

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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R. S. Gavin is at Albertville this week with A. B. Metcalfe in his meeting. He will be there for two weeks.

Rev. J. H. Snow, of Haskell Avenue church, Dallas, Texas, is just beginning a magnificent church building, which will cost \$40,000.—Baptist Chronicle.

I enjoy the paper very much. Am getting on very nicely in my supply work here at First church during Pastor Gwaltney's absence. Yours sincerely, J. E. Cook, Jr., Talladega, Ala.

While Pastor W. W. Hamilton is away on his vacation during August the pulpit will be supplied by Rev. F. M. McConnell. The Lynchburg saints still love their former pastor.

The paper has the Carey association to meet at two different places and at different times this year. The Carey association will be held with Union church, Moxley, on Tuesday after the second Sunday in October, 1907.—W. T. Davis.

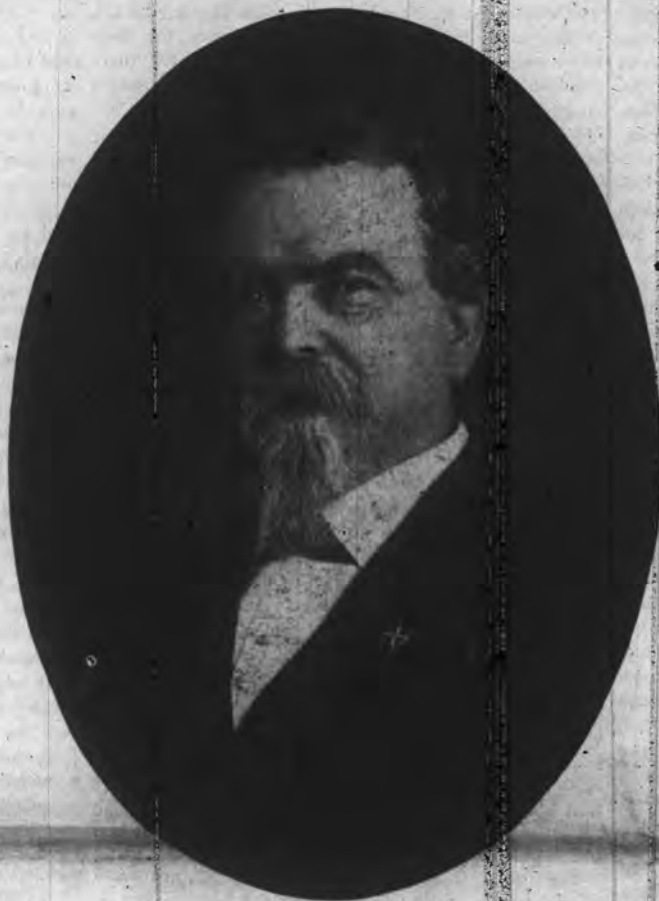
Rev. B. J. Skinner has been assisting Rev. L. H. Shuttleworth in a meeting and a series of rallies in the Sulphur Springs association. He reports a good time with the brethren and found them in love with Brother Shuttleworth.

Dr. Millard A. Jenkins, of Athens, Ga., is spending his vacation north—three Sundays with Seventh church in Baltimore, one week in Tent Evangel, New York, and a week at the Northfield Bible conference.—Biblical Recorder.

Rev. John Roach Straton, of Baltimore, Md., was recently painfully injured in a run-away at Greensboro, Ga. We are reliably informed that Brother Straton has accepted the pastorate of the First church, Fort Worth, Texas.—Baptist and Reflector.

At the close of a recent great meeting conducted by Dr. Len G. Broughton, of Atlanta, Ga., at Greensboro, Ga., 2,000 people went with Dr. Broughton to the train, and in reporting what transpired the Golden Age says: "Tears and kisses were mingled in sweet confusion." Now, that sounds funny. Did Dr. Broughton do the Hobson act.—Baptist and Reflector.

Zwalle, La.—We had a great meeting here last night. Large crowds of men, many non-churchgoers. Twenty-five men came forward, knelt down right in the altar for prayer. It seemed to me that everybody prayed. Six men were converted. Many Christians were happy. This was one of the best services I ever saw. God has enabled me to reach a very large number of non-churchgoing men this year. God be praised.—Frank M. Wells.



HON. FRANK P. O'BRIEN
Birmingham's Mayor, Who Believes in Law Enforcement.

The Mt. Vernon Baptist church, four miles south of Albertville, Ala., has just closed a great revival meeting. Rev. H. B. Metcalfe, of Albertville Baptist church, did the preaching. His sermons were of the highest class, educationally and spiritually, and each service filled with the very best interest. The sermons were eloquent and forceful, and the applications and appeals were direct and powerful. The Lord granted and bestowed great blessings on the services and the people. Twenty-seven additions to the church, twenty-three by experience and baptism. The church gave to Rev. A. B. Metcalfe a purse of \$26.35.—John L. Ray, pastor.

The first of September will mark the completion of the twenty-first year of continual editorial service on the Religious Herald of Dr. R. H. Pitt. Dr. Pitt has made a fine editor, one of the best in the South. We do not always agree with him, but we can not help always admiring him for his sweetness of spirit and saneness of disposition. We take the liberty of adding that November 28 of this year will mark the completion of the twenty-first year of continuous editorial service on the Baptist Reflector and the Baptist and Reflector of the present editor. As an editor, therefore, Dr. Pitt is only about three months older than we are.

We have had another good time at Piper; baptized two and received one more by letter, ordained two deacons and observed the memorial supper at the 11 o'clock service. Our building committee and subscription committee also are forging right ahead and the good ladies have organized themselves for work and are working in earnest. Mrs. Walter Fancher is president, Mrs. Hayes secretary and Mrs. Mills treasurer. You know what that means toward the success of the work. Mr. Wilcox, the superintendent for the company here, is highly in favor of our enterprise and is helping in a very substantial way, fully appreciating the situation. Please send Mrs. Walter Fancher some samples of The Baptist, as she is anxious to get some subscribers to our good paper. Yours for the Master's Cause, A. C. Yeargan, pastor.

(This is a good way to help circulate the paper. Get all who hold meetings at their close get some one to help put the paper in the homes.)

The best will is our Father's will,
And we may rest there calm and still.
Oh make it holy by hour thine own,
And wish for naught but that alone.
Which pleases God!

If worry can be conquered nearly all of the passions that destroy our happiness will disappear.

Hurrah for these editorial gray-beards. What a pair? The courtly Pitt and the courteous Folk, Virginia and Tennessee Baptists ought to do great things for their editors.

Until further advised please come to me at Plant City, Fla., instead of Houston, Texas. I am here supplying for the First Baptist church. Fraternally, J. H. Riffe.

My paper hasn't come to Carrollton yet. Please be sure to make the change. Fraternally, J. F. Brock. (We are glad to have Brother Brock back at work in Alabama.)

In the Presbyterian college of South Carolina the trustees have passed a resolution excluding secret fraternities from the college in the future.—Our Monthly. Would that the trustees of our beloved Howard might do the same for our college. Now let all the people say Amen!—John Stewart.

Rev. F. H. Farrington, a graduate of Howard, who has recently done a great work in Virginia, was compelled on account of a serious attack of the grip to take a rest, is now sufficiently recovered to enter the pastorate. Brother Farrington is now visiting relatives at Tuscaloosa. We hope some church in Alabama will call him.

A contemporary gives the following advice to its delinquent subscribers: "If you have frequent fainting spells, accompanied by chills, cramps, corns, bunions, chilblains, epilepsy and jaundice, it is a sign you are not well and liable to die any minute. Pay your subscription in advance and thus make yourself solid for a good obituary notice."

The Alabama Education Committee is now organizing a whirlwind campaign for Alabama's children. The actual speaking will begin August 22, and close September 4. They expect to cover the state with speakers and literature and hope to arouse the people so that they will not be satisfied until the children of Alabama have the very best educational facilities.

Religious Herald: Rev. H. P. McCormick is back again on the sacred soil. He is engaged to supply pulpits in Loudoun and in Baltimore during the month of August and after that time will be open to pastoral engagements. Here is an opportunity for some strong church to get one of the ablest, most devoted and most attractive men. We should count any church fortunate that had Hugh McCormick for its pastor. His address is Middleburg, Va.

(We hope some good church in Alabama will invite Brother McCormick to supply.)

PROHIBITION--A SERMON BY L. L. GWALTNEY

I realize perhaps as well as you do how hard it is to find anything new on this subject, a subject on which the kaleidoscope is so constantly turned, and every phase of which is examined in the limelight of law and logic. But since the legislature is now in session to face the issue the gravity of the situation seems to demand a restatement of our position even at the risk of some repetition. But prohibition is in fact a certain phase of the gospel of Jesus Christ, and like the old story is ever new.

As I shall speak to you we shall look first at some of the things that have been done, and in the second place we want to consider what we may do at the present time to strengthen our position, and then we shall close by considering our possibilities for helping the cause still further in a practical way.

First, then, what has been done? What has brought us thus far along the way? Why is it that the whole country in arms against the liquor interests? What has come about more than usual that in the last decade the Christian people have begun to put forth such efforts to put the saloons out of the way? You say public sentiment has risen against it, and this is true. Public sentiment, the voice of the people, the zeitgeist, as the Germans would call it, is saying that the saloons must go. Well, whatever the people say will eventually come to pass. Public opinion is the only king in America and sooner or later it will sit on the throne. That old sage and seer, Abraham Lincoln, has long ago said that "Our government rests in public opinion, whoever changes public opinion changes the government just so much," and this is true in the case under consideration. All of the legislation we have come through public opinion, and without this we would have had no prohibition law today; but we must get to the other side and ask some more questions. Why has public sentiment risen up against the liquor traffic to a degree hitherto unknown in all the earth? Public opinion has given us the legislation, but what gives public opinion? The people are hard to move; they get in one old rut, and there they usually stay. Why this innovation? Well, several causes enter into this, and first is due to the liquor people themselves; they constantly overstepped their bounds; their open saloons were little less than open hells; they had no regard for law and order, decency or propriety. If their license were high, then in order to meet their extra expenditure they would adulterate their liquor and run a gambling den and house of prostitution. Had they not constantly overstepped their bounds, had they had a regard for law and order, had they refrained from selling to minors and drunken men and to women, had they not cloaked under their black wings the adulterous and criminal classes public sentiment would not have risen against them as it has. They themselves gave the occasion and the moral conscience of the people was not quite dead; no, it has come to be quite alive and the people are saying that the saloons must go. In the final analysis it is not a matter of legislation, either. This house filled with congressmen would be helpless unless the people were behind them.

Another thing that has heightened public opinion was a proper regard on the part of certain business men for their business interests. In other words, it was selfishness; but selfishness in this respect is of the right kind. This is one thing that drove whisky out of the country districts, out of the precinct—the beats, as you call them. The land-owner saw that at the end of the year instead of getting a return in cotton for his rents the produce of the land had oftentimes gone to the cross-road grog shop, and hence the land owner was willing to cast his vote and use his influence to put the grog shop out of the way. The mine owner saw that instead of getting a return in labor for his expenditures, the operators had their wind and wits sapped out by the down-town saloon, and hence the mine owner was willing to cast his vote and use his influence to put away the saloon, the railroad corporations saw that instead of getting efficient service from their men that oftentimes trains

were wrecked and cars smashed up with two or three engines, and with the law suits that invariably followed did not present a pretty spectacle to the stockholders, hence these men were willing to cast their votes and lend their influence to put the saloon out. You can count on it, my friends, that whether or not a man cares for the morals of the people, for civic righteousness, they do care a great deal for their stocks and will eventually lend their influence against whatever militates against their business success.

But another element, and perhaps the greatest of all that enter into the heightened public sentiment was the work of woman. She, too, like the business man, was impelled to this to save herself, to save her husband and children and home; she it was who felt the point of the dagger more keenly than any other. It was she who staid at home with no smile from her husband, nor kindness due her nature, and with no bread to feed her children. It was she, after all, who paid the revenue into the treasury, a revenue wet with tears coming from the sobs of a broken heart. It was she who had none to console, none to cheer, none to love her, and hence it was she who rendered the most efficient service in putting down the thing which for her has been a curse. Some prayers may not be heard and perhaps ought not to be, but the prayers of the women for themselves and children will one day bring law out of chaos and heaven down to earth.

In addition to these causes we must remember the pulpits of the land. They are not dead yet, nor are they likely to die soon, and whenever the pulpits concur in anything, that thing will be apt to come to pass. The statement has been made that ministers have done more than five times their number of any other men in other walks of life to produce the results as we have them today, and we do not believe that statement can be truthfully contradicted. The opposition realizes this whether others do or not and hence their cry "The preacher should have no place in the fight." These, then, as we see them, are some of the causes which entered into the heightening of public opinion and found expression in legislation.

But in the second place, we were to ask what may be done now to strengthen our position, and what ought to be done will be done in the present session of the legislature, and that is write the law in the constitution of Alabama. When this is done it will have several effects; it will prevent further caviling with the law and will in consequence lessen the expenditure of the prohibition forces in combatting the lawyers of the opposition. Moreover, a firm stand at this juncture will weaken the efforts of the liquor people. Napoleon said that in every decisive battle there was a time when both sides were practically whipped, and the one that can bring up the reinforcements at the critical moment is the one that gains the victory. In this battle, however, we are far from being whipped; the fact is, we have just gotten ready to marshal our forces; yet if we can reinforce our position by writing prohibition in the constitution of the state the opposition is whipped; it will be completely routed. And not only so, but when this stand is taken some of our weak-kneed brethren who have been afraid to express themselves or take any decided stand will be encouraged in a great degree and will lend the cause the benefit of their aid. Lots of people are not willing to help a thing succeed, but when they see it succeeding they are willing to follow.

And not only is constitutional prohibition desirable for all of these reasons, but it will give a great stimulus to better enforcement of the law. The liquor element will come to see at last that the temperance forces mean nothing short of business, and when they see this they will relinquish their efforts to a degree at least. Their old cry is "prohibition does not prohibit," but it is strange to note how hard they fight it. It is very strange why they should raise a million dollars to prevent further legislation on the subject. It is strange that they should employ the

best lawyers to contest every step that is taken. It is a fact, however, that prohibition does not prohibit in toto, and neither does any other law on the statute books, but this is not the fault of the law, but the fault of the men whose business it is to enforce the law. An axe will not cut unless some one has hold of the handle. It may be a good axe, fine, the best that is made, but after all some man must get behind it. I have been told that we have the best gin shop here in all the world; plenty of machinery to turn out the very best gins, but all the fine machinery will not make the gin unless the men get there to put the machinery in motion. So it is with laws; when they are put on the statute books they mean nothing, none of them, unless somebody is going to see to it that the laws are enforced. You see then how this thing ultimately devolves upon you and me and on every other man who is a good citizen of this commonwealth. May God give us the right men that will see to it that the laws are enforced. Ah, for men, for men like our honored Miles, men who are willing to do and dare and die for the great principles of right and justice, home and humanity. Are we to have these men? We are. We have them now, many of them are here before me today, many who regard Christian citizenship as the greatest legacy to which man is heir. May you make the most of your heritage, it is to be used for God.

Some men I see are prone to tell me of the good old days of the past; of those days when heaven and earth met together and mercy and truth kissed each other, and I have pondered the matter for a long time to see if I could find out when those days were. Back a few years ago and you have the open saloon and the corruption incident thereto; back a few years still and you are in the throes of the civil war; back a hundred years and you are in dwarfed and narrowed churches, when nothing was being done for missions; back a thousand years and you are in the Dark Ages of Europe; back two thousand years and you are in still darker ages of the Roman empire; back three thousand years and the most civilized people had only reached the tribal stage; back four thousand years and human sacrifices were offered to heathen gods; back, back to the Garden of Eden and you will find more sin per capita there than in any other spot on earth. I believe we are passing through the best age now the world has ever known, and it is for you and me to make good our heritage in order that the generation to follow may be elevated to higher planes.

But while the legislature is working on constitutional prohibition, what are we to do? I should like to suggest three practical things to you very briefly. The first thing we may do is to cast our vote and use our influence to put the right men into office. If we want prohibition to prohibit we will have to see that this is done. It is only one of the duties of citizenship; it devolves on all alike.

The next thing that we may do is to give of our means to uphold this cause. If this, as all other good works, could be so impressed upon the individuals that every man would be ready to do his best regardless of what other people do, then we should have no more trouble from the financial side.

And the last, though not the least, is that we should give much attention to the subject in training our children both in the home and Sunday school. Properly train the next two generations and that there ever was an open saloon in Alabama will seem to them a thing incredible. Men forget nearly everything else they learn. Our seed are often sowed by the wayside only to be picked up by the fowls of the air, but those lessons you learn in childhood, those lessons you learn by your mother's knee and in the Sunday school will be with you when the death dew is settling on your brow. And so we should tell these boys and girls while they are young and tender that wine is a mocker, tell them of its blight on society and its curse of the home; tell them of the bread it has taken from the orphan's mouth and the

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widows it has turned into the street. We should tell them that they are not exempt, and if they shall follow in the train of others they, too, will go to an untimely grave and bring the gray hairs of their parents to sorrow and themselves to shame. If we tell them now the next generation will be far in advance of what we are.

BROTHER CRUMPTON IS ASKED A QUESTION.

A brother writes:

"I would like to ask your advice or at least what you think about this Holiness that is going over the country. Some of our members go into it, claiming to be sanctified and baptized with the Holy Ghost, but still they claim to be members of our church and we have disturbance among us. The churches, or some at least, exclude them in other places. Is it right to turn them out, or what is the best remedy? Let me hear."

The Holiness people generally overdo the thing. Many of them are the sorriest sort of people to start with, and they are a sorry set yet. Their religion consists in going to meeting. If they lived better at home, paid their debts more promptly, labored more diligently to provide things honest in the sight of men; if they were more tender and forbearing by reason of their new found holiness; if they were lovingly going out after others to win them to a better life, I would be forced to respect their claim.

They say they have gone beyond the point where they sin and yet those who know them best say they detect glaring inconsistencies in their lives and sometimes outbreking sins.

The so-called Holiness people passed the limit when they professed to be able to speak in unknown tongues. Sure, their senseless babble is unknown to themselves or to any living soul. They are correct in that claim.

Far be it from me to say that some pious souls, who long for better living, are not found in the ranks of these people. They are the Lord's jewels and He knows them and is known of them. They are deceived for a time. The leaders are deceivers. They flourish for a season among the ignorant; but they will pass on and away.

These things would not be possible if preachers and people were preaching and teaching the truth as they should, and if all of us were living to our high privilege in Christ Jesus.

You ask what ought to be done with them. "Ought they be excluded from the church?" Exclusion is a very serious business. You can't make a rule to fit every case. Each case should stand on its own merits. What a chance for the wise pastor and deacon in this! The godly man or woman who has neighbors under the spell, has a chance to love them back to the church and duty.

Of course, those who "cause divisions" should go out and that without much parleying.

A great revival is the best thing. A strong, tactful preacher in ten days often completely harmonizes a community rife with heresy.

The Lord save His people from division and discord. Fraternaly,
W. B. C.

The Norfolk Virginian says of him: Rev. Henry W. Battle, D. D., of Kinston, N. C., is aiding Pastor Butler, of the Baptist church, in a meeting which has been growing in interest from the beginning. Dr. Battle knows when and how to use an illustration; he preaches the gospel with great power and effect. It is said by many who heard him preach to men only at the afternoon service Sunday that it was the greatest service ever held in the town. The house was well filled with men, and almost every man present either professed conversion or reconsecrated himself to the Lord. Nothing like it was ever seen in Hartford before."

Louis Bleriot, in the smallest sized monoplane ever used, which measured only twenty feet, successfully landed at Dover after a flight across the English channel from Sangate, France, thus winning the London Daily Mail prize of \$5,000.

WOMAN'S PART IN THE CAUSE OF TEMPERANCE.

Woman has a legitimate part to act in any movement that affects human character. The familiar saying, "The hand that rocks the cradle rules the world," tells when her influence is most potent, namely, at life's beginning. Then her work is not to cure evil, but to prevent it, and it has been demonstrated over and over that an ounce of her prevention at that early period is worth a pound of cure later on. Holy writ recognizes this fact when it says "Train up a child in the way he should go, and when he is old he will not depart from it."

Intemperance in eating or drinking leads to the bondage of appetite, and the cultivation of that appetite begun almost with the infant's first breath is under the complete control of the mother. A mother, if she be inebriate or accustomed to a stimulating diet, can but import to her child a craving for stimulant.

When the child becomes old enough to partake of solid foods, it is or should be the mother who sees to its preparation. If she allows the use of stimulating foods and drinks and irritating condiments, she alone is responsible for the results. Rich pastries, wine sauces, tea, coffee and alcoholic drugs, etc., all tend to create a taste, and there is a craving for that which is stimulating, not only in foods, but in drink. Mothers may plead ignorance of this subject, not knowing the elements of foods and their effects, but whether ignorant or careless the accounts filly remains with them, for those who accept of motherhood have no right to be ignorant nor excuse for being careless in such matters.

Mothers who expect their sons and daughters to live temperate lives must be total abstainers from any intoxicant.

How many times perhaps the mother or father offers their little sons and daughters a drink from his rum sparkling cup. Then follows the social glass at the festal board, at Christmastide it may be, or when birthdays come, anniversaries and family reunions. Thus the evil progresses and the unseen cord tightens.

A depraved appetite once formed, stronger and stronger must be the stimulant to satisfy it, and so in the wake of exciting food and the happiness (?) glass come the deadly poisons that make the destruction of manhood and womanhood complete, not only physically, but mentally and morally as well. The will gone, no human power now can save the child. The beautiful form has now become a hilarious monster, the heart a stone, the mind a blank, none can discern a trace of the infantile loveliness and innocence unless there be somewhere still in the world a mother with a mother's love. God only can recreate that body, that mind, that soul.

Oh, if woman could but realize her responsibility and her privilege, how changed lives would be, how changed the world would be! The plastic and precious material is given into woman's hand to mold physically, mentally and morally—clay in the hands of the potter. According to their skill, their patience, their care, vessels are made either to honor or dishonor.

Wouldn't it be a glorious thing if every woman of our country would take a noble stand as some have already taken? Let us all join and wage eternal warfare against the liquor traffic.

The Woman's Christian Temperance Union during the nearly thirty-five years of its existence has given special training to an army of half a million children, many of whom have long since grown into noble manhood and womanhood. Is it any wonder with these facts before us that a wave of temperance sentiment is sweeping over this nation from Maine to California and from the lakes to the gulf?

Ah, isn't it enough to stir any woman to great activity when she sees her father, brother, husband or son accept that first invitation "Come and take one glass," which leads the father or unwary youth to his first indulgence in strong drink. And with that he begins his downward career which ends sometimes in the penitentiary and sometimes on the gallows. The first glass leads to other glasses. He drops his

position, he drops his respectability, he drops his fortune, his friends, and finally all his prospects in this life, and his hope for eternity.

I say let every woman on this great globe of ours join together in one voice in echoing round the world the one phrase, "Beware of the first glass."

May the woman's work yet vastly increase till the death-dealing saloons tempting our youth, debasing manhood, crushing with heart anguish noble wives and mothers and sending down to woe and death annually a vast army of victims, are swept out of our country.

Woman may join the temperance crusade, fight the saloons, influence the political vote in favor of temperance efforts, all of which are good and noble, but around her home hearth lie her greatest opportunities, and from there she may send out into the world bodies, minds and hearts immune to any and all evils and temptations of intemperance. From her throne as from the throne of God, may flow a stream of life pure and clear as crystal, bearing upon its current character fitted to advance the home's happiness, society's good, the nation's weal and the Master's service.
MISS LOLA M'COLLOUGH.
Jacksonville, Ala.

REMEMBERED AFTER FIFTY YEARS.

It was fifty years, the 19th of June past, since my ordination as pastor of the Baptist church in Tuscaloosa, Ala., whither I went fresh from the seminary at Princeton, and where I continued till September, 1871. As the month of June in this year was set apart in our church, in Lexington, for contributions to ministerial education, I had quietly purposed to preach a sermon appropriate to that subject on the 20th, and to refer simply but gratefully to my half-century experience in the ministry, and had selected as the text I Timothy 1:12. Just before starting to Sunday school a telegram was handed me from a member of the Tuscaloosa church, dated June 19th, as follows: "Congratulations on fifty years' efficient and faithful ministry; earnest wishes for many more years of usefulness; small package coming."

To me this was a complete surprise, as I had said nothing to any one, either here or in Tuscaloosa, about this being the fiftieth anniversary of my ordination, and I could not expect it to be remembered in Tuscaloosa, or if remembered that any special notice would be taken of it. The "small package" came in due time and contained a number of handsome souvenir silver spoons, mainly of Tuscaloosa scenes, a contribution, as was explained by an accompanying letter, of many for themselves or their parents, to whom in those years I ministered.

On my own account I could not consent to publish anything about this incident, gratefully refreshing as it has been to me; but for the sake of the church and the people from whom this testimonial comes, as I wish it to be known that this generous, appreciative spirit has characterized it through the whole period of its history since I have known it as a child (for there the first eighteen years of my life were spent before I went to the Theological Seminary). This is the church that has had as its pastors since 1871 William H. Williams, W. W. Sanders (whose ministry of only a few months was so rich in spiritual influence that the church uses still a pulpit dedicated to his memory), O. F. Gregory, J. M. Phillips, D. M. Ramsay and L. O. Dawson. After more than sixteen years of continuous, faithful service, Dr. Dawson has been recently granted by the church leave of absence for a year, with the use of the parsonage and on full salary, the church having also provided for supplying the pulpit meantime. The spirit and example of this noble church may well be commended. May God's richest blessing rest on it in all things.

CHARLES MANLY.

Lexington, Va.

The Wright Prothers, in building their machines, set an admirable example. They work with their own hands, refuse to leave the ranks of mechanics or to seek the society of those who would flatter them with condescending attentions.

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FIRST MEETING OF THE BOARD.

The first meeting of the board of aged and infirm ministers' relief fund was held for organization on this date in the Y. M. C. A. building at 12:30 p. m.

The officers elected were: President, Judge Henry B. Foster; secretary, Mrs. Grace Hiden Wilkinson; treasurer, R. F. Manly.

The following committees were recommended and the assignment made by the chair:

First—Executive, who shall have power to act in all matters in the absence of the board, T. G. Bush, Geo. M. Morrow, J. W. Minor.

Second—Finance, who shall devise plans for the using of all funds, D. H. Maibury, C. A. O'Neal, Ernest Lamar.

Third—Relief, who shall examine all applications and investigate cases of need, making recommendation to the board concerning same, E. W. E. Cox, H. J. Willingham, C. A. O'Neal.

Fourth—Publication, who shall be charged with the duty of seeing that this work is kept constantly before the Baptist people, and shall have the same presented to the churches and associations, and keep the same advertised in the public press, George W. Macon, J. W. E. Cox, C. A. O'Neal.

Fifth—Auditing, who shall audit all the books and office accounts of the board, J. W. Minor, W. H. McKjeroy, W. W. Campbell.

Sixth—Investment of endowment fund, who shall safely invest the endowment fund. This committee shall consist of the president of the board, chairman of executive committee and the finance committee.

It was moved by Dr. Macon that the expense of the board be paid by the members of the board until further action is taken. This motion was carried.

After an open discussion of the work the secretary's plan for the organization of the woman's work of the state for this effort was approved by the board. Dr. Macon led in prayer and the meeting was adjourned.

GRACE HIDEN WILKINSON, Secretary.

AGED AND INFIRM MINISTERS' RELIEF FUND.

Dear Mrs. Malone: After serious consideration of the subject of the Aged and Infirm Ministers' Relief Fund at its last session, the Baptist State Convention appointed a committee to devise plans for this work. This committee recommended the appointment of a board for this effort and their recommendation was adopted by the convention.

This step was not taken without careful consideration of its need, and its advisability was discussed in the convention before action was taken. This board therefore being created by the convention, it rests with the churches to co-operate with the members of the board in this work.

As secretary of the board I am expected to organize the woman's work of the state for this effort, and have already made a beginning in this district. Knowing that our woman's societies have already undertaken great things for the year I shall yet hope they will see their way clear to work for the Aged and Infirm Ministers' Relief Fund. Finding my plan of work successful in the societies which have adopted it, I am asking all the women's societies of the state to try it, hoping they may thereby help the board materially. This plan is that each society will appoint a committee of one willing, interested worker, who will have the privilege of asking the assistance of other members as she needs it. She will ask for a pledge of a monthly contribution from each member of the society and each lady member of the church. Our South Side church here has just begun building and our Woman's Society has pledged \$3,000 to the work. With this and our apportionments and our pledges to city benevolences, we wondered how we could assume other responsibilities, but believing that God had opened up to us this opportunity we felt that we could not allow our building to cripple the objects for which the very foundation of the church stands. One devoted member said: "No, rather than that, let us worship in a barn, but if we do our duty in these matters I don't believe we will have to use a barn."

WOMAN'S WORK

State Executive Board.

President—Mrs. Charles A. Stakely.

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State Organizer and Sunbeam Superintendent—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.

Supt. Y. W. A.—Miss Kathleen Mallory, Selma, Ala.

Secretary and Treasurer—Mrs. D. M. Malone, Mission Room, Watts Building, Birmingham.

(All contributions to this page should be sent to Mrs. D. M. Malone, Mission Room, Watts Building, Birmingham.)

And so we are canvassing among the members with great success, finding that they generally deem it a privilege to contribute monthly to this work. And thus the board is encouraged to hope that with an effort on the part of each church, and of each Woman's Society, we can make a more worthy provision for those from whose lifetime of devoted self-sacrificing service we have reaped many blessings. We also ask the prayers of our Baptist people for the success of this effort. Faithfully yours,

GRACE HIDEN WILKINSON, Secretary.
Birmingham, Ala., Wednesday, Aug. 4.

HELP NEW ORLEANS.

Unique, frivolous, fascinating, wicked, is this greatest Southern metropolis, lying near the mouth of the mighty, tawny Mississippi, that flows through her crescent harbor in opulent strength, laden with untold riches, with her composite civilization—French, Spanish, American—complicated by immigration from "every nation and every tribe on this terrestrial ball," with her 400,000 people, with her rapid gains and tremendous importance in connection with the Panama canal, can we fail to see in New Orleans our greatest strategic point for religious work?

Women of Kentucky, listen! Trained women workers are especially needed to aid the pastors, but the churches are too weak to pay their salaries. Right now we have our opportunity to do splendid work in this great Oriental city of America. The home board appoints for this delicate and difficult work Miss Ethel Salter as a missionary of the First Baptist church, provided Kentucky and Alabama women will raise her salary of \$600. This the central committee have undertaken to do, with the sanction of those who were present at the general meeting.

Our treasurer, Miss Lamb, who spent a winter in New Orleans, knows the dire needs of the work, and the priceless value of the right worker. May one who knows Miss Salter from her early girlhood, and watched her consecrate with singleness of heart and aim all her gifts to her Master, say "that surely she is called to the Kingdom for such a time as this."

Thoroughly educated, bright, witty, accomplished, with a religion that is sunshine, and an "enthusiasm that burns down barriers she cannot climb over," she was the choice of many hearts for New Orleans before the way was open for her. A college graduate, a student of the Bible at the Judson, and here in our Training School, Miss Salter is well equipped for effective service.

Now, what will we do with our part? We of Kentucky are asked for \$300—the Young Woman's Auxiliary to raise \$100 and the Woman's Missionary Societies, \$200. We must pay \$25 each month for her salary, as the home board has no other provision for it. Her salary began May 1.

Can we tell our women the thrilling story of this quaint, foreign city in our Sunny South? Can we tell them the pitiful story of her superstition and heathenism? Can we tell them of the bright, brave, capable woman who is ready to give her talents and her life to sowing the Gospel wheat so as to enlist them in this important work?

Do not wait! "The fields are white unto the harvest." Let us send at least this one devoted laborer, that we may have a share in the blessings of the harvest home. "It will be done twice, if it is done quickly."—Mrs. George B. Eager, in the Baptist World.

The executive board of Alabama is asking our large towns, viz., Mobile, Montgomery, Selma, Birmingham, Anniston, Opelika, Huntsville, Gadsden, Columbia, Dothan, Union Springs, Troy, Prattville, Roanoke, New Decatur, Talladega, Alexander City, Andalusia and Livingston, to raise the \$300 for Miss Salter. We feel that nothing we could say would stir your hearts more than Mrs. Eager's appeal to the Kentucky women.

"VACATIONS FOR PREACHERS AS AN INVESTMENT."

This was the subject of a striking editorial in a recent issue of The Atlanta Constitution. It was not written by a minister, but by a man of affairs, published not in a religious paper, but in a large secular paper.

Here it is: "If the theory of regular vacations has been accepted as a conceded commonplace in the business world, how much more vividly should its principles apply to those self-sacrificing men whose important function it is to safeguard the spiritual status and welfare of the community?"

"The clergyman's life has its beginning and ending, and all its intermediate chapters, in ceaseless activities. Never is he released from a continual mental strain, whether it be preparation for his weekly discourses or the even more exacting requirement of mingling upon intimate terms with all sorts and conditions of men.

"The demand upon his sympathies is proverbial and perpetual. In sorrow and sickness, sin and suffering, joy and success and failure, marriage and death, his services are in requisition, and to each fresh and differing call he must bring a keen and perceptive mind and a spirit chastened of weakness and self.

"The ordinary individual would fall upon absolute collapse after a few days of grueling and contrasted tests of this nature. But the preacher, of whatever denomination, is expected to endure it smilingly, to preserve his cheerfulness under all conditions, and to deliver such sound wisdom to his flock from the pulpit as can come only from a sound mind supported by a vigorous and untired body.

"The marvel is that they meet the situation with such unvarying success.

"Of later years churches have begun to realize the peculiar intensity of the demands upon their ministers, and to introduce here and there the salutary vacation idea. In Atlanta many of the wealthier congregations have adopted the annual leave of absence as a regular feature, insisting that their preachers spend several weeks of each year in rest or differing pursuits, and supplying them with the wherewithal minus which a vacation would be an impossibility.

"The practice should be made so universal as to constitute the rule rather than the exception. From the sheer standpoint of self-interest, the congregation that makes sacrifices to send its preacher into a new environment reaps immeasurable dividends in pleasure and spiritual profit.

"The effective preacher of today is he whose intellectual horizon is kept broad and world-embracing and wholesome. Nothing so conduces to a maintenance of this condition as contact at regular intervals with other peoples and things, and access to new ideas and angles of life. Such a preacher, his physical energies recruited to concert pitch, returns to his congregation brimming with inspiration, better qualified mentally and physically and spiritually to aid his parishioners in confronting the eternal problems of the world, the flesh and the devil.

"Of course, the less well-to-do churches of the smaller towns could not afford to be as liberal as their wealthier neighbors, but there is no reason why, with the observance of economy, they could not effect an approximate policy."

THE ALABAMA BAPTIST

JUDSON COLLEGE.

Judson College for Girls at Marion is one of the institutions known throughout the South for the excellence of its educational training and the character of the work that it has done. For seventy years the Judson has been a leading factor in the civilization of the South, and by offering educational facilities in every department equal to the best in the land, has turned the educational current of the country towards Southern institutions. The character of the work is seen in the potent influence which is being exerted by thousands of its graduates in the North and South.

The Judson was founded in 1839, and is the property of the Alabama Baptist State Convention. Its affairs are in the hands of a board of trustees appointed by that body, and the policy has been to employ the most accomplished and skillful teachers in all departments. A wise economy has been practiced in all details of management, and the affairs of the school have always prospered.

In recent years the institution has been patronized by the Baptists over the entire country, and a renewed interest has been aroused by its alumnae, resulting in new buildings and added equipment. The alumnae auditorium and music hall erected by the Alumnae Association of the college is one of the handsomest and best appointed buildings of its kind in the country. It is built of pressed brick, finished within in the natural wood, brilliantly lighted with electricity, heated and ventilated according to the best modern methods, and seated with 1,100 high-grade opera chairs and has every modern convenience.

New Library Building.

The new Carnegie library building was dedicated on May 12, 1908. This building is of colonial type and represents an expenditure of \$35,000. It is built of pressed brick and is handsomely furnished within and without. The furnishings and woodwork are all done in old mission finish. An adequate supply of the handsomest library furnishings have been placed in the building, and all of those are in the old mission finish.

A beautiful residence for the president of the school is now under construction and will be a great addition to the equipment. The building is of the colonial style of beautiful architecture, and represents a cost of about \$15,000. The main building of the campus group is an imposing structure of three stories, and the top cornice of the dome is 100 feet from the ground. The equipment of the school is thorough and well arranged, and has been carefully selected. The laboratories are well supplied with modern instruments and fixtures.

Teachers and Officers.

The teachers and officers of instruction number nearly forty and are graduates of the best American and European institutions. It has been the policy of the officers to select educators who have first-class training occupied with natural ability, and to send every year one or more instructors to the universities of Europe, where they receive the training that only the institutions of the Old World can give. As a result the faculty of Judson is one of the strongest in the country and the teachers are equipped as those of few other institutions.

The thoroughness and the advanced nature of the training has resulted in a good attendance that has improved year by year. The number reaches 300 nearly every year, and if the faculty of the school allowed 500 would attend, as many are refused admission every year.

Dr. Patrick's Career.

Dr. Robert G. Patrick, president of Judson College, was born in Greenville, S. C., just at the close of the war between the states. His early education was received at the academy conducted by his father in Greenville, and later he attended Furman University, where he was awarded the degree of Bachelor of Arts.

With the intention of entering the ministry he attended the Southern Baptist Theological Seminary in Louisville, and in 1892 removed to Marion, Ala.,

where he was pastor of the Baptist church. A few years later, in 1896, he was made the president of Judson College and since that time has successfully conducted the affairs of that institution.

Under his administration the Judson has come to be one of the foremost women's colleges in the land, and the pride of the Southern Baptists.

Dr. Patrick's able work as an educator has been recognized, and the degree of Doctor of Divinity was conferred upon him by Howard College. In this year he was elected president of the Southern Baptist Educational Society in session in Louisville.

Dr. Patrick has been eminently successful in his conduct of the Judson, and his wise efforts have been responsible for the rapid development of the institution. He believes that the future of the school is very bright and already he is making plans for a fuller development.—Birmingham Ledger.

THOSE TRAMPS.

Again and again we have warned our brethren against foreigners traveling through the land and asking money for all sorts of enterprises located, as they claim, in some far-off land. Strange to say the most easily duped of all people by such tramps are preachers, who ought to know better and be guardians of the sheep committed to their care from frauds seeking fleece. We recently had occasion to warn our readers against two Armenians who claimed to be seeking money for a school, which they claimed to be conducting in their land. They bore the evidence of fraud as plainly stamped on themselves and their claim as we have ever seen it on anybody, and yet they had strong recommendations from pastors here and there, men who could not possibly know anything about these tramps, but who, in turn, had added their testimonies to those of others as ignorant in the matter as themselves.

We wrote at once to the American Board of Commissioners of Foreign Missions, which body has missions all through the country whence these tramps came and where they claim to have a school for orphans. We quote a part of the reply from the secretary. He says:

"I am inclined to think that they were here in Boston some time ago, presenting a somewhat different claim, but I am not quite sure as to the identity of the parties. But I do say that I know of no Armenians in this country raising money for orphanages in Turkey who can present any credentials or give any assurances that the money will be used for the purpose for which it is given.

"I would urge that all churches and individuals refrain from giving to those who can not present unquestioned credentials, and give to those only who will not take the money, but will insist that it pass through the hands of a responsible treasurer and be under the control of a responsible committee or board."

If our brethren will read these words carefully and compare them with Paul's conduct in his collections for the poor saints in Jerusalem, they will see how scriptural is the requirement that the money shall be given to others than the askers themselves. Paul was careful not to fall under the possible charge of collecting the money for himself.

We have, however, another echo from our note of warning. Dr. W. D. Powell, corresponding secretary of the Kentucky State Board, writes:

"I notice that you refer to two Armenians who were in your office. They were here, and I am satisfied they are frauds of first water, and they need to be exposed. The chief of police of this city would like very much to locate them. They hold recommendations from the consul general in Chicago and from a secretary in Dayton, Ohio, and both have instructed the chief of police of this city to recover those letters, as they are used for fraudulent purposes. I am satisfied they have no orphanage, are unauthorized to collect money for benevolent purposes and our people far and wide should be warned against them."

Yes, brother, we will warn our people "far and near," and they will take heed maybe until some more frauds come around with a little different tale, and then ————Christian Index.

HOWARD COLLEGE.

The educational advantages of Birmingham consist of thorough and well developed public and high schools, and in colleges in which instruction is given by the best educators in the South. Birmingham is fortunate in having at her doors two institutions in which manly virtues are inculcated, and thorough instruction given in the arts and sciences.

Howard College at East Lake and Birmingham College at Owenton, enjoy a well-earned reputation over the state for their success in turning out well-rounded men. Graduates of these schools have won recognition in every profession and have been leaders in every commendable movement in the state in recent years. The advantage both of these schools derive from being situated within a short distance of a large city, the life and energy of which naturally influences the student, has been one of the reasons for the rapid development of both schools, since the recent activity in building industries and establishing of business enterprises.

Howard College.

Howard College is winning recognition throughout the state for its thorough and excellent work in education, and under the experienced leadership of Dr. A. P. Montague is rapidly coming to the front as one of the leading educational institutions in the South. Since Dr. Montague's connection with Howard the faculty has been strengthened in a great degree. Renfro hall, a commodious and handsome brick dormitory, has been erected at a cost of \$18,000; the attendance has been increased from 100 to twice that many, and next year fully 250 are expected to attend; the Baptists of the state have contributed a monthly fund of \$5,000 for the current expenses of the school; steps toward the endowment of the institution in the sum of \$100,000 have been taken and the work all but completed, and in the last few months it has been determined to increase the proposed endowment and to put the institution on a firmer financial footing.

Buildings and Equipment.

The building and equipment now in use at the college represent an expenditure of nearly \$100,000. The buildings are one main college building, a library and recitation building and five dormitories. The main building, which is three stories high, embraces lecture rooms, laboratories, chapel, office rooms and society halls. Renfro hall, a new dormitory which has been erected, is a handsome building that accommodates nearly 100 students. The college has every inducement for influencing the student in college work. Libraries are provided, and in addition the well equipped libraries in Birmingham are at the disposal of those who desire to make use of them. Literary societies, a Young Men's Christian Association, the military discipline and the athletic features add to the life of the college and aid in rounding out the characters of the students.

Work is Thorough.

The work done at Howard is thorough, and is intended to equip a man for usefulness and for taking an active part in events. It is opposed to the tendency so conspicuous in some schools of allowing the student to ignore the duty he owes to himself, and to throw away the opportunities presented to him. The persistently idle or immoral are not allowed to remain where they can injure others.—Birmingham Ledger.

"Ninety-five per cent of the trouble in the police department, and at least ninety-eight per cent of the discharges in the fire department of Chicago are due to the use of intoxicants," declares Howard O. Spredle, attorney for the civil service commission, in his annual report made public July 17th. "The head of the police department filed last year the largest number of charges against members of his department, aggregating 286 for the year. The fire marshal filed charges against 155 men. Nearly all the delinquencies of employes against whom charges were filed are traceable to drink. This statement will apply, it is believed, to similar departments in all the large cities of the country."

A FULL INTELLIGENT SCRIPTURAL CONFESSION OF CHRIST

BY D. P. GOODHUE

A pastor of a Baptist church in giving an account of Dr. Torrey's meetings in Montgomery uses the following strong language in approval thereof: "The great Torrey revival is over and every one is satisfied with the results." The results of the meeting were 1,313 conversions and reclamations, the Christians of the city very much built up and strengthened, men and women everywhere made to feel that there was power in prayer and the old-time gospel." "Dr. Torrey knows how to talk to children. There were more than 1500 present, and there were 30 conversions recorded at the service." "Last Monday at the Pastor's Union reports showed that already 287 had joined the churches in the city, and all agreed that it was really an unfavorable time to count, as we have had only morning services for a month."

Dr. Torrey preaches a non-sectarian gospel. He does not preach a confession of Christ by the methods of Christ's appointing, hence 1,313 recorded conversions and 340 of these children at a children's service and only 287 joining any church so far as reported, and a portion of these not confessing Christ by His appointed methods, because not taught to do so by the churches which they joined nor by Dr. Torrey. Were all converts taught first that they must confess Christ because He says that "Whosoever confesseth me before men, him (and him only, so far as we know) will I confess before my Father which is in heaven," and secondly, that they must confess Him by the methods of His appointing, and were taught the meaning of these symbols which so confess Christ and the Lordship of Jesus Christ, and the consequent necessity for an obedience to His commands, we would not have a report of 1,313 recorded conversions and 287 church connections, but we would have the same number of conversions that we would have of confessions of Christ by the methods of His appointing. We would have a given number of full, intelligent scriptural confessions of Christ, and in consequence the same number of full, intelligent, scriptural believers in the Lord Jesus Christ. The language of Christ is definite. Whosoever confesseth me before mankind will I confess before my Father which is in heaven. Can this mean a confession by word of mouth, and that, too, such an intelligent one as men ordinarily make, and more especially under non-sectarian evangelistic efforts? Here Christ has provided two symbols by means of which a full, intelligent scriptural confession can be made, and we say that Christ does not include this confession when He says, Whosoever confesseth me before men him will I confess before my Father.

Catholics can not be expected to teach this full, intelligent scriptural confession of Christ. It would involve an entire change in their customs and practices and teachings and revolutionize the Catholic church. It would be necessary to make an entire change in their interpretation of and teaching concerning the Lord's supper. It would be necessary for them to change their form of baptism and adopt immersion. It would be necessary for them to teach the full, efficient and sufficient atonement of the Lord Jesus Christ. It would be necessary for them to recognize and teach the full and exclusive Lordship of Jesus Christ. We can not expect of them to make so radical a change.

We can not expect the Pedobaptists to teach this full, intelligent confession of Christ for a similar reason. It would involve a new interpretation and teaching of the Lord's Supper. It would involve a change in their form of baptism and the adoption of immersion. These changes are so radical that it is not to be expected.

The Baptists will only have to exercise more care in the reception of applicants for baptism and church membership. They will have to teach with care and efficiency every applicant for baptism and for the eating of the Lord's supper, so that no one shall be baptized or eat unintelligently, but with a full understanding of the declarations and confessions which

each one makes by these acts. This will of necessity involve the non-participation in union meetings and meetings held by evangelists other than Baptist evangelists, who are Baptists and can not preach a non-sectarian gospel. Are the Baptists ready for this? Will they do it?

S. J. Porter uses this language in the Baptist World, viz: "Baptists have a divinely given message for this age. They can not shift to others their obligation to release upon the world the dynamic power embodied in the principles which they hold, because no other people possesses in unmixed purity these principles nor understand how to deliver the message. This is the greatest day that has ever dawned for Baptists and we have come to the kingdom for such a time as this. Indeed, we will but seize the day of our opportunity." Baptists have in all the governments of earth contended for and secured, now in nearly every government the separation of church and state and freedom of conscience and choice of religion and the many concessions essential thereto, which in the governments and under the existing laws were hindrances to such freedom of conscience and choice. Baptists have thus been instrumental in effecting the modification or elimination of such laws in all the governments of the earth, as that a far greater liberty of conscience and of choice now exists than ever before. And Baptists are still making this contention, and will without doubt eventually succeed in winning in all governments separation of church and state and freedom of conscience. Baptists alone are in a position to effectually accomplish this. And now in this day of greater intelligence the world over the Baptists alone are prepared to lift themselves upon this higher plane and adopt and teach to the world this full, intelligent scriptural confession of Christ and belief in the Lord Jesus Christ. This being the only confession and belief in full accord with scripture teaching and free from superstition will appeal to this higher plane of intelligence and win the world for Christ. "This is, indeed, the greatest day that has ever dawned for Baptists and we have come to the kingdom for such a time as this."

A very able, intelligent and conscientious Baptist writes: "We are certainly warranted in saying that the Holy Spirit does not sanction the ministrations of those men who treat the Bible and Christ as the rationalistic theologians do, and who preach another gospel, which is contrary to the true Bible gospel. But the spirit is present in great power wherever such men as Dr. Torrey, Dr. Chapman, Gipsey Smith and others like them, hold a series of meetings. Those men are positively true to Christ and the Bible, and the lesson is a significant one." These men preach a non-sectarian gospel. They utterly ignore the profession and confession of Christ, by the symbols of His appointing or in fact by any other intelligent method, and the consequent becoming possessed of a knowledge of such a faith and of the efficacy of the atonement of Christ upon its acceptance and appropriation. Their, so counted, converts are by no means possessed of a full, intelligent faith in Christ, and this is very well shown by the fact that so large a percentage of them never connect themselves with any church, and many of them lapse back into the old life of sin. It may be said that many of those who join some church do the same, and may it not be for the same reason. For the want of so teaching they never made a full, intelligent scriptural profession and confession of Christ and never became possessed of a full, intelligent faith in Christ. Dr. Torrey, Dr. Chapman, Gipsey Smith and others like them are not true to Christ and the Bible.

The Baptists are the only denomination who now stand so related to these two symbols that they can be expected to so teach and use them as that every convert possible shall make a full, intelligent scriptural profession and confession of Christ and thus become possessed of such a faith.

(To be Concluded.)

My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
That after Last, returns the First,
Though a wide compass round be fetched;
That what began best, can't end worst,
Nor what God blessed once, prove accursed.
—Browning.

Dr. B. F. Riley preached at the First Baptist church, Knoxville, Tenn., on the first Sunday in August. Dr. J. J. Taylor, the pastor, being away on his vacation.

Galveston's seventeen-foot sea wall saved the city from destruction in a hurricane resembling that of 1900. Little damage was done and no lives were lost.

An army officer appealed to the New York police for aid in suppression of "white slave" traffic at Panama, declaring that many American girls had been lured there under false pretenses.

The sultan of Turkey, who appears to have been a good deal of a reader all these years of restriction on his liberty, has offered personally to defray the cost of writing a history of Turkey.

Rev. J. M. Stifler, the new pastor at Evanston, Ill., is to be married this week at Swarthmore, Pa., to Miss M. C. Burnley, late professor of chemistry at Vassar college.—The Standard.

Immigrants pour into the country at a wonderful rate. Seventy-five thousand have come for every month this year to Ellis island, or that has been the average. This means one million new foreigners in 1909, if the rate keeps the same. There is work for the home board.

Two minutes and forty seconds from Church and Cortlandt streets, New York, to the station of the Pennsylvania railroad in Jersey City. That is what Mr. McAdoo has done by building his tunnels under the Hudson river. Mr. McAdoo is a southern man, who went north for a field of operations. He found it and used it.

There were 15,416 persons to each library and an average of seventy-two bound volumes to every 100 persons in the United States in 1908, according to a bulletin issued by the United States Bureau of Education today. There were 2,298 libraries reporting 5,000 volumes or over, 3,342 reporting 1,000 volumes or over, but less than 5,000, and about 2,700 reporting less than 1,000 volumes each in this country during the past year.

A great teacher used to say: "If you wish to know whether you are a Christian ask yourself these questions: 'Am I a comfortable person to live with?' 'Am I pleasant to have about?'" No amount of high principle or giving of tithes or church work and attendance will weigh against a negative answer to these searching inquiries. If we are "ill to live with," something is wrong and radically wrong with our religion.

With the present rapid growth of the anti-tuberculosis movement the number of so-called "cures" for consumption is being decreased almost daily. Hundreds of quack "doctors," "professors" and "institutes" are advertising that they can cure consumption for small amounts, with the result that thousands of dupes are yearly cheated out of their lives as well as their money. Besides these "cures" and medicines of all sorts, numbering now several hundred, are sold for the deception of the public. The National Association brands all of these institutes, doctors, professors and cures as frauds and deceptions. The only cure for consumption is fresh air, rest and wholesome food.

THE SACREDNESS OF FATHERHOOD.

By A. H. Lewis, D. D.

God alone has absolute power to create. He might have retained this power forever. He chose rather to confer infinite honor and infinite responsibility on man by delegating to him the power to recreate. This power to perpetuate the race as a sub-creator and to be a direct factor in determining its character and destiny, is divine. Its exercise in fatherhood, is among the most sacred functions of existence. In this life alone its results for good or evil are beyond computation. Considered by the standard of an endless life, they are overwhelming. Were there not unknown possibilities for good results, in each experience of parenthood, no man understanding what it means could venture to assume fatherhood.

Much the larger share of human suffering comes through impaired physical health. Weakness and disease make men a burden on society, lead to poverty, drunkenness, social impurity, larceny and kindred evils. No man is free from guilt who transmits a single element of physical weakness or disease which he can avoid.

The habitual use of stimulants and narcotics destroys nerve force and mental balance. Their effects are often more prominent in the second and the third generations than in those who first indulge. Purity in thought and act is an imperative demand which the sacredness of actual or possible fatherhood places on all men.

In assuming fatherhood you are acting for God; exercising the holiest function ever given you. If a man goes out as the agent of a business firm or the representative of a great nation, he must be loyal to the power which commissions him, and in whose name he acts. How much more when a man assumes fatherhood, in behalf of the Infinite and Eternal Father! He who does not love God can not transmit the tendency to love Him. Such a man must rather transmit the tendency to hate and disobey God, for which he, not his child, is responsible. This stupendous fact lies at the core of all true religion.

The husband has to bear little of the passive service and continuous burdens which attend parenthood. The wife has an absolute right to all the help which pure love, exhaustless patience and tenderest sympathy can afford. This is due to the child also, who must suffer loss in proportion as these are withheld from the mother. If any husband denies these, or worse still, gives in place of them indifference, neglect, harshness or abuse, he becomes a shame to the name of fatherhood, a disgrace to his sex, an enemy to his own child and a sinner before God.

There is a man in an English town whose name is Burst. It is a misfortune that would not have attracted much attention if he had not called his children Annie May and Ernest Will.

I would like very much to change my field of labor as a pastor. I would be glad to communicate with any church or field that will need a pastor September 1st. May the Lord bless our editor in all of his efforts to make the Alabama Baptist what it ought to be. Yours fraternally, C. M. Cloud.

I have sold my real estate and insurance business and office and will give my full time to the ministry. I am ready for a work and field that will pay me a support for myself and family, about \$100 a month. I have some propositions from Texas and California, but I prefer to remain in north Alabama. Yours fraternally, John L. Ray, Albertville, Ala.

In no single year of his ministry of evangelism has Dr. R. A. Torrey led such a strenuous life, nor has his work ever been more successful than during the past year. The cities of Los Angeles, Scranton, Montgomery, Winston-Salem and other communities visited by him, have received a great uplift. In addition to his evangelistic labors, Dr. Torrey has organized and undertaken to conduct an annual Bible conference at Montrose, Pennsylvania, where he has established his home and headquarters.

Our Meeting at Friendship Church.

We had a great meeting at Friendship church. For three successive days the presence and power of the Holy Spirit was manifest. Men and women, boys and girls gave expression to this fact. This is my sixth year with the church there. With the faithful co-operation of the members, the community with a slight exception, has been swept up for the Lord, and as the children grow up they come into the church. A nice new church house has been completed, 40 by 60, and finished up for the session of the Central association, which meets there Wednesday before the first Sunday in October. We missed Brother Reed's two preacher boys. Thought away, they showed their interest by letter, as well as others gone away. Come to the association, brethren, you will have a nice time.—W. R. Whatley.

"Lives of picknickers remind us
We may make excursions fine:
And departing leave behind us
Paper bags, egg shells and twine."

Rev. Carter Helm Jones, D. D., pastor White Temple, Oklahoma City, Okla., declines the call to the First church, Waco, Texas.

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

I have been a Baptist for nearly five years and it is full for me to say I love them devotedly. Keep your paper coming to me, and if needs be fill "flag" a few meals to enjoy its companionship in my humble home. It's my purpose to enter Howard college as soon as possible, meanwhile I would be glad to have some work just anywhere where the same might be desired.—A. C. Hendley.

ON FOOD.

The Right Foundation of Health.

Proper food is the foundation of health. People can eat improper food for a time until there is a sudden collapse of the digestive organs, then all kinds of trouble follows:

The proper way out of the difficulty is to shift to the pure, scientific food, Grape Nuts, for it rebuilds from the foundation up. A New Hampshire woman says:

"Last summer I was suddenly taken with indigestion and severe stomach trouble and could not eat food without great pain, my stomach was so sore I could hardly move about. This kept up until I was so miserable life was not worth living."

"Then a friend finally, after much argument, induced me to quit my former diet and try Grape-Nuts.

"Although I had but little faith I commenced to use it and great was my surprise to find that I could eat it without the usual pain and distress in my stomach.

"So I kept on using Grape-Nuts and soon a marked improvement was shown, for my stomach was performing its regular work in a normal way without pain or distress.

"Very soon the yellow coating disappeared from my tongue, the dull, heavy feeling in my head disappeared, and my mind felt light and clear, the languid, tired feeling left, and altogether I felt as if I had been rebuilt. Strength and weight came back rapidly and I went back to my work with renewed ambition.

"Today I am a new woman in mind as well as body and I owe it all to this natural food, Grape-Nuts." "There's a Reason."

Look in pkgs. for the famous little book, "The Road to Wellville."

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

BROTHER CRUMPTON'S TRIP NOTES.

Can I ever forget July 4, 1909! I was in Mobile, spoke four times at three different churches. I guess it was a hot day everywhere, but it was terrific in Mobile.

I was with Pastor McRae at Oakdale in the morning. Several years ago, at the suggestion of the executive committee of the Mobile Association, the State Mission Board appointed Brother McRae as a missionary. He continued only a few months because of his health. During that time he organized the churches at Oakdale, in Mobile county, and Foley, in Baldwin. Last year he organized Calvary, another flourishing band of workers, which, with Oakdale, now constitute his field.

It is refreshing to find churches in a city entirely self-sustaining from the start, never having received aid from the board. They need preaching every Sunday, but they struggle along, making out somehow and hold their own. The Sunday schools at each place are in flourishing condition.

I had a fine hearing in the morning from a large congregation. At the close of the service I saw fourteen received into the church. This church, it was thought a year or two ago, was not well located; but now every one is satisfied with the situation as new settlers are fast building around it.

In the afternoon I was with the pastor at Calvary. Brother Young, the superintendent, is enthusiastically leading a large band of young people here. Bro. McRae is a good preacher and a wise pastor.

At night I preached to the congregation at Dauphin Way. My first visit to them and my first effort to preach under a tent. Temporarily they are out of doors, while their new building is in course of erection. They have a choice lot, thanks to Brother J. C. Bush, who years ago purchased the property for them.

Brother E. E. George is the pastor. Both pastor and people are enthusiastic over the prospect. They are building a handsome house which will be in keeping with that splendid section of the city. They propose to keep up regular collections for all our enterprises, notwithstanding the burdens upon them. They sent me a good check for State Missions a few days after I was with them, and so did the saints at Oakdale.

Pastor Cox showed me through the great temple the St. Francis people are erecting on Government street. It is now the First Church of Mobile. Unless the Southside people at Birmingham surpass them this will be by far the finest Baptist church building in Alabama—indeed I doubt if any congregation of any denomination can begin to touch them.

I could but wish and pray as I looked on the marvelously beautiful structure that Brother J. C. Bush, whose great generosity made the building possible, might live to see the opening service in the fall. I learned with deep regret of his declining health.

I did not have opportunity to see Pastors Fancher, Kiffin and Anderson.

The city of Mobile is spreading out and our Baptist people are spreading, too. Only a few years ago they had only two churches. Now they have five and maybe one or two more suburban churches are in the city limits.

Sometimes we make the mistake of having too many churches in a city; we often make the mistake of having too few. The great churches with their hundreds of members ought to be on the lookout for desirable places where colonies can be successfully planted. Such churches do not grow weaker, but stronger, by sending out colonies. New fields are opened up for new workers in this way and new workers are developed in the old church.

It is surprising how few of our Sunday schools are using maps and blackboards. We are now studying the missionary journeys of Paul. If it is not possible to get the map right away, let some brother turn to his Teacher's Bible and copy as nearly as he can, on a large scale, on the blackboard Paul's journeys. It is an opportunity which should not be missed even for one Sunday. W. B. C.

EDITORIAL

THE SPIRIT OF SACRIFICE.

It is certain that he who possesses the spirit of genuine sacrifice will not need to be urged by anyone to give his means freely and largely to Christ's cause. It is a contradiction of words to say that one may be a Christian, and yet be destitute of the spirit of sacrifice in behalf of Christ. A minister, in an article in the Cumberland Presbyterian, refers to a young man and his wife who united with his church in 1891. He says:

"Mr. R— was a carpenter and earned fairly good wages, a part of which began to come into the church treasury. The consistent life of these two young people was a special satisfaction to their pastor for two or three years, and then the health of Mr. R— began to fail. Many days at a time he would be unable to work, but expenses went on—house rent, grocers' bills, doctors' bills, and other things. The inevitable was debt and discouragement. One Sabbath morning, at the close of the sermon, the pastor made an appeal for funds to wipe out an old debt. Men and women responded freely, many of them coming to the front with their contributions. Mr. R—, pale and too feeble to walk steadily, came forward and dropped in my hand four silver dollars."

The pastor felt that the man could not afford to give anything, and the next day he urged him to take back the money, but the man said: "Mr. Coile, we would not for anything in the world use any part of that for our personal expenses; it is not ours; it belongs to the Lord." Then the man said that he and his wife had early agreed to give a tenth of their income to Christ's cause and the four dollars was a part of the consecrated savings. But dark days came on, bringing debt and discomfort. The couple had friends in Indiana who would support them, but they would not move until all debts were paid. Mr. Coile says: "But God had not forgotten His own. One day a check for perhaps fifty dollars came, and then another, until the funds necessary to pay his debts and purchase the long-desired railroad transportation were in hand." God honors the spirit of true sacrifice.

THE AMERICAN STANDARD BIBLE.

The Bible is composed of sixty-six different books written by about forty men selected and inspired by God during a period of about 1,600 years. These inspired men first wrote the Old Testament scriptures in Hebrew and the New Testament scriptures in Greek, and our English Bible of today consists of a series of translations and revisions from the Hebrew, Syriac, Greek, Latin and Anglo-Saxon languages, beginning at the Tenth century.

It is now nearly 300 years since the King James Bible was revised and translated into its present form, since which time the most authentic and accurate manuscripts of the Bible have been discovered, the Alexandrian in 1628, Sinaitic manuscripts in 1859, which contains the New Testament entire and greater part of the Old Testament. These and a mass of other and later discoveries, and the gradual transformation and change of the English language in the course of 300 years made a translation imperative, as in the lapse of time the significance of many words have been completely altered, while others have become obsolete and obscure. Since the translation and revision of the King James Bible nearly forty English dictionaries have been issued. For these reasons it was deemed necessary that a new translation and revision of the Bible be made. This was commenced in England in 1870, and in the United States in 1872. The American committee was divided into two companies, one for the Old Testament and another for the New Testament. These committees were composed of the foremost scholars of America, representing all the great religious denominations, as well as the universities and colleges of the United States, and their work was finished in 1901, thus covering a period of nearly thirty years of consecutive labor and study in the preparation of the American Standard Bible, which represents the best work in all the ages, plus the ripest Christian scholarship of our own.

THE LIQUOR SITUATION.

C. M. Stanley, staff correspondent of the Age-Herald at Montgomery, under date of August 6, had a special of great interest which appeared on the front page. We take pleasure in reproducing on our editorial page his closing summary:

"As to the prohibition legislation, there is every indication that the liquor dealers themselves have brought on the storm. Flagrant disregard of an aroused public sentiment in Birmingham was responsible for the cyclone of prohibition sentiment which swept over the state in 1907. Wanton defiance of the first prohibition laws passed, has made the legislature almost vindictive in its determination to show who is master, and the result is the most drastic prohibition laws which have ever been passed in any state. There are those influential in prohibition circles who believe that if the liquor men had shown any sort of disposition to submit to regulation by the highest authority in the state it would not have been long until the sale of beer and light wines would have been legally permitted. The attitude of defiance, however, aroused the legislature's fighting blood, and the members are determined to show that there is a power in the state greater than any set of men. In other words, if saloon men a few years ago had been willing to accept high license and strict regulation of the liquor traffic a prohibition campaign would never have been waged.

"That the state will in the end prove victorious no thoughtful man can deny, and it can be set down right now that the liquor man will receive no mercy until he himself concedes the state's supreme authority over internal affairs. This is but another way of saying that the bad boy who persists in worrying his mother in a thousand little ways will in the end get a mighty bad spanking."

"RESPONSIBLE" OR RESPONSIVE GOVERNMENT

It has been said "responsible" government is a relatively modern phrase, describing, not too nicely, a modern thing. In practice it is government of a nation by agents who can, more or less clumsily, be changed if their conduct does not satisfy the majority of that portion of the people who have a voice in their selection. The change is not necessarily the result of deliberation, and it may not be due to the elector's opinion of the general conduct of the agents, or of their conduct as to matters of serious or lasting interest. It may be due to a transient outburst of passion, and may be reversed in another outburst in the opposite direction. Such things happen so often that it would not be far amiss to call the modern system in many instances rather responsive than responsible government. It is with the sentiment which, when aroused, controls at such crises that journalism has to deal, and from this fact its responsibility arises, and therefore journalists ought to use their influence wisely.

A certain proportion of a paper's patrons read its discussion of current events; a larger proportion may read the text of its news columns; substantially all read its head-lines. The prayer of the modern, longing to sway the hearts of a people, might well be: "Let who will make their laws if I may write their head-lines." These are the one features of a paper sure to receive the attention of all. Day by day, continuously and continually, they express its purpose and work its will. By them, day after day, the minds of thousands of hundreds of thousands it may be, are reached and wrought upon. Give us truthful head-lines.

Wilbur Wright, the famous aeronaut, in a letter to the editor of L'Etolle Bleue, Paris, December 11th, says: "I never make use of alcohol because I believe it can do me no good, and I believe that most people would find themselves better off if they did not take it."

Conservation appeals to the patriotic sentiment of every loyal American citizen and demands time for thoughtful consideration. It enters the office of the busy man of affairs and commands an audience. It crosses the field of the tiller of the soil and halts the captain of agriculture for a personal interview. There is something in the subject that suggests prompt and concerted action in every possible field of human endeavor.

Conservation means more than speculative advances into the realms of future financial prosperity. It deals with the present and with the future years in a way that arouses the student of political economy to immediate action along the lines of protection for all that goes to make up the channels of industrial progression.

The conservationist is not an alarmist only to the extent that he desires to change the system of utilizing natural resources so that present prosperity will continue and future sources of wealth be not destroyed. It is his mission to educate the producers and the consumers in the work of proper utilization of natural resources.

The duty of every citizen is plainly written on the pages of time. He must care for himself and his family, be loyal to his country and devoted to the cause of liberty in all its varied meanings. Such work can best be accomplished by promoting that which produces individual happiness and national prosperity.

Intemperate use of the gifts bestowed by nature for the use of man brings personal disaster, that results in community retrogression and national dissatisfaction.

Conserving natural resources insures progression and collective happiness so far as the influence of individuality controls the actions of subjects under immediate environment.

It is the purpose of the modern conservationist to close the doors of waste and extravagance and educate the human family to a higher appreciation of the things coming from the earth for the use of man. Such gifts are embodied in the subjects of irrigation, water, forestry, mining, good roads and other means of transportation, pure food, correct morals and the proper relation of capital to labor in the adjustment of the affairs of state and nation.

Such topics can be handled by practical men to a better advantage than by leaving the consideration of such to mere theorists or political combinations of selfish interests.

Dr. Meyers, who was accused of being inferior in scholarship to Dr. Foster and therefore not competent to criticize him, is reported by the Inter-Ocean as saying: "I am a graduate of the same institution that Professor Foster is. What's more, I hold in my hand the medal that it gave me as a token of the highest honor it can confer. Professor Foster hasn't any such medal. I never mentioned these things before, but when they say I don't think and don't reason, I would like them to bring on their honors." This is another case of waking up the wrong passenger and then being "put to sleep" by the aforesaid passenger.—Western Recorder.

Dr. Greenfell, the famous missionary now at work in Labrador, has sent to the Congressional Library in Boston the Bible that was associated with his early Christian life. It lies by the side of Mr. Moody's Bible. It was Moody who led Grenfell into the light. In sending the Bible to Boston Dr. Grenfell said: "I love the very copy. It has meant so very, very much to me. God give me the same zeal I had at first to see men decide."

Members of the board of aged and infirm ministers' relief fund: Let each of us make his own church an example of liberality toward the noble cause we are charged with fostering.—George W. Macdon.

BOARD OF AGED AND INFIRM MINISTERS' RELIEF FUND.

At the recent session of the Alabama Baptist State convention in Andalusia a resolution was adopted establishing the "Board of Aged and Infirm Ministers' Relief Fund." This Board was charged with the sole duty of raising and distributing funds in behalf of the aged and infirm ministers of our State convention. The following members were appointed to serve on the Board: H. B. Foster, T. G. Bush, Geo. M. Morrow, J. W. Minor, D. H. Marbury, C. A. O'Neal, Earnest Lamar, J. W. E. Cox, H. J. Willingham, W. H. McKleroy, W. W. Campbell, George W. Macon.

At the first meeting of the board, held in Birmingham on July 31, 1909, the following officers and committees were elected: H. B. Foster, president; Mrs. G. H. Wilkinson, secretary; R. F. Manly, treasurer.

T. G. Bush, George M. Morrow, J. W. Minor, executive committee.

D. H. Marbury, C. A. O'Neal, Earnest Lamar, finance committee.

George W. Macon, J. W. E. Cox, H. J. Willingham, publication committee.

J. W. E. Cox, H. J. Willingham, C. A. O'Neal, relief committee.

J. W. Minor, W. H. McKleroy, W. W. Campbell, auditing committee.

President of the board, chairman of executive committee, finance committee, committee on investment of endowment fund.

It was requested that the chairman of the publication committee give, in the next issue of the Baptist, a brief account of organization of the board, hence the above.—George W. Macon.

To the Baptist Pastors of Alabama:

You will observe that, according to the schedule, the aged and infirm ministers' relief fund is put down for August. There is no cause fostered by us that is more worthy of our generous and persistent support than the providing of ample and timely relief for our aged and infirm ministers. These men have wrought all their lives for small salaries and have given a large part of those small salaries to the cause they served. We are simply paying them a debt we owe them when we shield them in their helpless years from want and neglect, and make them happy with the ample testimony of our appreciative cash.

It is our duty to see that collections are taken during August for this cause. Shall we do it? Send all contributions to R. F. Manly, treasurer, Birmingham, Ala.

GEORGE W. MACON.

Our Record for 1908-09.

Eight per month for our aged and infirm ministers—about half enough to pay board. August will show whether we are ashamed of the record.—George W. Macon.

Our spiritual fathers deserve our help when they have rendered themselves helpless by helping us. Send a splendid collection during August to R. F. Manly, treasurer, Birmingham, Ala.—George W. Macon.

"Saloons are the graveyards of ambitions and burial grounds of many wasted lives." In these striking words the Chicago Tribune, July 20, gives two columns of space to a discussion of the menace in the saloon's "back room." "No other agency in Chicago," writes Elias Tobenkin in this Tribune article, "can compete with the 'rear room' of the saloon in the matter of destroying character, ruining homes and blighting lives," quoting a careful student of this phase of city life.

During the year ending May 31, 1909, the British Temperance League celebrating its seventy-fifth year of continuous service, carried out 1220 meetings with an estimated attendance of 318,000 persons in the towns and villages of twenty-nine counties. Thirty-two different denominations, prominent orders, organizations and other societies were furnished speakers by the league.



REV. J. J. PORTER,
Who Goes to Winchester, Ky.

Dr. M. P. Hunt, of Louisville, Ky., declined the call extended to him by the Capitol Avenue church to become its pastor. But the Capitol Avenue people do not propose to give up quite so readily and so they are seeking to get Brother Hunt to change his mind and come to them. He made a fine impression on the church in a recent visit.—Christian Index.

Rev. R. H. Pitt, D. D., who will complete his twenty-first year of continuous editorial service on the Religious Herald, September 1, is truly one of our most gifted writers. Virginia Baptists owe him a debt of gratitude for his untiring work. We hope they will celebrate his long service by greatly increasing his subscription list.

The inauguration in June of Dr. George E. Horr as president of Newton Theological institution was attended with ceremonies of the most dignified and impressive character. The meeting of the alumni was said to be the largest recorded and the spirit of enthusiasm and confidence was inspiring.

It is now confidently affirmed that the murdered Miss Sigel was not and never had been a teacher in a mission Sunday school and that the Christian who murdered her never made any claim of being a Christian. These facts bring some little relief.—Baptist Banner.

Liquors, wines, ales and beers can not be sold in original packages either at wholesale or retail in the state of Tennessee, according to the assertion of District Attorney General Jeff McCann, of Davison county.

The St. Louis court of appeals on July 20th decided that a wine grower in local option territory in Missouri can not sell wine of his own make on his own premises except for sacramental purposes. The lower court was sustained.

"On earth were sounds of weeping,
And funeral bells were tolled;
But there was rapturous greeting
In the city paved with gold.
Hosannas filled all heaven
Unto Him upon the throne,
As the angel who was bidden
Brought back to God his own."

Oh yet we trust that somehow good
Will be the final goal of ill
To pangs of nature, sins of will,
Defects of doubt, and taints of blood;

That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete.

—Tennyson.

"The Arkansas house at the last legislative session," writes a correspondent to the Associated Prohibition Press from Little Rock, "passed two state-wide Prohibition bills, and one constitutional amendment, but a liquor dominated senate let them all die. It is our purpose to get into the fight to go to the senate next time and win on statutory prohibition, and press the battle for state-widers in office from governor down."

A few of our secular papers, and notably some of our leading morning contemporaries failed to discern the signs of the times and made some foolish prophecies about what the legislature would do to check the prohibition fanatics, but our representatives having come fresh from the people gave little heed to the walls which issued from certain city sanctuaries, but heeded the cry of the women and children of Alabama.

Baptists will have to draw the line against the Sunday School Times. On the baptism of the eunuch it says: "Verse 38: Both went down into the water. Preparatory to baptism.—And he baptized him: The mode is not stated here and it would be unprofitable to discuss it here. Luke, in writing of John's baptism, says: 'Baptized with water, not in.'" That is bitter stuff to put into a Baptist Sunday school or into the hands of a Baptist Sunday school teacher.—Baptist Banner.

Thousands of the bravest and most devoted men and women of England are engaged in a strenuous hand-to-hand battle with the drink curse in that country. Looking back over its seventy-three years of existence the British Temperance League estimates that the number of abstainers in Great Britain has grown from the almost infinitesimal figure of 130,000 in 1835 to 8,000,000 in 1908.

STICK TO IT

Until Coffee Hits You Hard.

It is about as well to advise people to stick to coffee until they get hit hard enough, so that they will never forget their experience, although it is rather unpleasant to have to look back to a half dozen years of invalidism, money and opportunity thrown away, which is really the terrible price paid for the weakest kind of a "mess of pottage."

A woman writes and her letter is condensed to give the facts in a short space:

"I was a coffee slave and stuck to it like a toper to his 'cups,' notwithstanding I had headaches every day and frequently severe attacks of sick headaches, then I used more coffee to relieve the headaches, and this was well enough until the coffee effect wore off, then I would have sick spells.

Finally my digestion was ruined, severe attacks of rheumatism began to appear, and ultimately the whole nervous system began to break down and I was fast becoming a wreck.

After a time I was induced to quit coffee and take up Postum. This was half a year ago. The result has been most satisfactory.

"The rheumatism is gone entirely, blood is pure, nerves practically well and steady, digestion almost perfect, never have any more sick headaches and am gaining steadily in weight and strength."

"There's a reason."

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



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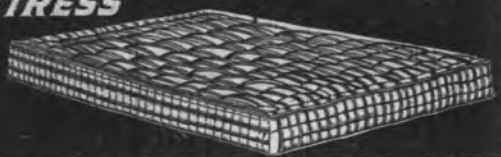
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NEW MINISTER.

A. C. Hendley Granted License to Fill Pulpit.

A. C. Hendley, who was granted license by the Adams Avenue Baptist Church, about two months ago, during the pastorate of Rev. Ashley V. Pickern, to preach, will occupy the pulpit of the Adams Avenue Baptist Church this evening, services beginning promptly at 8:10 p. m.

Mr. Hendley has been a resident of this city for several years, becoming converted under the ministry of Rev. A. Y. Napier and baptized at the Southside Baptist Church. Soon after he became connected with the Southside Church he was made an officer, and a short time afterwards moved his membership to Adams Avenue, where he was soon made a deacon and superintendent of that Sunday School. He felt a burning desire to preach from the inception of his religious career, and this has increased with all his labors as time has passed.

Mr. Hendley is a son of Rev. J. Z. Hendley, of Abbeville, Ala., who is a prominent figure in the denomination, the Freewill Baptist, throughout the States of Alabama, Florida and Georgia.

Mr. Hendley preached his first sermon in the Adams Avenue Church the Sunday night following the action of the church in giving him license, to a large and attentive audience, which portends a successful ministry. While he is not an eloquent speaker, the enthusiasm put forth in his work always gives his audience a desire to hear him again and a large crowd is expected to be present to hear him tonight.

Having been born on a farm, and partly raised there, and entering into the study of telegraphy at night, while being employed as porter in the freight office, he attained to a position requiring the most efficient capabilities, that of Associated Press operator in connection with the Montgomery Advertiser, which position he held until recently.

His theme tonight will be "earnestness," taken from 2 Chron. xxxi-21 "And in every work he began, he did it with all his heart and prospered."—Montgomery Advertiser.

Rev. Dr. Gordon, of the First Baptist church, has been preaching a series of interesting sermons on timely subjects, and will continue for several more Sundays. Dr. Gordon has the true Pauline zeal and his pulpit deliveries are growing in public popularity all the while. His congregation is perhaps the strongest in all respects of any in the city, and is constantly growing numerically and in Christian spirit.—Decatur News.

The Northern Baptist Convention, at their recent session held in Portland, Ore., unanimously adopted the following resolutions:

"That we urge all parents, pastors, teachers and editors to instruct the youth of the country in the social laws of life and health, so that the rising generation may walk in the path of knowledge and purity."



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THE MOBILE ASSOCIATION.

The Mobile Baptist Association has just closed its 1909 session with our church here. We had been looking forward with great joy to the coming of this band of Christian workers to our church, and the home of our town, both Methodist and Baptist, were open to the delegates and visitors, and we made every effort to make this the very best association in its history. You cannot find, if the pastor must say it, a more loyal or more zealous band of church women than we have in our church, and they were untiring in their efforts to make the people know that they were more than welcome. So much for that as an introduction to what I wish to say.

Never in my life have I attended an association that had more of the true spirit of God in it than this. The very air about us seemed to be permeated with the spirit of the Lord. The association was opened by Bro. Elmore George, of Daphn Way, in Mobile, and he took as his foundation words these: "That in all things, Christ might have the pre-eminence," and he made a strong appeal that those words become the watchword of the entire association.

We were glad to have with us in this association our beloved secretary, Dr. Crumpton and Dr. Montague, of Howard college, and enjoyed speeches from all these brethren. Dr. Montague made a strong speech on prohibition, after which a resolution was offered and sent to the legislature urging our legislators to do all in their power to pass the laws pertaining to prohibition. It seems that no people have taken such a stand for law and order as Baptists.

The general work of the past eight months was reviewed and good speeches made on all the objects fostered by our denomination.

Two new churches were admitted into the association, viz., Prichard and Calvary church of Mobile.

The associational sermon was preached by Rev. George W. McRea, of Mobile, from the text, "Occupy Till I Come." He preached a stirring sermon on the duty of the Christian in occupying the territory which God has given us to occupy, and he presented the needs of some places in Baldwin and Mobile counties. We trust the board will see fit to place some men on these fields to cover this territory preaching and getting the people interested in the Lord's work.

Bro. McRea also spoke of the needs in Mobile, with her daily increasing population; much mission work is needed in this wicked, sin-cursed and idolatrous city on the gulf.

The needs of the Orphanage were presented and a free-will offering was made amounting to \$20, half as much as given by the entire State convention.

The cause of Home Missions was ably discussed by our beloved G. L. Yates of Decatur who is spending a month here in his summer home. He spoke of that class of people who claim to believe in home and state missions and did not believe in Foreign Missions; missions is missions and only for convenience has this work been placed into the hands of three

separate boards. A person who claims to believe in one and refuses to give for the other does not do much for either. It is impossible for a man to be a real christian and not be a missionary.

May God speedily deliver us from these "Hardshell Missionary Baptists," I am sure you know what I mean by this, the Missionary Baptist who gives nothing for missions.

The Association closed with a sermon by Rev. E. E. George of Mobile, from the text, "A bruised reed will not break, and smoking flax will not quench till he send forth judgment unto victory." Our very hearts burned within us and sinners were moved to tears as this great and godly man told us about the love of God for the weak, and seeming valueless, the seeming offensive and how that salvation was from God and given to a lost and sin ruined people.

The Association has not decided where to hold the next session but we have invited them and one good brother who is erecting a large hotel offers to make his hotel headquarters for the delegates and accommodate them free of all charge, so they have no excuse for not coming again.

Just this other word and I am going to desist.

Rev. S. O. Y. Ray who has served the people of this state during the ages of the past, was with us and went to Theodore with me on Sunday and preached for me there morning and night. At the morning service he presented the needs of the home and our Sunday school agreed to give every first Sunday's collection to the orphanage, and they gave something near \$2.00 and we took a collection which amounted to \$32.50 from the church, more than the Association and within a few dollars of the amount given by the State Convention.

May the Lord richly reward these good people for their liberality in giving for all the work of our denomination. A more open-hearted people could not be found in Alabama.

Fraternally,
D. R. PARKER

The expenses per capita of population for schooling are given in the following list for the states named: Colorado, \$6.75; Nevada, \$6.08; New York, \$5.98; Utah, \$5.47; South Dakota, \$5.29; Rhode Island, \$4.56; Montana, \$4.46; Iowa, \$4.31; Indiana, \$4.29; North Dakota, \$6.60; California, \$6.63; Massachusetts, \$5.87; Washington, \$5.38; Idaho, \$4.60; Nebraska, \$4.47; Oregon, \$4.45; Minnesota, \$4.30; Illinois, \$4.29; Connecticut, \$4.23.

Eccentric though he be, President Hadley is never without a ready and witty remark. Yale's Sunday services are addressed by prominent clergymen of many denominations and from many cities. When these visiting preachers occasionally ask President Hadley how long they shall speak, he invariably replies, "There is no limit, sir, upon the time you may preach; but there is a Yale tradition that no souls are saved after the first twenty minutes."

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FLORIDA NOTES.

Right glad was I to read such cheering reports of the recent convention at Andalusia. Only wish I could have been there and enjoyed the reunion with my erstwhile Alabama friends, and the privilege of an onlooker in Venice, if I could not participate in the deliberations of that body.

Though the next meeting of the Florida convention, to be held at Gainesville, is nearly six months away, I am looking forward to it with much pleasure, hoping to meet several Alabama brethren there, among them the genial editor of the Baptist, and the heroic secretary of the mission board.

Just now there seems to be much restlessness in Florida, both among the churches and the pastors, the former desiring new men and the latter new fields. Just what the result will be none, perchance, can with certainty predict, but I fear it is militating against the best interests of the Baptist cause in general.

The church at Gainesville has been pastorless since the first of June, Rev. S. B. Rogers having resigned the pastorate there to accept the secretaryship of our board, to which he was elected as successor to our lamented brother, L. D. Geiger. Gainesville ought to have a strong man, and I trust will soon secure such.

Rev. W. C. Foster has recently gone from Alachua to Palatka, thus having another good church pastorless. Carrabelle and Fort Pierce are also pastorless, unless very recently supplied.

Rev. H. E. Gabby comes from Kentucky to Florida, and succeeds C. C. Carroll at Ocala.

The writer recently had Evangelist P. M. Jones with him in a series of meetings at Williston. He did us some good work by which the church was much strengthened and four were added to the church by letter and statements and six by profession.

I have recently accepted the church at Micanopy for half time, thus succeeding Rev. G. B. Thrasher, who has returned to Georgia.

The church at Williston recently did the handsome thing for her pastor, when in conference at the close of his first nine months she unanimously voted to make the call indefinite and in addition to the splendid and well furnished pastorium, recently built, raised his salary from \$350 per annum for half time to \$500 for half time.

The Micanopy church pays the same salary, but the pastor will continue to reside at Williston.

Secretary Rogers is getting his work well in hand and is proving himself a capital leader and organizer of our forces. Under his leadership I look for a marked improvement of the mission spirit in our churches, likewise an enlargement of mission collections.

The label on my wrapper reminds me that my time is just out, and while I feel to be a life fixture in Florida I want to keep in touch with the work in Alabama, and know of no better way to do so than through the Alabama Baptist. Moreover, am not satisfied to read it on a credit, so find inclosed my check for another year's subscription. May great material and

spiritual prosperity be the portion of the editor and his readers.

H. M. LONG.

Williston, Fla.

Good Meeting.

We have just closed a glorious revival which began July 18th, 1909, and lasted eleven days. Rev. W. J. Ray, of Montgomery, conducted the meeting for the first eight days and Mr. M. H. Carson led the singing. Brother Ray preached twice a day to the largest congregations that ever gathered to hear any man in this part of the country. The sermons were Baptist to the core, filled with touching incidents and sparkling wit. The coming of Ray and Carson was a great blessing to our church and town. The total additions to the church were 50. Of this number forty-two were baptized. The church moved up to two Sundays a month and raised the pastor's salary from \$300 to \$600 a year, and gave the pastor a pounding that made him feel that good things were raining down. W. J. Ray is a great preacher and knows how to do things. Brother Carson's solos were one of the great attractions of the meetings. The Lord blessed us greatly during the eight days that Brother Ray was with us. We continued the meeting three days longer and the great blessings of the Lord continued to flow. In addition to the other great blessings two of our young members offered themselves to the Lord to go to the foreign fields to tell the sweet story of the cross to the dying millions. Praise the Lord. God bless you and our paper. Fraternally, R. F. Stuckey.

The Objector Worse than the Aginer.

He meant to be fair, but had never learned how. The attempts of ignorance are nearly always failures. How can they be aught else? To say success awaits him who persists in effort is trite, and not always true. Persistence that refuses guidance, but acts always on its own initiative is handicapped. The objector makes no advance in constructive truth because his objective is not truth, but objection. He will have six reasons for not doing something which is supported by but one, but that one may be unassailable by any consideration that will bear analysis. The objector is an "I do not believe it" man or an "I do not want it so" man. He does not agree when the whole congregation wants to call Amos Appleby for pastor. He objects to raising the preacher's salary. He objects to introducing methods of work into the congregation which were unknown to his ancestors. He is a block signal station on the line of the progress of the church. He is worse than "the Aginer." Events may make him, that is "the Aginer," agree to what other people propose, and when this happens he joins heartily and helps with all his might. But the objector is never made, by any events of any sort at all, into anything else than what he is. He and "the Aginer" are probably first cousins, but there was a good streak somewhere in the father of "the Aginer," and probably none in the father of the objector.—Selected.

"Our theological views are those which were believed and taught by Dr. James P. Boyce. Should we depart from these in any material particular, we would count it a kindness to be reminded of the fact, in public or private."—Western Recorder.

Dr. Boyce was a great and good man, a clear and profound thinker, but we do not imagine that he ever put forth his Systematic Theology as final. He has been in heaven many years, and we wonder if, having enjoyed the clearer light of the cloudless land, he could now return, he would not wish to amend his treatise in some particulars. In that case what would our friend do?—Religious Herald.

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.

Tetterine Saved Mother's Life.

Garland, N. C.

Mr. J. T. Shuptrine, Savannah, Ga.
Dear Sir:—Last winter my mother had eczema all over her. Could not rest day or night for the stinging, burning, itching. She tried various kinds of salves and ointments, but they did her no good at all. She happened to see Tetterine advertised. We ordered one box and tried it on her arm. It did her so much good we showed it to our doctor. He immediately ordered one-half dozen. She used it as directed twice a day. It did her so much good we ordered one dozen more. After using it several weeks she was completely cured. I can certainly recommend Tetterine, as it is a sure cure for eczema. I really believe it saved my mother's life.

Yours truly, Miss Minnie Cromartie.
Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your Druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.



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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, I, W. S. Oglesby, will sell under the power in said mortgage on Monday, the 13th day of September, 1909, at the court house door in the city of Birmingham, Jefferson county, Alabama, during the legal hours of sale at public outcry to the highest bidder for cash, the following described real estate, to-wit:

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

Said sale will be made for the purpose of paying all the notes and indebtedness secured by said mortgage, together with the cost of foreclosing same, including a reasonable attorney's fee, the said mortgage being a second mortgage, said sale will be made in all things subject to an indebtedness of two hundred and fifty dollars (\$250), secured by a prior mortgage on said property hereinabove described. W. S. OGLESBY,
Mortgagee.

W. T. HILL, Attorney for Mortgagee.

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ALABAMA BAPTIST MINISTERIAL SOCIETY.

Dear Brethren: Another year has just closed and we are glad to report that it has been a successful one for our society. We number now nearly three hundred members and we are exceedingly anxious to increase our number to five hundred during the ensuing year. We recently sent out blank applications to all of our active members. These brethren will greatly aid the society by giving information and soliciting new members. Surely no cause in the state is more worthy than this. Every ordained minister in our convention actively engaged in ministerial work should have membership in this organization.

The cost is an annual fee of \$1 and a \$2 assessment on being notified of the decease of a beneficiary member. Laymen are admitted to honorary membership at the same rate, but receive no benefits. With them it is simply an act of charity and helpfulness, showing their esteem for the servants of God. For further information or for blank applications address W. J. Elliott, secretary-treasurer, Montgomery, Ala.

He Was in Earnest.

If one is asking for money it is well to be as specific as possible. The Lord Mayor of London received not long ago a letter from India soliciting financial assistance.

"May it please your lordship that I am very Indian and I belong to the Brahmin caste. Owing to my poverty and unhealthiness . . . I can not earn money by any profession. Including me there are eight members in my large, poor, and pitiable family: My aunt, myself, my wife, my first daughter, my second daughter, my paternal grandmother, my maternal grandmother, my mother. Moreover, I must perform marriage for my two daughters. So if I had at least two thousand pounds as a capital for my large, poor and pitiable family I can invest this amount in the safest bank, and I can maintain my large, poor and pitiable family by the interest on this capital. So I must humbly request your lordship to regard me as your lordship's own son and send me at least two thousand pounds at your lordship's earliest convenience. I am in earnest. I am in earnest. I am in earnest.—Selected."

A good meeting has just closed at Garland, Ala., with visible results of five additions to our membership (one by letter). It is not possible to say how many were converted, but it is safe to say that there were many souls saved in the kingdom as a result of the Lord's work in this meeting. Brother Oliver C. Dobbs, of Birmingham, did the preaching, and while he is yet a young man the Lord is using him mightily in stirring men and women, and in converting souls to Christ. Brother Dobbs will begin meetings at Bolling, Ala., and Chapman, Ala., on second and third Sundays, respectively.—A Traveler.

From Bedias, Texas.

Change my address from Waco, Texas, to Anderson, Texas. I am missionary evangelist for Creath association and Anderson is headquarters for me. I worked for this association last summer and I missed the Alabama Baptist so much till I decided I would get you to send it to Anderson so that about every two weeks I could get my papers. I like to keep up with Alabama affairs. Have just closed a very gracious meeting at Singleton, Texas. I was there last year and helped to organize the church with thirty-seven members by letter and baptism. This year there were forty additions, 27 by baptism and 13 by letter and restoration. Then in our last service we had 22 brave young men and women to volunteer to preach—to be missionaries, to be B. Y. P. U. or Sunday school workers. Singleton is a small railroad town. Nine-tenths of the people live in the country. Baptist affairs are on the up-grade in this section of the country. Hadenism or B. M. A. business is fast giving away under the wheel of progress. I am now in a meeting with the church of which I am pastor. It used to be a deep die-in-the-wool Hadenite church, but last September we held a meeting here (Brother O. P. Stark and I) in November. I was called as pastor. Since that time there have been twenty-five additions to the church. Pray that the Lord may give us a great meeting here. I expect to visit Alabama in October. I want to be with my old home association, Antioch, Isney, Choctaw county. It meets with my old home church. Success to the Alabama Baptist and its editor.—Adolphus F. Loftin.



REV. J. H. FOSTER,
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Created Newspaper Comment

The remarkable cure in two extreme cases of opium and cocaine addictions that had been made at Dr. Wocleys Sanitarium in Atlanta, Ga., were freely commented upon by the Constitution, the leading paper in that city. The Constitution said: "These were extreme cases, using both morphine and cocaine, each using from forty to sixty grains of morphine and from twenty to twenty-five grains of cocaine, hypodermically, in twenty-four hours. Their vital forces were impaired, they were emaciated, and were seriously in doubt about ever being cured by any method of treatment; their whole bodies almost a mass of sores as a result of the puncture of needles. Both of these patients were discharged after thirty days' treatment, neither of them taking any medicine the last 15 days. The sores of their bodies had healed, they could sleep, there was no insomnia, no loss of appetite and no material suffering. They progressed nicely from the first dose of medicine and gained strength and flesh rapidly."

And the answer came as a trumpet calls,
"The abideth with me in the heavenly halls."

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Obituary.

Edna Earle Vines. Born July 9, 1908. Died July 17, 1909. Aged, one year eight days.

It is with sadness we chronicle the death of little Edna Earle. Just a little more than one year ago this ray of light from a better world came to bless the home and brighten the lives of Brother and Sister Vines. The sorrow was greater than they knew how to bear. A host of friends and loved ones came to share their grief, but the empty arms left the home with all its comforts, dark, and the world, with all the friends, a dreary desert. Edna Earle was unusually bright and sweet and the fond parents were ready to sacrifice their all for her recovery. In her, their only child, was centered their fondest hopes and dearest love, but the hand of death could not be staid. At 10 o'clock on the evening of July 17th, the death angel came and bore the precious soul up to the paradise of God. This experience of mother love has brought a vision of light and joy into the life that could not otherwise have been known. The heart bleeds now and the pathway is overshadowed with clouds, but the light will come again and heaven will be nearer than ever before.

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And then, sometime, we'll understand.

"We'll know why clouds instead of sun
Were over many a cherished plan;
Why song has ceased when scarce begun;

"Tis there, sometime, we'll understand
"God knows the way, He holds the key,
He guides us with unerring hand,
Sometime, with tearless eyes, we'll see;

Yes, there, up there, we'll understand,
Affectionately—J. R. S.

In Memory of Father.

On May 17th the Heavenly Father called from our home our loving father, Rev. Francis Tidwell, to receive his reward, which he had so faithfully worked for. He was a dear, loving husband and father. How sad and lonely is our life since he left us. We don't see father's dear face and hear his sweet words of cheer in home. We so often see the good Bible he so many times has read and talked to us when we go to his churches. He is not there to take his place. He had finished his work on earth and the good Lord called him up higher. We gladly submit to the Lord's will, for He doeth all things well. We are so thankful to the dear Lord for sparing his dear presence with us so long as He did. He taught us the right path to travel, and above all to serve our Lord. O may we live as he has taught us to live. The memories are so sweet to think of his dear life and kind deeds which we will never forget. May we all so live that when God calls us we may all say as father did, "What I have been working for

has come and my way is clear." His loving daughters, Lillie and Lyda Tidwell.

The Montreat Conference.

The conference of the Young People's Missionary Movement was held at Montreat, N. C., July 2-11, Rev. T. B. Ray, educational secretary, F. M. B. A. B. C., presiding. Conference opened with more than 100 delegates from Presbyterian, Methodist, Lutheran, Baptist, Reformed, Presbyterian, Free Baptist, Congregation, Episcopal denominations. The mission study classes, instructed by prominent Christian educators, embraced the following subjects: Korea in Transition; The Negro; South America, Its Missionary Problems; The Uplift of China; The Frontier; Uganda's White Man of Work; The Why and How of Foreign Missions. Zealously pursuing these studies, participating in the varied devotional meetings, enlightened by the many splendid addresses from such men as Dr. E. M. Poteat, president Furman University, Greenville, S. C.; Rev. O. E. Brown, Vanderbilt University; Rev. John E. White, Atlanta, Ga.; Rev. Dunbar H. Ogden, Atlanta, Ga.; Rev. T. D. Ellis, Macon, Ga.; Harry Wade Hicks, New York; Harry T. Meyer, New York; Edmond D. Soper, New York; Rev. McGill, Nashville, Tenn. Inspired by the beloved missionaries, Rev. A. P. Parker, Shanghai, China; Dr. W. H. Park, Soochon, China; Rev. C. G. Harmshell, Seoul, Korea; Misses Tate and Kestler, Korea; Mr. Edwards, of India, our young people, when called upon for service in the home and foreign missionary fields, responded with a voluntary offering of the consecrated lives of one-fourth of their number.

The spiritual, intellectual and social enjoyments of this conference will never be forgotten by those present. A fitting beginning for the many religious conferences is to be held here as a continuous feast during July and August. A roomy church, one large auditorium, two well equipped hotels, many boarding houses, insure ample entertainment for all who come. Montreat, a well-known resort, 16 miles from Ashville is reached from Black Mountain Station, three miles distant. —Ida J. Lee; Montreat, N. C.

From Boaz, Ala.

Dear Bro. Barnett we are in the midst of a great meeting. Bro. A. D. Glass is with us and doing the preaching. His work is being graciously blessed. Twelve for baptism and seven by letter is the number joined up to date yesterday. Sunday Bro. Glass presented the condition of our board's indebtedness and ask our church to be one of 24 churches to raise the \$2,400 indebtedness; and she responded and in a few minutes we had the money and now we want to see who will be next. Our collections Sunday for all purposes was a Hundred and ten dollars and this in the midst of a great revival. Nobody but Glass could do this. Our church has never been more revived than now. The meeting began July 24th and will continue to the 4th or 6th of August. When the meeting closes will give results.

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Mix together one package Jell-O Ice Cream Powder (any flavor) and two heaping tablespoonsful of corn starch. Dissolve in a little cold milk. Stir this mixture into one quart of boiling milk and cook until sufficiently thick, usually from one to two minutes. Serve with milk, cream or any good pudding sauce. Use double boiler or stir constantly to prevent scorching. May be garnished with strawberries or any small fruits.

Stir a package of Jell-O Ice Cream Powder into a quart of milk and make two quarts of fine ice cream at one cent a dish.

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HER DUTY

"I feel it my duty," writes Mrs. Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

"Four months ago I commenced to use Cardui, and since then have been steadily improving all the time. I am now 46 years old, and am in better health than I have been in 20 years, and I give Cardui the credit for it."

Cardui has been known, during the past 50 years, as a reliable, effective remedy, for the ailments peculiar to women. It is a pure, non-intoxicating preparation, made exclusively from vegetable ingredients, having a special, curative effect on the female system. Cardui has been found to relieve pain and restore disordered functions to health.

If you're ill, don't wait until you have suffered for years before taking Cardui to relieve you. Isn't it your duty to spare yourself this pain? *Get Cardui at once.* All reliable druggists sell it.

DR. FOSTER IS HONORED.

Dr. J. H. Parker, pastor of Parker Memorial Baptist church, tendered his resignation Sunday morning and announced his projected departure for Wilmington, N. C., where he has been called to the First Baptist church.

G. G. Britton presided over the meeting and W. A. Davis made the first speech in which he referred to Dr. Foster as combining in his personality all the best traits of former pastors and as a man whose position no other man can fill. Mr. Davis has been prominently connected with the State Baptist Convention and with the Southern Baptist Convention, and he said that he has never met Dr. Foster's equal in either of these bodies.

Dr. Foster's work in the church was also praised by A. W. Bell, and H. P. Watson, C. R. Herndon and S. W. Tate, members of other churches, spoke of the work of Dr. Foster outside of his pulpit, stressing the loss that Anniston will sustain in his departure. Judge Tate spoke particularly of his moral courage and of his attacks on sin in high places.

Nearly every member of the church was in tears, and Dr. Foster was so affected he could not speak. His resignation was tendered in writing.

Our Meeting at Salem.

We have just closed a great meeting at Salem. I use the term "great" because of the rareness of the gospel preaching we had and the great gospel effect it had on the members of our church and the people of our community. We have had a church here a good long while and had the preaching of many good, able men, with the good results to us all. It does seem to us, however, that there was something in the meeting just closed that struck rarely at the basis of gospel demands in the sermons we had that feast that challenged surpassing possibilities from almost any preacher, affording impulses of gospel joy that could only come to us from God through His divinely chosen minister. It is common to write up meetings, the sermons preached, etc., but this is not one that falls customarily into that channel. We rejoice in deed and in truth; our hearts have been made glad. Our meeting was one to the Church, for the church, as a factor in God's hands to glorify His name among men, and win the last to him at home and abroad. Brother A. D. Woodie, of Columbus, Ga., did the preaching for us. He is a rare gospel force for God and the right. The Lord richly bless him as a well chosen servant of His.—S. W. Whitmore.

The class was given "Oliver Cromwell" as the subject for a short essay, and one of the efforts contained the following sentence: "Oliver Cromwell had an iron will, an unsightly wart; and a large red nose."

In one of the English missions in Africa a native carpenter built a house for the pastor entirely without pay. In the time it took him to do the work he might have earned \$150—a large sum in Africa.

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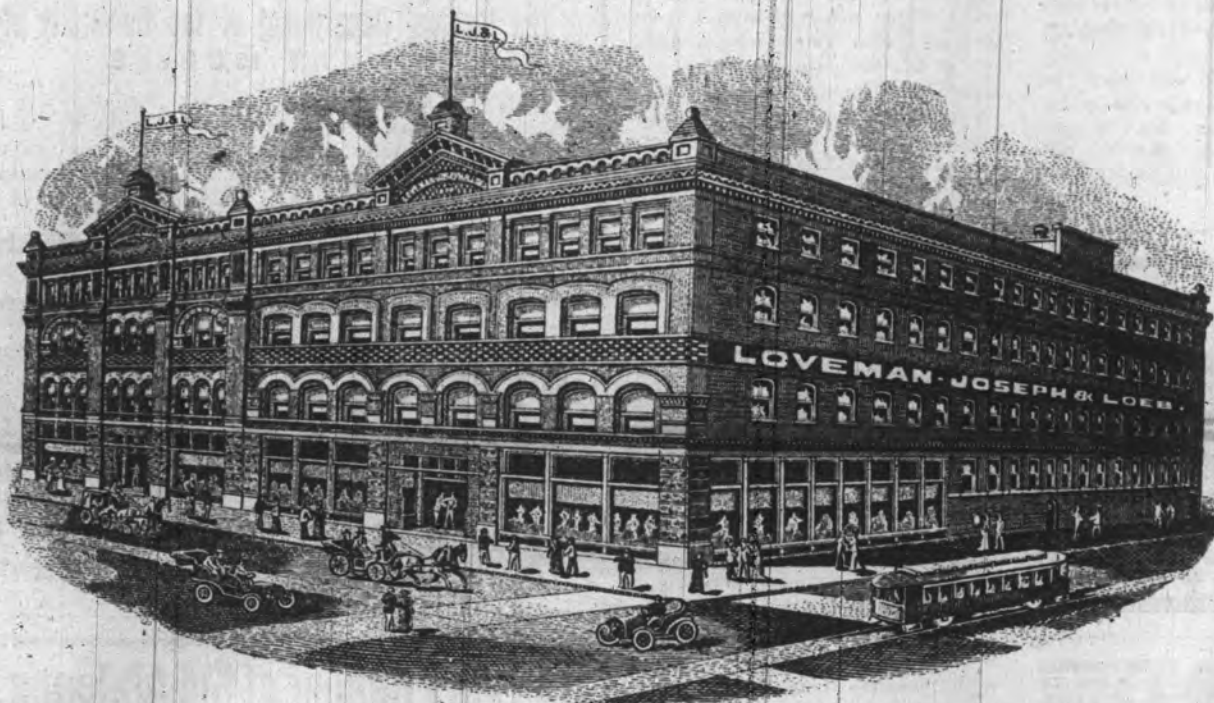
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