sunday liquor shops. He then added that the best way to reform a boy who was taking to drink was to use the bed slat on him as in the olden time. Quite a good deal of humor was indulged in concerning this remark by the Chicago press, but the use of it did not serve to obscure from the common mind the horrible contemplation of a mayor who, just after his election, announced that he was in league with the most gigantic aggregation of law-breakers the world has ever known. The liquor traffic depends for its perpetuity upon lawlessness. The saloon has never obeyed any law that was framed for its restriction. So long as the liquor men can count upon the encouragement and support of such men as Mayor Busse, they will go on in their lawless course, despising all government and inculcating the doctrines of nihilism and anarchy. The liquor traffic of America is an organized mob. Its object is to encourage every conceivable crime that may be incited by the curse of drink. Bed-slats indeed!

SALOONS FIGHTING DESPERATE BUT HOPELESS BATTLE.

Statisticians figure it out that about seven-tenths of the poverty and destitution in the city of Chicago is caused by drink. If the saloons of Chicago were set side by side they would make a solid row five miles in length. The drink bill of the city amounts to more than \$75,000,000 a year. Not only is this a useless and depressing waste, but think of the expense to the city it carries with it, the courts, alms, police force, charities, etc. Something too much of this booze nuisance.

Happily we are beginning to see the day when gambling can be and is tabooed. The social evil also is slowly retreating before the advance of civilization. The liquor traffic is fighting a more desperate battle, but one that is steadily going against it. Let's finish the fight.

AT THEIR OLD TRICKS.

Let no prohibitionist forget that the adoption of a prohibitory law is but the first step. It is really more difficult to enforce the law than it is to inaugurate it. The liquor traffic in its every phase is organized lawlessness. Every saloon keeper in the world is a habitual law breaker. It is as natural for him to plan for the violation of the law as it is for him to deal out the deadly potions that are sold over his bar. Laws enough have in many sections been passed against the liquor traffic to have annihilated it years and years ago, but as soon as a prohibitory law is adopted the liquor men join in a crusade to discredit the law, and thus through its ineffectiveness to accomplish its repeal.

These tactics have been used in Alabama and the time has come not merely to strengthen the statutes but write it in the constitution.

GOING BACK HOME.

One Saturday morning twenty-odd years ago, Dr. J. E. Buchanan, pastor of old Providence church, in Tippah county, Mississippi, called on a trembling boy to lead in prayer. That same boy is on his way back home to assist that same pastor in a two weeks' meeting in the same old church. How swifter than a weaver's shuttle does time fly! I'll find the people and things changed. God has not changed. His unfading promise to send "showers of blessing" we expectantly plead. Pray for us.—Jer. 33:3.

Mail Baptist to me at Tiplersville, Miss. Can't do without it even one month. Meeting begins first Sunday in August.—Robert Jones, Montgomery, Ala. Box 250.

ARE MINISTERS MORE CHARITABLE THAN SALOON KEEPERS?

When Raymond Robins, a well known Chicago reformer, publicly asserted that he believed saloon keepers are more charitable than many ministers, his philosophizing was quickly and effectively challenged. Among the various published replies to his libel on the preachers, one of the best came from Rev. Charles A. Kelley, of the Citizens' League, who sent this open message to Mr. Robins:

"I notice in the Record-Herald what you say concerning the saloon keepers and the ministers, comparing their treatment of the man who is down and out. You say that the saloon keeper is more charitable to such men than the minister. If so, the following are some reasons why he should be:

1. The saloon keeper has taken his money so he can not pay for his lunch.
2. Has sold him that which has destroyed his power to earn an honest living.
3. Has caused him to lose his job. Nobody can afford to employ the finished product of the saloon.
4. The saloon has robbed him, his wife, his children, taken away their home, their happiness, their food, their clothing and left them paupers.
5. The saloon keeper is fat and flourishing, while his finished product is begging for bread at the minister's door.

"6. The minister is striving to rescue men from the river of intemperance, which the saloon keeper has made—or is trying to prevent them from falling into it. The saloon keeper has made the river, is pushing men and boys and even women and girls into it as fast as he can—and when they are drowning, tosses them a free lunch and says: "There, eat that while you wait, and remember my charity."

Mr. Robins, one is surprised beyond measure that a man of your standing will defend such a class, as against those that are trying to save men from the river, giving the impression that you believe saloon keepers are doing more than the ministers for the class which the saloon keepers have ruined.

The supreme court decision that as lottery tickets are harmful, interstate commerce in them may be wholly prohibited by congress, it is admitted by the brewers' attorney, gives congress power to prevent any transportation of liquor across state lines. Here, then, is a form of national prohibition requiring no constitutional amendment. Every state can make and sell whatever poisonous decoction it will to its own citizens unless its own courts, as in Indiana, declare that neither the government nor the people have any right to act against the public health and the public morals; but let us ask congress to prohibit every alcoholic invasion of one state by another and then we may expect the saloon to follow the lottery to the limbo of crimes against civilization.

Program for fifth Sunday meeting at Bethaney Church, six miles southeast of Ashville. Meet at 10 o'clock Saturday. Devotional exercises, by J. M. Jordan. Sermon on Church Discipline by J. E. Stephens. Duty of Deacons by J. R. Ramsey. One hour and fifteen minutes for refreshments. Duty of Laymen, B. L. Cook. Duty of Church to Pastor, J. D. Morris. The Diversity of Gifts, J. S. E. Robinson. Sermon by W. O. Palmer at 8 o'clock night. Sunday, meet 9:30. Devotional exercises by H. N. Jones. Sunday school address, N. A. Wood. Missionary address by James Emery. Temperance address by J. M. Jordan and W. J. Watson.—J. R. Ramsey, committeeman.

Dr. C. C. Brown, the inimitable, of Sumter, S. C., is writing from abroad to the Baptist Courier. His latest letter is dated "Mare Internum," and entitled, "De Profundis Exclamavi." In one paragraph he says: "Our party is made up of five persons, whose names are Brown, Ware and Howes. One other Howes is to meet and join us at Naples, and the Greenville contingent—Miss Rosa Ware—has made the suggestion that we simply combine our names into one, and travel through Europe as "The Brown Warehouse." This will simplify things and simplicity is oftener a virtue than a vice."—Baptist Recorder.

HOME AGAIN.

There is a thrill in being once more a resident of my native state, Alabama. Years of separation have only served to bind the cords of affection the closer to the old state and all her interests. It is easy to a returning son to grow effusive, and even extravagant, on the occasion of his return to his native heath, but I will not yield to such a disposition. Alabama Baptists have greatly honored me in the past, even beyond measure or desert, and I should do violence to myself not to be responsive to a spirit so generous and profuse did I not have a word to say on my return. Letters of a most cordial and affectionate character have reached me on my return—letters from different parts of the state—and I prize them above measure. But the demonstrations shown me at the late convention at Andalusia exceeded anything beyond my expectations. Boys of other days had grown grey in the great cause, weather-beaten and scarred in the struggles for good, and to one so young as I it seemed strange that time had left its lines so deep in their faces, and had dyed so deeply their hair and beard; but seasoned veterans that they are, they are still in the fray, and well at the front. It had a thrilling effect on a youngster to share the warm hand-grasp of so many, and to see the flash of hope and loyalty still fresh in their eyes; to hear the familiar name of "Ben" from lips that have been silent to my ears for so long a time was refreshing beyond comparison.

Many have fallen by the way, and gaps there are in the ranks of other days, but their places are filled by as worthy and plucky a host as any state could boast.

I was keenly and silently observant of the "boys" at Andalusia, especially of the boys of other years at Howard College, and to see the high stations which they are occupying with so much distinction to themselves and so decided credit to the old college and commonwealth enables one to feel that "there's life in the old land yet." To skim over the catalogue of Howard College and to meet the names of the boys of other days, and to recall the ups and downs of our old associations at the Howard, revived many a memory of scenes amusing, and of some not so much so, but to see those noble fellows in exalted stations in a number of states, including Alabama, makes the heart vibrate with melody anew, and invests with fresh radiance the pictures which hang on memory's wall. It would be a pleasure to call many names of our "boys," but if this were done, it would have to be done to the exclusion of all else, so many are they and so numerous the positions held.

Howard College still holds on her way triumphantly, with her versatile president reinforced by a strong faculty, and, it is claimed, the strongest in the history of the institution—a statement which is undoubtedly true—and for that reason the college should be filled. Howard College, like every other denominational school, is facing a crisis unless the Baptists shall make it what it deserves to be—a desert derived from an unbroken record of almost three-fourths of a century, and vindicated by products that have been potent agencies in building the nation. The series of splendid evolutions through which Alabama has passed during the interim which has rolled between the years of my former residence and now, have transformed it so completely that I am somewhat of a Rip Van Winkle look-

ing on the scene. Wide domain of forests have been transmuted into charming farms; new railway lines now thread the state where a few years ago the wild woods prevailed and population was unknown. Now towns and even cities lift their turrets and towers and thrill with the energy of vigorous modern life, as centers of trade and emporiums of commerce.

Reverting to denominational affairs, I must be allowed to call one or two names. As agile as a fawn, Rev. George E. Brewer still moves among his brethren, honored and beloved for an unbroken record of sterling integrity, inflexibility of principle and unquestioned sincerity of many long and eventful years. The elasticity has not gone from his step, nor valor from his soul. He stands where he has stood for full two generations, well at the front, as firm as the mountains of his beloved state. Many compatriots of his of other days have passed over the river, but Brewer, with his lithe form and vibrant voice for the light, still heads the file with pluck invincible.

There are recent reasons why "your Uncle Wash" might not desire to be classed among the old men, for, like the eagle, he has renewed his youth, and instead of the pristine shuffle of the old man's gait, he walks with the port and poise of a gladiator, and looks like one who, though young in years, is in experience old. When the final roll call of Alabama worthies is made, W. B. Crumpton will be full at the front. He has been the recipient of many distinctions, and by his worth he has vindicated himself on many fields of dire test. His career has been not one of apology for attempting to do his best, but one of achievement of which any man might feel proud. The quota of young Baptist laymen, who in proportion of character and genuine worth and power are unsurpassed by the laymen of any other state, are more than an ornament to the denomination. They are a mass of power. Ellis, Marbury, Denson, Miles, Carroll, Pettus, Willingham and others—to call their names is an inspiration which flashes cheer and hope in the form of the future and imparts a tingle of joy in the contemplation of the years to come.

It is not needful to him that I say a word about Hon. E. S. D. Mallory, who in contemplation is already called "Governor" Mallory. A man without a scar on his character or a blot on his well-battered shield, he is summoned more by his friends than by personal preference to enter the lists for the gubernatorial race. He embodies all the elements of a great official—a blameless life of activity, a man who has never faltered nor failed, who has never shirked the brunt of responsibility, nor wavered in the thick of the fight for right, with whom it would be impossible to be other than absolutely fair, with an experience ripened by years while moving along the heights, preserving a Christian integrity that none can question, a statesman by experience and lofty relationship in the high affairs of the commonwealth, endowed alike with the simplicity of democracy and the genius of a man great in great affairs of state—his platform is his life. His administration would be an honor to the state, and to honor him would be to honor Alabama. He needs not the praise of his friends; he needs only to be known. It is a pleasure and honor to be the friend of such a man.

But I have wandered far afield in self-congratulation of my return to my beloved Alabama; yet I must not

be understood as even indirectly rejoicing that I have left Texas, the land of great things and of big men. For nine years it was my good fortune to reside in the land of the Lone Star, far toward the setting sun. To be a resident of that state is a distinction in itself; to have belonged to that host of mighty Baptists is an honor worthy of any. Texas Baptists are an embodiment of vital Christianity, whose progress and aggressiveness have never been surpassed. If equalled, in the denominational history of many centuries. Each successive achievement of greatness on the part of Texas Baptists furnishes a fulcrum for something still greater. They are as irresistible in their advancement as destiny. They have great leaders, and followers just as great. Nothing daunts them. They are the mightiest force in all that great state. Men and women alike, preachers and laymen, business men and men of high professional station—all are there. Only the summons of a duty to an arduous undertaking in behalf of a race of ten million people, whom to see, in the states of the South, will be a benefaction alike to the colored and white races, could have dislodged me from the state which I came to love because of its ability and prompt readiness to do great things.

But my letter lengthens. I close as I started, with a thrill of joy at being once more among the friends and the familiar faces of other days.

B. F. RILEY.

A SUGGESTED PROGRAM FOR AUGUST 5TH SUNDAY MEETINGS.

August has a fifth Sunday. Many of our associations will have fifth Sunday meetings. How would it do to adopt some such program as I have indicated below?

R. S. GAVIN.

Huntsville, Ala.
General Theme—"Two Days With a Baptist Church."

- Saturday
- 9:45 to 10—Devotional exercises by _____
 - 10 to 10:45—A Baptist Church and the Bible: "The Inspiration and Authority of the Scriptures," by _____
 - 10:45 to 12:15—A Baptist Church and Its Message to Men and Women: "The Gospel," by _____
 - 10:45 to 11:30—"How the Sinner is Saved," by _____
 - 11:30 to 12:15—"The Saved Sinner's Relation to Works" by _____
 - 1:30 to 2:15—A Baptist Church and the Two Ordinances.
 - 1:30 to 2:15—"Baptism. What is It and Why Commanded?" by _____
 - 2:15 to 3—"The Supper. Why Instituted and for Whom?" by _____
 - 8 to 9:30—A Baptist Church and Its Officers.
 - 8 to 8:45—"The Pastor and His Duties" by _____
 - 8:45 to 9:30—"The Deacon and His Duties," by _____
- Sunday
- 10 to 11—A Baptist Church and Its Teaching Department.
 - Sunday school rally and address by _____
 - 11 to 12—A Baptist Church and Its Commission—the Great Commission. Missionary sermon or address, by _____

Note—The above named brethren are expected to lead in the discussion of the subject assigned. General discussions are expected to follow.
Signed: The Executive Committee.

REVIVAL AT WELLS.

We have just closed one of the best revivals at Wells in the history of its church. Rev. R. M. Hunter was with me there, and did the preaching. We had 27 accessions to the church, and many more, we believe, were convicted.

This is the place where one year ago while I was holding a revival some ungodly man went, and, under the cover of night, destroyed the organ which belonged to the church. When I was called to the care of this church last April a year ago, there was an element in the church opposed to progress, but despite all their efforts we have added about 70 to her membership, while we have had to exclude about 15 because they were not of our fold. The church is now in a prosperous condition.

From Wells I went to Mt. Pleasant church, six miles south of Enterprise, where Rev. J. H. Gunter has been pastor for two years. This is where 14 years ago I gave my heart to Jesus and started on "the King's highway." It was here that I met many of my old associates, some of whom had never confessed Jesus Christ. I preached to them with all the power of my soul. The Holy Spirit was with us, and 30 came forward and united with the church. I have known this church for 20 years, and am glad to say that this was one of the best revivals in its history.

My next work was at Damascus, eight miles from Elba. I began there Saturday night, and continued to preach twice a day until the next Friday night. During this time 35 members were added to the church, 32 of whom were for baptism.

Brother J. D. Fuller, a consecrated young man, is pastor at Damascus, and is much loved by all who know him.

I shall be busy holding revivals until September, then I want to enter Howard College. If there are any churches near Birmingham without pastors, I would be glad to hear from them, as I have given up all my work on account of the distance from Birmingham, and I should like to have the care of two or three good churches. Any one desiring my services will write me at Troy, Ala., R. F. D. No. 2.

With best wishes to The Alabama Baptist, with its host of readers, fraternally,
W. H. TIEW.

Please change my paper to Fairwood, Va., where I go for a six weeks' vacation, given by my noble church, with salary paid and a supply already employed. Rev. Ira L. Jordan, an Alabama boy will supply for us. We have baptized 30 candidates within the last few weeks, received something like 40 in all. John Barnard has been with us recently. He is a wonderful man, one of the strongest preachers we have. Hastily, but fraternally,
ALBERT G. HASH.

REALISM.

Artist—This picture I call "Pigs in Clover."
Critic—I see the pigs, but where is the clover?
Artist—The pigs ate it.
Critic—Then you ought to call it

"Joy is a partnership,
Grief weeps alone;
Many guests had Cana,
Gethsemane had none."

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 The Best of a Nation's Bakeries—
 The Best of a Nation's Bakers—
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From start to finish—from the granary to the moisture proof package—the one thought in the production of Uneeda Biscuit is "BEST." That's why you enjoy them so.



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BAPTIST SUNDAY SCHOOL BOARD

J. M. FROST, Secretary

NASHVILLE, TENN

ELEMENTARY DEPARTMENT.

Mrs. J. W. O'Hara, State Superintendent, Montgomery.

The Elementary Department of the Alabama Sunday School Association embraces the Cradle Roll Beginners, Primary and Junior departments.

The Beginners.

This department, or class, is just what its name suggests, consisting as it does of the little tots between the ages of 3 and 6, who are just beginning their Sunday school experience. Every thoughtful and progressive teacher who has dealt with little ones at this period of life readily recognizes the need for a beginners' class:

First, because the youngest children need simpler teaching.

Second, because repetition is more necessary at this age than later on.

Third, because their interests are largely centered in the home life, and illustrations connected with it mean more to them, while the primary children are more impressed by incidents of school life or play.

Fourth, because the two-year International Beginners' Course deals with thoughts and emotions common to all little children. The tiny child has an inquiring mind, and these lessons are especially suited to his needs. Starting as they do with the thought of God the Creator, the little one is led naturally to the emotion of gratitude to the Heavenly Father. The themes of love, reverence, obedience and forgiveness touch very closely the experience of the youngest child, and the fact that several lessons are devoted to one theme serves to deepen the impressions made. If the course is begun, as it is intended it should be, the 1st of September, the lessons on thankfulness will come at Thanksgiving time, and then on to the Christmas thought and the gift of the Christ Child.

Remember we are doing foundation work, and our object is to implant in the child the feeling of obedience, of love to God and one another, of love for right and duty, of prayer and praise and faith in Jesus as a helper to all who love Him. To this end we should avail ourselves of the best helps and suggestions along these lines.

Our best schools unhesitatingly declare in favor of the course prepared by the International Lesson committee. The quarterlies for teachers, pictures for illustrations and text cards can be obtained from any of the denominational publishing houses. Your publication house will gladly send samples on request.

Necessarily the story method is the one for beginners, and most of the teaching must be of the conversational form, as our aim is to draw out some expression from the child.

It is agreed that the separate room, where the little ones may have their own exercises, is the model plan. However, the best is not always possible, although we can always make the best of conditions. Where room and funds are scarce, it has been found practical to curtain off or screen a section of primary or main room. If the sight of outside things is cut off, the sounds will not be so disturbing, and the beginners may retire here for their lesson, perhaps having some soft little songs, and certainly prayer before beginning or at the close of the lesson. In place of the little chairs, tiny wooden benches have proven more comfortable than ordinary chairs or benches.

There should be a blackboard, but a determined, enthusiastic teacher has been known to do splendid work with a slate, a piece of paper or paste-

board, which she used in illustrating her lesson. Objects, pictures and scrap-books furnish a variety of this kind.

The teachers in the country districts contend with many difficulties unknown to the town or city church, but perseverance and ambition for better things bring wonderful results. Oftentimes in the small country Sunday school the most lasting impressions are made, these to ripen into the Christian character of after years.

Let us not forget the Cradle Roll, which should hang in a conspicuous place in every Sunday school. From this we expect to recruit the ranks of the beginners as the days go by.

Some helpful books for the beginners' teacher are:

"The Unfolding Life," by Mrs. M. S. Lamoreaux.

"Child Life," by Elizabeth Harrison.

"The Beginners," by Angelina Wray. Sweet and simple little songs will be found in "Carols," by Leyda and Burgener, price 25c, Heidelberg Press, 15th and Race streets, Philadelphia, Pa.

DEATH OF DANIEL HARRISON.

The subject of the following resolutions was born April 3, 1842, and died April 23, 1909. He was born and reared at Searcy, Butler county, Ala. He joined Indian Creek Baptist church, and was chosen as clerk of this church, which position he held until he moved with his family to the eastern part of the county. He then cast his lot with the brethren of Damascus Baptist church. This church, seeing and appreciating the noble Christian character of Brother Harrison, ordained him deacon. A few years ago he moved near Antioch Baptist church, a few miles north of Greenville, and cast his lot with the members of this church, where his humble spirit and childlike faith inspired all who came in contact with him. Everybody loved Uncle Dan Harrison, and they looked upon him as the embodiment of all honor and truth. He gave four years of his young manhood to the Confederate cause, and was as brave a soldier as ever trod the soil of Virginia beneath the banners of Jackson and Lee. He died a true soldier of the Cross. The brave are always tender and true.

Whereas, In the death of Deacon Daniel Harrison, the state has lost a good citizen, his children a loving father, we a generous friend and neighbor, and Antioch Baptist church a humble and conscientious Christian character; whose beautiful and childlike faith was such an inspiration to all with whom he came in contact, be it

Resolved, That death is inevitable, and we bow humbly and submissively to the will of Him who doeth all things well, and that we cherish deep in our hearts the beautiful examples of the Christian life found in so noble a Christian character.

Done by order of Antioch Baptist church.

G. P. HAWKINS,
 C. C. LLOYD,
 J. P. MCBRIDE,
 J. A. DAY,

Committee.
 I. E. WARD, Special Committee.

Any church desiring a pastor will please correspond with Robert M. Stillwell, Kiderville, Ala.

The Baptist Collegiate Institute at Newton has broken all previous records, having enrolled 442 students last session, with more than 300 boarding students. (See ad. in this paper.)

FROM DR. WHITTLE.



Randolph Rose Says:

"I have for a long time been investigating the buggies of other manufacturers—looking for defects in their buggies and trying to overcome them. A buggy built for use in one part of the country will not meet the requirements in another part of the country. There are qualities required in a buggy for use on Southern roads which only a Southern man can know. I know buggies—know them from beginning to end.

"I believe I have the best buggy proposition that was ever offered in the South. I will build any man a buggy to order and ship it to him, freight prepaid. I guarantee that it will suit him as to style and finish, and that it will outwear and outlast any other buggy at anywhere near the price."

"The Rose reputation of half a century for sterling integrity and for paying back your money immediately if you are not satisfied, is behind this guarantee."

"I am sure you will be glad to get and look over my big buggy catalog. Free copy will be mailed you if you will write and ask for it."

Yours faithfully,

Randolph Rose

812 Chestnut Street

Chattanooga, Tenn.

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Dear Brother Editor:

Perhaps a few words from an exile, who still love his native Alabama, and think frequently of the friends and associates of other days, will be welcomed by some of your readers.

Arkansas Baptists are wide-awake, and are about their Father's business."

The showing we made on home and foreign missions at the recent Southern Baptist convention rejoiced all our hearts and shows that we are moving forward by leaps and bounds.

Just now we are engaged in a mighty effort to raise \$75,000 for our colleges. This movement is being led by the gallant R. G. Bowers, who has a reputation among us for wisdom, tact and energy. Being the embodiment of these qualities, Bowers knows no such word as fail. Success has crowned his efforts in other undertakings, and the success of the present campaign for our schools is assured.

Our fifth summer B. Y. P. U. encampment has just closed. This assembly surpassed any of our previous efforts along this line. The attendance was large, the spirit fine and the work done of high character. Dr. Carter H. Jones spoke each day and added much to the pleasure and profit of all present.

Our state mission campaign will soon be on, and then we will have anything but a dull time, and when the state convention meets in November we will celebrate another triumph.

Fayetteville is properly called the Athens of Arkansas. We are in the heart of the Ozark mountains, only 20 miles from Oklahoma and almost as near to Missouri.

This is the educational center of the state. The State University brings to us 1,200 to 1,400 students every year, and as we have a population of only 8,000 people, the University rather dominates the town.

Dr. John H. Tillman president of the University, and 12 members of his faculty are members of our church, and helpful members they are. When I came here less than four years ago our people were worshipping in a house worth less than \$300. We now have a plant worth \$50,000. Only this week we have arranged to put in a \$4,000 pipe organ. It has been the pastor's ambition to have the church develop symmetrically—that is, to have the church grow in numbers and in spiritual power as rapidly as we have grown in material things. In this he can hardly claim success.

WALTER A. WHITTLE,
Fayetteville, Ark.

FROM SPLINTER, MISS.

Am here in a meeting with Rev. W. T. Hargis, of University, Miss. Have been here three days, and there have been about 20 conversions. Ten have joined the church. The Lord is greatly blessing us. The meeting will continue through Sunday. Pray for us that the Lord will use us to His own glory.

I was sorry to miss the convention, but when I made this date I did not think about the convention. Then, too, I think the Lord has used me to a greater advantage here than He could there.

H. T. Miller, of Elrod, Ala. is singing for me. Brother Miller is young, but earnest and consecrated, and is singing for the glory of God.

Brother Hargis is one of God's noblest. Pray for us. Yours in the work,
A. T. CAMP.

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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. P. 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 1.2 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 14, 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, 1908, 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, 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 14 of the S E 14 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.

NOTICE.

Columbia, Ala., July 16, 1909.
I have decided to spend a few months in evangelistic work. Pastors or churches desiring my services will please address me at once at Columbia, Ala. I have had much experience in this line of work. Yours in His service.
GEO. W. SMITH.

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.

MORTGAGE SALE.

Under and by virtue of a mortgage executed to the undersigned by Mary A. Jones, a widow, on the 8th day of June, 1909, and recorded in Vol. 528, Record of Deeds, at page 447, 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 6th day of September, 1909, within the hours of legal sale, the following described property situated in Jefferson county, state of Alabama, to-wit:

Lot No. Three (3), in block No. Fourteen (14), in Park Lawn, as recorded in Map book Five (5), on page ninety-one (91), in the office of the Judge of Probate of Jefferson county, Alabama, and surveyed by Herman Schoels.

JOHN W. PRUDE,
Mortgagee.

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THE FARMER'S REVERIE

What He Thought One Night as He Sat Up Alone.

Did you ever sit down at night, Mr. Farmer, after all the folks had gone to bed, and think about the advantages of a telephone in your own home? This is a matter that will interest you seriously.

There's Mary in the next room—fast asleep. Suppose she were taken suddenly ill. You would need a doctor. The doctor lives miles away. She might die before he arrived if he didn't come in a hurry. Shouldn't you prepare to get him as soon as possible?

Suppose your barn caught fire tonight. You couldn't fight the flames, or get the stock safely out and protect your home from flying embers. If you and your neighbors had telephones, you could summon immediate aid.

Suppose you had a lot of produce ready for market. Do you know the current prices? If you had a telephone you could call up the commission merchant in town in the morning and get quotations before you shipped and if the market were low, you could hold on a day or so until it got better. This would be more profitable than shipping and taking chances on putting your consignment at the mercy of the merchant—or a stagnant market?

Suppose your wife wants goods from town. The weather is nasty. The roads are bad. You don't want to send the team. The telephone would be handy.

Does your wife ever get lonesome? A few minutes' chat with a neighbor over the telephone does much to lighten a woman's life on the farm.

Don't you sometimes want to send a message in a hurry? Here's where the telephone is intensely valuable.

But, you think, suppose I put in a telephone, it will do me no good; none of my neighbors have phones. The telephone company comes in at this point with a proposition including a telephone for you and the people who live in your neighborhood, besides town connection. Ask the local manager of the Bell Telephone Company in the nearest town about it, or write to "Farmers' Line Department," Southern Bell Telephone & Telegraph Co., 19 South Pryor St., Atlanta, Ga., and get a descriptive booklet.

Brother Lide was born on Little Peedee river, Darlington district, S. C., January 9, 1822. He came to Alabama at the age of fourteen with his father. He settled on Snake creek, Dallas county. He joined the Baptist church early and was soon chosen a deacon. He was faithful, loyal and true to his friends, church and God. He made love to his Lord so much that the chair where he was accustomed to kneel shows the finger marks that he wore in the wood. He was a member of the church fifty-seven years. He leaves a devoted wife, five sons and two daughters, besides a host of friends to mourn his departure. May the God of all peace console their hearts and keep them centered in Christ Jesus.

Therefore be it resolved, 1st, That we bow our heads in humble submission to the will of our heavenly Father.

2d. That we tender our sympathy to the bereft wife and children.

3d. That a page in our church (Shiloh Baptist) book be devoted and inscribed to his memory.

4th. That Shiloh Baptist church has lost a faithful, loyal and valuable member.

5th. That a copy of these resolutions be sent to the family and the Alabama Baptist.—Dr. D. B. Edward, W. H. Miley, H. C. Dunn, committee.

300 TEACHERS 300

attended the ALABAMA NORMAL COLLEGE last session. New college building, new Dormitories for girls, steam heat. Normal and Literary courses. Special classes to prepare for State Examination. Two ex-members State Board of Examiners in Faculty. For terms and catalog, address, G. W. Brock, chairman of the Faculty, Livingston, Ala.

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THE ALABAMA BAPTIST

CHRIST'S COMMISSION TO HIS APOSTLES.

(By Rev. A. L. Blizard.)

"And He said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark, 16:15.

Introduction—These words present four objects: Work, workmen, a field for work, and the Master of the workmen.

1.—Work: The work is preaching the gospel. The power of speech is a wondrous faculty of man, lifting him above all speechless creatures and placing him near to that God by whom the heavens were made, and who created all the hosts by the breath of His mouth. Speech is reason's younger brother, and "a most kingly prerogative of man." It is a conduit through which a man's thoughts and purposes and feelings flow out to his fellows. It is a window through which you may see into another's spirit. It is a key by which you may unlock the door of another's heart. It is a hammer with which you may break the purposes and the resolutions of others, and a fire with which you may ignite the passions of one man or of many, and by which you may consume the wood, hay and stubble of false notions and of erroneous opinions.

2.—Look at the workmen. Eleven are especially addressed. Judas is not there. Where is he? But who are these? They are all children of Abraham concerning the flesh, and have been brought up under the various religious institutions of the Holy Land. This was to some extent education for their work, especially for their work among their own people. They had been taken from the least refined of the provinces of the Holy Land, and from the people whom the southern despised for their illiterateness and coarseness; from the district, however, in which Jesus Christ had Himself been brought up. This gave them sympathy with the common people, if not influence over them. They were men of ordinary secular occupations; several were fishermen, and one was a tax gatherer. There was not a priest among them, nor a scribe, nor a ruler. The acceptableness of their work and their success would be entirely independent of riches, or of high rank, or of elevated position, in any respect.

3.—Look at the sphere of their toil. The dispensations of divine mercy and for centuries been chiefly, if not entirely, confined to one people and to one land. God's priests administered exclusively to the people in this land. But now preachers of a glorious gospel are to leave this people and this land and are to go into all the world. They are to begin their work in Jerusalem, and are to heap coals of fire upon the heads of the enemies of their Master, but Jerusalem is not to detain them. They are to labor in Judea, and Samaria, and Galilee; but they may not tarry for life there—they are to go to the uttermost parts of the earth. The world is the sphere of these workmen's work. The world without the limitations of country or of climate; the world without the distinctions of barbarism, and civilization, and bondage, and freedom; the world irrespective of the boundaries of the world's kingdoms; the world as they saw it—Egypt and the Isles of the sea, and Greece and Rome; the world as Jesus saw it, with America in His eye, although yet undiscovered; as He saw it from east to west, from

north to south.

4.—The Master of the workmen, He who saith, "Go," came into the world. He who saith "Go ye," Himself came; came not by deputy or proxy, but Himself came. He is the manifestation of the love of God; the Christ who died for the ungodly; the Jesus who was born to save, and Whom God hath exalted to be a Prince and a Saviour. He who saith "Go ye into all the world and preach the gospel to every creature" is the propitiation for the sins of the world. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "Go ye therefore into all the world" and preach it. Amen.

Hartford, Ala., July 27, 1909.

RESOLUTIONS

Of the Ladies' Aid Society of Hartselle Baptist Church on the Death of Mrs. Bessie Curry Gilliland.

Since God in His wise providence has removed from us by death our beloved friend and co-worker, Mrs. Bessie Curry Gilliland, we resolve:

First: That we here express the deep sense of loss we have sustained in her death.

Second: That we thank our Heavenly Father for her Christian life and faithfulness to our society, and while we are loth to give her up, we bow in humble submission to the will of our Heavenly Father, who is too good to do wrong and too wise to err in the dispensation of His providence.

Third: That we tender the stricken family in this their dark hour of gloom and bereavement our heartfelt sympathy, and commend them to the comforting words of Him who said, "Blessed are they that mourn, for they shall be comforted."

Fourth: That a copy of these resolutions be sent to the bereaved family and a copy be spread on our minutes; also a copy be sent to The Alabama Baptist and to the Hartselle Enterprise.

MRS. LULA BREAK,
MRS. J. B. ORR,
MRS. KITTIE PREWETT,
Committee.

Whereas, It has pleased our Heavenly Father to remove from this life our beloved sister and take her unto Himself; and

Whereas, Our sister was a devoted and faithful member of the Baptist church and of our Ladies' Aid Society, who cheerfully performed her part and was ever ready for every good word and work, be it

Resolved by this society, That in the death of Sister Davis we have sustained a great loss. That while we lament the departure of our dear sister, yet we humbly bow to the will of Him who doeth all things well.

That we extend to the bereaved daughter and children our sympathy, and assure them of our prayers that they may find comfort by casting all their cares upon a kind and loving Heavenly Father.

That these resolutions be placed in the minutes of the society; that a copy be furnished by the secretary to the family of the deceased, and a copy be sent to The Alabama Baptist for publication.

MRS. W. F. HART,
MRS. C. LANGLEY,
MRS. G. H. HANDLEY,
Committee.

Wintersmith's Chill Tonic

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Stir a package of

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into a quart of milk and freeze it. That can be done in about ten minutes.

There is nothing to add, for the powder supplies everything, and there is no cooking or anything else to do.

You will have two quarts of delicious ice cream for the usual cost of two dishes.

2 packages for 25 cents.

Illustrated Recipe Book Free.

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

For Blood Trouble and Rheumatism

"I think your

K. E. B. P.

Is the Greatest
Remedy on Earth

I had been a sufferer for over two years, and could not get anything to do me any good until I tried

K. E. B. P.

Today I feel as well as ever I did in my life. Unsolicited testimonial from Tampa, Fla., dated March 4, 1909. Name and address on file.

K. E. B. P.

Kills Every Blood Poison

\$1.00 a bottle every drug store.

If not at your drug store, send name and address to KETTERER MEDICINE CO., M'F'R. Jacksonville, Fla.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. AN OLD AND WELL TRIED REMEDY.

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Everybody tries to save something for the day of need.

Not all succeed. We are here

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any little sum to your account at any time, and we

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BIRMINGHAM TRUST & SAVINGS COMPANY

Capital, - - \$500,000
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A "SQUARE DEAL"

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

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

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

BROTHER BARNES' NEWS NOTES.

Marion, Ala., July 27, 1909. Several things of interest have taken place in these parts recently.

About the middle of June Brother P. V. Berney preached several helpful sermons for us at Ellawhite, a mission in our charge near Uniontown.

Beginning the first Sunday in July, we had a helpful series of services with my Uniontown church. The pastor was assisted by D. J. T. Shipman, who is pastor of the First Baptist church of Meridian, Miss. I never listened to a more helpful series of sermons.

Brother P. M. Jones has been assisting Pastor J. A. McCrary since the first Sunday in July in a series of evangelistic services.

Brother Jones is a strong, earnest preacher, and these meetings, I am sure, will accomplish much good.

Brother McCrary has been in charge of churches in East Perry for several years, and has done a splendid work. We have no more faithful pastor in our state than he.

Brother John A. Dickinson seems to be getting along quite well with his churches. He will be assisted during the month of August in his meetings by Pastor J. A. McCrary.

Greensboro, Mt. Hebron and Newbern, a field that was left pastorless by the removal of Pastor V. G. Dobbins to Orrville, Ala has recently secured as pastor the gifted young pastor, Rev. I. I. Purser, of Natchez, Miss. This young pastor is a son of the much beloved and lamented Dr. D. I. Purser, who lost his life at his post of duty in the yellow fever epidemic in New Orleans several years ago. His mother, a splendid Christian woman, now resides in Tuscaloosa, Ala.

Dr. P. V. Brown is now away from his field of labor enjoying a much needed vacation. He will preach for some Atlanta churches on the second and fourth Sundays in July, and will spend the time between these Sundays at his old home in Spartanburg, S. C.

As my church at Uniontown had two organs, one large and one small one, and a nice new piano, and as Miss Willie Kelly needed a small organ in her chapel work in Shanghai, China, the Sunday school and Sunbeams, who bought the small organ, presented it to Miss Kelly for her work. Miss Willie will sail for China via London on September 29. What a privilege and inspiration and help to have her in your Sunday school and church services! For a year I have had the pleasure of being her pastor. May God spare her many years yet to lead souls to Him in her much loved field of labor!

On account of the late crops and very hot weather, my Hopewell church decided to have its series of meetings either the middle or last of August, instead of the 1st.

Brother Editor, remember the Cahaba Association, which meets in Uniontown September 29-30. We trust that a representative from each department of our state work will arrange to be with us.

I regretted so much that I could not attend the recent session of our state convention, but sickness in my home prevented me.

Success to your efforts to give us a readable paper in our beloved state. Yours fraternally,

J. E. BARNES.

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



HARRIS LITHIA WATER
NATURE'S SOVEREIGN REMEDY.

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

Kidneys and Bladder

endorse Harris Lithia Water as being incomparably the best medicine, as its action is mild and purely natural. Send for testimonials, prices, etc. Sold by all druggists.

HARRIS LITHIA SPRINGS COMPANY, Harris Springs, S. C.
Hotel open from June 15th to September 15th.



Best Saw Mill on Earth

Also large Engines and Boilers supplied promptly. Corn Mills, Feed Mills Grain Separators, Circular Saws, Saw Teeth, Locks, all kinds of Patent Dogs, Steam Governors, Mill Supplies, Engines and Mill Repairs, and all kinds of machinery. Send for catalog.

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The Medical Department of the University of Alabama
AT MOBILE

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

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

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

We put prices on our merchandise that have no comparison for lowness, quality considered, in Alabama.

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

We Have Everything to Wear:

We fill orders sent us by mail on the same day received and we guarantee satisfaction or give back your money, and take back the goods.

Will You Write us and try us?

LOVEMAN, JOSEPH & LOEB

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A 10 Cent Package of



will cure one head 4 times or 4 heads one time. Money back if they fail.
Price 20 and 50c at all drug stores or by mail on receipt of price.

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Birmingham, Alabama.

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SWEETER, MORE DURABLE, LOWER PRICE, OUR FREE CATALOGUE, KELLER ST., CINCINNATI, O.

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

HALF TONES
By MAIL



YOU GET PERFECT CUTS AND GET THEM QUICKLY.

NEWS ENGRAVING
BIRMINGHAM, ALABAMA

RANDOLPH ROSE

PROMINENT SOUTHERNER OPENS
BIG MAIL-ORDER HOUSE IN
CHATTANOOGA

Advantages to the South and the Southern People from Such a Mercantile Institution

At last the South is to have a big mail order house of its own. And what is more, it will be conducted by a Southern man.

Southern people are great mail-order buyers. They have to be because their local purchasing facilities in some lines are so extremely limited.

It has been estimated that over twenty million dollars annually go to the big mail order houses of the North and Northwest. This money is spent not only for luxuries and novelties, but also for staple merchandise and, in fact, all kinds of goods intended for personal or domestic use.

The establishment of a Southern mail-order house will have the effect of largely checking this flow of wealth into the regions beyond us and the result will be that more Southern money will be spent in the South than has hitherto been the case for many years past.

As will be seen by the firm's initial advertisement in another column, the new mail-order house is located in Chattanooga, a most natural center of distribution and a point that affords low freight rate in all directions by water and rail. The proprietor of the establishment is Mr. Randolph Rose, a native of Georgia, who for many years has been conspicuously identified with Southern commercial interests and who is rated as a business man of the highest integrity and ability.

Mr. Rose has been invariably successful and his success is but the natural sequence of his well directed, vigorous and plucky effort. He is a man that other men admire because he is aggressive. He has the courage of his conviction and when he once decides upon a course of action, he goes ahead. He does things. He has a record, not of promises, but of achievement.

Such a man will surely make a success of the mail-order business in the South. He knows Southern conditions. He knows what Southern people want and his house will always be prepared to supply the demand.

Among the leading specialties of his stock are all kinds of clothing for men, women and children; buggies, carriages, wagons, harness, sewing machines, pianos, organs and other musical instruments, agricultural implements, toilet articles, books, music, refrigerators, silverware and jewelry, stoves, bicycles, washing machines, household furniture and furnishings and thousands of other things for which there is a ready and constant demand.

During the past two years Mr. Rose has visited scores of mills, factories and foundries in different parts of the country and arranged his contracts on the basis of rock-bottom manufacturers' prices, and he will thus be able to compete in figures as well as qualities with the leading mail-order houses. In fact, the chances are that Mr. Rose's prices will be considerably lower than theirs because his business expenses in Chattanooga will be less than if he were located in a big Northern or Western city, and he can therefore afford a narrower margin of profit.

Mr. Rose's new venture, even at the moment of its inception, is an assured success. Failure would be out of the question even if the affair were in less experienced hands, for the South has long wanted and needed just such an establishment. But with Mr. Rose in charge of its destinies nothing but unbounded prosperity can be the result.

Nor will this success belong only to Mr. Rose and his business associates. It will redound to the credit of the entire South. It will mean, first of all, the establishment of a towering monu-

ment among the South's industries, and the steady employment of many men and women; it will mean that millions of dollars which for years have gone into the pockets of other sections will be retained within our own borders and be used for our own enrichment; it will mean increased capital for Southern development and more extensive exploitation of Southern goods among Southern people. There are many Southern factories that have always heretofore shipped their entire outputs to Northern markets because there was no outlet for their goods here. The result was that the Southern people frequently bought from Northern houses goods that had been manufactured right in their own towns or counties. Naturally they had to stand the brunt of the shipment back and forth as well as the profits of each middleman who handled them. In dealing with Mr. Rose's Chattanooga house, however, you will get these goods at practically first hand; instead of being sent North they will go from the Southern mills and factories to Chattanooga and the price to you will obviously be less. This is one of the material advantages Southern people will enjoy, aside from the feeling of satisfaction to be had in doing business with "home folks."

We feel sure all Southerners will join us in wishing Mr. Rose much success.

THE TRULY HANDSOME THING.

Those whose good fortune it was to attend the convention at Andalusia last week will remember the royal, loving, rich hospitality they received, not only from the Baptists, but from the citizens as well. Every one seemed to have "the best home." (I am confident that we who shared the hospitality of the goodly, cultured home of Sister Anne Riley will always remember it with joy and gratitude.) But it is not of this that I desire to write; others will do it better than I can.

By invitation of the pastor I remained over to preach on Sunday. It was a joy to me to try to preach in their beautiful new house. The Holy Spirit was mightily with us in His loving power. During the convention a brother had suggested to one of the deacons that it would be a handsome thing for the church to give their faithful and successful pastor, T. J. Hagood, a vacation. The suggestion was responded to by this faithful deacon, and as he talked it to others, they all "took to it," and by the close of the service the whole church was anxious for it, and so expressed themselves by a unanimous standing vote. He is to be free from all care and responsibility until the first Sunday in September. Now the truly handsome thing is that they decided that they would put into his hands \$100 for the trip of rest. Then some one said it would be nice to put in an extra \$100 for the expense of taking the pastor's wife along, too. This also "took fine," and when I left there was in hand over \$200—largely over \$200—and the end had not been reached.

Everybody take off your hat to the Andalusia Baptist church! It is worthy!

Nor is this all. After their heroic efforts to build the beautiful house of worship and entertain the large convention so splendidly, they gave me \$1,400 for the seminary endowment. Nor yet is that all. In a quiet way I mentioned the work of the seminary to one of the big-hearted laymen of the church, and asked if he could give \$5,000. He said, "I had about decided to give you \$100 cash, and then \$100 each year for the next four. I tell

you what I will do—I will take it under advisement. Give me two of your blank notes, and I will say you will not lose anything by letting me do this." I tell you that that short speech from that dear brother made my heart sing, for I believe it means much. God richly continue to bless Andalusia, its noble pastor and people, in my heart's prayer.

W. Y. QUISENBURY.

July 26, 1909.

Human Improvement.

The world is growing better. Improvement shows no where more plainly than in the decrease of drunkenness and opium eating. These vices will soon be considered features of a decadent past. Unfortunately, however, there are many human derelicts still being buffeted on the waves of life whose appetites have been so vitiated that liquor or opium seems to them absolutely indispensable. Some of them yearn for deliverance and if there be any such sufferers in your neighborhood, you can do them an act of kindness by telling them of Dr. B. M. Woolley, the Atlanta (Ga.) specialist who cures persons of such vile habits. Dr. Woolley has been working in the interest of fallen humanity for over thirty years. He regards a man who is addicted to liquor or opium as a diseased person who can be cured. His success fully confirms this theory. From his sanitarium in Atlanta there is a steady exodus of those whose burden of slavery has been removed. It takes four weeks to cure except in extremely difficult cases. Dr. Woolley writes a treatise some time ago on the cure of opium and liquor habits. Dr. Woolley will send it with his compliments to any one who wishes to study the subject.

Mary Baldwin Seminary
FOR YOUNG LADIES

Term begins Sept. 9, 1909. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 297 students past session from 32 States. Terms moderate. Pupils enter any time. Send for catalogue.

MISS E. C. WEIMAR, Principal, Staunton, Va.

DRAKETOWN BAPTIST INSTITUTE

is a high-grade preparatory school for girls and boys. Special Features: Literary Department through eleven grades; Music and Oratory; Bible Studies; and Teachers' Training Department. Next sess on open August 23. Write for new catalogue.

S. D. MCCORMICK, Draketown, Ga.

Send Your Daughter to a Baptist College
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MURFREESBORO, TENN.
Healthful climate—Thorough work—
Home cooking—Religious Influences
Music—Art—Elocution. Everything
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Establish a profitable and lasting business of your own. Be your own boss. We furnish everything, including Sample Outfit valued at \$1.50. (We began with nothing; are now worth \$200,000; what we did you can do; we will gladly help you. Big Catalog, Plans and Sample Outfit now ready and ALL FREE. Write now. Consolidated Perfumery & Frame Co., 240-19 W. Adams St., Chicago, Ill.

FOR LIVE
AGENTS



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

Housekeepers Like It

The average housekeeper prefers Henry Clay Flour for four reasons: (1) Because she gets better, quicker results in baking; (2) because she gets lighter, richer and more palatable bread; (3) because it doesn't cost any more; and (4) because she believes it is more nutritious than the dead white flours.

HENRY CLAY FLOUR

is creamy-white—richer in gluten and therefore more nutritious than the flours that are dead-white and therefore deficient in this essential element of food.

"Milled from the finest winter wheat grown in the famous Blue Grass region of Kentucky, the finest wheat lands in the world."

Lexington Roller Mills Company,
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"The Blue Grass Millers"

Write for "A Few Famous Receipts by an Old Kentucky Cook." It's free.

BRIGHT'S DISEASE

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

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

Dr. DeWitt's Liver, Blood & Kidney Cure

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

For \$2.50
Saves Fuel,
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DELIGHTFULLY located 1900 feet above sea level. Climate like Asheville, N. C. Picturesque mountain scenery. Ideal spot for health and study. Four-story brick and stone building—166 rooms. Modern equipment University and Conservatory trained teachers Music, Art and Expression Twenty-eight new pianos. Board and regular courses from \$200 to \$300. Write for catalog to Pres. J. T. Henderson, M. A., Box 25 Bristol, Va.