

# ALABAMA BAPTIST

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SEPTEMBER! SEPTEMBER!

Will the Pastors Help Us to Put the New Schedule into Effect?

By W. B. Crumpton.

To All Who Have the Wall Cards:

Probably 700 churches have been using the Wall Cards. To prevent confusion, tear up the small cards on which is printed "Schedule," which gives the different objects for each month. The COLLECTION CALENDAR is intended to take its place.

You will need the CALENDAR. I will be glad to send it to you. If you want to enclose 10c to pay for printing and postage, it will be acceptable, but you shall have it FREE if you want it. Don't delay your orders.

To All Those Who Have the Calendar:

Seventy-five were purchased at Andalusia. I suggested then there would be a slight change in the next issue. I concluded to make the change in the beginning. Please turn to your Calendar and write on the blue disk "State Missions" above June; "Foreign Missions" above August; "Home Missions" above October, and "Aged Ministers" above November. Then make the corresponding changes in the note under "Explanatory." If you prefer, mail to me the one you have and I will mail you one with the changes indicated.

To Those Who Have Neither the Wall Cards Nor Calendar:

Write me and say, "I want the OUTFIT." If you would add, "Find enclosed 35c to pay for printing and postage," it would not be returned to you. If you prefer, you can take it out of the first collection. When you remit, you can say, "Take out 35c for the outfit and return receipt for the balance."

## Preachers in Politics.

The liquor power of the United States will be concentrated in Alabama to defeat this amendment. It is the last ditch. They will fight it to the death. Defeat them here and we are done with them forever. Let them be victorious and all their power will be exerted in 1910 to elect an administration and a legislature hostile to the present law.

Don't let the preachers be intimidated by the cry of

Liquor has been in politics through these years and the preachers are going after the liquor vendor. He feels the force of their terrific blows and is seeking to frighten them away. The women have a great part in the contest. They have been the chief sufferers in the past. They are rising in their might against their monster foe. How the other side fear their influence.

"The Fight Is On." Let that be our battle song. W. B. C.

SECRETARY CRUMPTON TO OUR PASTORS AND LAYMEN.

Brethren, I beg that you pause long enough to study carefully the paper below. It is an

Extract from the Report of the Board of the State Convention.

The need of a financial system, so often discussed in our reports, is emphasized when disasters come upon the country. The church with no system in its finances is quick to take alarm and become panic-stricken when disaster seems to be impending, while the steady going machinery of the well-organized church runs it smoothly on, gliding over the rough places without noise, or friction.

We present to the convention for its consideration and approval if it seems wise,

## A Plan of Systematic Beneficence.

We suggest:

1. That the state be divided by counties into twelve parts, and each part be numbered, beginning with one.
2. That collections be taken each month, according to the schedule in all the churches.
3. The use of the pledge cards and envelopes.

As a help for keeping run of the changing times and objects, we recommend:

1. The Collection Calendar, a device gotten up by your State Secretary.

To illustrate its use—While the churches in section marked No. 1 are taking collections for Ministerial Education in January, the churches in section No. 2 would be taking for State Missions; No. 3 for Aged Ministers; No. 4 for Home Missions; No. 5, Associational Missions; No. 6, Foreign Missions; No. 7, Bible and Colportage; No. 8, State Missions; No. 9, Denominational Education; No. 10, Home Missions; No. 11, Orphanage; No. 12, Foreign Missions.

When the wheel turns in February, all the objects are changed with it.

As a further help, we recommend the use of

2. The Wall Cards.

They should be at some conspicuous place on the wall, in easy view of the whole congregation. They should be printed in letters large enough to be easily read from every part of the building.

The first card, to be permanently put in place, would read:

## "OFFERINGS THIS MONTH FOR"

The card next below would name the object for that month. This card would be changed every month by the mission committee.

Lest the wall cards be misplaced, torn or soiled, a neat frame should be provided for them.

We mention some of the advantages of the scheme.

The Wall Cards is an educator. The fewest number of our people know what we are trying to do or the interests we are fostering. The cards, in a prominent place, spelling in large letters these objects, right before one's eyes, photograph on the memory the names of the different interests, provoke inquiry, and impress the thought that we are doing things and that every one is expected to help in the great work.

The division of the state into twelve parts, according to the scheme suggested, would be exactly in line with the resolution of the Southern Baptist Convention at Hot Springs, creating a commission on systematic beneficence. A system would thus "be devised, whereby funds for the boards should flow into the treasuries in a steady stream throughout the whole year," each object getting something every month.

A further advantage would be—the agent for each object could concentrate his efforts on his particular section. The territory being smaller, it could be more thoroughly and systematically worked.

The pledge cards and envelopes are in general use. It is hardly necessary to say anything of them. In addition to their being useful and convenient for bringing in the money in a systematic way, their distribution and collection furnish a great opportunity for usefulness to the young people of the congregation; so that they are a double benefit.

This plan relieves the boards of the most embarrassing features of the present method. We learn from the Home Board that \$119,651, 42 per cent. of the year's receipts, were received in the last two days in April, and the Foreign Board received \$163,966.71, more than 30 per cent. of the total of the year's receipts, in the last two days. The interest debt of the Foreign Board was \$8,462, and that of the Home Board, \$3,290—total, \$11,752, enough to have paid the salaries of twenty-three missionaries.

This is an unnecessary and shameful waste which ought to be stopped. The boards are not to blame. The missionaries and workers must be paid and the work go on, even if the money has to be borrowed from the banks. The remedy lies with the pastors and churches. All through the year, not in the last few days, the money ought to flow steadily into the treasuries.

The scheme suggested, if well worked, will go far towards making this possible.

MY SPEECH ABOUT THE USE OF CALENDAR AND WALL CARDS BEFORE THE ASSOCIATIONS.

Brethren, study carefully all that is said about the WALL CARDS. That is a very important part of the system. They should be in sight. THEY ARE EDUCATORS. They speak in LARGE LETTERS and tell what we are trying to do.

Now, about the CALENDAR. You see it is Patented. The cost was borne by the Patentee out of his own pocket, to protect him in its use, with no desire or expectation of making any money out of it. The Alabama Convention recommends its use, along with the Wall Cards, by the churches.

September will be the first month. Turn the blue disk until September comes under the Index, then find your county on the Calendar and note its number. The object printed in the blue disk opposite your number is the object you will collect for in September. Then let October come under the Index, etc. You have only to KEEP YOUR EYE ON THE MONTH UNDER THE INDEX and THE NUMBER WHERE YOUR COUNTY IS FOUND. Should the little strip holding the pointer be broken, turn the pointer back to the Index and paste on a new strip, being careful to leave the blue disk free to turn. All the directions are printed on the Calendar. The last two lines give the advantages.

Thirty-five cents will cover the cost of printing and postage on the outfit, consisting of a package of ten Wall Cards and the Collection Calendar. The Calendar alone is 10 cents. The pastor ought to have a Calendar, one ought to hang in the church and the mission committee ought to have one. It would not be a bad idea for every family to have one.

The pastor and clerk and chairman of the mission committee ought to understand the working of the Calendar. There is no objection to all others understanding it, but it is not necessary.

The use of the pledge cards and envelopes is so well understood there is no need for me to give instructions about them.

This is about all I would say before an association; then give opportunity for questions.

But here are my reasons for not writing sooner. I have been giving much time since the convention to planning for the introduction of the

## New Schedule.

All seem to be pleased with it. I am wondering if all will help in introducing it. Everything depends upon the start we make. I hope all will take a little time and study it and then determine to make it go. There is not the slightest doubt in my mind about it. I beg that it be faithfully tried. I have given some time to

# MOUNTAIN MISSION SCHOOLS OF SOUTHERN BAPTISTS

Victor I. Masters, Educational Secretary.

I invite the readers of the Alabama Baptist to join me in a brief survey of the Mountain Mission school work of the Home Board of the Southern Baptist convention.

It is known in a general way that the Home Board is successfully conducting a number of Christian schools in the Southern Appalachian mountains. I doubt very much whether brethren in general understand the extent, the character and the remarkable success of this mission school work. In fact there has been a time in the brief period of nine years during which this work has been prosecuted, in which the wisdom of conducting the work was openly questioned in some quarters. That time, I am glad, has rapidly passed. We do not hear of criticism in any quarter.

I believe a recital of the work which the Home Board is doing will excite both enthusiasm and gratitude among the great Baptist brotherhood of the South.

When the Baptists entered upon this work nine years ago there were other pioneers in mission school endeavor. The Northern Presbyterians had spent hundreds of thousands and were conducting a number of schools in the Southern highlands. At present the Congregationalists, Northern Methodists and the Disciples are also doing more or less mountain school work in the Appalachian range. The Northern Presbyterians, however, are the principal workers in this field beside Southern Baptists. They are the only people besides our own that have seemed to take hold of this work on a scale somewhat commensurate with its magnitude.

It will be edifying to draw a comparison in this field between the work of the Northern Presbyterians and Southern Baptists. In doing this I will use the annual report for 1909 of both agencies.

In the territory of the Southern Baptist convention the Northern Presbyterians have fifty mountain schools; Southern Baptists twenty-four. The attendance in the Presbyterian schools for the year was 3,862; in the Baptist schools, 4,816. The average number of teachers in the Presbyterian schools was three; in the Baptist schools, five. Of the Presbyterian schools, ten take boarding students; practically all of the Baptist schools take boarding students. Seventeen of the Presbyterian schools have only one teacher and twenty have only two teachers; only two of the Baptist schools have as small a number as two teachers. If three of the Presbyterian schools at Asheville be eliminated, the average number of teachers in each school is only two. The Presbyterian schools are all in three states—Kentucky, Tennessee and North Carolina. The Baptist schools, less in number, are with great judgment scattered through the mountain belt in North Carolina, Tennessee, Kentucky, Georgia, Alabama, Virginia and South Carolina.

A study of the above comparison will suggest to the reader that the Baptist schools are on a higher average grade, and on the average are training a more mature class of students. If space permitted, a striking showing could be made of the splendid results that have already attended our mountain school work in the development of capable men and women for social service, both in the pulpit and in the pew.

The results of our work are all the more gratifying if this comparison is traced in its financial phases. The annual report of the Northern Presbyterian Board of Home Missions for 1908, which is the last available financial report, shows that their mountain school work in the territory in consideration for the year 1908 cost \$108,896; the cost of mountain school work of Southern Baptists for the last year to the Home Mission Board was slightly over \$28,000. In other words, at less than one-third the cost to its denomination than that of the Northern board to its denomination. The Home Mission Board educated an appreciably larger number of mountain boys and girls in its mountain schools.

Of course, it needs to be understood that the

\$28,247 which was expended last year did not of itself maintain all those boys and girls of the highlands in the mountain schools. With it and the corresponding amounts which have been spent from year to year, under the tactful and devoted superintendency of Superintendent A. E. Brown of mountain schools, the purpose has been to encourage and stimulate the mountain people to help themselves. The remarkable results that have followed have been due to the conduct of this work by the Home Board, and without the Home Board's work the results would not have followed.

Property values of the various mountain schools of the Home Board is now about \$400,000. During the past year improvements have been made on the plants at the various schools to the value of \$64,122. The Home Board gave to improvements \$16,108; the rest was given by the people interested in the schools. For maintenance the Home Board last year gave \$12,239. The title to every one of these schools is vested in some Baptist body. The deeds to about one-half of this property are held by the Home Mission Board.

A little figuring will show that last year the cost to the Southern Baptists of keeping a mountain boy or girl in one of these schools was something more than \$2 each for tuition, and something more than \$3 each for permanent improvement. The amount varies from year to year, but it is never very much more than \$5 for each student. Of course, the students arrange to pay their own board. We challenge the Christian workers and philanthropists to name a way in which \$5 may be spent that promises larger results than may be expected from keeping one of these lads or lassies of the Southern highlands for a scholastic year in a Christian school.

Southern Baptists have reason to be grateful, even enthusiastic over the splendid school work which the Home Board is developing as their representatives among the highlanders of the South, and yet I would like to impress upon the reader that a very strong obligation rests upon Southern Baptists in connection with this work. The fine success which is attending our endeavor is no accident; that it is so much larger than that of other Christian denominations does not reflect upon them. There are two main reasons why Southern Baptists have succeeded so admirably—that is, two reasons in addition to Superintendent A. E. Brown, who, himself is a great reason:

First—Southern Baptists understand the mountaineer as do not any of the other denominations working among them. They are our people. They are a part of us. It is easy for us to take hold of the work with a better understanding of the people than may be expected of the Northern Christian bodies, who are undertaking the work. We can do the work without falling into the fatuous business of "discovering types" for the consumption of back-home people. This is a weakness into which some of the other workers have fallen, to the damage of their work, for mountain people are a self-respecting people and do not take kindly to being held up as the curiosities for the edification of stragglers. The mountain people are too sturdy ever to be willing to be patronized.

Second—The Southern mountaineers are very largely Baptists. Tradition has it that they were once very largely Scotch-Presbyterians. When they went into the highlands of the South, unfortunately for the Presbyterians, the coves and the mountain sides were too remote from the centers of culture and too lonely to be congenial soil for the needs—must be highly learned preachers of the Presbyterian faith to follow him.

There were faithful men, however, who preached the gospel in the valleys and hills. Many of them had small learning, but knowledge of the Bible and reverence for its teaching was their main equipment. With such talents the Baptist preachers—for they were Baptists, of course—preached Christ to the

mountaineer, and he heard. He received the message in his heart and the chief effect of his Scotch-Presbyterian ancestry was to make him as implacable a Baptist as the old Scotch stock was Presbyterian.

We wish our Presbyterian friends well, but we are confident that there is small prospect of their realizing the hope that these strayed-off-one-time disciples of Calvin and Knox will ever again come within the fold. They have found another and are content. So are we Southern Baptists. We are not only content, but we are glad.

It only remains to be reiterated in closing that a large responsibility rests upon Southern Baptists to help the sturdy people in the land where the peaks kiss the skies, to develop their splendid native powers for social service and for the service of God.

In these days of multitudinous immigration, days in which sociologists are becoming aroused and patriots disturbed about what America shall do to preserve its liberty and its Christian faith in the face of the multitudinous man who ever enters our open gates—in these days Southern Baptists may well turn with meaningful earnestness to the task of bringing to full self-realization the three or four million sturdy and patriotic natives of America who inhabit the far Appalachian country of the South.

HOME MISSION ROOMS, ATLANTA, GA.

Dr. Hale and the late Bishop Huntington of New York were fast friends. The latter had been a Unitarian and his shift caused a sensation. The Episcopalians have saints assigned to the various days in the year. When an Episcopalian minister writes a letter on any day for which there is a saint, he always writes the name of the saint at the close of the letter instead of the date. Bishop Huntington learned all these things quickly, and began to practice them at once. The first time he had occasion to write to his old friend, Dr. Hale, after joining the church he placed "St. Michael's Day" after his signature. A reply from the doctor came, and after his name he had written in a full, round hand, "Wash day."

## BAD DREAMS Caused by Coffee.

"I have been a coffee drinker, more or less, ever since I can remember, until a few months ago I became more nervous and irritable, and finally I could not sleep at night for I was horribly disturbed by dreams of all sorts and a species of distressing nightmare.

"Finally, after hearing the experience of numbers of friends who had quit coffee and were drinking Postum, and learning of the great benefits they had derived, I concluded coffee must be the cause of my trouble, so I got some Postum and had it made strictly according to directions.

"I was astonished at the flavor and taste. It entirely took the place of coffee, and to my very great satisfaction, I began to sleep peacefully and sweetly. My nerves improved, and I wish I could wean every man, woman and child from the unwholesome drug—ordinary coffee.

"People really do not appreciate or realize what a powerful drug it is and what terrible effect it has on the human system. If they did hardly a pound of it would be sold. I would never think of going back to coffee again. I would almost as soon think of putting my hand in a fire after I had once been burned.

"A young lady friend of ours had stomach trouble for a long time, and could not get well as long as she used coffee. She finally quit coffee and began the use of Postum and is now perfectly well. Yours for health."

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

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

## THE ALABAMA BAPTIST

### SALOON KEEPER WRITES PRESIDENT DICKIE.

Remarkable Letter From a Toledo Drink Seller Affords Startling Flashlight on Saloon Business From Behind the Bar.

One of the most extraordinary developments of the Dickie-Rose debates is a letter which President Dickie received a few days since from a well-known saloon keeper of Toledo, Ohio. Dr. Dickie read extracts from the letter in the Chicago debate at the Auditorium, but the whole correspondence affords an unusual flashlight on the liquor business from the standpoint of the man behind the bar.

Before making use of the letter President Dickie took special pains to prove its authenticity, and found that it was actually written by the proprietor of a prosperous saloon situated at 624 Monroe street, Toledo, Ohio. The saloon keeper, C. Bartholomew by name, has become disgusted with his occupation and, as noted, expects to go out of business during the present month, but the testimony of his personal experience and his pointed questions for which he asks reply from Mayor Rose, deserve the widest circulation. The letter in full as received by President Dickie is as follows:

#### "THE EXCHANGE.

Choice Wines, Liquors and Cigars.

We Welcome You All.

Bell Phone 1729. 624 Monroe Street. Toledo, Ohio, April 23, 1909.

Hon. Mr. Dickie, Albion, Michigan:

Sir—Michigan is my native state. I am always interested in all her men of note. I read with interest the debate between yourself and Mayor Rose of Milwaukee, Wisconsin, and also noticed an Associated Press article today, stating that Mayor Rose was to be given a slight advantage over you by being permitted to close the debate; you to open it. In this I believe you have the advantage, as you can leave him a number of questions to answer that will take up his time.

If you will pardon me, as an old saloon keeper of many years' experience, I will say a few words that may help you to defeat Mr. Rose. I would like to show the mayor of Milwaukee the inside of his own city with a committee of six in disguise, and let them render the decision. No man but a full-fledged saloon keeper will ever know the inside of the nefarious business.

In the first question I will forfeit \$100 if Mayor Rose can give five good, sensible reasons why any man or woman should drink liquor. I would again ask, what are the benefits, if any, to be gained by drinking intoxicants of any kind?

I would ask Mayor Rose why any young man who had developed into manhood at the age of twenty-one without the use or aid of liquor of any description, should then begin to violate the laws of nature and pollute his system and destroy his health by the use of something that he did not require during the first twenty years of his life?

There is nothing in the whole universe that equals the waste produced by liquor. Every drink you take represents nothing—simply nothing.

We will suppose that Mayor Rose stood in front of my bar and drank \$5 worth of liquor. When he left my saloon what would he have? Nothing. He could go home to his wife and say "I drunk \$5 worth of liquor down at Bartholomew's saloon." She might ask, "Where is it?" "Oh, I drank it." "Your \$5 is gone and you have nothing to represent your \$5 purchase, but a big head, a bad breath, and a degraded appearance before your wife and children."

Liquor is the promoter of nearly every evil. Working men toil the whole week through, sober and industrious. On a Saturday night they receive their pay. The majority of them step into the saloon just to take one or two drinks to brace them up after their hard week's work. Once inside the saloon they meet their friends, their shogmates, from four to a dozen. Jack says, "Hays, have a drink on me." When that is drunk, Bill will say, "Well, boys, have another on me." And round after round is drunk. By this time they are stimulated to that degree they

have forgotten their hard week's work. They are full of talk. Next some of the party suggests a game of dice. That settles it. The saloon keeper knows them. He is good for about \$3 apiece out of the bunch, and maybe more. Finally they become pretty well filled up and begin to realize that they must show up at home, and off they go, a boisterous, staggering gang. They are certainly an interesting bunch to appear before their wives, their mothers and sisters, drunk and bear-eyed, with half of their hard-earned week's wages gone, and what have they got to show for it? Nothing.

I have watched the beginner, year after year. I have watched him develop from a shy, timid drinker to a rough and ready, willing to get full at any and all times.

It is the coming generation that we must protect. While prohibition may not exist exclusively in time to come, it will be the means of exterminating tens of thousands of grog shops which will lessen the inducements to our boys to drink. The saloon is soon to become a thing of the past. The brewers, the saloon keepers and the distillers realize the fact, and they are making the fight of their lives, but it has availed them nothing up to the present time. They are falling, not one by one, but from forty to eighty and a hundred at a lick.

The liquor element are holding up their old-time, worn statistics to show that if it was not for the brewery and saloon keepers pay the tax and usurp the products of the country, the great and glorious United States of America must fall. Now, Mr. Dickie, you just tell Mr. Rose for me that the laboring community can well afford to pay the tax direct from their pockets, and they would be saving 100 per cent. on the amount they were formerly spending for booze. On top of that, they would be in better condition to work and would accumulate a fund more annually with their booze cut out.

If the whiskey traffic was looked upon as a legal and legitimate business, there would not be such stringent laws enacted against it. Ask Mr. Rose if he could conceive any other product that would stand such an enormous tax without putting up a fight if their business paid it all.

To destroy the liquor business means the building up of the greatest nation in the world. It drives whiskey out of politics. Capable men will supplant the booze office-holder in our municipal government. Our public schools, the greatest benefactors of this nation, will not suffer from the degraded booze-fighting element who have been able to hold offices in the country's educational affairs.

I hope there are a few points in this letter that may help you to flay a man who would go out in the interest of the liquor traffic—a man like your antagonist, Mayor Rose, a man chosen by the public to look after the interests of the city of Milwaukee, and instead he is out in the interest of the brewery and the booze gang, while being paid by the city to look after the city's welfare.

Respectfully,

C. BARTHOLOMEW."

Our seminary friend and class-mate, and esteemed brother editor, J. Frank Norris, is at present sojourning at Plainview for a period of rest. Though he is a young man, yet his life thus far has been both strenuous and useful. He has already accomplished more for the welfare of the state than many men at the age of sixty. His aggressive antagonism of race-track gambling resulted in its being made illegal in Texas. The beneficent results of this victory cannot be estimated. The moral tone of Texas life has been raised many notches by this victory of civic righteousness over the gambling mania. We pray for Bro. Norris a speedy return to health. The Evangel sends him love and life vibrations over the wires of fraternal sympathy.—Western Evangel.

Mr. Rockefeller tried in every way to stop a saloon joining his estate in New York, offering several amounts to remunerate the barkeeper, and at last had to resort to buying the country around the saloon and settling it with his white-ribbon employes. The saloon has capitulated, being starved out.—Ex

### A FEW THINGS WORTH PRAYING FOR.

Pray for deliverance from the foolishness of cheap prayers.

Pray for those whom we ought to forgive. It is easier to forgive people after you have been sufficiently concerned about them to take them to God in prayer.

Pray for more faith in prayer; the more you believe the more you will pray.

Pray for the purpose to make a life rather than a living.

Pray for the spirit of the new patriotism, that shall introduce the church to the slums and the complete gospel to both.

Pray for a revival of church-going, of church-honoring, and of church-loving, not for the sake of the church, but for the sake of those who need the church's God.

Pray for courage that will not wait to be satisfied by the evil, but will go out and assail evil.

Pray for willingness to help in the answering of your own prayers.

Pray for wisdom to understand that God's enemies are hopelessly on the defeated side.

Pray for discernment to recognize the moral perils that threaten even the most sheltered lives.

Pray for the expulsion of meanness, exclusiveness, selfishness and uncharitableness of church members, beginning with yourself.

Pray for courage to face your own Christian task. Epworth Herald.

Southern Methodists have a membership of 1,749,899, while Southern Baptists number 2,139,080. Both denominations have, in addition, a large following among the Southern negroes. Nine-tenths of the professing Christians among the negroes belong to one or the other of these denominations. Last year the Methodists gave \$766,900 for foreign missions, while the Baptists raised \$402,000, but for domestic missions the Methodists raised \$488,003, while the Baptists raised \$646,000.—Pacific Baptist.

In the forty-two and a half years that Dr. Barnardo's homes for children have been maintained in England, not less than 67,634 children have been dealt with, 2,518 being admitted last year—1,937 permanently and 581 temporarily.

#### "BUNCOMBE"

It Don't Always Pay to be Skeptical.

When a newspaper writer and proof reader that works nights can feed himself out of dyspepsia, which most all that class suffer with, it is worth while to know the kind of food used.

This man says:

"Being a newspaper writer and proof reader, also a graduate in medicine as well, though not practicing, makes a combination that would produce a skeptic on the subject if anything would.

"Day after day I read proof on the Grape-Nuts advertisements with the feeling that they were all buncombe. All this time I was suffering from dyspepsia from the improper food I was eating at the restaurant.

"One day I saw a package of Grape-Nuts at the restaurant and tried some with good, rich cream. The food took my fancy at once. After a few lunches at midnight I noted an improvement in my feelings, and was able to work with less fatigue.

"I have used Grape-Nuts as a regular diet since then, and have improved greatly. The old dyspepsia and bad feelings that I thought were necessary adjuncts to night work all disappeared and I am able to do much more and better work with less effort than ever before.

"I was nearly ready to give up night work and seek health in some other walk of life, but thanks to my change in diet, I am now all right." "There's a Reason."

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

# THE ALABAMA BAPTIST

## AN ASSURING ARTICLE.

From the July number of the Circle Magazine we take this well-written and, to us, assuring article:

The "West End" Circle of St. Martha.

By Rev. S. W. Purvis, D. D.

The ladies had a lot to do in making the church at West End. One of the earliest moves was the formation of a Ladies' Aid Society. One might sometimes think the church was of, for, and by the male sex. Man has been her pope and priest, preacher and pastor. He has written her theologies and founded her institutions. Woman seems almost an afterthought. God, who is expressed as a man, thought of her only when He saw Adam's loneliness. In the Decalogue "thy neighbor's wife" is inventoried with his oxen and asses. In Paul's day she was kept in the background, while in the medieval church she is pictured as the temptress, against whom the saint must guard his very glances.

But whatever the church was in the days past, today it is in danger of becoming feminine. Woman is the tug towing the ship Zion out of the harbor of time into the ocean of eternity. She does the drudgery of the church, while man permits her to look from a latticed gallery on the bodies which he governs. True, man declares her an angel—in art and literature, and in one great church he has made her a patron saint! Not because of anything she has done, but as a theological abstraction. Mary has been canonized. As a simple matter of justice why doesn't some great council immortalize Martha?

Meanwhile she is the unhaloed worker in the strongest arm of the modern church—the Ladies' Aid Society. That excellent organization is man's meanness spelled in woman's work. When men feel in need of economy they think the cutting down ought to begin at home and the church, instead of personal expenses and at the club. And so they chip in two dollars for a "stag" spread at the Elks, and object to the quarter spent for the Lord. The dime they give their wives looks larger than the dollar they give to "the boys."

Thus it falls that a man patronizingly "allows" a woman to "do church work." He somehow counts on getting to heaven through giving this splendid indulgence. He fancies he purchases God's favor when he buys a bazaar ticket. He means right, of course—it is easier to mean right than to do right. Some folks think they are Christians simply because they mean to go to heaven. It is worth while noticing that no man ever thinks of going anywhere else.

By some queer perversity, drudgery, carrying the heavy end of the log, is considered "woman's work"! But hark's off in spiritual things! That needs brains! If brains could have saved the world Solomon would have done it. Men have always furnished the "brains" and women the heart. And what a glowing success men have made of it!

So woman has taken her way to the church kitchen to serve her Lord. She sees that feeding the sheep in green pastures and at a twenty-five-cent supper are not the same thing, but what can she say? Her altar is the cook stove and there she must pay her vows. The recording angel will have a trying task to write the final eulogy—or anathema—of the church kitchen. By its knife many a long friendship has been severed, on its gridiron many a reputation has been roasted, its kettle has kept many a church in hot water, and the fate of many a sermon has been decided before it has been preached. A cook stove in the basement hasn't always meant spiritual warmth in the church.

The kingdom of heaven is not meat and drink, but under the present administration of the Lord's treasury the church supper seems still to be necessary. Every brave thinker knows it's a mistake. The plea is to make the "outsider" help to support the work. That is, the church supper is a device to make the worldly goats pay for the pasturage of the sheep. Christ ate with publicans and sinners, but it wasn't to get their money. It would be interesting to know His opinion of people who think paying the preacher in things they eat is religion. There is no promise in the Bible that says that the food bought

## WOMAN'S WORK

State Executive Board.

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Mission Room, Watts Building, Birmingham.

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

at a church supper will satisfy the soul! The Scriptures did not have a church supper in view when they said, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat."

It's the wrong way to get money. A revival is needed in the church where the only way money can be raised is by going into the feed and show business. No Christian attracts attention in heaven because he buys a dish of ice cream or takes a chance on a fancy sofa cushion. The person who is not willing to pay more than that for his religion is really paying too much. There isn't any better way of raising money than the Bible tells—straight, cheerful, unqualified giving. The angels have standing orders to open the windows of heaven when all the tithes have been brought in. The reason people do not find out that it is more blessed to give than to receive is because they are afraid to try it!

Fortunately, there is another side to women's work in the church—it provides a channel for the energies of a large number of women, and is an excellent introduction to the newcomers into the church life. At West End the Ladies' Aid Society called itself the circle of St. Martha. The circle was divided into minor groups or "circles" of ten each. Each circle at various times took charge of suppers, bazaars, etc. Sometimes the circles were divided alphabetically, so that for a supper Mrs. Barker and Mrs. Biddle furnished bread, Mrs. Price furnished pie, Mrs. Selby the sugar, Mrs. Lattimer the linen—each according to their initial letter. Like the plan of the Circle Magazine there were circles within the circle. One might belong to any one, or more than one, circle, according to time and talent. Some circles were temporary and were dropped as soon as the work was done for which they had been formed. The Curfew circle was discontinued when the borough passed the curfew law. The Cooking circle got the local gas company to give "twelve lessons in cooking" in the demonstration of their gas stove and encouraging the use of gas as a fuel, and was then discontinued. Other circles were more or less permanent. The City circle raised money to send to the fresh air, pure milk, and ice funds of the neighboring city. The Coal circle was a winter circle, and provided coal for the poor. The Clinic circle had a dispensary one winter when there was much sickness. The Charity circle administered the alms of the parish. The Calling circle visited the sick, shut-ins, and newcomers in the community. The Children's circle organized a kindergarten, and attended to the cradle roll of the Sunday school. The Calico circle bought dry goods at wholesale, employed shut-ins and poor women to make up the material, and then sold the articles among the membership. The Chancel circle furnished flowers for the pulpit; often those who observed the anniversary of some departed one gave them the flowers as a memorial. The Converts' circle was a benediction to the pastor, as it formed the new converts into what was practically an old-fashioned Methodist class meeting.

The Council circle was the governing body, composed of the chairmen of each of the minor circles,

and its chairman was president of the great circle of St. Martha.

This circle of St. Martha was not very assuming, but it had a contagious sort of faith that expected to get things, a faith that when it went to market took a basket, when it prayed for rain took an umbrella.

We need women like these. We need this new St. Martha in the Sunday school to teach classes without protest. We need her in the prayer meeting, with her cheery, experience and ready prayer. We need her in the Christian Endeavor, ready for service on any committee, and when the committee reports the language of Scripture may be written by the secretary—"and Martha served." We need her as president of the Ladies' Aid Society, recognizing the financial blunders of her brothers, but seeing what may be accomplished by work. Undismayed by obstacles, she carries plans through to a successful issue. We cannot but admire this bright, brave, modest woman in our churches. If we push open the kitchen door we see her bending over the stove preparing food; if we peep in the sickroom she is giving, perhaps, the last spoonful of medicine; for no matter where she is, Martha is "saved to serve."

There is to be a grand supper after awhile, for the preparation of which these Saints Martha will have no anxiety. It will be the marriage supper of the Lamb!

## YOUNG WOMAN'S AUXILIARY.

Y. W. A. Motto: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."—Daniel 12:3.

Y. W. A. appointments for 1909-1910:

Foreign missions	\$ 700
Home missions	700
State missions	300
Sunday school board	25
Margaret home	25
Training school student	250
<b>Total</b>	<b>\$2,000</b>

## A Word to the Associational Vice-Presidents.

Dear Friends: The last week in July I sent out to those of you whose addresses I had the amounts suggested as apportionments for the Y. W. A.'s in the different associations. In the next week I hope to send to each Y. W. A. in the state its own apportionment card. It would greatly forward the work if you would reply to the letter I sent you and let me know if every Y. W. A. in our association has been apportioned. As Baptists we believe in systematic giving and so we want our young women to have a definite moneyed aim for their year's work.

From several associations I have received letters telling me of the formation of new auxiliaries. Most sincerely do we appreciate this help from our Associational vice presidents, and would urge each one to assist as best she can in enlisting our young women. God needs and will abundantly use a life early given to Him. His divine blessing is promised to those who lead many to righteousness.

In closing we would suggest that at the Associational meetings the question be discussed as to whether it would not be well to have the Associational secretary considered as the Y. W. A. representative in each Association. As a rule, the secretaries are young women, we believe, and so would naturally enjoy the work. If you think favorably of it, then put the new responsibility on her and ask her to write me and together we may be able "to do exploits" for the God whom we all want to know more perfectly. Yours cordially,

KATHLEEN MALLORY.

## New Auxiliaries.

Most cordially do we welcome into our midst the following new auxiliaries: "The Gleaners" of the Jacksonville church; the Y. W. A. of Midway, near Thomasville, and the Y. W. A. at Notasulga. We know that the work we try to do as auxiliaries is happy, uplifting work, and we rejoice that these new bands have joined their forces with us.

## THE ALABAMA BAPTIST

**TO ONE WHO ASKED ME: "WHY DO THE BAPTISTS NOT HAVE BISHOPS LIKE OTHER FOLKS?"**

Letter No. 22.

My friend, you ask me why the Baptists do not have Bishops like the other folks. Now, Baptists have Bishops. But a Baptist Bishop is unlike any other Bishop in the world. In the Roman Catholic Church the Bishop holds the first place in the hierarchy; in the Church of England there are three classes of Bishops—the Diocesan Bishops, the Suffragan Bishops, and the Assistant Bishops. In the Episcopal Church of the United States there are Bishops and Bishops-Coadjutor. In the Methodist Church there are Bishops who are elected in any number required by the general conferences; but in the Baptist Churches every ORDAINED minister is a Bishop.

Baptists claim that the EPISCOPACY, in its varied forms, is an innovation of men, and that there is not the slightest warrant for it in the Bible. It is here; and in my humble opinion, it's here as a curse, rather than a blessing.

And one does not have to seek very far away for the way it got here. Indeed, it is easy to apprehend how, as it was in the primitive church, with those alterations which it afterwards received, it might be GRADUALLY introduced.

No evil springs into being full grown. It is with evil as it is with the kingdom of God—"first the blade, then the ear, after that the full corn in the ear." The Apostles seem to have taught chiefly in the large cities. They settled ministers there who, preaching in country villages or smaller towns, increased the number of converts. Of course, it is most reasonable that these new converts, who were at a considerable distance from the large towns, should, when they grew numerous, have formed themselves into distinct churches, under the care of their proper pastors or bishops, independently of any of their neighbors. But the reverence which would naturally be paid to men who had conversed with the Apostles, together perhaps with some desire of influence and dominion, from which the hearts of every good man might not be entirely free, and which early began to manifest itself (2 Thess. 2:7; 1 Jn. 2:18 and 4:3); might easily lay a foundation for such a subordination in the ministers of the NEWLY erected churches to those in the churches which were more ancient; and much more easily might the superiority of a PASTOR to his ASSISTANT PRESBYTERS increase, till at last there should culminate that great DIFFERENCE known as the "episcopacy," and which, I grant, was early made, and I do not doubt, was soon carried to harmful excess. They tell us, to our surprise, of a marked degeneracy in the church and a sad defection from the purity and vigor of religion somewhere between the time of Nero and Trajan. Isn't it less surprising, then, that those evil principles, which occasioned episcopal, and at length the papal, usurpation, should before that time exert some considerable influence?

Now, in the New Testament there is a word, "Episkopos," translated "Bishop," and there is another word, "Presbuteros," translated "Elder." Is there any difference between a New Testament Bishop and a New Testament Elder? The Baptists say no. Episcopacy says yes. Baptists say that all ordained ministers are elders, and all elders are bishops. Are they right or wrong? Let us see.

1. The word "psebeus"—and its derivatives—is the exact word used by the early Greek poets to characterize the patriarchal head of the earliest and simplest form of civil government, copied after that of the family. In later writers it is applied to AMBASSADORS, whose office and work are not only aside from, but contrasted with, forcible authority. As the name of a civil office, the term corresponds exactly to "alderman" or "elder-man"—a member of the ADVISORY branch, or council, of modern city governments. It certainly is worth while to note that a word of such moral import is so generally chosen by the spirit of inspiration to set forth the

office of the Christian minister. Remember, this is the word "elder" comes from.

2. The other word, "Episkopos," is a title applied at first to an inspector of treaties and laws, afterward, of public works; and later still, to men sent out as PREFECTS to conquered and tributary cities and states, and to examine their laws prior to their subjection to Grecian sway, being empowered to decide how far they were adapted to the new civil relation of the conquered people. Now, it seems to me that this title, applied as it later was to the chief officer of the Christian Church, being purely moral as it was even in its civil application, must have been designedly selected by the Divine Spirit. Remember this is the word "Bishop" comes from.

3. There is another word in the New Testament associated directly with this. It is the noun "poimen" (shepherd), and its derived verb. Homer uses this word to denote the simple, mild sway of early patriarchal rulers, and Xenophon uses it to picture forth Socrates' ideal of the relation a civil ruler ought always to hold to his people. The noun and verb are both applied by the inspired penmen to Jesus and His Apostles to designate the Christian pastor's office.

Now, these three words and their derivatives were by no means new words when the Christian era began. "Presbeus" and "poimen" were more familiar to the Jews, but "episkopos" was more familiar to the Gentiles. And so it came to pass that when the organization of the Gentile churches began to involve the assigning of work to a distinct order, known as "Pastors" or "Shepherds," the title "Episkopos" (Bishop) presented itself as at once convenient and familiar, and readily understood by the members of the mother church in Jerusalem.

There is no doubt but that the title Elder is an older word as an official title in the churches. Until there were Gentile churches there was no such official title as "Bishop." The record as early as Acts 12:23 tells us that Paul and Barnabas, in their first missionary journey transferred the title Elder to the overseers of the Gentile churches. The earliest use of the word Bishop as an official title is that of Paul to the ELDERS of Miletus. It is natural, however, that this should be so, because "elder" was derived as an official title from the usages of the synagogues of Palestine—every one of which had its superintending elders. The word "Bishop," let us remember, was borrowed directly from the constitution of a Greek state.

And besides, as has been aptly remarked, "if the latter was afterwards felt to be the more adequate, it may have been because there was a like in the organization of the churches higher than that of the synagogues, and functions devolving on the Elders of the Christian congregations which were unknown to those of other periods. To say the least, this latter possessed the merit of being DESCRIPTIVE as well as TITULAR; a "nomen officii" as well as a "nomen dignitatis."

But that the ELDERS and BISHOPS of the New Testament churches were one and the same in authority and official dignity is evident from the following considerations:

1. The two terms are used in the New Testament indiscriminately. In Acts 20:17, Luke, writing as an Hebrew, says that Paul called the "Elders" of the church to him. And then, in quoting Paul's exact charge to them, he says, in the 28th verse, "Take heed to the flock over which the Holy Spirit has made you Bishops." (See also Titus 1:5-7.)

2. In 1 Peter 5:1ff, Peter uses the term "Episkopon" (to bishop) in defining the duties of Elders.

3. In Phil. 1:1 and 1 Tim. 3:1-8, only two ecclesiastical officers are named, to-wit, bishops and deacons.

4. The New Testament is full of indirect testimony to the above claim:

(1) Christ's requirement in Matt. 18:15-17 intimates these three principles: First, that moral conduct, indicated by positive acts, is the proper subject of church discipline, and as such, moral means

are to be used for the offender's recovery; second, that the whole church is the authoritative body, to whom final appeal is to be made, though chosen men may act for the church in efforts to convince and persuade the wrong-doer; third, that the authority, even of the church, extends no further than to exclude the unworthy member from their number.

(2) When an Apostle to fill Judas' place is to be selected, the whole company, men and women, are appealed to in common, with reference to the election.

(3) When Barnabas and Saul are sent forth as the first foreign missionaries, the whole church at Antioch co-operate in their election, while their "prophets" and "teachers" ordain them to the work by laying on of hands and prayer.

(4) When the question of how far Old Testament requirements were binding on Grecian Christians was to be authoritatively settled, and Paul and Barnabas went from Antioch to Jerusalem to consult the Apostles and brethren as touching the matter, Paul himself says that they first talked privately to the leaders in the mother church about it; and that then the "Apostles and Elders came together to consider this matter"; but when the decision was made and read, "then pleased if the Apostles and Elders and the whole church," namely: To send letters expressive of their conviction. Other interesting quotations from this chapter (Acts 15:1-28-29) are these: "The Apostles, Elders and BRETHREN send greeting unto the BRETHREN which are of the Gentiles in Antioch and Syria and Cilicia."

"It seemed good unto us, being assembled with one accord."

"It seemed good unto the Holy Ghost and to us to lay upon you no greater burthen than these necessary things."

"From which, if ye keep yourselves, ye shall do well."

My letter will not permit me to go into the Epistles to note interesting items which argue strongly in an indirect way, in favor of the claim that all ministers are both Elders and Bishops. If there is any difference at all in the two terms, it lies herein: The title Bishop denotes the function, and Elder the dignity. As if I should say, "Elder Charles Haddon Spurgeon, Bishop of the Tabernacle, London."

I have a further word to say to you on this subject. Yours sincerely,  
R. S. GAVIN.  
Huntsville, Ala.

"It is human nature to be jealous of one who is better than you, of one who is richer, of more aristocratic birth, or even of higher scholastic attainments. Yet when we come to analyze this peculiarity of the human mind, we find it to be nothing but the outcome of selfishness. If we had not selfishness, to a degree, we would suffer imposition. Enlightened selfishness is to be commended; but when it degrades itself to the mere level of hatred, jealousy, and enmity because others do better than we, it becomes despicable."

One of the most serious problems the Department of Agriculture has had to meet is the ridding the country of the millions of rats with which it is infested, and which are especially the foes of the farmer. It is estimated that the rat pest costs the United States \$100,000,000 yearly in grain destroyed alone. The rat also pollutes a great quantity of food products which it does not eat, does great damage by digging under buildings and embankments, gnawing wood, cutting up goods and papers to make nests, killing poultry and stealing eggs.

The erection of a "monument of the Reformation" will be one of the most permanent reminders of the celebration in Geneva of the four hundredth anniversary of the birth of John Calvin. Statues of the four great reformers—Calvin, Knox, Beza and Farel—are to stand against the center of a long wall. On either side of them will be figures to represent leaders of the Reformation in different countries. The monument is to cost about \$100,000, of which about half is raised already, chiefly in Geneva.—Pacific Baptist.

## SERMON BY T. E. TUCKER PREACHED AT HEALING SPRINGS

Text: First Timothy, 3:15. Theme: "The Church is dishonoring to God. A church that is full of evils among its members becomes a church that is dishonoring to God." "The Church in the World."

### 1st. WHAT CONSTITUTES A NEW TESTAMENT CHURCH?

"A congregation of Christ baptized disciples, united in the belief of what He has said, and covenanted to do what he has commanded." (Pendleton.) A congregation of believers called out from the world and sin. "I have chosen you out of the world."

Baptism draws the line of distinction between the church and the world. In the act of baptism we say, "I am done with the world and its ways, and henceforth my life shall be consecrated to the service of Christ." We say by the act, "I am going to walk in newness of life." Paul glories in the cross of Christ, for by it "the world is crucified to me and I unto the world." The world through the cross had lost its controlling power over him and he had lost his desire to follow it. The church should be composed of those over whom the world has lost its controlling power, and of those who have lost their desire to follow it.

### 2d. THE OBJECT OF THE CHURCH.

It is compared to a light. "Ye are the light of the world. In the past it has driven out much of the moral darkness of the world. By so much as she does that, does she merit the figure. By so much as she falls, does she fall in the object for which she was instituted. What a lighthouse is to a ship at sea, the church should be to the world. What a light is to a man in a dark room, the church should be to a community in which it is located. Every member should be a ray of this light. The obligation should rest upon every member.

The dignity and comfort of a family depend very much on the manner in which its members act. So with the church. If by our conduct that light that is in us be darkened, how great is that darkness. Without this all the orthodoxy of sound doctrine and all the flashing ceremonies will be like a "sounding brass and a tinkling cymbal."

### 3d. THE CHURCH'S INFLUENCE.

That will depend upon the position she takes on moral questions. If she takes a high stand she will reach everybody in the community, and make everybody better. Like salt infuses itself in water, all life and every department of human activity will be helped by the church, if it is what it ought to be. The most violent enemy of the church owes a great deal to the institution he condemns.

If the church takes a high stand she will lift others up to her standard. The higher her standard of morals, the more light will she give out to the world. A lamp set on the floor will not give out much light, but when we suspend it to the ceiling its volume of light is greatly increased. If we walk in the council of the ungodly we could hardly hope to reclaim them. Until we are able to convince the world that religion has reformed us, we could hardly hope to reform others. "Physician, heal thyself," was Christ's injunction. There is some hope of getting others to where we are, but little of getting them higher. A prominent lady visiting a public watering place was urged to attend a ball. She positively refused. Finally a congressman went to urge her, but she declined, saying, "I have a class of children in the Sunday school and I would not do anything to injure my influence over them. The congressman replied, "If there were more Christians like you, more men like me would be made Christians." In an exhibition of pictures there was a masterpiece by a famous artist, but it was poorly framed and hung in a dark corner, where it was almost hid. The man in charge reframed and rehung it, then everybody could see it and admire its beauty. We are to do with our religion what he did to that picture. Present it in the best light and give it a chance to be seen. "Let your light shine," etc.

The church ought to be recognized by the world as the friend and preserver of good morals. Whatever makes it necessary to exercise church discipline

is dishonoring to God. A church that is full of evils among its members becomes a church that is dishonoring to God. The church cannot be the friend and preserver of good morals and retain in her membership immoral persons. She must draw the line of distinction, and draw it so distinctly and so emphatically that the members and the world can make no mistake. If she suffers her members to walk in the council of the ungodly uncorrected, she herself lowers the standard of truth and ceases to be the light of the world, and then God has no further use for her.

These objects should be kept in view in exercising discipline.

1st. The glory of God. "Whatever ye do, do it all," etc. Whatever conflicts with his revealed will tarnishes his glory. The greater the necessity for discipline the more is he dishonored. Christ is being wounded in the house of his friends for the lack of church discipline.

2d. The purity of the church. We are His representative here to represent His interest. For His sake, wrongs keep the church pure. Christianity and the church are at variance. Paul says, "Be ye not unequally yoked together with unbelievers." Again, "at fellowship hath righteousness with unrighteousness?"

3d. For the good of those disciplined. Paul said of the blasphemous man, "Turn him over to Satan for the destruction of his flesh that the spirit may be saved."

### 4th. WHAT SHOULD THE CHURCH REPRESENT?

Righteousness. The church that stands for Jesus Christ must stand for righteousness. The church that stands for Jesus Christ must represent righteousness. The righteousness of the Scribes and Pharisees was largely ceremonial. The righteousness of the church must exceed theirs. It must be a practice of right living and upright character in its members. All the heretics of the past have not injured the church as it has been injured by its members, whose lives did not square with eternal righteousness. The church is the pillar and the ground of the truth. This conveys the idea of support. No other institution is expected to support the truth. If the church does not represent righteousness it must go unrepresented. Christ and His righteousness must be manifested to the world through His church.

Religion is to be seen. Jesus uses two figures to illustrate this idea. A lighted candle and a city set on a hill. "Dr. Cyley says: "I was in a mine and could see in the distance a moving lamp. I could track it all through the mine. The reason was the miner carried it on his hat as a part of himself and showed where he went. Let your actions show out your religion. The church that does not represent righteousness hinders instead of helping. They can and do exist, and those who maintain them are as destitute of spiritual life as a cat is of a soul. Then the whole thing becomes hypocrisy. We ought to see to it that all our creeds and forms are filled with the real religion of Christ. We are His witnesses, and our lives are the most effective witnesses. It was the straightforward, honest, Christian living of the Apostles that turned the world upside down. We need something like that now in this day of shams and counterfeits. "Keep thyself pure" was Paul's injunction. "Holding the mystery of the faith in a pure conscience." The idea which any man forms of the evil of sin will depend upon the purity of his conscience. It follows that a pure conscience is an important element in a Christian's life. It's the natural outcome of a pure life. Paul maintained a conscience void of offense toward God and man by meeting all his obligations both to God and man.

### 5th. THE CHURCH'S MISSION.

"Go ye into all the world and preach the gospel to every creature." This is the most imperative obligation resting on the church. She is to hold forth the word of life to those who sit in darkness. If she

fails to execute the purpose of her organization she is in danger of becoming extinct. How many once flourishing churches are now extinct—the penalty of their disobedience. The church that is sleeping on the great question of giving the gospel to the world is sleeping her death sleep. "If I rest, I rust." Some have rested and have rusted out. Part of our covenant obligation was to give to the spread of the gospel to all nations. I challenge the world to show a live church that is not alive on the question of missions. You can measure the spirituality of any church by the interest she takes in missions.

### GIVE THEM A PLACE TO PLAY.

Plenty of room for dives and dens (glitter and glare and sin).

Plenty of room for the prison-pens (gather the criminals in),

Plenty of room for jails and courts (willing enough to pay),

But never a place for the lads to race; so never a place to play!

Plenty of room for shops and stores (mammon must have the best),

Plenty of room for the running sores that rot in the city's breast!

Plenty of room for the lures that lead the hearts of our youth astray,

But never a cent on a playground spent; no never a place to play!

Plenty of room for schools and halls, plenty of room for Sunday school;

Margaret's room for teas and balls, platform, stage, training art.

I've seen the city—she finds a place for many a fad and fad day,

But she's more than blind if she fails to find a place for the boys to play!

Give them a chance for innocent sport, give them a chance for fun—

Better a playground plot than a court and a jail when the harm is done!

Give them a chance—if you stint them now, tomorrow you'll have to pay

A larger bill for a darker ill, so give them a place to play!

—Dennis A. McCarthy, in The Journal of Education.

### THE STAMP.

I stick to my duty, I wish you to know,  
The very best thing I could do;  
I travel wherever they tell me to go,  
And that's an example for you.

I'm put in the corner and willingly stay,  
Though weary the journey and long;  
The envelope frequently asking the way—  
I never have known him to go wrong.

But though he's so clever your houses to find,  
O'er mountain and valley and sea,  
I hope I may beg you to bear this in mind;  
He must be attended by me.

Miss Millie wrote down where she wished us to go  
And dropped us right into the box,  
And in a few hours at your portal, you know,  
We called you with two little knocks.

Yes, here we are now, and we haven't been long,  
But oh, t'was a journey for me!  
Come, open the letter! I've finished my song,  
And stuck to my duty, you see.

—John Dea.

## THE ALABAMA BAPTIST

### "LET ME SAY."

Bro. Barnett:—Please let me say this in your paper; for that is about the only medium by which a Baptist, the size of myself, can get before the public. If I were going to define the Alabama Baptist State Convention, it would be as follows: A conclave of secretaries and visitors transacting business for the brethren. An ordinary man had as well try to get a hearing before the courts of a Russian Czar as to try to be heard now in the "Baptist Convention," so called. It was not so in the days of the Renfroes, the Hendersons, the Baileys and the Cleavelands. What have we now but the same cut and dried programs with the same speakers from year to year. And numbers of us are too timid to protest, just like all other priest ridden folks. Some of us want or desire to enjoy the convention. This is a part of what many brethren in the state are thinking and that very strongly. How may one get the floor? Not without "a scrap," and in the end, in fact, in the beginning, he is certain to get "licked." It reminds me of two little darkies. John seeing his dusky friend, Bill with shining eyes and grinning mouth eating on a luscious red apple, said: "Bill gim me some er dat apple." "Ain't got none to spare, nigger." "Well, den gim me de pealin'." "Dun eat de pealin' up." "Well, den gim me de chore." "Dis her apple ain't goin' ter hav no chore in it." And that is the way a lot of white Bills feel when they attend the convention, called the "Alabama State Convention." "Dare ain't even no chore in it for poor Bill." I was spoiling to make two speeches, and failing to do it, I am spoiled, so you brethren will think. One was on the phase of the temperance question. I wanted to say this that the word used in the resolution against the whiskey papers was too mild. What does it mean? "Frown down" on the papers. What does such homopathic doses amount to? Nothing, and worse than nothing. Let every christian in the state drop his subscription to these state whiskey papers and they will go to the wall before night. This will bring them to the mourner's bench quicker than all your frowns. For some years I have been taking a certain daily. Yesterday a solicitor was around for a renewal for that saintly sheet. But I told him that while his paper and I agreed on politics we were far apart on morals, and that the whiskey papers had already received from me too much, and that never again could they receive another cent of my money. This is the way I propose to "frown down" on whisky papers. Let the Christians of all denominations in the state do this and the victory is about won. But it is utterly useless to fight the devil with one hand and hold him up with the other. That is just what we have been doing for years. If Christendom had years ago ceased to support these papers with their millions of money they would have come to terms and may be to repentance and saving grace. But as long as we talk wisely and act foolishly, just that long shall we be counted as fools. Let the Baptists of the state rally around their religious organ, The Alabama Baptist, and run its subscription up to double the present within the next month. If there is no political organ in the state that is not strong for God and temperance—for state-wide prohibition—then I never again will subscribe for one. If we mean business, then let the brethren speak out from pulpit and from press. Satan and his followers laugh at our inconsistencies. The papers think that we can not exist without them. I can and shall. Let others do as they please, but as for me and my house we will serve the Lord."

My other speech was on the Newton school, and I think I should have been allowed time to have made it, but it will keep.  
R. M. HUNTER.  
Newton, Ala.

### STANLEY'S TEST OF PRAYER IN AFRICA.

I was taught as a child to read the Bible, and I have never been able to shake off those early influences. I have always believed in God's providential care. I have always felt that God was about my path. For instance, when the expedition in search for Emin

Pasha was nearly annihilated for want of food, I left Bonny with the invalids and about a hundred a day for their allowance. About a dozen men accompanied me on the desperate and final quest for food, and day after day we met with no success.

We had been nine days away from camp, and I felt that perish all must unless help came from God. I began to pray: O Lord, help us! Do not let these poor innocent people perish. I have had light and knowledge, but have sinned much against Thee, but these men know very little, and I have brought them here into this desert, for which they are not responsible. Do not let the innocent suffer with the guilty."

All night I prayed, and when the morning light glinted through the trees I called to the men to begin to march. I felt sure we should find food that day. Before we had gone half a mile we saw stretching out before us a small grove of ripe bananas. We were not following any track. I was steering by the compass, and if we had gone 500 yards to the right or left we should likely have missed this beautiful sight. At once we began to pull them and roast them, and having eaten a good meal, we got 50 loads of ripe bananas, with about sixty pounds the load, and the expedition was saved.—Bible Record.

### AN IRREPARABLE L

The teacher of the primary school, in looking round the room after the children had taken their seats, saw a new face. It pertained to a little girl. She called him to her desk. "What is your name, dear?" she asked him.

"Tommy Hunter, Ma'am," he answered.  
"How old are you, Tommy?"  
"Six, going on seven."  
"You don't look over five," she said, after a careful scrutiny. "I will have to ask you to bring me a certificate of your age."  
"Bring you what, ma'am?"

"A statement from your parents. You may stay here this morning, but when you go home at noon ask your mother to write me a note, telling me when and where you were born. Don't forget it, Tommy. You may go back to your seat."

After the noon recess was over and the children had reassembled in the school room, Tommy presented himself at her desk, flushed with triumph. The glow soon faded from his little face, however, as he felt in his pockets, one after another, and failed to find the note his mother had written. He began to cry.

"What is the matter, dear?" asked the teacher.  
"I—I've lost my—excuse for bein' born!" sobbed Tommy.—Youth's Companion.

One of the attendants upon the Northern Baptist convention at Portland was a preacher from an Eastern city who would doubtless be welcomed as a pastor by almost any one of our Pacific Coast churches. Just before leaving the coast for his Eastern home, he chanced to visit the house of worship of one of the pastorless churches in a coast city. He remarked: "I fancied that I might like to live here, but when I saw that church building my mind was suddenly changed. The church is on a side street, without a front door, grass and weeds are knee high, and bales of waste paper are in front of the church.—Pacific Baptist.

A singular fact was brought out in an editorial last week in the Religious Herald. The editor leads us to believe that the people who advertise in its columns are more honest than the readers who subscribe to the paper. The advertisers all pay their bills, the loss in that line having been less than 2 per cent. The loss in the subscription department has been annually from 25 to 33 1-3 per cent.—Baptist Commonwealth.

Nothing in American history is more impressive than the marvelous growth of the great cities, with which every section of this country is dotted, and nothing is more pressing than to evangelize them.

### "TWO OR THREE."

By Margaret E. Sangster.

There were only two or three of us  
Who came to the place of prayer,  
Came in the teeth of a driving storm,  
But for that we did not care,  
Since, after our hymns of praise had risen,  
And our earnest prayers were said,  
The Master Himself was present there,  
And gave us the living bread.

He knew His look in our leader's face,  
So rapt, and glad, and free;  
We felt His touch when our heads were bowed;  
We heard His "Come to Me."  
Nobody saw Him lift the latch,  
And none unbarred the door;  
But "peace" was His token to every heart,  
And how could we ask for more?

Each of us felt the load of sin  
From the weary shoulder fall;  
Each of us dropped the load of care,  
And the grief that was like a pall;  
And over our spirits a blessed calm  
Swept in from the jasper sea,  
And strength was ours for toil and strife  
In the days that were thence to be.

It was only a handful gathered in  
To the little place of prayer,  
Outside were struggle and pain, and sin,  
But the Lord Himself was there;  
He came to redeem the pledge He gave—  
Wherever His loved ones be,  
To stand Himself in the midst of them,  
Though they count but two or three.

And forth we fared in the bitter rain,  
And our hearts had grown so warm,  
It seemed like the petting of Summer flowers,  
And not like the crash of a storm.  
"Twas a time of the dearest privilege  
Of the Lord's right hand," we said  
As we thought how Jesus Himself had come  
To feed us with living bread.

—Congregationalist.

### THE GIVERS.

By Anna Burnham Bryant.

The careless penny went loudly in;  
It rattled and rang like a piece of tin;  
No prayer went with it, and nobody  
Was helped or gladdened, and sad was he—  
The poor little careless giver!

The selfish penny sank heavily.  
Like a lump of lead, as well it might be;  
No love went with it. "It might have bought  
So much for myself!" was his only thought—  
The mean little selfish giver!

The loving penny dropped softly down,  
Like shining gold from a royal crown;  
Pitty and love made his eyes grow dim  
As he gave his all, and the Lord loved him—  
The dear little cheerful giver!

The peacock has a score of eyes,  
With which he cannot see;  
The codfish has a silent sound,  
However that may be;

No dandelions can tell the time,  
Although they turn to clocks;  
Cat's cradle does not hold the cat,  
Nor foxglove fit the fox.

—Christina Rossetti.

"Thy fate is the common fate of all;  
Into each life some rain must fall,  
Some days must be dark and dreary."

# EDITORIAL

## "I HAVE HAD MY HOUR.

It is a part of our business to read many weeklies, dailies, magazines and books, and while much gets into them meant only to live for the hour, every now and then one seizes a word, a phrase, a paragraph or a page which he does not readily let go, and the strange part is that one never knows just where to look for the striking idea, else much eye strain and weariness of search would be saved. Always having been a rapid and omnivorous reader, we skim through a great mass of literature each week. Always having been interested in Walt Whitman, even when shocked at his crudities, we have rarely skipped any article bearing on him as poet or man, and the other night we came across a short article in Putnams which gave us a genuine treat. It was by Elizabeth Leavitt Keller, the trained nurse who was with him in his last illness. Well may the editor say, "Her description of the sick room and the extraordinary litter that filled it several feet deep is as striking a bit of realism as anything ever written by Defoe." But interesting as is her story, we give it notice here merely to call attention to this statement of hers. The only lines I ever heard him quote were these:

"Not heaven itself upon the past has power:  
But what has been, has been, and I have had my hour."

This quotation (from Dryden's "Imitation of Horace") he used when any one suggested to him the possibility of his recovery. "No, I have had my hour; I HAVE HAD MY HOUR, only let me rest in peace until its close."

Ever since reading Dryden's couplet and knowing Whitman's use of it, we have been obsessed with the idea that we ought to be up and doing before the time comes when we, too, must say: "I have had my hour."

## HONESTY TOWARD GOD.

The general tenor of Bible-teaching is that the people who are called followers of God should deal honestly with Him. There is a breadth of meaning in this thought which very many Christians seem to have not considered. One may be honest in respect to financial matters as between himself and his fellows, and yet not be wholly honest toward God. There are those in our church who, although they have the best of reputations for general uprightness of dealing with men, are in some ways dishonest with God. They may resent the imputation that they are in any respect dishonest, either to God or men, yet it is positively true that they are not fully honest with God. This charge is sustained on the ground that those persons are not paying to God all that they owe to Him. Indeed, it is true, to say that they pay only a mere fraction of what they honestly owe to God. This is not because of inability to pay the dues, but because of a refusal to do so. For example, a certain member of a church, fully able to give at least \$50 a year for the maintenance of the church, gives only \$10; yet he owes the cause \$50, because the church is financially weak and is actually in need of so much of that wealthy man's money to properly sustain it. We have merely suggested an example which will apply to certain men of wealth. Others whose duty is to give at least ten dollars a year for church support, give only one-half of that amount. Think of the many small and weak churches in our State that are being aided by missionary funds under the plea of inability to support themselves. We frankly say that if every member of a church of this kind should honestly give according to his or her ability to its support there would be no need of its receiving so much outside aid as is demanded. The great trouble in this matter, as in others, is the fact that there is a lack of real honesty toward God. It is time for personal repentance.

Whoso keepeth his mouth and his tongue,  
Keepeth his soul from troubles.

—Solomon.

## TRY AND WIN ONE.

The American School Peace League offers two sets of three prizes of seventy-five, fifty and twenty-five dollars for the three best essays on one of the following subjects:

1. The United States the Exemplar of an Organized World.
2. The History of International Arbitration.
3. The History and Significance of the Two Hague Peace Conferences.
4. The Opportunity and Duty of the Schools in the International Peace Movement.
5. The Evolution of Patriotism.

One set of prizes is open to Seniors in the Normal Schools of the United States, the other to Seniors in the Preparatory Schools. The contest will close on March 1, 1910, and the prizes will be awarded at the annual meeting of the League in July, 1910. For information in regard to the details of the prizes address Mrs. Fannie Fern Andrews, secretary of the American School Peace League, 405 Marlborough Street, Boston, Mass.

## PROGRESS IS THE CRY.

The twentieth century, though still in its "teens" is witnessing some marvelous transformations in the changes in the ideas of great races. Hardly have we had time to begin even to appreciate, let alone understand the wonderful progress of Japan when China began to wake, and in waking, aroused Turkey and Persia from their centuries of sleep until both lustily cry for a constitution and a parliament, and we see orientals of pure blood willing to fight for the liberties enjoyed by the Occident. The Christian nations have a serious duty to perform in the crisis, for it has been noted by a close student of history in the making that Japan's extraordinary successes and China's energetic pulling of itself together have had a wonderful effect on the followers of Mohammed's doctrine. The heathen Buddhists, formerly despised as blackest infidels, now appear as shining lights and examples in their eyes, and we must show them the beauty of our Savior.

## AT YOUR OWN FRONT DOOR.

Elsewhere we publish extracts from a notable address delivered by C. P. J. Mooney, managing editor of the Memphis Commercial-Appeal, in which he gives good advice to country editors. The whole of Alabama is at "Our front door" and hence we try to hoe our own patch and let the editors of other denominational journals cultivate their respective fields. We do not mean that we have no interest in the contiguous territory, but simply that we do not try to sow or reap in it. On the other hand we have no objection whatever to any of the crafts trying to garner on our premises. We give our best efforts to making the Alabama Baptist serve the Baptists of Alabama, and therefore try to water the plants best suited to its soil. We hope the brotherhood in the state will send in items about their work.

## WHAT WAR REALLY IS.

War is hell.—Sherman.  
War is the trade of barbarism.—Napoleon.  
Ours is a damnable profession.—Wellington.  
War is an antiquated relic.—Bishop Hamilton.  
There never has been, nor ever will be, a good war or a bad peace.—Franklin.  
War is an instrument entirely inefficient toward reducing wrong, and multiplies instead of indemnifying losses.—Jefferson.

I would not enter on my list of friends,  
Though graced with polished manners and fine sense,  
Yet wanting sensibility, the man  
Who needlessly sets foot upon a worm.—Cowper.

Thirty-six years ago Mark Twain, in reply to a friend who asked him whether he did not think of marrying, said: "I am taking thought of it. I am in love beyond all telling with the dearest and best girl in the world. I don't suppose she will marry me. I can't think it possible. She ought not to. But if she doesn't I shall always be sure that the best thing I ever did was to fall in love with her, and proud to have it known that I tried to win her."

He did win her, and his devotion throughout a beautiful married life, which ended in Mrs. Clemens' death, was quite the best chapter in the life and letters of the great American humorist.

It is good to think of the point he made when he said the best thing he ever did was to fall in love with the dearest girl in the world. People are inclined to smile at the young man in love, but down in their hearts they are glad of it, and they think more of him. What is better, he thinks more of himself. He has higher ideas about his appearance, the employment of his time and talent, the use of his money, the value of his opportunities and the whole scope of his future life. He has also his hopeless moments, for the average girl is trained through ages of heredity in the habit of not surrendering herself until fairly courted and caught, but the young man who perseveres and who is faithful to his love seldom falls. In the meanwhile the process of education goes on, and after the marriage also the process of education goes on.

The Foreign Mission Board of the Southern Baptist convention has recently published a leaflet, the diagrams of which quickly appeal to the eye and the facts of which appeal as quickly to the heart. It gives a summary of the average gifts, per member, which the various leading denominations in the United States make to the cause of foreign missions. The average gift, per member, in the various denominations is as follows: Methodist Episcopal, South, 43 cents; Protestant Episcopal, 66 cents; Methodist Episcopal, North, 67 cents; Baptist, North, 76 cents; Congregational, 90 cents; Presbyterian, South, \$1.09; Reformed Churches, \$1.48; United Presbyterian, \$2.04.—The Westminster.

It is a pleasing little story that is going the rounds. The Chapman hymns were much in vogue in a community where the evangelist had recently been. A stranger passing down a street with a Methodist church on one corner and a Baptist church on the other, observed that both congregations were singing. Listening, he heard from the Methodists the familiar line—

"Will there be any stars, any stars in my crown?" while the Baptists were answering with the equally familiar refrain—

"No, not one; no, not one."

—Religious Herald.

Make it your study, before taking up any task to look to God, be it only for a moment, as also when you are engaged thereon, and lastly when you have performed the same. And forasmuch as without time and great patience this practice cannot be attained be not disheartened at your many falls; truly this habit can only be formed with difficulty, yet when it is so formed, how great will be your joy therein.—Brother Lawrence.

Mr. John R. Mott makes the statement that no less than 186 students in Peking university have signed a covenant to devote their lives to the service of the Master. They were led to take this mainly, if not wholly, through the influence of some of the Christian teachers who through all the year gave much time to interviews with the students concerning their life work.—Chinese Student-Volunteer.

England has decided to build four more Dreadnoughts to insure its predominance on the sea and keep pace with the naval programs of Germany, Italy and Austria-Hungary.



## THE ALABAMA BAPTIST

### PROGRAM OF THE MONTGOMERY BAPTIST ASSOCIATION,

To Be Held at Wetumpka Baptist Church, August 27, 28 and 29, 1909.

#### PROGRAM.

Friday—9:30 a. m., devotional exercises, conducted by J. W. O'Hara; call to order by Moderator. 10 a. m., Enrollment of messengers; election of officers; call for petitionary letters; receive correspondents and visitors. 11:00, introductory sermon, by S. A. Cowan; appointment of committees to report during session; adjournment. 2:00 p. m., devotional exercises. 2:15, miscellaneous business. 2:30, report on woman's work, by A. F. Dix; discussed by L. L. Gwaltney. 3:00, report on Aged and Infirm Ministers, by Geo. W. Ellis; discussed by J. M. Holley. 3:30, report on Denominational Literature, by J. H. Bush; discussed by representative of Alabama Baptist. 8:00, devotional exercises. 8:15, report on Sunday schools, by H. J. Willingham; discussed by W. B. Davidson and others. 9:00, report on B. Y. F. U., by Will Anderson; discussed by Otto Hake and E. E. Davant.

Saturday—8:30 a. m., devotional exercises. 8:45, miscellaneous business. 9:00, report on Orphanage, by E. E. Gresham; discussed by a representative of the Orphanage. 9:30, report on State Missions, by J. W. O'Hara; report on Home Missions, by L. L. Gwaltney; report on Foreign Missions, by Paul F. Dix; mission reports discussed by C. A. Stakely and others. 11:15, report on Temperance, by Cabot Lull; discussed by Eugene Ballard and others. 2:00 p. m., devotional exercises. 2:15, miscellaneous business. 2:20, report on Denominational Education, by S. A. Cowan; discussed by representatives of Howard and Judson colleges. 3:00 report on Ministerial Education, by C. A. Stakely; discussed by W. J. Elliott and others.

Sunday—9:30 a. m., Sunday school. 11:00, Missionary Sermon, by L. L. Gwaltney. 2:30 p. m., report on Laymen's Movement, by W. B. Davidson; discussed by L. Lasseter, Eugene Ballard and others.

Except for the opening session, the Moderator will appoint leaders for devotional exercises. Keep in mind the minute fund, and let us be able to print enough minutes to place a copy in the hands of every Baptist within our bounds. Be particular in filling up your church letter. Send the letter with the minute fund to the Association, whether your church sends a messenger or not. Unless the churches aid in this particular, correct statistics cannot be obtained. George W. Ellis, W. B. Davidson, S. B. Slightler, Frank Allen, R. H. Hudson, E. E. Gresham, H. J. Willingham, L. Lasseter, executive committee.

Program of Eleventh Annual Meeting of Woman's Missionary Union, Auxiliary to Montgomery Baptist Association.

To Be Held at Wetumpka, Ala., August 27, 1909.

Devotional exercises, 9:30 a. m., led by Mrs. J. C. Stratford. Subject, "Know God and Do His Will." Music. Call to order by first vice president.

Enrollment of messengers. Election of officers. Words of Welcome, Miss Lucy Lull. Response, Mrs. W. H. Clanton. Appointment of committees on Plan of Work. Apportionment, Memorial, Resolutions. Our Year's Work—Mrs. T. W. Hannon.

Annual Reports From—Women's Societies, second vice president, Mrs. McQueen Smith; Young Woman's Auxiliary, Mrs. H. F. Martin; Sunbeams, Miss J. H. Spear; Royal Ambassadors, Mrs. R. F. Holt, Jr. Message from our State W. M. U. president, Miss F. E. S. Heck. Resolutions of executive board; discussion. A message from our Alabama Missionary, Miss W. H. Kelly. Reading of Recommendations, Foreign, Home, Sunday School and State Mission Boards. W. M. U. Training School, Miss Mary Anderson. Margaret Home, Mrs. J. A. Jenkins. Orphans' Home, Mrs. W. H. Caffey. Our Aged and Infirm Ministers, Mrs. Paul Dix. Mission Study Class, Mrs. R. L. Faucett. Observance of Our Special Days, Mrs. J. F. Thornton. Systematic and Proportionate Giving, Mrs. E. W. Gay. Reports of committees. Spiritual Uplift to Richer Service Through Prayer, Miss Olive Rushton. Minutes. Prayer and adjournment.

#### CHOOSING A COLLEGE.

What is the chief question in choosing a college or university for the education of our sons and daughters? Shall one ask about the beauty and healthfulness of location? Is the question of cost paramount? Shall the question relate to equipment in buildings and apparatus? Do we desire to know what will be the social and political advantages afforded graduates? Is it well to ask what of the curriculum of the institution? Shall we look into the number and qualifications of the faculty or the products of the school in men and women? These are all good inquiries to make and those are best which stand related to the chief question, namely: **Is the college of my choosing a safe place morally and spiritually for my son?** While there is an occasional failure at the best, Baptists of Alabama would do well to patronize their own schools. In these the moral and spiritual influences are best suited to and safest for our children. Do not set a price on interests that are eternal. Sincerely, Arnold S. Smith, Alexander City.

#### BROTHER CRUMPTON'S NOTES.

When the brethren were saying such nice things about me at the convention, I felt like pinching myself to see if I was alive. It sounded much like I was out there in front of the pulpit in my coffin. Maybe they put the words a little too strong, and maybe they ought not to have taken the time to have said the words; but I'd be an ingrate indeed not to have been grateful. But I am so unworthy! How little I have done! How poorly I have wrought! How many mistakes I have made! But I can say in all good conscience, "I have tried!" He has marvelously blessed my efforts and has raised up friends everywhere who joyfully and gladly co-operated with me.

If I have succeeded, this is the reason.

After the convention treated me so nicely, it seems strange that I should be so long silent. It was in my heart to write much about the convention, for it was a notable session. We met for the first time in that marvelous section of the state. Many a one has said to me: "I didn't know there was such a country in Alabama." My reply was, "If you had been reading the Trip Notes of a certain traveling Baptist preacher, you would have known. For twenty-five years he has been spelling out in large letters the coming possibilities of this beautiful section."

The harmony and good fellowship was never exceeded. The entertainment could not be surpassed. The attendance was beyond my expectations.

The new way of conducting the devotional exercises caught the brethren. Never have I seen so many in the house at the beginning of every session. They hung upon the words of Prof. Macon and carried away much for reflection. It is unfortunate always when brethren begin to think about going home. They then begin to figure on cutting off the program, so as to shorten the time. A program crowded, anyway, suffers by being shortened a half day. Some brethren complain of the program. I wonder what would become of us without one!

#### The Legislature.

Not much at the capitol, but much in writing and incidentally talking to the members and to friends of temperance who have visited Montgomery. We have the enemy on the run. He is in full retreat. We must press the fight to a finish. If the voters are properly informed, they will write prohibition in the constitution. It is our religious duty to help in this matter.

A few of our good brethren are afraid we are making church and state in this movement. Nothing is further from our thoughts. As Speaker Carmichael said, "Little David has downed the mighty Goliath with the smooth rock from the brook; he is now so finish the work by cutting off his head."

Some are afraid, if we put prohibition in the constitution, it will be troublesome to get it out. That is exactly so. We want it to be troublesome. They are saying the state of Maine put prohibition in the constitution, afterwards took it out, and then put it back again. The facts are these: A prohibition law was passed in 1851. It was repealed in 1856; it was again re-enacted in 1858. In 1884 IT WAS PUT INTO THE CONSTITUTION, and here it has been ever since. No political party has dared to attempt to repeal it. The question of re-submission was buried out of sight at the last election.

#### From A. Bertville, Ala.

Our protracted meeting, which closed last Sunday, August 8th, at New Macedonia church, was one of the most successful ever held at that church. The membership was greatly revived and all gave expression that they were going to do greater things for the Lord another year. Eight were received into the church, making a total membership of ninety-five. Starting with thirty-five members in March

1908, we have received forty-five by baptism and fifteen by letter, making a total of sixty members in eighteen months. The church has been greatly blessed of the Lord in these months. Our house (a large one) has been celled and painted this year and is out of debt. They have enough money in the treasury to buy an organ.

The church has made arrangements with its pastor for half time, on the first and third Sundays in each month. The preaching in the protracted services just closed was by the Rev. L. F. Parker, of Somerville, Texas. He is a very forceful and earnest preacher. His sermons were delivered in the spirit and power of God, and they seemed to take effect in the hearts of all the people. I feel that his labor will be felt for good for many years to come. Fraternally, L. L. Hearn, pastor.

#### Memorial.

George A. and Walker W. Thompson. It can be truly said that good men in Israel have fallen in the death of Brethren George A. and Walker W. Thompson; brethren of the flesh and brethren of the spirit of God. Brother George fell asleep in Jesus the 1st day of March, 1909, at Black, Geneva county, Alabama, where he then lived, with pneumonia. Brother Walker fell asleep in Jesus May 31st, 1909, in the infirmary at Montgomery, where he was operated on for cancer of the stomach. The subjects of this sketch, Brother George, was born January 7, 1856; Brother Walker was born September 26, 1861, in Dale county, Ala., where both had been life long citizens. Their names were familiar with the entire neighborhood and much of the county. They could be counted on in every moral and Christian effort for the betterment of mankind. Brother George was married to Miss Sarah Parker, a noble helpmeet and Christian woman. He leaves her to mourn his departure. Brother Walker never had married, but up to a few years ago cared for a dear widowed mother until she passed over into that rest that remains for God's people. Bro. George and Brother Walker were life long members of Providence Baptist church; joined in early life. Brother George was baptized by the saintly J. M. Poyner; Brother Walker was baptized by the saintly B. T. Jones. They were faithful until asked to come up higher by the one who welcomed them. They were loved by those who knew them. The writer of this sketch all the time was closely connected with their Christian life work. We quote from a letter received from Brother George just a short time before his death. "J. F. Pouncey: Dear Brother in Christ. I have been thinking for some time that I would write you just because I feel a relationship that exists between us by the merciful God, by forgiveness of our sins," and he continued in a strain of the sweetest words on earth and closed with a request to pray for him and his wife. They have obeyed the summons of their Chief and laid their armor by, to await the coming of their comrades, when together they will all shout victory through the grace of our Lord Jesus Christ.—H. M. Walden, J. F. Pouncey, Committee.

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Primary Leaf	1	Wall Pledge, Senior Grade, on map linen, 40x50 inches, postpaid	1 00
Child's Gem	6	Wall Pledge, Junior grade, on map linen, 25x40 inches, postpaid	75
Kind Words (weekly)	18	Constitution, Senior or Junior Grade, per dozen, postpaid	10
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### A Good Meeting.

I began a protracted meeting at Freedom church near Estill's Fork, Ala., July 31, and closed August 7. Brother H. E. Rice, of Huntsville, did all the preaching except on the first day. Any church would do well to secure Brother Rice's help in their protracted meetings. He preaches with the spirit and understanding. We had a glorious revival. There were sixteen new converts. They were lost in sin at the beginning of the meeting, but were made to rejoice in a Savior's love before the close of the meeting and two were reclaimed and a great host of penitents inquiring after the Savior and the church and all Christians revived greatly. There were fourteen additions to the church—thirteen by baptism and one by letter. Two of the thirteen have not been baptized yet, but will be soon.

The church and friends of that community paid Brother Rice \$50 for his services. I was elected pastor of Freedom church on the first Sunday in May last. I am young in the cause, was liberated to exercise my gift in October, 1907; ordained to the full work of the ministry February, 1909. May all the brotherhood remember me in their prayers to a rich throne of God's free grace that I may be a power for good. It is my chief desire to do all the good I can in advancing the cause of our blessed Lord and Master. The membership of Freedom is about 100. Brother Barnett, my prayers are that God may bless you and yours and send the noble paper you are giving us into many more homes. Sincerely yours in the work of the Master.—W. T. Hall.

### Death of Andrew Jackson Kent.

After several months of feeble health, Brother Kent passed away July 27th. He was born in Coosa county November 15, 1877; was married to Miss Lula R. Dillard January 27, 1901; joined the Macedonia Baptist church in the year 1897, and moved his membership to Sylacauga Baptist church during the year 1904, where he was a devout member of the church and Sunday school up to his death.

Brother Kent was a good, true, devoted husband. He was of a sweet and gentle disposition and possessed a charming personality, qualities which endeared him to all his friends. His quiet dignity and high sense of honor and integrity, as well as his broadmindedness on all subjects, made for him warm friends in business, personal and church circles.

Brother Kent was a Christian, which was evidenced by his walk in life, and his last words to his friends and devoted wife were "All's well."

Christ never spake of those who died in the Lord as being dead, but they sleepeth.

Our Sunday school mourns the loss of our brother, but realize that it is not all of life to live, nor all of death to die, to those who are Christians.

Resolved, That a copy of these resolutions be given to his bereaved wife, Mrs. Lula R. Kent, and parents, Mr. A. R. Kent and wife.—J. A. Peters, F. L. Pearson, E. T. Bright, Committee.

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THE ASSOCIATIONS.

And now we propose to take up a subject which we have treated annually ever since we have had the paper. It is one of those upon which there needs to be "line upon line, line upon line; precept upon precept, precept upon precept." It is the coming meetings of the associations; and what we wish to say upon it will possibly not contain a word which has not been said before, certainly not an idea; and yet it is a subject which ought to be called to the attention of the brethren.

Let it be borne in mind at the outset that the meetings of the associations may be made occasions of great spiritual, missionary and educational power, or they can dwindle down into occasions for, perhaps, some social enjoyment, and some reports of what has been done in the churches during the past year; and that is about all. Of course, all desire that our associations shall partake of the character first described, that the meetings shall be full of spiritual power and educational information and inspiration. If they are to be such, several things are necessary.

1. Prayer should be made for them in the churches of which they are composed.

2. Men should be selected from the churches who are really and deeply interested in the work of the kingdom, men of spiritual force in the churches and leaders in their activities. We would qualify these remarks, however, by saying that it is well occasionally, or even habitually, to send some one or more young men of each church, but only those who show themselves willing and anxious to do good work as church members. The quality of any association will be determined by the quality of the men composing it.

3. Those appointed should realize that they are set apart to a service for the Master as high and holy, aye, and as important, as that to which the minister of the gospel is sent forth. It is a service, the prompt performance of which will contribute greatly to the advancement of the kingdom of God, and failure to perform which is injurious to all its interests.

4. Those appointed should make it a sacred duty to attend; to be there on the first day and stay until the close of the exercises. If they are unwilling to make the sacrifice that may be necessary to do this, then they ought to get up frankly in their churches and state their unwillingness. It is a serious and sad shirking of duty for a man to allow himself to be appointed as a messenger of a church of Jesus Christ to the assembly of the churches, and then neglect the duties incident to the appointment. And it is—we had almost said—an insult to the Lord to have men who set about doing his work going at it late and leaving it early, so as to cut off service at both ends. Men who do not treat their own business engagements this way have no right to treat God so.

5. Those who are appointed to write reports on the various matters that pertain to the business of the associa-

tions should prepare themselves well and faithfully for the performance of the duty. They should study the subjects that have been assigned to them and take time to present to the associations well thought-out reports that mean something more than an aggregation of words. And then, knowing that they are expected to speak on their reports, they, having studied the subjects, will be prepared to say something that is worth hearing, and not consume the time with mere platitudes and general remarks, that are so general that they touch nothing in particular. And brethren who are qualified to discuss subjects, whether appointed to do so or not, ought to study the questions that are likely to come up before the body and discuss them after special preparation. General preparation of material long since acquired, or even of new information recently secured.

6. The monotony of long sessions might well be varied by comparatively frequent short breaks, during which there shall be the singing of some bright hymns of praise or supplication prayers, or even short devotional talks. A wise moderator can throw into the meeting a degree of life, coming from variety that will greatly relieve the monotony of the reports and discussions, and give a new zest to the things which are discussed.

7. We may add that the efficiency of the associations will be greatly increased if the pastors will take the trouble to see to it that their church treasurers and church clerks have their reports in good shape before they reach the association. Well prepared reports, easily read and digested, save an immense amount of time, trouble and patience. And there is no excuse for failing to prepare such, since the Committee on Co-operation has prepared excellent blanks for them, and furnish these free of cost. If the Lord's work is worth doing, it is worth doing well—just as well as banking business or insurance business or mercantile business. In fact, the best work of the best men ought to be given to the work of the churches.—Christina Index.

Dr. T. P. Bell and family will spend August at Caesar's Head. He will find a delightful resort, and we hope that he will rest and gain new vigor there.—Baptist Courier.

"Go 'long, Mr. Trouble,  
As far' as you can shoo;  
Busy folks like us ain't got  
No time to fool with you!"

Dr. Preston Blake, of the South Side church, Birmingham, was with us in a meeting for ten days at Egtaw. His strong preaching was listened to with great interest, enjoyment and profit. The church was much strengthened, and eight were received for membership, five by baptism and three by letter. H. B. FOLK.

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"No, I've decided never to accept friendly advice any more."  
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Dr. DeWitt's Liver, Blood & Kidney Cure

This efficient remedy has cured thousands afflicted like you. It absolutely CURES by first cleansing and stimulating the liver, next purifying and enriching and restoring diseased kidneys to healthy action.

By the use of Dr. DeWitt's Liver, Blood & Kidney Cure you will regain health and strength and the world will seem brighter. If your druggist cannot supply you, accept no substitute, but send \$1 to us and we will send the bottle of the medicine to you, transportation prepaid. Address: The W. J. Parker Co., Manufacturers, Baltimore, Md.

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We have lots of pretty jewelry trinkets for babies—gold rings, some have tiny diamonds, pins of all sorts, neck chains and the like. You can depend that both the quality and the price are right.

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The W. M. U. of Mobile Association. Had a pleasant and profitable meeting on Thursday afternoon during the annual session of that body, July 28-30 at Bayou La Batre. There was a larger attendance at this meeting than was ever known in the history of the Associational Union, and much interest was shown in the work, not only during the hour given over to them, but by their constant attendance at all the meetings of the association. Mrs. Locke called the meeting to order, and after devotional exercises, commented on the growth that has been shown since the last associational report, and made special mention of the work of several societies.

After explanations about reports to be sent to the vice president and of the various objects fostered by the W. M. U., the question of the support of Miss Salter, was discussed. Several societies favored the plan.

Mrs. Locke, who has served the union so long and so acceptably as associational vice president then spoke of her inability to continue in that work, owing to other duties. She has wrought well and added stimulus to the work, but specially in the faithful guidance and instruction of the young ladies in their work. Mrs. S. J. Armstrong, of Mobile, was selected to succeed her. She is in thorough sympathy with the work, and a wiser choice could not have been made. Mrs. J. M. Kallin, of Mobile, was elected secretary. A rising vote of thanks was extended to Mrs. Locke for her valuable services.

Miss Kathleen Mallory was then introduced and all were at once impressed with the consecration and noble purpose of this gifted young worker. Her address was one to awaken the most indifferent to a sense of duty to a lost world. "Loyalty, love and labor" was the theme, and those of us who have not fulfilled our duty, especially in giving what really belongs to the Lord, feel that she was sent by Him with that earnest, helpful message. She also urged the ladies to send their vice president to the meeting of the state W. M. U. to be held in Selma, in November.

Mrs. Locke then told of some of the results of two mission study classes in the St. Francis Street church—that is the support of two pupils in Miss Mackenzie's school in Yangchow, and a native student in the Bush Theological seminary in Hwanghien.

After singing "Love divine," the meeting closed with sentence prayers. Truly it was good to be there. Nine years ago, when the association met at this place there was no representation of any missionary society, but while we are much encouraged over the forward movement, yet we must be up and doing greater and larger things for Him who has done so much for us. There are some of us who are just beginning to realize our obligations and responsibilities and a call to higher, holier service.

We had as appreciated visitors Mrs. A. P. Montague and Miss Maude Montague, of East Lake, Ala., and Mrs. J. E. Hecker, Linden, Ala.

This report is not complete without mentioning the very great enjoyment

of those days at Bayou La Batre. The hospitality of the people was unbounded and the social feature of the occasion is something to be long remembered. "The fellowship of kindred minds is like to that above."

MRS. J. M. KALLIN, Secretary.



J. J. YARBROUGH,  
Principal Gaylesville Academy, 1909.

#### MORTGAGE SALE.

Under and by virtue of a mortgage executed to C. H. Harris, administrator of the estate of Burrell Thomas, deceased, by March Lewis and his wife, Lenia Lewis, and recorded in Mortgage Book, Volume 493, of Mortgages, Page 17, in the office of the Judge of Probate of Jefferson county, State of Alabama. Said mortgage was transferred to Julie Thomas, the widow of the said Burrell Thomas, deceased, by said C. H. Harris, as administrator of the said Burrell Thomas, deceased, on the 26th day of May, 1909. I, Julie Thomas, as transferee of said mortgage and owner, will proceed to sell on the 4th day of September, 1909, in front of the courthouse door of Jefferson county, within the hours of legal sale, the following described property, to-wit:

Lot number eleven (11) and the north one-half of lot number ten (10), lot eleven (11) being in size 30 feet by 110 feet, and the half of lot ten (10) being 15 feet by 110 feet, in block four (4) of North Groveland subdivision. Said North Groveland subdivision is recorded in the probate office in Map Book, Volume Five, page 144, Jefferson county, Alabama, and for further description, North Groveland subdivision is a subdivision of Block 7-G of the Walker Land Company's survey of East Woodlawn, which is recorded in book of maps, volume three, page 110, probate office, Jefferson county, Alabama, said property is situated in Jefferson county, Alabama. JULIE THOMAS, Mortgagee.

J. M. RUSSELL, Attorney for Mortgagee.

Courage from hearts, and not from numbers, grows.—Dryden.



#### 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 594 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.

"Poor fellow, he died in poverty," said a man of a person lately deceased.

"That isn't anything," exclaimed a seedy bystander. "Dying in poverty is no hardship; it's living in poverty that puts the thumbscrews on a fellow."

Love only can the conquest win,  
The strength of sin subdue;  
Come, O my Savior, cast out sin,  
And form my soul anew.

Going Some.

"Was his auto going very fast?"  
"Your honor, it was going so fast that the bulldog on the seat beside him looked like a dachshund."—Ex.

#### Vanderbilt University Department of Dentistry

This school being a department of Vanderbilt University, insures a high standard school; run purely as an educational institution. Its faculty is the equal of any in the country, and the equipment is of the very best. The school furnishes a high standard dental education, in a college atmosphere. For information, address, J. F. GRAY, M. D., D. D. S., Sec., Nashville, Tenn.



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The bed is solid oak, 78 inches, with a 10-in. quartered panel in headboard and 3 1-2 in. quartered roll on foot. The dresser measures 40 by 20 inches on the top, has four drawers, full swell quartered oak top drawers, with a French beveled mirror 24 by 30 inches. The washstand has a shaped top 32 by 19 inches, full swell quartered oak top drawer and French plate mirror 12 by 20 inches. This suit would retail anywhere for \$35. Money refunded if not satisfactory. Goods shipped anywhere securely packed. Send your order at once—you will never have another chance.

Tennessee Valley Furniture Company :: :: New Decatur, Ala.

TIME AND PLACE OF MEETING OF ASSOCIATIONS IN 1909.

AUGUST.

Wednesday, 25, Butler County, Damascus, 8 miles east of Greenville.  
Friday, 27, Montgomery, Wetumpka.  
Tuesday, 31, Shelby, Calera.

SEPTEMBER.

Wednesday, 1, Tuscaloosa, Holt.  
Tuesday, 7, Bigbee, Pushmataha, 20 miles south of Cuba.  
Tuesday, 7, Union, Gordo.  
Tuesday, 7, North River, Jasper.  
Wednesday, 8, Colbert, Cherry Hill church, P. O. Waco.  
Wednesday, 8, Bethel, Thomaston.  
Wednesday, 8, St. Clair County, Mt. Pisgah church, Cropwell, Ala.  
Wednesday, 8, Calhoun, Jacksonville.  
Thursday, 9, Lauderdale, Florence.  
Tuesday, 14, Carey, Union Church, Ala.  
Tuesday, 14, Cherokee, Salem, Rock Run, Ala.

Wednesday, 15, North Liberty, Athens church, 12 miles north of Decatur.  
Friday, 17, Mineral Springs, Watts Union, near Warrior, Ala.

Wednesday, 21, Birmingham, Ruhama, East Lake, Ala.  
Wednesday, 22, Bethlehem, Enon Church, McNeil, Ala.

Wednesday, 22, Coosa River, Winterboro, Ala.  
Friday, 24, Cedar Bluff, Gaylesville, Ala.

Tuesday, 28, Muscle Shoals, Enon Church, Danville, Ala.  
Tuesday, 28, Cleburne, Chulaffinee, 10 miles southwest of Heflin, Ala.

Tuesday, 28, Clear Creek, New Prospect Church, near Haleyville, Ala.  
Wednesday, 29, Cahaba, Uniontown.

Wednesday, 29, Bibb County, Antioch Church, Centreville, R. 4.  
Wednesday, 29, Central, Friendship church, Tallassee, R. 1.

Thursday, 30, Tennessee River, Cave Springs church, Stevenson, Ala.  
Thursday, 30, Etowah, Pilgrim Rest church, Gadsden, R. 1.

OCTOBER.

Friday, 1, Macedonia, Macedonia church, Washington county.  
Friday, 1, Sulphur Springs, Mt. Zion church, Warrior.

Saturday, 2, Yellow Creek, Shiloh church, 6 miles north of Vernon.  
Tuesday, 5, East Liberty, Center church, Lafayette, Ala.

Tuesday, 5, Tuskegee, Notasulga.  
Tuesday, 5, Harris, Pittsview.  
Clarke County, Jackson, Ala., time uncertain.

Tuesday, 5, New River, Concord church, 12 miles south of Fayette.  
Wednesday, 6, Unity, New Prospect church, 6 miles west of Mountain Creek.

Wednesday, 6, Weogufka, Pleasant Hill church, 6 miles east of Jemison, Ala.  
Thursday, 7, Big Bear Creek, Little Bear Creek church No. 1, Tusculumbia.

Friday, 8, Alabama, Sandy Ridge church, Lowndes county.  
Tuesday, 12, DeKalb, Mt. Vernon Church, 3 miles east of Porterville.

Tuesday, 12, Carey, Union church, Wadley.  
Wednesday, 13, Salem-Troy, Hepzibah church, P. O. Troy.

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

Wednesday, 13, Mud Creek, Mud Creek church, P. O. Adger, Ala.  
Wednesday, 13, Chilton County, New Cedron church, 4 miles north of Billingsley.

Wednesday, 13, Columbia, Pleasant Hill church, P. O. Gordon, R. 1.  
Thursday, 14, Harmony Grove, Hamilton, Ala.

Thursday, 14, Blount County, Cleveland, Ala.  
Friday, 15, Gilliam Springs, Mt. Carmel church, Gant, R. 3.

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

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

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

Tuesday, 19, Coffee County, Ebenezer Ch., Ozark, R. 2.  
Wednesday, 20, Escambia, Brewton.

Wednesday, 20, Judson, Bethel Ch., P. O. Cotton Hill, Barbour county.  
Wednesday, 20, Sipsey, Arbor Springs Ch., near Samantha.

Wednesday, 20, Eufaula, Mt. Zion church, Louisville.  
Friday, 22, Antioch, Isney, Choctaw county.

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

NOVEMBER.

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

Wednesday, 10, Geneva, Pilgrim's Home Ch., P. O. Newton, Ala.  
Tuesday, 16, Conecuh, Brooklyn.

SOMETHING FROM EVERY CHURCH.

A Word to Associational Vice Presidents.

At the Southern Baptist convention in Louisville the committee on estimates and apportionments recommended that Alabama raise \$35,000 this year for foreign missions. In accordance with this recommendation this amount has been divided up proportionately among the associations of the state, and a letter has been sent to each associational vice president of the foreign mission board, naming the sum which his association is asked to contribute in order that the full amount may be raised. Each associational vice president has been asked to present this matter at the coming session of his association and to request the appointment of a committee on apportionment who will estimate the amount needed from each church. It is earnestly hoped that this committee will be appointed in each association and the apportionments and estimates made. It will be well if a list of these estimated amounts could be printed in the minutes. Every church or association can accomplish more by aiming at something definite. We are convinced of the need of better system in securing contributions for our mission work. Of the 1,921 Baptist churches in Alabama, 1,181 contributed last year to foreign missions, while 740 failed to contribute. By following some such plan as that outlined above many of the churches that failed to contribute could be brought over into the contributing column. Let the motto be: "Something from Every Church." It is urged that the matter be taken up at the associational meetings and some prayerful, consecrated effort be made to enlist in the cause of world-wide missions the 740 Alabama churches that did nothing for this work last year.

S. J. PORTER,  
Field Secretary Foreign Mission Board, Richmond, Va.

The Observing One.

Patron—How can you tell whether a couple are married or not? Hotel Keeper—If he orders two whole portions, they are not; if he orders one portion for two, they are.

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There is no Crown Without a Cross.

We should bear the burden of life cheerfully. It is wrong to cultivate discontentment when we could enjoy peace and happiness. Some people look on the dark side of every picture and thereby lose the beauty of today's sunshine in anticipating the dark clouds of tomorrow. Let us rather catch the sunshine and weave its golden threads into a fabric of life, and when the night of sorrow sheds gloom around us, those threads of treasured sunshine will make our sadness less. We should meet our trouble with a will determined to conquer. We can not dispose the events of our life as we think would insure perfect happiness, but we can cherish a faith and trust in the Infinite Being who doeth all things well. Life is full of hope and promise and even the misfortunes which we are liable to meet are viewed in the true spirit of philosophy as intended to chasten, restrain and remind us of our dependence upon Providence.

Let us exert ourselves to the utmost and we will have difficulty enough in passing through this working-day world. Who has not for a moment felt, while climbing the steep path of life, that his burden was heavier than his heart could bear? But we must ever look upward and never give up. If we will renew our hope and continue in our route, our ambition will at last be crowned with success. But the journey is a laborious one, and you must not expect to find the road all smooth. To begin at the foot of the hill and work slowly to the top seems a very discouraging process and here it is that thousands of men have made shipwreck of their lives. There is no royal road to success. The path lies through troubles and discouragements. It lies through fields of earnest, patient labor. It calls on the young man to put forth energy and determination. It bids him build well his foundation, but it promises in reward of this a crowning triumph. It has been said that every day has its pains and sorrows. This is true, but must say that every day has likewise its pleasures and joys.

We are only drinking out of that mixed-cup which Providence has prepared for all. If we only seek to be good, true and brave, if we take the Divine wisdom for our true polar star, to guide, strengthen and support us, we will find help in every day of trial, for in this trying hour "There is a friend that sticketh closer than a brother." A steady aim, with a strong arm, willing heart and hand and a resolute will, are very necessary to use in working to obtain the crown. One day's work left undone causes a break in the great chain that years of toil may not be able to repair. Yesterday was ours, but it is gone; today is all we possess, for tomorrow we may never see; therefore, in the golden hour of the present the seeds are planted whereby the harvest for good or evil is to be reaped. To endure with cheerfulness, hoping for little, asking for much is perhaps the true plan.

Decide at once upon a noble purpose, then take it up bravely, bear it joyfully, lay it down triumphantly. Be industrious, be honest, deal with kindness with all who come in your way, and if you do not see your reward as rapidly as you wish, depend upon it you will in due time receive the crown for which you have been striving.

Life, however, has many sunny spots, but they who seek happiness only from the world find very little that will endure. The desolate soul looking upon this evil and upon that must, like Noah's dove, be forced to return into its ark of safety. When we look back through the vista of time and see how tenderly the Lord has dealt with us, notwithstanding our perseverance and strengthened and renewed faith in his love, hope bade us push forward and to outride the storms of life.

Let us ever remember we must be tried if we are saved; must bear a cross if we would wear a crown:

"Faint not, though thy burdens heavy  
Or thy treasures turn to dross,  
Trials must make us wiser, better;  
There is no crown without a cross."  
DORA KNOWLES.

I wrote you last week about our glorious meeting at Singleton, in which there were forty additions to the church. But at Bedias we went way beyond that mark. Our meeting closed last night (Sunday night). The church was greatly revived. They had

not done much in the last ten years (this is what is called a "church party church.") Last summer while working for the Creath association I held a meeting here. Then the church would not allow us to have the seats or anything else of theirs to help out in our meeting. As a result of that meeting in September I was called to the church in November; made my first trip here as pastor in December. From then till two weeks ago, when our meeting started, every trip from one to five would join. We had had 25 additions before our meeting. During our meeting there were 86 added to the church, 54 of them for baptism, balance by letter and statement and restoration. We got one letter just about of age—17 years old. I am very hopeful for the future of the church. The opposition out here is rapidly giving away. They have few strong churches and few strong preachers. In fact, if they have either I have never had the pleasure of meeting them.

Texas affords great opportunities for those who are willing to work. A fellow that is hunting an easy job ought never to come to "hustling Texas." I trust I shall soon get my paper. I miss it so much. (This is my thirteenth week in meetings this summer.) Love to the brotherhood in Alabama—A. F. Loftin, missionary evangelist for Creath association.



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**In Memoriam.**

At 5:15 Sunday morning, August 8, 1909, the death angel visited our little city and called for our friend and brother, Louis Dean.

Fifty-one years four months and twenty days ago he first saw the light, united with the Baptist church while in his twentieth year, was married thirty years ago, has two boys and two girls in heaven, five boys and two girls and a heart-broken companion linger behind.

Quite a large concourse of sorrowing friends and relatives followed the remains to the Baptist church, where the funeral services were conducted by the pastor, assisted by an old-time friend of the family, Brother Woodall. The K. of P. lodge took charge of the remains after the services in the church and with loving hands we laid him in the grave to await the coming of the Lord Jesus.

May heaven's choicest blessings rest upon the bereaved family, and may the Unseen Hand give sustaining grace in this the raging storm of bereavement. Remember, dear Jones, that the same Jesus who spoke "Peace be still" on Lake Galilee can lay his hand upon the heart of this storm that is tossing your soul hither and thither and can just as effectively speak "Peace be still," and there will come a great calm and quiet and a peace that passeth all human understanding.—His Pastor, A. A. Walker, Hartselle, Ala., Aug. 9, 1909.

**DUTY TO SELF AND FAMILY.**

The Farmers' Line Department of the Southern Bell Telephone and Telegraph Co., 19 South Pryor St., Atlanta, Ga., have recently issued a booklet which will be especially interesting to farmers in all parts of the South. It describes how the advantages of telephone communication may be enjoyed at a remarkably low figure, not only with the nearest figure, but with other points in the country, when desired. It shows very clearly how the telephone is as useful to the farmer as it is to the man who lives in the city. It is a matter of convenience in cases of sudden illness or accident, and it can also be made to increase the earning capacity of the farm. The subject is most thoroughly and intelligently treated and it is plainly pointed out how the farmer owes it to himself and his family to install such a safeguard. Every Southern farmer, whether he lives on the outskirts of a city or village or in some remote part of the country, should write for free copy of the booklet. The plan as outlined even provides a way in which the farmer and his neighbors, by cutting down the trees for poles and erecting them themselves along the country roads to the city line, may become connected by wire with all points at a figure that is surprisingly low. The whole matter is fully explained in the booklet. Write for a copy. It is free.

Choose an author as you choose a friend.—Roscommon.

Liftman (for the second time)—No smokin' in the lift.

Navy—I ain't smokin'.

Liftman—Well, don't you call that a cigar?

Navy (trying once more to make his "smoke" draw)—Naw, of course it ain't. It's a 'bloomin' lung developer.—Tatler.

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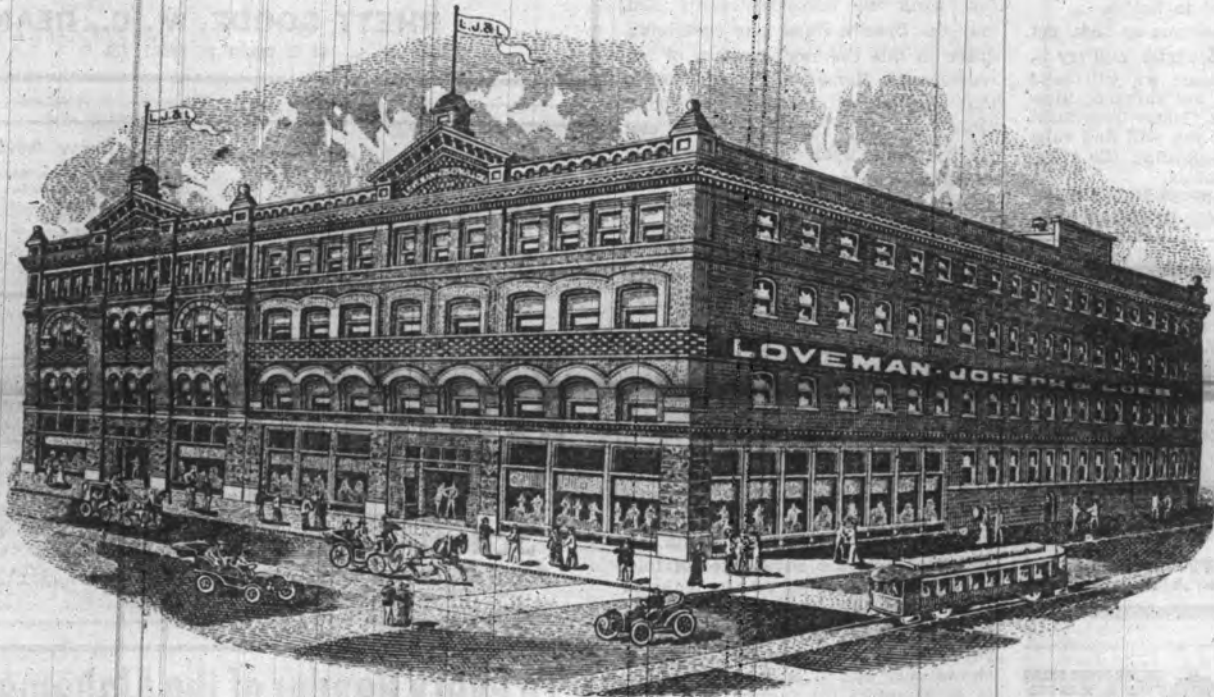
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