

ALABAMA BAPTIST

Frank Willis Barnett, Editor

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A Glimpse of Greater Birmingham which has been Helped by Prohibition.

Important Notice

Brother Barnett: Every few days from this time on I will get letters about like this: "Will you kindly look through your books and send me duplicates for all amounts sent you by _____ church from the last association until now. We have lost our vouchers."

I want to assure the brothers of my desire to accommodate them, but it is out of the question for my clerk to spare the time to look through several hundreds of pages. If the writers will say "about" what time we might be able to do it.—W. B. Crumpton.

We urge the counties in Alabama taking collections in September for foreign missions to be prompt and liberal in their offerings.

We have received the pamphlet setting for the eighty-fifth anniversary of the American Baptist Publication Society held at Portland, Oregon, June 26th to 29th, and find it full of interesting data.

We had the pleasure of spending two days at the Butler county association which met with Damascus church. We were greatly gratified at the progress being made in the association and congratulate Moderator Reynolds and the executive committee and the pastors.

The North River Baptist Association will meet at Jasper on Tuesday the 7th day of September. We cordially invite Rev. F. W. Barnett, Rev. W. B. Crumpton, Dr. A. P. Montague, Rev. S. O. Y. Ray and any and all brethren representing any of the interests fostered by the Baptist denomination.—J. S. Watts, Clerk.

A good meeting was closed at my church at Cane Creek, Calhoun county, Ala., Aug. 8, lasting one week in which we had sixteen additions to the church. We hope to have in the near future a strong, enterprising church. The church has been revived and strengthened. We thank God and take courage.—W. P. Lowell, Pastor.

The Cherokee County Association meets at Bluffton, on Southern railroad, between Anniston and Rome, Ga., on the 14th of September, and we will be glad if the board can send us a man to represent each object fostered by our people. We want you and Brother Crumpton to come and bring others with you. Yours in Christ, W. W. Grogan.

I see from your list in the paper the Clear Creek Association will meet with New Prospect church, near Haleyville, which is a mistake. It will meet with Addison church at Addison, Ala., forty miles east of Haleyville and twenty-five miles west of Cullman, Ala., on the road leading from Cullman to Double Springs. Come and be with us. It will meet on Friday before the fourth Sunday in September. We would love for you to come. There are but few who take the denominational paper. Winston is just beginning to wake up. With best wishes for the dear old paper and for yourself and family, I remain as ever your brother in Christ, A. B. Speakman.

We had looked forward with great pleasure to being with the saints at _____ which met with Shiloh Baptist church, one of the strongest country churches in the state. We had only time to take lunch with the body on the first day, under the beautiful spreading oaks, when Brother J. B. Ellis kidnaped us in his white steamer and hurried us to Montgomery to work for the constitutional amendment. Brother J. E. Dunn was host of the association and he and his people did everything in their power to add to the pleasure of the delegates and visitors.

We spent two days at the Montgomery association held at Wetumpka. This body has many noble saints and we always enjoy being in session with it. George Miles is one of the best presiding officers in Alabama, and Brethren Ellis and Ballard are faithful co-workers. There is a beautiful and eternal spirit in this body. It was my first visit to Wetumpka. Pastor Jenkins with the aid of his people have now a church auditorium which would credit to any city. We noted especially that the church is brilliantly lighted at the evening services. We wish we could say as much for some city churches. Brother Willingham is the best help we ever had at an association in getting new subscribers.

We had good meetings at all my churches in the month of July. We had 51 additions by baptism and 10 by letter and restoration. The churches were greatly stimulated. Rev. P. M. Jones of Newton, Ala., did the preaching with great power. In dealing with sin he takes off his gloves and strikes it from every side. My people fell in love with him and his preaching and are already asking if we can't get him for next year. We thank God for the results. Fraternally—J. A. McCrary.

Our postoffice is Blue Mont, N. C., railway station in the grounds, Terrell, N. C.—The Southern Baptist Assembly, B. W. Spillman, General Secretary.

We have just received the order of business of the seventy-fourth annual session of the Union Baptist Association, to be held with the church at Gordo, Pickens county, Alabama, September 7-9, 1909, and find it full of good things.

I think the rallies held in the Tuskegee Association have been a great success in many respects. The last one is to be held next Saturday and Sunday at the Second church. Come, be with us. Fraternally, J. H. Wallace.

I have just closed a good meeting at Sulphur Springs church with ten or twelve conversions. I will be at Chavies, near Fort Payne, next week, and at Pine Grove the next week. Anyone wishing to write me will find me by addressing your mail to general delivery, Birmingham, Ala. I am yours in Christ.—Oliver C. Dobbs.

I have just closed four weeks of revivals in Alabama. One week was with Rev. P. G. Maness and three weeks with Rev. J. W. Mitchell. These are both most excellent brethren and are highly appreciated in their fields. I have enjoyed very much their fellowship and this season of labor and rejoicing with them. The largest-attendance was at Plantersville where 30 were added to the church and the meeting goes on. I start for home today.—J. R. Wells.

At Alexander City our church is rejoicing and is greatly encouraged because of a harvest of souls. Forty people have come to us in the last two weeks, nearly all of whom study in our Bible school. Rev. W. D. Hubbard who has recently accepted the pastorate of the First Baptist church at Huntsville did the preaching for us. He showed himself a good minister of Jesus Christ and preached the gospel with power. Bro. Hubbard and I were class-mates and at one time room-mates. It was a real joy to have him with us and to renew the friendship of other years and strengthen its bonds. "Hitherto has the Lord helped us," and we are trusting Him to lead us on. We will devote our next prayer meeting to thanksgiving and praise for His goodness. Sincerely,—Arnold S. Smith.



LETTER NO. TWENTY-THREE

A Further Word to My Friend Who Asked Me Why Baptists Do Not Have Bishops Like Other Folks.

My Friend: In my other letter I promised you a further word in answer to your question. I am exceedingly anxious for you to know why Baptists do not have Bishops LIKE OTHER FOLKS. Now, remember Baptists have more Bishops than any other denomination. But a Baptist Bishop is as peculiar as is a Baptist.

In my other letter I showed you that the episcopacy, in all its forms is an innovation of men. The Bible is squarely against it. There is no truth in the Bible that is more provable than that the Baptists are right in their claim that in New Testament times the words "bishop" and "elder" referred to the same church official. If your mind isn't quite clean on what the New Testament says touching that claim, you ought to read again my other letter to you.

I have some further proof to offer you in support of this claim:

1. Ignatius, who received his Christian instruction under John, the Apostle, and evidently replying to some perversion of official authority, such as both Paul and Peter anticipate would arise, says: "What, indeed, is the eldership, but a sacred constituted body, fellow-counsellors and judges with the presiding pastor?" Now if that question does not indicate the purely moral nature of the office of both the pastor and his appointed advisors, why not?

2. Irenaeus, who lived about a century after the Apostles, and who was writing as *Episcopos*, or presiding pastor, at Lyons in France, to Victor, who held the same office at Rome, and was contending for a simplicity and independence in their official capacity, enumerated all who had held this office since Peter at Rome, and then stated that as *episkopoi*, or presiding pastors, they were *presbiteroi*, or elders.

3. Then, later on, when that devilish ambition in man which longs for official superiority and which Christ had to rebuke, even in his apostles, and which Ignatius and Irenaeus saw coming out of the surface even during the dark and bloody days of the age of persecution, came out into the open, throwing off all its cloak, in the age of Constantine, Jerome urged, and urged, and urged that the elder is the same as the Bishop, or presiding pastor. Among many other arguments, he says: "Should anyone think that this position is not the sentiment of the Scriptures, but our opinion that the bishop and presbyter are one, this the name of age, that of office, let him read again the words of the Apostle to the Philippians (He quotes Phil. 1:1). Philippi was a single city of Macedonia; and certainly in a single city there could not be several such as are now regarded bishops. But since at that time, the same men were bishops as were called elders, therefore, he spoke indiscriminately of bishops as of elders."

Now, remember that this man lived not much more than two centuries after John the Apostle. And arguing, as he did, and as all evangelical men ought, from the Scriptures, he cites again Paul's indiscriminate use of the titles elders and bishops, as recorded in Acts 20. Then he cites the humble acknowledgement of Peter, the boasted head (?) of the Catholic church, that he was but an elder. Then he turns to the history of the church which was then very short, and adds: "At Alexandria, from the evangelist Mark down to the Bishop Heracles and Dionysius, the elders always gave the name of bishop to one whom they elected from themselves, and placed in a higher rank; the same way as an army may create a general, or as deacons may elect from their own number one whom they know to be laborious, and may call him arch-deacon."

4. Then, in the sixth century, when under Justinian, the great church builder, danger from aspiring ambitious men was still greater, the saintly and eminently Christ-like Chrysostom brought out again and again the same fact, that the elders in the early church were nothing else than the pastors and deacons associated. He says: "The elders an-

ciently were called bishops and deacons of Christ; and bishops, elders."

Paul never stated it more plainly than that, do you think?

5. We come now to the ninth century. Here we find many good men doing their best to spread the true religion of Jesus Christ among the people of Central Europe that had been conquered by the armies of Charlemagne of France, the Emperor himself, with zeal and rare wisdom, often taking part.

At that time the simple evangelical view of the office of the Christian bishop, as now maintained by Baptists, was so wide spread that it became for centuries the avowed doctrine of Leaders in the Roman church. Hence it comes to pass that we find Bernaldus in 1088, a zealous advocate of the arbitrary assumption of Gregory, contending that as bishops had originally no higher authority than elders, therefore, the Roman Pontiff is truly supreme over bishops as over elders. You see, my friends, that this ruse was a unique turning of the tables upon their own heads, from which the authoritative (?) and lordly bishops of the time found it difficult to extricate themselves. You know the Catholic church has always been noted for its great "councils." Now, in the first canon of the council held at Beneventum, under Pope Urban II, A. D. 1091, this admission is made: "We declare as sacred orders, those of the deacons and elders. Indeed, the primitive church is said to have had these only." They made that admission because they had to. But the Catholic church does not attach much importance to what was right and proper and customary at the first, for that wise (?) daughter of the devil says she has the right to improve or revise existing matters, as seemeth proper to the head of their organization.

One of the great councils of Romanism was the Council of Trent, in the 16th century. Its main object was to meet the spreading fires of the reformation. In this council policy, and policy only, forced this declaration: "Whereas, the preaching of the gospel which is the special office of the bishops is as essential to every Christian community as the reading of the word, therefore, this sacred synod has determined and decreed," etc.

6. I close these citations with a reference to a little document by Archbishop Whately of the English Episcopal church and published in 1840.

Now, this little document was designed to bring out evangelical and scriptural truth in order to oppose the tendency of the party in the English Episcopal church that wanted to return more nearly to the views of the church of Rome. So the writer lays off all the covering and shows up the situation just as it is and was. He finds the model of the Christian church in the simple, voluntary associations that have always characterized the Baptists. He does not hesitate to say it as his opinion that the omissions of the Scriptures as to details of church polity were directed by the Holy Spirit of God. I give you one or two quotations from his interesting little document: "Those omissions were on purpose that other churches in other ages and regions might not be led to consider themselves bound to adhere to several formularies, customs, and rules that were of local and temporary appointment."

"Magistrates would cease to act on Christian principles, who should employ coercive power in the case of Christianity." (He is arguing here that there ought to be a separation of civic and ecclesiastical rule).

"The plan pursued by the Apostles seems to have been to have establish a great number of small, distinct, and independent communities, each governed by its own single bishop."

"A church has a right to admit or refuse to admit members. This right it possesses as a society; as a Christian society it has a right to decide who shall or shall not exercise certain functions, and under what circumstances."

"In a voluntary community the ultimate penalty must be expulsion."

"A church and a diocese seem to have been, for a considerable time, coextensive and identical. And

each church or diocese, and consequently, each bishop or superintendent, though connected with the rest by ties of faith, hope and charity, seems to have been perfectly independent, as far as regards any power of control; occasionally conferring with the brethren in other churches, but owing no submission to any central, common authority, except the Apostles themselves."

Now, I cannot see how anyone can read citations like the above—all perfectly authentic, and then fail to see that the only reason why Baptists haven't bishops like other folks is because the Bishops of the other folks are unlike, in every particular, the Bishops of New Testament times. The Baptists are as correct on the Bishop question as they are on the Baptism and communion questions. Truth is, the Baptists are still the best exponents of what the New Testament really teaches of any body of Christians found on the face of the earth.

In conclusion, let me say that Joseph Henry Thayer, author of the best Greek-English lexicon of the New Testament in print, says that bishop and elder in the New Testament, do refer to one and the same church official. Dr. William Smith, author of the most authentic dictionary of the Bible in print, says the same thing. The scholarship of the world, when it can be divorced from educated or prejudiced sectarianism, says without any sort of hesitation that the Baptist position is correct in that it is Biblical.

Yours sincerely,

R. S. GAVIN.

The Only Safe Way.

Don't sleep on your left side for it causes too great a pressure on the heart.

Don't sleep on your right side for it interferes

Don't sleep on your stomach for that interferes with the respiration of both lungs and makes breathing difficult.

Don't sleep on your back for that method of getting rest is bad for the nervous system.

Don't sleep sitting in a chair for your body falls into an unnatural position and you can not get the necessary relaxation.

Don't sleep standing up, for you may topple over and crack your skull.

In fact, don't even try to sleep until you pay up and renew for ye editor is losing sleep waiting to hear from you.

FROM THE BENCH

A Judge Commends Pure Food.

A Judge of a Colorado Court said: "Nearly one year ago I began the use of Grape-Nuts as a food. Constant confinement indoors and the monotonous grind of office duties had so weakened and impaired my mental powers that I felt the imperative need of something which neither doctors nor food specialists seemed able to supply.

"A week's use of Grape-Nuts twice each day convinced me that some unusual and marvelous virtue was contained therein. My mental vigor returned with astonishing rapidity; brain weariness from which I had constantly suffered quickly disappeared, clearness of thought and intellectual health and activity which I had never previously known were to me the plain results of a few months use of this food.

"Unhesitatingly I commend Grape-Nuts as the most remarkable food preparation which science has ever produced so far as my knowledge and experience extends."

The judge is right. Grape-Nuts food is a certain and remarkable brain builder and can be relied upon. "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

THE SOUTHERN BAPTIST ASSEMBLY.

On August 5th I attended a meeting of the stockholders of the Southern Baptist Assembly at Blue Mont, N. C., and perhaps a few words concerning this great Baptist enterprise would be interesting to your readers.

The success various great religious summer resorts have gained has been something marvelous. Witness the great success of Lake Chautauqua, N. Y., Montreat, Tenn., Montreat, N. C., Lake Geneva, Wis., and others. Inspired by this fact, it had been the dream of a number of Baptists for several years to establish a great summer gathering place which would be strictly Baptist and not interdenominational in attitude. Blue Mont bids fair to be the fulfillment of this worthy ambition.

A year or two ago a number of the Baptists of North Carolina incorporated themselves under a charter from the Old North State and purchased a tract of about twelve hundred acres seventeen miles east from Asheville. This land is situated on the very crest of the Appalachian mountains on the water divide of the eastern part of the United States. Its altitude is 500 feet above sea level.

The direct supervision of the enterprise fell to Mr. H. H. Tucker, a lawyer of Asheville, and Rev. B. W. Spilman, field secretary of the Sunday school board, the latter also being the general manager of the assembly. These two men had the land surveyed and laid off in parks, streets, lots, etc. For this purpose they secured the landscape gardener who laid off the famous Biltmore estate property of George Vanderbilt. Lots were sold rapidly, cottages built and Blue Mont became an assured success.

This summer was held the first program of the assembly. For two weeks Mr. Flake, field secretary of the Sunday school board, of Winona, Miss.; Mr. T. J. Watts, of Louisville, the corresponding secretary of the B. Y. P. U. of the South, and the writer conducted the institute on Sunday school and B. Y. P. U. work. The program was carried on in the mornings; the afternoons were given to recreation. Mr. Flake as president conducted a Model B. Y. P. U. and the writer conducted a B. Y. P. U. study course. During the two weeks just closing the Bible conference is being conducted by Dr. Cunsford, of Nashville, and others. Next summer the program will be enlarged so as to cover almost every phase of Christian endeavor in a definite, practical manner.

At the meeting of the stockholders the reports of the Board of Directors and the general manager were excellent. It was reported that about 200 out of a total of 600 lots had already been sold; the post office of Blue Mont and the Western Union office were doing business, the finances of the movement were in good shape in spite of the recent panic. The greatest drawback has been the absence of good hotel facilities. This will be remedied thoroughly before the next season.

Let it be known that the purchaser of each one of the first 500 lots becomes a stockholder. Thus the enterprise is not owned by a few men for money making purposes. No one can become a stockholder who is not a member of a missionary Baptist church (although any one may buy property). Thus the grounds are reserved to the Baptist denomination forever. The enterprise is chartered after the manner of a municipality, with judicial, police, tax-levying powers.

North Carolina is destined to become (indeed, it has already partially become) the great meeting place for summer religious meetings. The Methodists own property at Waynesville, the Presbyterians at Montreat, the Y. M. C. A. and Y. W. C. A. near Black Mountain; but in railroad conveniences, in location, altitude, land formation, Blue Mont surpasses them all. And Blue Mont is destined to be the great Baptist Mecca for the eastern part of the Southern Baptist convention in the future years. Every summer Baptists will hie themselves to Blue Mont and there on the roof garden of the south combine pleasure and profitable study. In the pleasant summer mornings they will attend to the business of the assembly; in the afternoons they will seek to view or perhaps to climb some of the highest points east of the Rockies, and at night, after eating a supper that at home would frighten both

their cooks and their doctors, they will sleep under three or four blankets and comforts and forget that it was ever 96 degrees in the shade.

Brother Spilman told me that only one lot had been sold in Alabama, and that was to Dr. L. O. Dawson, of Tuscaloosa. It would behoove every Baptist to write Brother Spilman at Blue Mont, N. C., concerning the purchase of a lot for \$1000.

By the way, Dr. Dawson was enjoying the summer in North Carolina and is now a rampant enthusiast for Blue Mont, having sold several lots after purchasing for himself.

But I must quit before I weary the good people who read this article (that is, if you publish it). I always keep in mind the people of my beloved Alabama. Cordially,

C. E. CROSSLAND.

Nashville, Tenn.

A REMARKABLE OPPORTUNITY.

Look at This.

The Alabama Baptist, per year	\$2.00
The Foreign Mission Journal, per year35
The Home Field, per year35
	<hr/>
	\$2.70

Our special club offer for the three for new cash subscribers is \$2.00.

These three publications ought to be in every Baptist home in Alabama.

Do you think it worth while? Lets see. The world has its news—largely of the progress of sin and selfishness.

The kingdom of God among men has its news—news of what is being unselfishly done for saving men and building up righteousness.

A Baptist is unbalanced who cares more to know of the progress of Mammon than of the progress of the religion of Christ.

To know about the progress of the kingdom of Christ there are three publications that belong in every Baptist home in Alabama. These publications are the Alabama Baptist, the Foreign Mission Journal and the Home Field.

The Alabama Baptist.

Baptists in Alabama who do not wish to be Baptist know nothings stand in their own light if they do not take into their homes the Alabama Baptist. Each week of the year it gathers and presents a survey of the news of the doings of the people of the Lord both in Alabama and beyond, it is clean and wholesome and portrays and encourages the good. It does not fill the mind with a record of evil doing. Do you not want such a paper? Can you afford to be without it??

The Home Field.

The Home Field is the Mission monthly of our Home Mission Board at Atlanta, Ga. It is full of news about the taking of our home land captive to Christ. It is also replete with information and inspiration. It is a clearing house for the best information about taking and holding our lovely Southland in captivity to our Christ. Its editor is Rev. Victor I Masters a well known and gifted newspaper man.

The Foreign Mission Journal.

The Foreign Mission Journal is the monthly for our Foreign Mission Board at Richmond, Va. In its columns may be found each month an abundance of information and stimulation about the work of Southern Baptists in saving men in the far countries across the seas. Its editor is our own beloved and resourceful son of Alabama, Dr. W. H. Smith.

This offer is available alike for clubs gotten by our friends at associations and in churches or for single subscriptions. Sample copies of the three publications sent on application.

Address all orders with the correct amount for subscriptions ordered to Frank Willis Barnett, Editor Alabama Baptist, Birmingham, Ala.

Now let the capable workers in our churches show what they can do.

"The time, the place and the girl. How seldom we see them together!" "And another rare combination is the man, the scheme and the coin."

THE PREACHER IN POLITICS.

I notice a howl going up from some quarters against "preachers in politics." Back of this cry is the devil using the lips and the pens of his emissaries to stay the power of preachers against the evils he proposes instigating and promulgating chiefly his devilment through his liquor channel. Really the preacher who is not in politics in the sense in question is no preacher. These howlers make a shameful display of the ignorance packed back in their two by four or less sized craniums. Politics is the science of government, nothing more nor less. Good politics means good government, and bad politics means bad government.

The recent state legislation against whiskey showed the power of preachers and their faithful adherents in politics. Yes, I reckon so! Stay out of politics you preachers, don't arouse the sentiment you are capable of producing against the whiskey demon and it would be downed as it is being downed. Who with a thimble full of sense don't know that these opposers of preachers in politics have not one single bit of interest at heart for the good of the preachers. They holler out the preacher is hurting himself by going into politics. I mean in the sense of preaching from their pulpits against the liquor demon and our working relative to whiskey because I know recent "drastic" prohibition measures have called forth the question. If the preachers are hurting themselves why not let them hurt to their kill? I know I am perfectly ready to die that kind of a death. The biggest fool I know of is the fool who thinks preachers have no sense. The recent tirade against Brooks Lawrence for his reference to the Supreme Court, perverted or not perverted, was a condemning reflection on the arrogated intelligence of the editors and correspondents of their papers proposing to use it to the disparagement of the prohibition possibilities. What has the mistake or no mistake of Mr. Lawrence got to do with the issue involved? That is the way with the fools. They try to destroy right principles by the relation they assume the objects of their censure sustain to them. They ought to withdraw until they learned better sense, then that would put them on the right side of questions. Were not Mr. Lawrence a first-class, well-rounded, high toned gentleman in every possible sense of the term they would not have hurled the dirty, lying threats at him they have. Some may say this talk is too plain. It is no plainer for the right than theirs is for the wrong, and my rule has always been to hit harder back at the devil than the devil hits or he can't be repulsed. It is all a question of lick for lick and he is always the aggressor.

Let the preachers, therefore, from their pulpits, the press and every other way they can stand square in the fight for constitutional prohibition, and it will be well. If they are any who are afraid of the sentiments of the liquor howlers against "preacher in politics," the churches with such preachers should turn them off and get those not afraid. On the other hand, if any church is so afraid of such a sentiment as to demand tacitly or expressly that the preachers stay out of liquor politics, it is not best to preach so chained, and the preacher ought to quit it. I had a member (?) of a Baptist church deprecating to me the position the recent session of the Baptist State Convention took against the liquor question in general regards, saying he intended quitting them for it. I asked him if I could quote him, giving his name. He said "no" that he did not want the notoriety of it. I said, "yes taking a position you are ashamed of publicly is what is the matter."

All the time saloons were open in my town this same Baptist (?) old and gray-headed, was a daily patron of them. He mentioned a denomination he was going to, saying it was more consistent than any. I said yes, to the extent of my information they are against prohibition. Wherever you feed them is where their consistency is.

Preachers, stay in politics and let us have constitutional prohibition.

W. R. WHATLEY.

ORDINATION AT FRUITHURST.

Several months ago notice should have been sent you of the ordination of Rev. W. E. Block, a promising young minister we have imported from the good old state of Georgia, as pastor at Fruithurst.

The ordination occurred the first Sunday in May by a council composed of W. E. Garner, W. A. White, J. W. Walker, J. H. Watson, L. S. Foster, which made the last named moderator, and Deacon M. L. Walker, clerk. Walker; and charge was delivered by E. Garner. The examination in doctrine was conducted by Rev. W. A. The sermon was preached by Rev. W. White; Bible presented by Rev. J. W. Rev. J. W. Watson. Bro. J. W. Walker offered the prayer, and council laid their hands on the head of the candidate. Bro. Brock pronounced the benediction. He is an excellent young man and deserves the hand of fellowship from all the brotherhood in the state. He has a wife and two children and he promises to become a subscriber to the Alabama Baptist and thereby become naturalized.

L. S. F.

AN APPEAL TO BAPTIST LAYMEN.

In a town in which I once lived, said a prominent church member to me one day: "Yes, I have lost my respect for ——— because of his neglect of his parents in their old age. His father stood by him through thick and thin, and now that the dear old man is almost helpless, he has shifted his responsibilities to his young sister's shoulders; she is bravely bearing the burden which should be the son's sacred privilege." The father spoken of was a minister, who had been, through long years, to this church member

"His staff, his stay, his all but heavenly friend."

I could not refrain from the question, "Are you fulfilling your responsibilities to the holy man? Are not you, and your brothers in the church, his spiritual children, and that frail daughter's spiritual brother? Can you, and they, see her fighting bravely life's battles, for your spiritual parents, and not lighten her burden? Should you, and they, not fight this battle for her? And give her time for the beautiful service, a daughter, with her loving companionship, can render her aged parents? Where really is the greatest obligation, and who has been most culpable in the neglect of these, old people, you, their spiritual children, or he the temporal son? Do you not think it is as a great a sorrow to them, to feel your neglect, as his? Think of the account as it stands written in the Book of Life. Are you not MORE guilty of neglect than the son you condemn?"

Brothers, who was this man who condemned another for neglecting responsibilities which he himself ignored? Will you not do your full duty to our aged and infirm ministers, that it may not be said to you hereafter, "Thou art the man!"

Our Baptist women of Alabama are organizing in this cause; a daughter of the ministry has planned the organization; my appeal to the Baptist laymen of the state is, that you will



realize your obligation to your spiritual parents, and live up to your son's privilege of caring for your spiritual fathers, during their helpless years.

G. H. W.

REVIVAL ECHOES.

The church at Hartselle is in a perpetual revival—we are taking in new members at nearly every service.

Austinville.—Here the Lord gave us a great meeting—the writer preached more than 30 sermons and witnessed more than 100 conversions.

Lebanon.—Bro. J. D. McClanahan is pastor here and has a noble band of men and women to labor with. We had 20 for baptism, four from the M. E. church. Saints greatly strengthened.

Mt. Nebo.—These dear people have no regular pastor. I found some of the best that North Alabama affords right here in this neighborhood. The last evening of the meeting the writer buried three young ladies with Christ in baptism. A great revival of the old time religion is now spreading from heart to heart and home to home in this community.

Town Creek.—Here we found our dear brother J. A. Evans with his heart breaking over the lost condition of the young people of the town. God gave us 8 for baptism besides a few by letter.

Hanceville.—Here the Lord sent great crowds to hear the simple story of the cross from time to time. Bro. Adams is doing great work among this people and we see great things in store for them. The writer had to leave the meeting in progress and at present can't report the visible results.

Monday next we go to Moulton Heights for a few days with young Bro. Royer. Pray for us that we may stay within the circle of His plan and purpose and that God may use us mightily for His glory.

The First Church, of Columbus, Miss., has invited us to spend the entire month of September with them. We go with a great tent and will do our dead level best to evangelize the town from center to circumference.

We will "feel at home" when we land on the soil of dear old Mississippi again. There is no place like "home" to a wandering pilgrim. Pray for us every day brethren that while we tarry in your state that we may touch the lives of the people here for God and for glory.

Yours in His service,

A. A. WALKER.

Hartselle, Ala., Aug. 21.

I had meetings with Rocky Mount, Dale county; Bethlehem, Houston county; and Enon, Dale county, this season. I had fine meetings at all these places with a considerable gathering of members besides other places which I have dropped in and preached for the brethren. The Baptist cause seems to be growing, in fact I think we are gaining ground. Respectfully.—C. L. Matthews.

Albertville.

I have just finished a ten days' meeting at Albertville, and since our convention meets there next year, I am impressed to write a line or two about this plucky little gem of Sand Mountain. In the first place, Sand Mountain is wrongly named, if the name makes folks think that it is only a mountain of sand. It is, in fact, as fine farming soil as the state has. It works well, produces well and is susceptible of the highest degree of development by the use of fertilizers. No section of the state is more highly favored than is what is called "Sand Mountain," and no class of people in the state are more prosperous than are the dwellers on this favored mountain. Albertville is the logical hub of the whole situation on Sand Mountain. Those of my readers who have never visited this little city can have no conception of what a splendid place it is. The cyclone that swept the place a year or two ago only made possible the Greater Albertville of today. Many magnificent homes have been built and new brick stores and other business houses are going up all the time.

What does Sand Mountain produce? It grows nearly everything that is good to eat.

I predict that our Baptist hosts will fare mighty well at Albertville next year. One of the agricultural colleges and experiment stations for the state is located here. It is the intention of the brethren to have the sessions of the convention in the large chapel of the college. It will prove an ideal hall for a large convention. Then they expect to have dinner and supper on the ground. The campus is large and splendidly shaded and well watered and abundantly seated. If that isn't ideal, why not?

Baptist affairs are forging to the front under the leadership of Pastor Metcalfe. He has a strong grip on the whole situation. They say up there he is the best preacher Albertville has. He is doing a splendid work. The membership is now nearly 500. Enlargement is already a necessity. Metcalfe has the annex planned. He needs it, he wants it; he has asked for it and his people have confidence enough in his leadership to undertake what he says. He has been on the field only six months and during that time 130 have been added to the membership, the people have been inspired to the undertaking of greater things and the Baptist church now stands at the very front of the best of all the good things that Albertville has. Yours sincerely—R. S. Gavin.

You May Win \$500 in cash or one of 100 other large cash prizes by acting as our agent. Sample outfit free. No experience or capital necessary; Mrs. Lillian Harrod of Trenton, N. J., made over \$1000 in her spare time; write us today. McLEAN, BLACK & CO., Inc., 100 Beverly Street, Boston, Mass.

GOOD MEETING.

Our protracted meeting which closed last Thursday, August 19, at Indian Creek church was one among the most successful held there in several years. The membership was greatly revived and all gave expression that they were going to do greater things for the Lord another year. Nine were received into the church, seven for baptism, one by letter and one restoring.

The preaching was done by our beloved Brother Jas. Cook, from Rutledge, who is a brother of Judson Cook, now pastor at Gadsden, Ala. 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,

S. M. ANDRESS, Pastor.

Fort Deposit, Ala.

From East Tallassee.

We have just closed the most successful meeting in the past twenty years' history of New Harmony church near Camp Hill, Tallapoosa county. I have been pastor of this church two years, with little success until the beginning of this revival beginning July 23d and continuing until August 1st. I have never witnessed a deeper spiritual meeting. The Holy Spirit seemed to take possession of pastor and people; all seemed to be very anxious concerning lost souls. Men and women prayed alike for God's spirit in the conversion of souls. Every home of church folks became a house of special prayer, and the result was wonderful. I told some of my brethren at the beginning of the meeting that I had been praying for fifteen accessions, and at the close it totaled up that number, ten by experience and five by letter, with the greater awakening of this community in the past twenty years. Among those who joined by experience, being saved by Jesus' blood, were some of the very best people of this county. Eight of this number were young people, six young ladies and two young men. I witnessed a scene at the close of this meeting that I never before witnessed—in the baptizing of one mother and daughter and a mother and two daughters. The baptizing occurred at 9 a. m. Sunday, August 1st. At 11 o'clock the pastor preached from the subject, The church and its duty. Text, Rev. 3:21. The church then extended to the new converts the hand of church fellowship, after which all present took the parting hand. Bro. Editor, that congregation lived again for a few minutes in the days of our grandfathers. I was assisted by Bro. J. M. Stroud, of Tallassee, who, with simplicity, told of Jesus and his love. We are made to exclaim, Praise the Lord, oh my soul! We will have a real live Sunday school and monthly prayer service in the future.—A. W. Langley, pastor.

Had a good meeting at Ragland, Ala. Our meeting began August 8, lasting one week. We had a gracious revival. The saints of Ragland are struggling hard to build up a strong church. May the Lord bless you Bro. Barnett and your good paper.—W. P. Lowell, Pastor.

THE ALABAMA BAPTIST

GOOD MEETING.

A great revival is in progress at old Mt. Zion. Such a one as cannot be remembered in the past history, though she dates her age over half a century. The pastor, Rev. J. M. Rogers, of East Lake, is being assisted by Rev. S. O. Stewart, of Newton, Ala. Two consecrated godly young men. Their sermons are eloquent, their prayers are grand, their personal work is just beautiful to see. Bro. Rogers has been praying ever since he has been pastor of this church for a great revival not only for the church, but for all of Alexandria Valley, and his prayers are coming true. On yesterday he troubled the baptismal waters with forty-eight new born souls. There is still eight more to be buried with their Lord in baptism. The meeting has been in progress eight days and up to the present writing 94 have been received in all. Cannot tell when it will close, just when the Lord sees fit. Not only have souls been converted, but the membership of the church has been awakened. Some are talking and praying in public that have never been known to utter a word. Brethren, pray for us. Some of you may have visited our church in the past, some have been its pastors, some may have claimed her as their mother church. But oh, Men of God, pray for these two godly young men, for the members of Mt. Zion church, and above all, for the lost people of Alexandria valley.

MISS ESSIE LANFORD.

Better Times Anticipated at Blossburg Baptist Church.

On the third Sunday of August we had Rev. A. C. Yeager, of East Lake, to preach an ordination sermon, at which time we ordained to the office of deacon Brethren A. F. Lokey and J. J. Atkinson. We feel assured that in their election and ordination we have made a long stride in the direction of better times. We had with us also Brother R. S. Thompson, of East Lake, and Brother Atkinson of Ljpscomb, both of whom are ordained deacons, and assisted in the service.

Our Gintown people (at which place the Blossburg church is located) are much enthused over the erection of a church building, which of course is badly needed, as we are worshipping at present in the school house, which is anything but convenient owing to the arrangement of furniture, but with their enthusiastic co-operation and a little money we hope to have a building under good headway in the course of a few weeks. We were very much encouraged at the buoyant spirit manifested on the part of those present at the called conference Monday evening where a committee of five were appointed to select for us a suitable lot on which to build. Mrs. Connell assisted in the reorganization of the Ladies' Aid on Monday and has secured Mrs. D. M. Malone, who will accompany her out to meet with the ladies again next Monday, which we trust will be a source of great inspiration to them.

Now last, but by no means least, we would mention our young people. We have a goodly number of as promising young folks as you will find anywhere in so much that we realize that embodied in them at present we

have, so to speak, a sleeping giant, which we hope to arouse next third Sunday, when we turn loose in their midst Brother Barnie L. Whatley, who is the vice president of the state B. Y. P. U. Now with all these glowing prospects I feel sure that our hopes are well founded.—J. S. Connell, pastor, East Lake, Ala.

Alabama Corn Campaign.

Please say through the columns of your paper that all contestants for the prizes offered last October for the largest yields of corn grown on an acre of uplands in 1909 after the Williamson method are requested to write me, giving the following information:

1. Character of soil.
2. When and how was land prepared.
3. When and how was it cultivated and fertilized.
4. When and how much nitrate of soda was applied.
5. When were peas sown and crop laid by.
6. At how many bushels do you estimate the yield.
7. What has been the yield after the old method.

On receipt of the above information those contestants who desire it will be furnished with rules by which committee on measurement of yield will be governed in determining the yield and also a blank form for its report.

I would be pleased to be informed as to the results obtained by any one who has tested the method regardless of whether they are contestants for the prizes or not.

This information is for the benefit of the general public. Yours truly,
W. H. SEYMOUR, Montgomery.
P. S.—Under the rules no corn can be harvested before October 1st nor within 180 days from time of planting.—W. H. S.

Rev. D. W. Hornton, of Mud Creek, commenced a meeting at this place Aug. 14th, it was one of the greatest meetings that was ever held in this place. It closed August 26th. The result was that a dead church was raised to a high pitch of Christianity and about 10 precious souls were saved, five of them were added to the church by experience and baptism. The church has taken on new life and goes to work for the Master. It was my privilege to be at the baptizing. I was returning home from Williamsburg where I had been to assist Rev. M. T. Huey in a meeting and happened to drop by in time to see Bro. Hornton bury the candidates with Christ in baptism. He did it decently and in order. It made my heart rejoice to be there and hear the rejoicing on the banks of the creek. Blessings on you and all the workers. Fraternally.—Amos L. Nichols.

At the home of the writer on Thursday, August 19th, at Samson, Ala., Mr. Robert W. Williams was married to Miss Mary H. Mathis, the writer officiating. Mr. Williams is a druggist of the firm of Ballard & Williams, a fine young man, member of the Methodist church. His wife is a fine young Christian member of the Baptist church. They are both excellent young people. May peace and prosperity attend them through life.—H. R. Schramm.

REVIVAL.

Our meeting closed with Dolomite church on the 4th Sunday in July. We began on Tuesday night after the second Sunday. We had the assistance of Bro. A. C. Yeager for the last week of our meeting, which resulted in 9 accessions to the church, 4 of whom were by baptism.

If you believe with me that the progress of the kingdom of our Lord depends upon a revival of religion in your church, you will do well to secure the help of Rev. A. C. Yeager, of East Lake. I began my work at Dolomite in April of this year. We have had to labor under some very difficult circumstances. In the first place, my physical condition which is the result of a very severe case of typhoid fever which preyed upon me last fall. In the second place, the spirituality of the church was at a very low ebb. I feel sure, however, that our condition is much better at present.

Dolomite has some of the most noble spirits that I have ever revived. With the right man they have the possibilities of doing great things.

May the Lord bless our editor with all his backsliding subscribers.

J. A. DAVIS, Pastor.

The Non-Essentials of the Bible.

That there must be non-essentials in the Bible no man will doubt because somebody has said so; for if somebody said a thing is so it is so because somebody said so. Somebody that knows said that baptism is non-essential; therefore baptism is non-essential because somebody that knows said so. But baptism is in the Bible. Somebody said it is non-essential. Then this, without the shadow of a doubt, proves that there are non-essentials in the Bible. But really what is a non-essential? It is something not necessary to the existence or constitution of a thing. Then baptism is not necessary to keep in existence the command of the Lord Jesus: "Baptize them into the name of the Father and the Son and the Holy Spirit." It is not essential that this beautiful symbol of the death and resurrection of the Lord Jesus and of us be kept as delivered to his disciples. But where is the chapter and where is the verse that one may find written a non-essential? Is it II Tim. 4:13? "The cloak I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments." Now this might be non-essential to some Pedobaptist who has a big salary and plenty of money with which to buy cloaks; but it was very essential that this old Baptist preacher, whose name was Paul, have his cloak for the approaching winter. And no safer man than Timothy could bring it to him. But where are the non-essentials? We are told that "Holy men of God wrote as the Holy Spirit inspired them." Well, if all candor, I ask, would God have inspired men to write non-essentials? Think of it, my readers—non-essentials commanded to be written—written in the Bible, and that for all time. The great and eternal God stooping to have written in his blessed Book that which is of no importance. Think of it, think of it! I am not yet sure that there are any non-essentials out of the Bible. All that God created he need-

ed, or else he had not created it? Why should He have done a thing so foolish? How often do I hear expressions like this from some milk and cider Baptist: "Oh, I am a Baptist, but I do not believe in close communion." And half of the people who say such foolish things do not actually know what close or open communion is. To save their lives from a hangman's gallows, they could not give an intelligent answer to the question: "Why are you a Baptist?" As a general thing the reply would be "Because ma and pa are." And what is true of Baptists is also true of thousands of Pedobaptists.—R. M. Hunter.

FROM GASTONBURG.

Behold how good and how pleasant it is for brethren to dwell together in unity. Gastonburg's union meeting began the third Sunday in July. Bro. Bilbro, of Livingston, did the preaching. He has been in close touch with men and knows human nature and is a great leader. In all his sermons, prayers and talks he magnifies and exalts Jesus Christ above everything else and he speaks of Jesus as if he was personally acquainted with him. I have heard many say they would like to hear the great and humble man speak again.

Personally, my life has been touched and my thoughts ennobled by the strong Christian character. Rev. J. L. Cross was absent on account of having to attend Presbytery, he is the C. P. pastor there. Rev. Wm. Henson was present. He is quite an eloquent and enthusiastic preacher. Quite a number of strong laymen were also with us, what a strong power for God and His kingdom. No additions to the churches. Christians all revived and strengthened.

Our protracted meeting will begin at Catherine in August. Pray for us that we may have an outpouring of the Holy Spirit in our midst. How I wish every one would read the Alabama Baptist and enjoy the love and light shed around the earth's remotest bounds. My home would not be complete without the Alabama Baptist.

May heaven's richest blessing rest upon you and your family. Fraternally,
THEODOSIA DAWITT.

REVIVAL OF HARMONY BAPTIST CHURCH.

Eclectic, Ala., Aug. 19, 1909.

On last Wednesday a great revival of Harmony Baptist church came to a close. The pastor, Rev. R. W. Carlisle of East Lake, conducted the meeting unassisted. There were day and night services. Besides the general revival of the church there were 16 additions to the present membership. Rev. Carlisle made one masterly appeal after another for the members, especially, not to lose sight of Jesus during the trying times of the hour. It was especially noticed that Bro. Carlisle worked zealously toward bringing about a feeling of brotherly love throughout the community.

It will be remembered that Bro. Carlisle was instrumental in leading some 70 converts to the church in this place in the summer of 1908.

Bro. Carlisle was unanimously tendered the pastorate for next year, which fact alone gives testament to the splendid work being done by him.
R. C. JOHNSTON.

THE ALABAMA BAPTIST

A VISIT TO A CHINESE TEMPLE.

This is our second year in China, and although we have been inside of a number of temples, and have seen these poor people burning incense and beating their heads on the ground before the senseless idols of wood, brass, stone, clay and even idols of paper—we have never seen such an array of gods of all classes, rank and size, as we saw a few days ago when we visited the temple in Pingtu City.

We have long wanted to take a picture of some of the Chinese idols that we might show our friends in America what idol worship is, and show them the senseless pieces of stone, wood, and clay that have eyes but see not, ears but hear not, yet thousands of children all over China are being daily taught to bow while the true God who created the world is unknown to them.

One day my husband asked a man to open the door of a small street temple that we might take a picture of the image inside, but he quickly replied that he dare not open the door as "the old heavenly grandfather was inside the temple, and might take offense at having his picture taken;" but as man in all ages have braved danger, and some have bartered their souls for the sake of money, we found the Chinese not above this same weakness, and the gate-keeper of the city temple for a very small sum of money admitted us with the privilege of seeing and photographing any of the deities who sat on their thrones in regal splendor covered with the dust of ages.

The city temple consists of a number of temples grouped together inside a high stone wall. In front of the main gate is a large pavillion in which theatrical performances are given to appease the wrath of the gods. As we entered the first temple we were confronted by two immense stone horses. By the side of each stood a large idol as though just dismounted. The features of these idols were repulsive in the extreme. We were told that they were not gods but simply police to guard the entrance against evil spirits. Passing through this building we found ourselves in a square court yard, on two sides of which is a long narrow temple containing 12 idols seated upon 12 thrones, and standing by the side of each throne are two small idols. We were told that the small idols were servants to minister to the gods upon the thrones.

At the end of this court yard is a temple which contains a large god having more authority than the gods of the other three buildings. Before this idol was a large incense burner and two candles. Passing through this temple we came into another court yard similar to the shape and size of the first, and like the others, having at the end a temple filled with images of various sizes filling different offices, each on a throne and surrounded by servant images. These idols were clothed in silk and flannels, and each garment was richly embroidered with the dragon and other Chinese designs. Even the draperies of the thrones were richly embroidered.

We passed through temple after temple gazing on the long rows of false gods, and feeling a deep pity in our hearts for a people who know not the only God who can love and answer prayer.

When we entered the last temple in the inclosure we saw the great brass Buddha seated with his hands resting on his knees and his eyes cast down as though ashamed of the hollow mockery of it all.

The whole plant contains about twelve buildings and more than one thousand images. I am told that it all cost not less than fifty thousand dollars. The money was furnished by the people in this country, many of whom are extremely poor and must have suffered much in order to erect these buildings for their gods. However, this temple was built hundreds of years ago and the present generation knows very little about the building of it, save that the large stone pillars which support the heavy tiled roof "were not made by hands, but were brought down from heaven by the very gods who now abide in the temples."

Aside from these buildings, which are known as the City Temple, there are many smaller temples and shrines scattered all through Pingtu and the surrounding country. If these people, who are so poor, give so much of their little to build suitable places of worship for their gods who are powerless

to save, what should we, who know the true God, give to spread the glorious light in this dark land?

How thankful we should be—we who were born in a land where the light of God's love has been shed abroad for ages, and how earnestly we should pray for and give of our means, to send this light to these poor people who sit in heathen darkness.

We rejoice that many are turning from their idols to God, but we long for the time to come when there will be no graven images in this land, when the temple bells will cease to ring and church bells will toll in their stead and the odor of incense be known no more.

LIZZIE PENN HEARN

Pingtu Shantung, China.

FACTS SUITABLE FOR HOME BOARD REPORT.

The results that have attended the work of the Home Mission Board of the Southern Baptist convention during the past year are both a notable advance on the former records of this board and upon the similar record of the domestic mission reports of other denominations.

Between 1904 and 1909 the amount raised for home mission work has more than doubled. It has increased from \$127,850 to \$283,436. The results have made an even more pronounced advance. Between 1904 and 1909 the baptisms have increased more than threefold. In 1904 they were 7,326; in 1909 they were 25,109.

A corresponding increase has transpired in other phases of the work. For instance, the total additions to mission churches in 1904 were 26,797, while for the present year they were 47,808. During the same time the number of churches organized has increased from 157 to 338.

A comparison of results with those attained by other denominations would show even more strikingly the large opportunity and consequent obligation of Southern Baptists in mission work. For instance the Northern Baptists last year spent more than \$800,000 in home mission endeavor. They reported something more than 2,000 baptisms. The Congregationalists spent \$387,000 in their home mission work and reported 966 baptisms. This comparison might be extended much further. It would show that at every point no denomination in America has equaled the Southern Baptists in the large results attained in the home mission work. It would show that in the large majority of denominations the results of our work were not even distantly approximated.

This is no reflection on others. It is the indication of God that a glorious opportunity and a deep obligation rests upon Southern Baptists in the evangelization of the nearly sixty million of people in America who have no religious affiliation of any kind whatever.

The work of the home board is varied. In Cuba we have twenty missionaries and school workers successfully to the Cubans. In the central zone we have six missionaries and educational workers successfully prosecuting the first mission work that was ever established there after America took hold.

Among other races than our own in the United States between fifteen and twenty missionaries are preaching the gospel to the Indians. Seven of these missionaries are working among the Osage and Pawnee Indians and are paid entirely by our home board. The others are doing co-operative work among other tribes.

Between fifteen and twenty missionaries are working in Texas among the 400,000 Mexicans under the direction of Superintendent C. T. Daniel of the home board.

Among the negroes the home board is doing a successful work through its more than thirty evangelists. This work is in co-operation with the Negro National Baptist convention. More than 3,000 baptisms were reported last year from this work, and its success was even more pronounced in the bringing about of the spirit of understanding and fellowship between us and our negro brethren.

Among the immigrants and foreigners the board is increasing its staff of workers each year. Besides those mentioned above, about a score of missionaries will this year be engaged largely in the ports in larger cities in leading foreigners to accept that

faith in Christ which has been the foundation of American greatness.

The board has more than twenty women missionaries and workers engaged in the service in the South. These are largely mission workers in the cities. These Christian women have proven themselves a great power, especially among the women and children to whom they minister.

In the twenty-four mountain mission schools that are to be found throughout the mountain belt of the South the board has 121 teachers and forty-three thousand students. The work is under the superintendency of Dr. A. E. Brown and is wonderfully successful.

The board has done a most successful work in helping needy churches to erect houses of worship, and wishes to impress upon the brotherhood the importance of raising a large, permanent fund for this work.

Besides these phases of work and the evangelistic departure, which has won large and deserved favor, the board in most of the state does its work in co-operation with the State Mission boards. This enlarges and stimulates the State Mission work and brings up the total amount of results and activities in saving the lost, particularly in the southwestern states, where the large influx of immigrants is beyond the power of the local mission agencies to meet without assistance.

The amount apportioned among the states this year is \$343,500, which is an advance of about \$18,000 above the apportionment for last year. Of this amount, Alabama is asked to give \$24,000.

The administrative expense of the board last year, including office rents and help and the secretaries of the board was about five per cent of the total amount raised. In addition to this there was other expense in the various states, and some for literature and for borrowed money. The rest went to the conduct of the work on the field. This is a very gratifying economy as compared with the expense of boards similar to jurors.

We recommend that the apportionment made for this association be adopted, and that every effort be made to raise the amount.

We recommend that the association apportion the amount among the churches and that the churches take regular collections for home missions.

We recommend that the pastors and workers make diligent effort to secure large clubs of subscribers for the Home Field, that inspiring and highly valuable mission monthly of the home board, in the churches, women's societies and Sunday schools.

THE PARABLE OF THE SOWER.

J. L. McKenney, Trussville, Ala.

"Behold, a sower went forth to sow, and when he sowed some seeds fell by the wayside and the fowls came and devoured them; some fell upon stony places, where they had not much earth, and forthwith they sprang up because they had no seepness of earth, and when the sun was up they were scorched, and because they had no root they withered away. And some fell among thorns and the thorns sprang up and choked them; but others fell in good ground and brought forth fruit, some an hundredfold, some sixtyfold and some thirtyfold."—Matt. 13:3-8.

The Lord Jesus in teaching these parables to the great multitudes who were gathered together unto Him made it plain that the effect of the word is dependent on the state of the heart. We are to understand that the seed is the "word of God." The sower is Christ and His ministers. The field is the world which needs salvation. The ground or soil is the condition of the heart. Four classes of hearers are here represented in the parable.

1. The wayside hearers. Some seeds fell by the wayside. These be hearers and not doers of the word. The heart is in an unbroken condition, in an unprepared state, and is not fit for soil for saving truth. He hears the word of God but does not understand it and what is worse his heart is waxed gross, his ears are dull of hearing and his eyes are closed. "Lest at any time they should see with their eyes and hear with their ears, and should understand with their heart and should be converted, and I should heal them."

He allows himself an easy prey for the devil, who "catcheth away that which was sown in his heart." The word was good seed and the sower was true, but the soil of the heart was unprepared.

2. The stony ground hearers.

The stony ground perhaps refers to the ground where quite a thin surface of earth covers a rock. "Has no depth of earth. Has no root. Lacks moisture." The heart is superficially impressed with a readiness and even with "joy," but it is a mere profession, a well without water, clouds without rain. He is like a ship without ballast, while she may out-sail the laden vessel, yet she will certainly fail on the stormy sea of trials and will never reach the port of salvation.

When trials and persecutions arise because of the word, he is offended and this is the end of his profession. If there was no "offense of the cross," no "scorching sun" of trials or persecution, then would he run well. But alas "he can endure a while" only. The reason is plain: "has no root, has no depth of earth" no "moisture."

3. Thorny ground hearers. Hear the word, but the light and truth of the gospel is hidden and choked by the cares and riches of this world and is "unfruitful." The heart is starved out by carelessness and neglect. One of the world's greatest sins is exposed just here. Indifference without purpose. He is allured and deceived with false promises by satan, that contentment is stored away in worldly gain. By these promises of satan he is swept off his feet and from his better judgment. He is promised greater barns where he can store away his grain for many years and a long life to enjoy the fruits thus stored away. But he is a "fool," for being deceived with these things he is a slave to Mammon instead of master over Mammon. The Savior gave the danger signal when he said "How hard is it for them that trust in riches to enter into the kingdom of God"

Those who are cumbered about much serving are apt to neglect the "one thing needful." This is indeed a great stone of stumbling by which the word is choked or smothered, and by which many are deceived out of the kingdom of God.

4. Good ground hearers. "Other fell into good ground and brought forth fruit." This is the touchstone of the Christian life, "fruit bearing." "So shall ye be my disciples" The word fell into good honest soil, hearts that understand, willing to endure toil and pain for the prize to be won; patient and long-suffering.

He puts forth efforts backed by confidence and purpose to do the will of God. Purpose, I say, for so many lives are purposeless. In the good ground may be "stony places," and "thorns," and the devil as well, to contend with; but since he has a purpose in entering the warfare he means to endure to the end. He means that no man take his crown. All may not win one "hundredfold," for some may gain "sixtyfold" and some "thirtyfold" but the prize is for faithfulness "Whosoever hath, to him shall be given, and he shall have more abundance; but who soever hath not, from him shall be taken away even that he hath." This law is coincident with the spiritual life. It is a principle of immense importance, and like other weighty sayings appears to have been uttered by our Lord on more than one occasion in different connections. As an ethical principle we see it in operation everywhere, under the general law of habit; in virtue of which moral principles become stronger by exercise, while by disuse or the exercise of their contraries they wax weaker and at length expire. Hence the tremendous truth "The entrance of the word giveth light"

Isn't it about time for a new terminology? Measurement by horsepower has existed from time immemorial, and still serves its purpose. But for power upon the water a query of fitness arises, and as to airships in an element where no horse could possibly draw anything, the use of the term horse power makes for humor when you come to think of it.

Phoebe—Fred asked me your age last night, dear.
Phillis—The idea! And did you tell him?

Phoebe—Of course not, I merely said you didn't look it.

NEEDS OF THE HOUR CLEARLY SET FORTH.

State Superintendent of Education H. C. Gumbels, in discussing the educational needs of Alabama, gives this message to the citizens of Alabama.

All admit that Alabama has made rapid and gratifying progress educationally. While we enjoy talking and thinking about this happy fact we cannot afford to ignore the very urgent needs that still confront us. We must accept our responsibility in the premises to the extent of making us determine to push the educational fight until we have an entire school system, that will furnish to all the children, rich and poor, the ones on the back alleys and those in the remotest country districts, the very best educational facilities. Public education has grown in favor and popularity until the responsibility of those entrusted with its direction has become fearfully heavy. We must use every agency and influence to bring about ideal educational opportunity. The most urgent need is to secure the right for any school district to levy a local tax for school purposes. The state fund is as large as we can reasonably hope to make it. I am not arguing that it is too much but merely to show that we must meet the need of more money in another direction.

Alabama's Part.

To show that we are doing our part as a state I am submitting a table showing the per cent of total school funds derived from the State—in the ten Southern States, (1906 reports):

Alabama	67 per cent.
Georgia	62 per cent.
Mississippi	44 per cent.
Virginia	42 per cent.
Arkansas	28 per cent.
Louisiana	23 per cent.
Florida	18 per cent.
Tennessee	13 per cent.
South Carolina	10 per cent.
North Carolina	8 per cent.

As you will note Alabama leads in state funds, but she is far to the rear when it comes to local taxation. The above states, with the exception of Alabama and Georgia, have too small state appropriations and their problem is to increase at that point so that the rich county will help the poor county. Alabama is the only state that by constitutional enactment says, to a community, "you shall not tax your own property to secure for your children, the future citizens of the state, equal school advantages with children in other states."

The constitutional limitation deprives the citizens of one of the most democratic and important rights, the right of local self-government, and this, too, on one of the most vital and important subjects. To have good schools the people must be intensely interested in them. And the easiest way to get people active and wide awake about any proposition is to induce them to put their own money into it.

The Prosperous States.

I want to state emphatically that the most prosperous states are those that have no constitutional limitation to their local school tax. Levy a local tax and it is dual in its effect, the grownups and the children are educated thereby. The tax itself is temporary but the effect toward educational uplift becomes continuous. Let me state another truth that should seize the attention and thought of our entire citizenship in a way as to cause them to be unable to rest under the heavy responsibility of leaving our state in its present attitude, against local taxation.

No state has been able to establish and maintain an efficient public school system without the right of local taxation to the counties and districts. I believe the people of Alabama are as patriotic as those of any other state. I believe they love their children just as well and that they are just as anxious to have the standard of citizenship elevated to the highest standard and believing as I do in our people I am convinced that when the members of the next legislature are being selected the people will demand that they give them a chance to correct this error against local self-government and the best interests of our public schools. They should see to it that men are selected who are willing to submit to a vote of the people an amendment allowing local taxation by districts. When the counties that have

not yet done their duty by levying the one mill county tax, act in behalf of the children and the people over the entire state vote to change the constitution so as to enable a community to still further strengthen its school term by a local district tax, we will then and not till then, be on the broad road toward an ideal and practical school system.

Money the Need.

When we get enough money, many of the other school problems will be easy of solution. When people put money into anything they become enough interested to demand that incompetents be pushed aside and their places given to those who are well able to bring about the best results. Let a community vote a tax on itself to maintain a good school for nine months and the people will then see to it that this money is spent for the very best teacher that it is possible to secure, and they have that right. Indeed it becomes their duty. Let the various communities in any county vote this local tax and they will fix laws so as to preclude the possibility of incompetent supervision. They will see to it that all those in any way connected with the schools, trustees, county boards, county superintendents, teachers, all, are thoroughly competent and earnestly enthusiastic in securing the very best results in the most economical manner. They will see to it that those responsible for the school are thoroughly alert to the interests of the children, for whom all public schools exist. Secure for the people this inalienable right of local control in school taxation and you will arouse an interest that will not down until regular attendance of all the children will not only be hoped for but required. You can then secure compulsory education in its best form. The people of Alabama should become so aroused and interested in the betterment of educational possibilities as to cause them to take part in and encourage educational agitation until they secure for their children advantages equal to the best.

Must Go Forward.

We have a great state magnificently endowed with natural resources of every description. We have furnished our part of the men and women who have achieved greatness, but we are still near the bottom in the scale of intelligence and as a justly proud people ought not to rest satisfied until we stand in the very front rank in all educational effort and results. We need, however, more than money, we need more than competent supervisors and teachers, we need more than regular attendance of all the children, we need more than a unifying and strengthening of school laws, we need more than better school houses, equipment and surroundings; we need the aroused conscience of every citizen in our grand old state, that will cause him to determine that by the help of God and his own best efforts he will not cease to work for better educational opportunities until Alabama stands at the head of the list in intelligence.

TO THE BAPTISTS OF ALABAMA.

Entrance examinations at Howard College will be held on the 7th and 8th of September; the college will open at 9:30 Thursday morning, September 9th. Seven men have canvassed for the college, four especially for students, three generally. We have good hopes for a fine opening.

We may say, without invidious distinction, that the college is today physically and in the teaching force better equipped for work than it has ever been; the advantages offered are marked and obvious; the spirit of the institution, both among faculty and students, is high and helpful.

We make to you an earnest appeal to give us your boys. We will do our best to train them for a worthy manhood, for true citizenship, for the service of mankind and of God. There is no other college in Alabama where you may more safely place your sons; where you will be surer of their mental and moral development. Send us your boys; and we will give them back to you stronger in mind, more ready for successful work. Howard is your college; prove this by your support.

Yours fraternally,

A. P. MONTAGUE.

EDITORIAL

THE WHITE SLAVE TRAFFIC.

Among the resolutions adopted by the Northern Baptist convention at the Portland meeting was one relating to this terrible traffic. It reads as follows:

"Resolved, That we view with horror and shame the revelation of the widespread and organized traffic in womanhood known as the White Slave Traffic, whereby young women are lured into cities and sold to a life of sin, while officials of these cities permit open prostitution within specified limits, thereby giving this crime recognized standing. We, therefore, record our appreciation of the efforts of our Federal Government to destroy the nefarious traffic, and again call upon our states to enact laws imposing heavy penalties upon all engaged therein; that we urge all parents, pastors, teachers and editors to instruct the youth of the land, in the social laws of life and health, that the rising generation may walk in the path of knowledge and purity. And further, we urge all our people to wage an increasing warfare against this foe of purity which is poisoning the blood of the race, and causing such wide-spread and unspeakable havoc."

It does seem like our city, county and state governments would join in the crusade to save our young women from the seducers and slanderers who lie in wait for them.

PASTORS GET YOUR PEOPLE TO STUDY MISSIONS.

After one of the secretaries of our board had emphasized in an address the importance and necessity of the pastors training leaders, who should in turn lead mission study classes, a prominent pastor came forward and said: "That is it exactly. I have a great many people in my church who would study missions, if I had the leader for the classes. I have wondered what to do. I will devote myself to the task of training some leaders for this purpose."

This pastor is not by himself. There are hosts of pastors who wish their people to study missions. Now these pastors should give themselves to the task of training leaders who could carry forward more extensively the work of mission study. No pastor can lead all of the mission study that should and could be formed in his own church, but he should by all means, find the time to lead the first class in which he would train several others. A pastor could hardly find a more important or a more far reaching thing to do than to do this work.

That people are interested in mission study was abundantly shown at our convention in Andalusia, where a great body of thoughtful pastors and laymen and women met together to follow T. B. Ray in his study classes.

Our pastors should address themselves seriously to the training of leaders in their churches, who will do the greatly helpful work of leading classes in the study of missions. By this means the pastor will multiply himself many times and do much toward setting forward the kingdom of our Christ.

We cannot hope for any great advance until our people know. And our people will never know unless they are led by competent persons into the knowledge of missions.

THE PATHOS OF CHRIST'S CROSS.

One must have a hard, cold and very rebellious heart, if he can deeply and steadily think of Christ on the cross groaning and dying for a world of sinners, without being tenderly affected. Think of the unequalled fact that the great Lord of Heaven, spotless, holy, abounding in love of the highest order, and having unmeasured pity for fallen mankind, came to this earth for the express purpose of giving the whole of Himself for the rescue of helpless sinners, and this meant that He must die a dreadful death upon the cross. This is the pathos of the cross. He died not for Himself, but for His enemies, and it was a voluntary death. Can you, unconverted reader, think of such a terrible and tragic death for your sake and not be tenderly affected by it? Is your heart so hard that you can remain unaffected by the thought of such a Saviour in the midst of so great a sacrifice, even for yourself? Rev. Dr. William Sinclair, of London, says: "It is always the mes-

sage of the cross that has touched the hearts of men.

There was a Mohammedan soldier in India who was led to read the New Testament. He hoped to find in it flaws which he could turn against Christianity and so strengthen his faith in Islam, which had been a little disturbed by the inconsistencies he had observed in studying Mohammedan literature. In spite of his purpose and prejudice the character and teachings of the Lord Jesus Christ gained his heart, and he was obliged to confess himself a convert. He became a noble, consistent Christian and was held in high esteem by the commander-in-chief and other officers. On being asked what part of the gospel story had specially impressed him, he said: "It was the story of the cross that broke my heart, and forever took my pride away; the story of Him who gave Himself to such a death so completely overwhelmed me that I sat down and wept three days."

SEPARATION OF SALOON AND STATE.

In the progress of their life as a government the American people have overthrown several old, obsolete and burdensome institutions. The first was the prohibition of an established religion, a state church, and it was done after a hard and bitter struggle. Finally it was done by writing an amendment in the constitution. Politics and public life was generally disturbed by the agitation until it was accomplished; but when it was done the country accepted it and have enjoyed its benefits since. Probably no one will say that we ought to return to state church. Another great reform in throwing off an institution which had served its day was the abolition of slavery. Long and bitter was the struggle until it was finally disposed of by constitutional amendment; and now who would bring back the institution if he could? We are now in the midst of a struggle to dispose of another cast off institution, the saloon. The struggle has been long and bitter, but will soon be disposed of, just as the others were by an amendment to the constitution. Until that is done it will be impossible to put an end to the struggle over it. So long as the legislature is empowered to deal with this matter, there will be attempts to amend the laws to let in this cast off institution here and there by the enactment of local laws, exempting this and that place from the prohibition; and to let it into one place impairs the effectiveness of it everywhere else. So the only way to take this question permanently out of politics is to forbid it political standing before the legislature by constitutional amendment just as we did with the state church and the institution of slavery. There is no other way to get rid of an old and engrafted institution except to forbid its being licensed in law by the law makers. This it is proposed to do in the constitutional amendment now pending. Let us do it and settle this question once and forever.

THE PROBLEM SOLVED.

The Selma Association Did It—Brother Crumpton Hacked.

One of the traveling brothers said another traveling brother once said: "Brother is there no way to stop Brother Crumpton from talking so long at the Associations?"

The Selma Association found the way.

The program committee allowed from ten to eleven o'clock for the discussion of missions, then came the annual missionary sermon. The moderator kept the time allotted to miscellaneous business open until 10:30. It took fifteen minutes to read the reports which left Bro. Crumpton fifteen minutes for his speech.

He spread it out to twenty minutes and voluntarily retired from the floor to give place to the brother who was to preach the missionary sermon. The brethren said the secretary looked hacked. That is the way the brethren put it.

Brother Crumpton acknowledges that he felt sold

not because so little time was allotted to him but because the great cause of missions at the Selma association was allowed by the program only two hours and that less than one hour was taken. Pretty much all the afternoon before was given to education. The secretary consumed his twenty minutes in discussing the schedule and the systematic method suggested by the state convention. So that practically nothing was said about the field or the work of the Mission Boards. There were numerous preachers and speaking laymen at the association, but not one, according to my recollection, volunteered a remark on the great theme. If no more time is given by the associations to the discussion of the great theme for which associations were instituted it will indicate a sad want of interest on the part of our people. If preachers have nothing to say on this, the greatest theme, what can they talk about?

The Selma association was a great gathering at one of the fine old ante-bellum churches—the entertainment was ante-bellum, too; but the mission question was not much in it, unless it was sprung again after I left. Thirty-nine years ago this scribe was pastor of old Shiloh, coming 22 miles each month to fill his appointment. It was in the days of reconstruction and the Freedmen's Bureau. As I looked over that great congregation I thought of the times that I had preached on Saturdays from congregations from two to five or six and on Sundays to less than twenty-five.

The great lesson learned from this is: It pays to hold on.

The Selma association is as fine a body of people as the world ever saw, but I did not intend to write up the association when I began.

This week the associations begin in earnest with the Butler. Not until far into November will there be any let up. Let the pious everywhere pray God's blessings upon these meetings. Their power for good cannot be estimated. Great revivals and great material blessings ought to follow the associational period.

W. B. CRUMPTON.

CHURCH DAY IN ST. LOUIS.

The ringing of all St. Louis church bells in one grand chorus at sunrise Sunday, October 3, 1909, will be the signal for the people of St. Louis to begin a seven-day celebration of the one hundredth anniversary of the incorporation of the city.

"Church Day" will be the title of the opening day, which will be devoted to a review of the religious development of the city in one hundred years. The religious celebration will be general, including all denominations. The chairman of the committee on Church Day are Samuel Cupples, one of the foremost Protestants in the city, and W. J. Kinsella, one of the city's most prominent Catholics.

Commemorative services, with sermons and addresses of historical character, will be held in virtually all of the city's 444 churches. Uniformed organizations, military and fraternal, will proceed in organized bodies from their armories and halls to such churches as they may select. A chorus of thousands of Sunday school pupils will sing appropriate anthems.

The downtown section, where once stood churches and residences and now stand great commercial skyscrapers, will be invaded for the day by armies of worshipers, who will unveil tablets marking the sites of the early churches and memorializing the religious leaders of one hundred years ago, who, surrounded by forests inhabited by Indians, found time, in addition to protecting themselves and their families from attack, to build churches and worship in them, thereby setting for their descendants an example which has not been ignored.

The Baptists have twenty-three churches.

Dr. Doyen, on August 9 in Paris, successfully transplanted a vein from a live sheep to the leg of a man suffering from arterial aneurism. The circulation thus was restored and the patient now has completely recovered. The vein transplanted was ten inches long. This is the first time, it is said, that the organism of a lower animal has been transferred to a man.

MISSIONS WEST OF THE MISSISSIPPI AND STATE MISSIONS

Items of Interest

In Roosevelt county, New Mexico where in 1900 no one lived, there are now homes on two thousand quarter sections.

One misses nothing of the recent and the best in conveniences of living. Churches planted in growing centers cannot be less attractive than those in similar towns elsewhere.

An able preacher backed by a home mission board will soon have a prosperous self-supporting church, whose perennial contributions toward the work of the board which nurtured it will reimburse the treasury many times its initial investment.

Texas and Oklahoma are now receiving larger accessions than any other states. Those who come to the Southwest are generally speaking, experts in the selection of land and its tillage. Many are from the cities. A perceptible current from the cities toward the soil is significant.

The old and the new blend in New Mexico but the new takes a remarkable vigor. Twenty thousand homes occupying two millions of acres have been established in a part of that territory in a single year. In twelve months the number of post offices advanced from three hundred and twenty-two to five hundred and twenty-three. The new life of New Mexico is emphatically modern. This is seen in the character of its rapidly building towns.

New Mexico at the last census had two hundred thousand people. It has now probably twice that number and is expected to reach a half million by 1910. Among the natural resources of New Mexico are one and a half million acres of coal land and five millions of acres of timber. In the Northwest is a wide section, now remote from railways and population. Missionary workers will do well to keep this part of New Mexico well within their angle of vision.

New Mexico embraces features of our oldest American civilization. Santa Fe claims priority in age over other cities in the United States. An old church there said to have been reared in 1540, has a bell bearing the date 1351. An adobe house near at hand is pointed out as older than the church.

The most rapid development in the union is just now going on in the Southwest. The home missionary situation is nowhere more acute and more freighted with destiny. In the decade ending with 1900 the center of population advanced but ten miles westward, but the growth of the Southwest drew it three miles southward. One hundred thousand a month is its increase in population. Home seekers' excursions are frequent. Trains are so filled as to necessitate several sections. The people are ninety-six per cent. American. They come from between the Appalachians and the Mississippi.

Missions West of the Mississippi River.

The territory of the Southern Baptist convention west of the Mississippi is more than 60,000 square miles larger than that east of the river. If to this we add New Mexico, which the recent conference of the committee of our board and of the Home Mission Society recommended to come into the Southern Convention, we will have a territory west of the river one and five-twelfths times as large as all of the convention territory east of the Mississippi. As often as the measurements have been taken we cannot survey this great country without sur- of the river one and five-twelfths times as large as you get closer to it. The sky line advances and visions lengthens. As you move onto the plains the horizons broaden and there falls upon you a strange realization of amplitudes. You are aware that you have come into a large place. The Baptist inheritance in the Southwest is a great empire.

If the Call is Unheeded Desolation Will Come. As I look over the field throughout our Southern

WOMAN'S WORK

State Executive Board.

- President—Mrs. Charles A. Stakely.
 - First V. President—Mrs. T. A. Hamilton.
 - Second Vice-President—Mrs. A. J. Dickinson, 517 N. 22d street, Birmingham.
 - State Organizer and Sunbeam Superintendent—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.
 - Supt. Y. W. A.—Miss Kathleen Mallory, Selma, Ala.
 - Secretary and Treasurer—Mrs. D. M. Malone, Mission Room, Watts Building, Birmingham.
- (All contributions to this page should be sent to Mrs. D. M. Malone, Mission Room, Watts Building, Birmingham.)

country, it seems to me Southern Baptists have the opportunities of many generations within the next ten or fifteen years. We have the numbers and the wealth to seize and hold the South for all time to come, and yet there is danger that we will fail to appreciate the situation. We have a magnificent opportunity to win or lose the South, and my firm conviction is that unless adequate attention is given to home missions, unless our people take the great mission problem more seriously than they have done we are in danger of letting the reins of power slip through our fingers at a critical moment. Let us be warned. Let us as women, indeed, rise up, shake off our indifference, and ask with full purpose of heart: "Lord, what wilt thou have me to do?" And when the answer comes, as come it must, let us gird ourselves to meet the enemy, as God shall direct. Let us destroy the foes of God and our land by making them His friends. Let us in the spirit of Christ meet the strangers who come to us, and so proclaim the gospel to them that they shall be constrained to accept its teachings and become the willing subjects of the King of Kings. They cannot be then other than good citizens of the United States. Thus, and thus only, shall we transform into an element of strength what now threatens to become an agent of destruction. Thus, and thus only, shall we save our sons, and honor God.

Echoes from the States

- Alabama—Every pledge fulfilled.
- Arkansas—Increase in every department.
- District of Columbia—Our young people enthusiastic.
- Florida—Prayer Calendar a great blessing to the work.
- Georgia—Increase of more than one hundred per cent.
- Kentucky—Grateful for increase in cash contributions.
- Louisiana—Twenty-five new missionary societies.
- Maryland—With the blessings of God we have come forward.
- Mississippi—Increase of interest and contributions.
- Missouri—"The best year yet."
- North Carolina—Christmas offering of Sunbeams \$400 beyond last year.
- Oklahoma—Work growing rapidly.
- South Carolina—Increased interest in mission study classes.
- Tennessee—Enlistment day resulted in 183 new members added to W. M. S. and more than 200 to Y. W. A.
- Texas—Increase of Woman's Work all over the state.
- Virginia—Missionary Institutes have encouraging results.

Oklahoma As a Mission Field.

Oklahoma has an area about equal to that of Ohio and Indiana combined. It has vaster resources than those states with which it has just been compared in extent, and about a million and a half of people. The growth is rapid. Here is a civilization whose record is unparalleled in history. Where 18 years ago was virgin prairie without a sign of human habitation now a city of 40,000. Another city of 6,000 on a spot which was wilderness six years ago. These

are not camps; not clusterings of shacks; they are modern cities.

The population is 86 per cent. white and the enormous immigration includes only a slight foreign admixture. Of the alien immigration to the United States only six-tenths of one per cent. reported Oklahoma as the destination.

The opportunity for the church is right now. Set the church life moving right, and the business is done so far as outside assistance is involved. The Church in Oklahoma will speedily take care of itself once it is well set upon its feet. Men and means for the start, that is all that is needed from this distance.

There are over forty growing towns which have no organized religious work of any name.

THE J. Y. W. A., ALBERTVILLE, ALA.

The J. Y. W. A. of the Albertville Baptist church is one of the most interesting bands our church now has. A visit to any one of our daily cottage prayer-meetings during our meeting that has just closed would be sufficient evidence to convince anyone of this fact.

Not only do we have good attendance but our girls are splendid leaders already in devotional work. We have about 16 members and almost every one will conduct a meeting with as much ease and dignity as those who are much older and more experienced. Their prayers and explanations of the scriptures with their faithfulness to God and love for him almost tempt the leader to fold her arms and watch the good work go on, but the woe to them that are at ease in Zion makes it impossible to do so.

How I wish there could be space and time given to tell of the many sweet experiences we have had in our work; of the conversion of some, and many other things. May God put it into the hearts of many to organize the junior girls into bands of this kind until we shall be able to have literature of our own published. How badly our girls do need training for the Master's use, for truly the appeal comes to us: "Lift up your eyes and look on the field, for they are white already to harvest, and the laborers are few."

MYRTLE BRADFORD.

IT WORKS

The Laborer Eats Food That Would Wreck an Office Man.

Men who are actively engaged at hard work can sometimes eat food that would wreck a man who is more closely confined.

This is illustrated in the following story:

"I was for 12 years clerk in a store working actively and drank coffee all the time without much trouble until after I entered the telegraph service.

"There I got very little exercise and drinking strong coffee, my nerves grew unsteady and my stomach got weak and I was soon a very sick man. I quit meat and tobacco and in fact I stopped eating everything which I thought might affect me except coffee, but still my condition grew worse and I was all but a wreck.

"I finally quit coffee and commenced to use Postum a few years ago and I am speaking the truth when I say my condition commenced to improve immediately and today I am well and can eat anything I want without any bad effects, all due to shifting from coffee to Postum.

"I told my wife today I believed I could digest a brick if I had a cup of Postum to go with it.

"We make it according to directions, boiling it full twenty minutes and use good rich cream and it is certainly delicious."

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

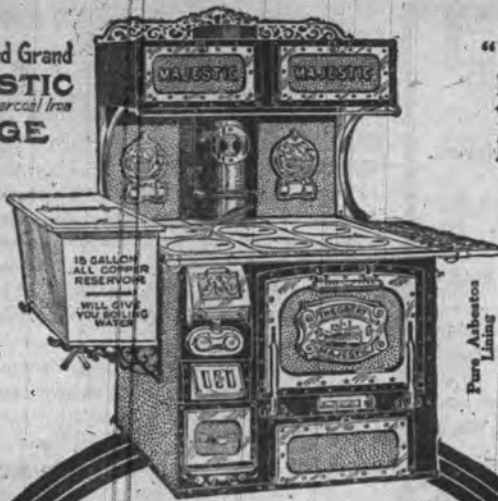
"There's a Reason."

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

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With water
fronts if
wanted for
pressure
or other
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BAKER
FUEL
SAVER**



"The
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With a
Reputation"

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made of
Charcoal
Iron,
adding
300%
to life of
Range

There's Only One Best

—that's the Great MAJESTIC—it's so easy to make claims—but here's the proof—MAJESTIC Ranges outlast three of any other make, because they're the only ranges made exclusively of Malleable and Charcoal Iron and they just can't break, crack or rust. Then, the air-tight joints and pure asbestos lining cuts your fuel bill in half and gives you a perfect baker every day in the year. The MAJESTIC has a 15-gallon, all copper, moveable reservoir which heats water in a jiffy. No springs in the oven door—when dropped it forms a rigid shelf bearing any weight—oven rack slides out automatically, holding anything secure that happens to be on it. Another feature of

The Great and Grand
MAJESTIC
Malleable and Charcoal Iron
RANGE

is the open end ash pan which acts as a shovel and a small ash cup under the ash pan—no muss or danger of fire about a MAJESTIC. Each exclusive MAJESTIC feature makes this range more practical, more serviceable, more durable—the best range your money can buy regardless of price. MAJESTIC Ranges are sold in nearly every county in forty states. If your dealer doesn't carry MAJESTIC Ranges, write us for the name of a dealer in your locality who does, and we'll send our booklet:

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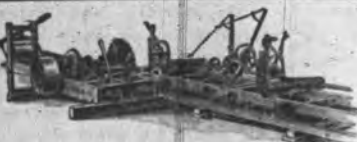
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THE BIGGS SANITARIUM

Formerly located in Greensboro, N. C., will be re-opened August 1, 1909, in Asheville, N. C., with improved facilities for the scientific treatment of chronic disease.

The methods include massage, Electricity, X-ray, mechanical massage, Electric Light bath, Finsen Light, Diet, Hydrotherapy, Vibration, and General Hygiene.

Diseases Treated: Paralysis, Epilepsy, Rheumatism, Neurosthenia, Digestive Disorders, and other chronic ailments. No cases of tuberculosis accepted.

Special August rates. Write for circular.

THE BIGGS SANITARIUM

104 Woodfin Street

Asheville, N. C.

BEWARE OF THE DANGEROUS HOUSE-FLY.

Flies are the most dangerous insects we have. They are much more dangerous than bees or hornets; these may sting you, and the sting is painful, but you soon get over the pain. Flies do much more harm than this. They walk over filthy places like sewers and garbage cans, and after eating the filthy food which they find there, they come into your house and walk on the food you eat, carrying on their feet the tiny germs which live in filth just as you live in a house. These germs are not only filthy and disgusting but many of them cause such diseases as typhoid fever, cholera infantum and summer complaint. When the flies bring them from some dirty place to your food or leave some of them when they crawl on your face or hands, you may swallow these germs without knowing it and become ill with one of these diseases. So the fly that seems so harmless may do you much more harm than a bee or a hornet.

Your parents should place screens at their doors and windows during the warm weather, to keep the flies out of the house. If they cannot screen all the rooms they should screen those in which food is kept; and if anyone is sick in the house flies should be kept from the sick room, so that they may not carry germs from the sick person to the rest of the family.

Children may help to keep flies from swarming in and around houses, and from carrying germs of sickness from one person to another. In the first place, they should not buy candy, fruit or other food which is left in front of stores or anywhere else where flies may feed and walk on it. Flies lay their eggs chiefly in stable manure, and if this is left without screens or other covers to keep the flies away, great numbers will be hatched in every stable. If you know of stores where food is not covered from flies, or of stables that have swarms of them around, get your father or mother to write to the Board of Health about them, and the Board will make the store-keepers or stablemen obey its rules. But before you report other people for being careless and dirty and so making it possible for flies to become a nuisance, be sure that your own house is clean, and that no garbage cans and boxes are left uncovered at attract flies.

If you and all the people you know will follow this advice, there will not be nearly so many flies to plague you in hot weather, and there will not be nearly so much sickness and death, especially among children, as now. Rules for Dealing With Fly Nuisance. Keep the flies away from the sick, especially those ill with contagious diseases. Kill every fly that strays into the sick room. His body is covered with disease germs. Do not allow decaying material of any sort to accumulate on or near your premises. All refuse which tends in any way to fermentation, such as bedding, straw, paper waste and vegetable matter should be disposed of or covered with lime or kerosene oil. Screen all food. Keep all receptacles for garbage carefully covered and the cans cleaned out or sprinkled with oil or lime.

HARRIS LITHIA WATER
"Nature's Sovereign Remedy" For Diseases of the Kidneys and Bladder.
This water can be obtained by sufferers everywhere, because it does not lose its medicinal value, no matter how far or how long from the spring. Ask your druggist for it, if you are suffering from Stomach, Bladder, Kidney or Liver Troubles. Write for booklet of testimonials from able physicians and tested sufferers. They will convince you that there is none like it.
Harris Lithia Springs Co.
Harris Springs, S. C.

Impoverished Blood

is probably due to your own carelessness in not heeding the warnings of nature. It is now due to your future health to assist nature enrich your blood and re-create your system.

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If there is no dirt and filth there will be no flies.

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GOOD MEASURE

An Experience.

The writing of this was suggested to me by the reading of one of Bro. Crumpton's tracts, "Good Measure." I would recommend that tract to all who want to read something that will do them good.

When I was a boy in the woods of Chilton county there was to be a missionary rally at our church one day in the week during a very busy season with the farmers. But my father is one of those men who believe in doing some of the Lord's work as well as his farm work. So we left the work for the day and went to the church which was Mulberry church Bro. Somebody—I think it was Bro. A. J. Preston—was to be there and speak on missions and possibly other subjects. But the Brother was not there, and our pastor, Rev. J. W. Riddick, was there and preached on missions. Boys of my age in the community did not have as much money as they do now in some places, but I had five cents that I had gotten somewhere. It was all the money I had in the world but in spite of the temptation to spend it for candy, I decided to give it to the Lord and when they came around with the hat I dropped in my nickel, thinking of the scriptures that says give and it shall be given, etc. Well when I got home that afternoon a neighbor had been there and wanted me to work for him the next day and he would give me 30c for my work. Then I believed it was the Lord fulfilling His promise to give if we give to Him. So I figured it out this way "Give and it shall be given" That is one nickel, "good measure" another nickel, "heap up" another nickel "pressed down" another, "shaken together" another, and "running over" another. That was just exactly what the Lord promised to do for me. (The "heaped up" phrase is not in the scripture, but in my childish mind it was in it).

The fact of this simple story has had a profound effect on my life, and since that time I have given some of what I have had, though at times not as much as I should have given. Since that time I have entered the ministry, and am looking forward to the time when I shall be equipped to go and tell those people of Jesus; to whom I sent my only nickel when I was a boy. May the Lord bless the Alabama Baptist and all its readers, J. T. WILLIAMS.

Gurley, Ala.

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Think of her attempting to make ice cream in the old disappointing way! With **JELL-O ICE CREAM Powder**

she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish—and never go near the stove. Your grocer will tell you all about it, or you can get a book from the Genesee Pure Food Co., Le Roy, N. Y., if you will write them. Grocers sell Jell-O Ice Cream Powder, two packages for 25 cents.

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MEETING AT AIMWELL.

We recently closed one of the best revival meetings it has ever been my privilege to attend. Rev. W. W. Howard, of Linden, the great soul winner, did the preaching and he is a man of great power. At the first service he won the love and prayers of all. He came to us on Friday night and preached his first sermon, then we began a campaign for souls. Many hard cases were touched that seemed almost impossible to reach. Brother Howard is one of the greatest soul winners in all of the land, too much can't be said of him. The meeting lasted eight days and as a result of his labors 42 were baptized and one restored making 48 in all. The whole community has been shaken up. Much good has been accomplished and we are going to try to make this the most prosperous year in all of Aimwell's church history. Bro. Howard left Thursday evening for Linden where he took the train for the mining district where he expects to carry on a meeting. He carried with him the prayers and good wishes of all. To show our appreciation of his labors a nice little purse of \$53.75 was made up for him. May God bless him and crown him with success wherever he goes. Bro. J. M. Green, of Nicholasville, assisted wonderfully in the meeting. We have secured him for our pastor for the ensuing year. With him as leader and sister Green's assistance we expect to do great things for the Lord. They are both noble church workers and we shall be glad indeed to have them with us. Sister Green recently organized the Sunbeam here and though we have just begun we are progressing nicely. We have just organized a young men's prayer meeting and are glad to report that all are taking an active part. Have a good Sunday school and a large regular attendance. Brother D. P. Jowers, our superintendent is a fine Sunday school worker. We all love him. Our church membership numbers about 240. The largest country church I know of anywhere.

H. J. MAYTON.

From Stanton.

Our pastor, Bro. L. M. Bradley, held his protracted meeting in Stanton the last week in July. He did all the preaching. The Lord blessed his labors, 12 being received for baptism.

Bro. Bradley has been our pastor since January and we have learned to love him.

The first Sunday in August I began my meeting at Jones, where we had a church of 28 members. Bro. J. O. Williams came to my help here. This has been a strong Methodist community for several years. Owing to sickness in several families the attendance was not as good as it would have otherwise been. The people who came enjoyed Bro. Williams' sermons. There was no accessions.

On the second Sunday, I was at Bethlehem, Chilton county, where Bro. J. L. Hand gave excellent assistance. The meeting continued six days. Bro. Hand preached at every service except two and 12 were received by experience and were baptized the last day of the meeting.

Bro. J. L. Hand was formerly pastor of this church. He resigned last winter to go to school at Newton. The

people of Bethlehem love him and showed their appreciation of his services. The present pastor has learned to love him too, and wishes him the blessings of the Heavenly Father.

Big Springs, in Autauga county, came next in order.

The writer went there prepared to protract the meeting, but had heard that the church wanted to put it off for a month. This seemed to be the case as it was voted in conference to postpone. However, the pastor was asked to preach Saturday night, Sunday and Sunday night. Large congregations attended all these services.

Sunday night there were such evident manifestations of the Spirit's power—four uniting with the church—that we decided to have services again next day. Bro. W. R. Seymore came in time to preach at 11 o'clock Monday having been previously invited by the pastor. The meeting was continued until Wednesday night. Thursday morning I had the privilege of baptizing 15 happy converts. One of them a man of 45 or thereabouts, the others all young people. Bro. Seymore endeared himself to the people and they wave him a nice little sum to prove their love for him.

I have been greatly blessed in my work this summer and have felt free to speak and do as the Spirit guided as I have never done before.

I have one idle Sunday that I would be glad to have employment for.

May God bless our editor and increase the power of the paper for good.

The Unity Association will meet with New Prospect church, 6 miles west of Mountain Creek on Wednesday, Oct. 6th. We will be glad to have our editor and other representative visitors with us.

W. J. RUDDICK.

Stanton, Ala., Aug. 21.

GOOD MEETING AT TAYLOR, MISS.

The meeting began on the third Sunday in July and closed on the 28, running about eleven days. Bro. W. I. Hargis, our faithful and beloved pastor, preached the first two days, after which Bro. A. T. Camp, of Northport, Ala., did the preaching, while Bro. H. T. Mills led the singing.

Bro. Camp preached the gospel that Paul preached. He tells people plainly that without repentance and faith in Christ they are lost, that a person can't be simply trained up a Christian or baptized into Christianity, but that the blood of Christ cleanses from sin. I consider Bro. Camp sound to the core and one of the ablest evangelists. He works in perfect harmony and sweet accord with the pastor and the church.

Our church graciously invites Bro. Camp and his singer to visit us again next year.

We had 39 additions to our membership, 33 by baptism, six by letter or relation. Several of those baptized were men about 40 years old, one nearly 60. Now, brother editor, is this not good news. I know that you will rejoice with us.

Yours in the Master's cause,

J. W. HIGGINBOTHAM.

The intelligent farmer is the one whose work done with the hands counts for the most.

BROTHER MCKEE TO PASTORS.

Dear Brother Pastor: Knowing that one of the great burdens of your heart is the failure to secure the proper co-operation of the members of your church, I am writing you to offer some suggestions. In the first place, I want to say that I have been associated with a large number of preachers for the past six years, and have learned to feel with them a great many of their heartaches and disappointments. I know that this acquaintance with our devoted Godly men of the ministry has enabled me as a layman to see the work of laymen through a preacher's eye. And I must say that this privilege has certainly revealed to me in stirring scenes the inactivity and indifference of a large part of our church membership.

In the second place, the more I have studied the work of the layman, the more firmly I am convinced that our laymen are not wilfully indifferent and inefficient. The church, as an organization, has thus far failed to demand preparation on the part of its officers, leaders and teachers. The mighty struggle of competition in the business and professional world has made competency in material things the goal toward which we are strenuously pushing. The schools of our country are fast coming to our aid by offering courses of study that help to prepare man for nearly every walk of life. These facts together with the fact that our churches demand nothing and offer but little in the way of a course of training, and that our schools, not one in a thousand, are seeking to prepare laymen for the duties of church membership, are the reasons for our seemingly ungratefulness.

The suggestions I have to offer are these:

1. That our churches, every one of them, should by an act of conference establish a Training Department for the purpose of training its officers and leaders.
2. That the most enterprising, aggressive worker of the church should be placed by the church at the head of this department.
3. That all of the present officers and teachers of the church be earnestly and continuously requested to become members of this department.
4. That all the young people who possess qualities of leadership and teaching ability be transferred from the study of the Sunday school quarterly into the department for a period of three years.
5. That the church should be willing once a year to pay for a ten day's training school, taught by a person who has made considerable study of our church needs. A large number of our churches pay from \$25 to \$100 and sometimes more, for a brother pastor or an evangelistic, to help hold a revival meeting. Would it not pay equally as well to invest another small amount for the purpose of training the young converts received during the revival?
6. That our churches petition our Baptist schools of the state to offer courses of study that will prepare leaders for these departments.
7. That every Sunday school should give one Sunday's collection, or at least a part of it, in every quar-

ter, to the support of the Sunday school department, fostered by the State Board of Missions.

You will possibly be surprised when I tell you I have received eight replies from over eleven hundred Sunday school superintendents to whom I sent cards more than two months ago, asking for information about the training of teachers in their Sunday schools. I hope the pastors, to whom I am now writing, will reply on this return sheet by next mail. I cannot do effective work without co-operation. I cannot plan successfully without knowing conditions. I cannot know your conditions unless informed by someone.

Hoping that within five years you may have trained men and women in your church to work intelligently with you in the carrying out of all your plans, I am yours for service,

J. T. MCKEE.

(This letter was sent out in March. I wonder if the number of replies have yet reached a dozen. Surely brethren ought to help our field worker.)

ALL EYES ON THE BAPTISTS OF ALABAMA.

The new system recommended by the state convention to the Baptist churches of Alabama will be inaugurated this month. This week every church clerk, superintendent of a Sunday school and pastor will be informed about the special object for this county. The Baptists of the South will watch with keenest interest the inauguration of this new system. If we only means much more money easily raised for our Lord's cause, but the adoption of the plan in every state of the South. I beg the pastors and all to diligently press it from the start and every month in the year. Please do not put it off until after the association or for any other cause, I am especially anxious that it may be tried before the association so that it may be intelligently discussed before that body.

I am ready to send the calendar and the wall cards to every church and Sunday school that will write for them.

W. B. CRUMPTON.

Montgomery, Ala.

The program of the DeKalb County Baptist Sunday school convention to be held at Collinsville September 10, 11 and 12, 1909, contains a number of interesting topics, as well as a number of prominent workers. We pray God's blessing upon the meeting.

Home Treatment for Cancer.

Hundreds of people have been cured of Cancer at home with Dr. Bye's Combination Oil Cure, without the services of a local physician. After devoting his entire professional life to the study and treatment of Cancer and Chronic diseases he has recently published a book, "Messages of Hope," describing the different forms of the disease, his method of treatment and giving indisputable evidence that Cancer, when taken in time and properly treated, is CURABLE. This book is sent free of charge to any one interested by addressing Dr. W. O. Bye, Kansas City, Mo.

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My catalog shows the very latest styles for Women, Children and Men—patterns you cannot secure at your local store for months to come. My catalog will be out September 1, and I want you to have one—want you to see for yourself the superior quality of my clothing and my low prices. I control the output of the largest mills in the country, and sell my goods to you at manufacturers' prices—just like buying at wholesale, only you get the retail quantity. The three articles below give an idea of my styles and prices.



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Tetter Took Her Hair Off—Tetterine Brought It Back.

Bell Haven Orphan Home, Luling, Texas.
 This is to certify that I have tested the merits of Tetterine among the children of this home and find it to be a success. One little girl had a very bad case of tetter on her head which had taken most of her hair out. I could notice some improvement after using the second application, and after one week's treatment all traces were gone and her hair commenced to grow back. I can earnestly recommend Tetterine for all skin diseases. Yours respectfully, Miss Jennie Clark, Supt., Bell Haven Orphan's Home.

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

THE LOCAL CHURCH PAPER.

I feel like writing a squib on the "Local Church Paper." Possibly I shall get a thrashing for it. But, as that was a common occurrence in my early life, I got used to it. The writer makes no claim to an extra amount of common sense; but he has been wise enough or too unwise to publish a "local church paper." Be it understood that this scribe has no particular church journal in mind as the basis of these lines. He is dealing with a particular question in general.

Firstly—The church paper is supposed to be the medium of the news of the membership, and a bond of fellowship between them. It might be asserted, however, that much of the "news" in such a paper is from one to three weeks old on arrival: hence a little stale. Such a journal is usually filled with the names of the lads and lassies of the church. And it is doubtful whether the parading of the names of boys and girls in print is helpful to their modesty and piety. It might also be suggested that if a congregation is not bound by a bond of spiritual fellowship without such a paper, the journal in question will hardly create it.

Secondly—Such a paper usually appeals to the members of a given church, and to the public for subscriptions and advertisements on the grounds that "it is our church paper." People subscribe for it and advertise in it honestly believing it is not worth anything to them, intellectually, spiritually or financially. They patronize it because they will offend some friend by not doing so, or for fear someone will not patronize them should they fail to take the paper or to advertise in it. Business men in heart often question the ethics which they observe in such a plea for patronage. Men who advertise in secular papers or in large religious journals do so on bona fide statements of certain large circulation, which will be worth the money they pay. I may say that this paragraph truly reflects the sentiments of numbers of merchants with whom I have conversed at different times on the subject. In Birmingham, Louisville and Cleveland I was urged by some to start "a church paper," but I felt that it was not the thing to do, and did not undertake it.

Thirdly—Some who subscribe to this "church paper" take the position that it is the only religious paper they need. Hence the religious weekly denominational journal is shut out of their homes. Such members use the little "church paper" as an excuse to keep from paying two dollars for a paper which is strong, clever, able and helpful. When it is thus used, it is an excuse for fostering both ignorance and covetousness. Such members usually stay on the level with their journalistic diet.

Fourthly—I have known several "local church papers" to become ambitious and to "aspire to larger fields of usefulness." They felt as though they were "a long felt want," which they alone could fill. Hence they became dividing wedges in the denomination. The ambition of such papers sometimes outgrows their brain and Christian spirit. Of course there are "church papers" which are ex-

ceptions to the general trend pointed out in these paragraphs.

I suppose many pastors receive many of these journals from time to time together with the courteous invitation to subscribe for them. What is really good in them is enjoyed as truly as if in—; but really the busy pastor, not burdened with wealth, can not afford to subscribe for a hundred "local papers" mainly to read of the doings of the last church sociable.—W. L. Pickard, in the Religious Herald.

FROM FLINT.

I have held meetings with all my churches except Flint and we will begin our protracted meeting here next Sunday. After this I leave for a month to preach and visit my old home county, Lamar, where I labored for about 16 years, serving one church 13 years and another 11 years, 1-4 time each. Served six times as associational missionary and 5 years moderator of that association. In this section I made strong friends and enemies for four years I contested every inch of ground with the "Anti Board."

Brethren, many of them I love and feel they are the children of God while a few are better Baptists than Christians (formerly). I have always stood for all the work of our denomination and defended the faith once delivered to the saints, and God has wonderfully blessed my labors.

I have resigned my church here at Flint and am open for work in another field where I can have health for the most of the time. Since coming here my health has been bad. The people here have treated me with the kindest consideration and I pray God that He will guide them in the selection of another.

Anyone wishing to correspond with me may address me at Flint, Ala. If I am away the post master will forward same at once to me.

I am interested in Dr. Crumpton's calendar plan of collection. Think it the very thing.

Brethren pray for me that I may regain my health and be guided by the Holy Ghost to another field. With prayers for the prosperity of Zion, I am
 T. W. SHELTON.

A Good Meeting.

The Baptist church of Christ at Bermuda, Ala. has just passed through an experience of a great and glorious revival in the hearts of God's people. Brother S. P. Lynsey, our pastor, of Belleville, Ala., secured the help of Brother C. J. Crawford, of Evergreen, Ala. who did the preaching. His sermons were of the highest class educationally and spiritually and each service filled with the very best of interest. The sermons were eloquent and forceful and the applications and appeals were direct, powerful and cheering to the Christian's heart. The Lord granted and bestowed great blessings on the services and the people. The last night of our meeting Brother Crawford preached on expenses. He made it so plain and good in a practical way at the close of the service an opportunity was given for membership there, came forward and received by experience to be baptized at our regular meeting which is the second Sabbath and Saturday evening before in each month.

Hope and trust more will heed the call of the blessed spirit, turn away from sin, follow Christ as their only Savior. We heartily tender our thanks and appreciation to Miss Ida Henderson, of Repton, who was our organist, for her faithfulness, always on time, ready with good, sweet songs. May God bless and ever cherish her heart in the Christian song service. Preaching and praying will cease, but singing will never. The church and community at large raised a purse for Brother Crawford to the amount of \$25. May the blessings of our Creator rest upon each one that contributed to this purse. Brother Crawford left here to help Brother Stewart at a meeting at Castleberry. May he ever be under the leadership of the Holy Spirit to guide, direct and keep him in all the ways of our Creator, that he may enter into sweet rest with God, in this life, adding stars to his crown each day, looking away from the cross to the glittering crown that awaits every faithful child of God. May he be faithful until the end in pointing sinners to the Lamb of God, that whosoever believeth on His name, the precious name of Jesus, should have eternal life. Brethren, we are not very strong in number; new church about thirty members. Does it not make our heart burn within us when we think of the goodness and mercies of God. Pray for us that we may be faithful, live Christ-like lives and win souls to His precious name. May our watchword be, Grew.—W. H. Wood.

Francisco Postnia, a Polander, who has been in this country but three weeks, tried to be an American financier on ten cents. He went to the village of Osteburg and dickered for the purchase of a restaurant at a price of \$10,000. He ordered many drinks and cigars, but when it came to signing the papers a single dime was all that was found on him. He was arrested, and under the immigration laws will probably be deported.

CULLMAN—William F. Richter, Sr. died Aug. 24. He was one of the pioneers of Cullman settling here in 1872. He leaves a wife, four sons and four daughters.

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Let every student write to Secretary C. S. Young, Jackson, Tenn., for catalogue of

UNION UNIVERSITY

The school is well organized, thoroughly equipped, aggressive in methods and has a strong faculty; no better location. Young ladies' dormitories under splendid management. Industrial home for girls; elegantly appointed dormitory for young men. Full college and preparatory courses and all conservatory branches.

BAPTIST COLLEGIATE INSTITUTE
Newton, Alabama.

History.
The school was founded by the Baptists of Newton in the year 1898, and was deeded to the Alabama Baptist State Convention in July 1908. The same principal has been at the head of the school since it was founded.

Location
Newton is a town of nearly 1,000 inhabitants, on the Atlantic Coast Line railroad, 103 miles South of Montgomery. The town is high and healthful, having perfect drainage and splendid free-stone water, supplemented by an artesian well and water works, which will soon be in operation.

Society.
The citizenship is composed of noble Christian people of the old time type who believe in work and upright living. The fads of fashion and high life are almost unknown in this section.

Courses.
The courses of study in this school are quite flexible, allowing the student much freedom to select and study just such branches as are deemed most beneficial. Eyesight and health are not sacrificed for scholarship, especially for those branches having but little utility value.

Growth.
The school opened eleven years ago in the Baptist church with two teachers, twenty-six pupils and only one boarding student. The present year closes with 442 students enrolled during the year, 313 of whom are boarders and nine teachers. The music class has grown since the first year from a dozen students, using one old square piano, to a class of more than 60 using 5 excellent pianos. Oratory and Art classes have each grown proportionately. The first Teachers' Drill ten years ago consisted of six pupils and the principal. The present year closes the drill with 150 taking the teachers' course under five teachers. More than 300 have taken the S. S. and Bible work in the past few years, receiving recognition from the S. S. Board. During these years our buildings have been enlarged 3 times, and our trustees are now purchasing material to erect a handsome brick building.

Discipline.
We might say that the discipline is based upon this one sentence: Abstain from all that has harmful or evil tendencies, and live the simple life. No smoking, chewing, drinking or intoxicants, opiated drinks, soda waters or other bottled goods is permitted. No match games or going to see match games is permitted under any circumstances. Going to frolics, shows, making night calls on young ladies or others shall not be. Girls are not permitted to wear jewelry watches hats or fine dresses, but neat uniforms, caps and sun-bonnets are adopted and worn. This school stands against modern extravagance, all forms of intemperance and ruinous habits. Students who persist in breaking the rules and regulations are quietly sent home.

Preparation for College.
Students often ask how long it will take them to graduate in college after finishing here. Our past record will answer this question. Some have finished in two years, others in three years, owing to the thoroughness and scope of the work done in this school. Entrance requirements of all the colleges are now so high that broader courses and more thorough work will have to be done than ever before by our secondary schools.

Expenses.
Under such regulations as prevail in this school, expenses are reduced to the minimum. The school has one price to one and all, and never cuts expenses for anybody. Count up the cost of attending other schools, including dress, board, fees and everything and then compare the result with our ONE PRICE and see how the balance stands. Write for catalogue.

Opportunities.
The Honor League, the Temperance League, the Ministerial Class and 4 Literary Societies furnish ample opportunities for writing and reading essays, and making speeches along almost every line of thought. These furnish rest from study and at the same time elevate, refine, educate and ennoble the character.

Amusements and Recreation.
No principal believes more strongly in recreation and fun than he who directs the affairs of this school. But let this be had in the proper place, at the proper time, and in company with the right kind of people. "Do not put rotten apples with sound apples, lest they all become rotten. Do not allow the innocent boys and girls to associate with the vile, the mean, the vicious, the smokers, the drinkers, the gamblers, the cursers, the deceivers, the liars and others, and expect them to come out uncorrupted and pure in heart. They'll never do it. Therefore, this school will not permit its students to associate with the common masses of all the classes.

Results.
Great harvests of good results are being gathered throughout this part of our state, and adjoining states, in the advancement of our educational work, in the growth of interest in our Sunday schools and in the general awakening of our people in all lines of religious duty, and in the advancement of the higher life. Nearly 500 teachers have been licensed to teach in the public schools of Alabama directly from our school. These, imbued with the spirit of helpfulness, have gone out into the rural districts teaching public schools, organizing Sunday schools, speaking on educational matters and preaching to the people. "Ever Onward" has been the motto, heralded from school house and church by more than sixty young preachers who have studied with us long enough to catch the inspiration of progress. More than fifty young men have entered the medical college many of whom are now the leading physicians in the state. Inspired by these young preachers, teachers, doctors and others, many poor boys and girls throughout the country have decided that they, too may be educated and become something in life. This

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Separate Department for Women. Expenses low. Low dormitory rates. Next session of all departments, except N. O. Poly clinic, begins October 1st. Poly clinic opens November 1st. Send for catalogue. Address, R. K. Berry, Secretary.

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What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

Thousands of women suffer, continually or periodically, from the ills or weakness peculiar to their sex. Pain kills pleasure, hinders the performance of their daily duties and makes them most wretched.

Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

Cardui is a pure, vegetable remedy, which acts gently and naturally on the womanly system. If you are nervous, weak or sick, try Cardui. Get it at once. 'Twill help you.
At all druggists in \$1.00 bottles.

school throws wide open its doors to all such, and lends a helping hand by placing advantages at lowest possible cost. In looking back over the past year we find that more than forty of our students are off in the colleges and universities, and that they stand in the front rank everywhere they have gone. More than three hundred were found teaching in the public schools, with no salary less than \$35 a month, while the great majority received from \$40.00 to \$60.00 a month and a few received from \$75.00 to \$100.00. A few years ago these young men could not earn more than \$10 to \$15 a month, and the young women could earn scarcely nothing. What these have done others may do. Now, my friends, if you are in sympathy with this kind of work and know of young men and women who have ambition and aspire to something, do us the kindness of writing their names and addresses on the blank below, and send it to us, and thus help all concerned.

With best wishes, I am yours for education

A. W. TATE.

Return Sheet.

Do not fold me up and put me away in your pocket, or lay me down with your books or other papers; but answer these questions and offer any suggestions you have to offer, and let me come back by return mail to J. T. McKee, who will say, "God bless a faithful pastor."

1. Do you believe that we should have trained men and women for every department of our church work.
2. Do you believe that the churches, will have efficient leaders 20 years from now at the rate we are at present training them?
3. Do you believe that our churches should have a well equipped Training Department, and that your leaders should be required to prepare themselves?
4. Do you believe it would pay to hire someone to teach a training school of ten to twenty days in your church, provided you could get a person well enough equipped to meet your needs?
5. Will you ask your Sunday school to send a contribution quarterly to Rev. W. B. Crumpton, Montgomery, Ala., for the support of the Sunday school department of the State Board of Missions?
6. Would you like to know something more of my plan for a training department in every church?
7. Write me something about how well your leaders are prepared, and what is being done by your church to prepare leaders for the future. Offer any suggestions along this line you think practical.

DEWBERRY SCHOOL AGENCY.
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How to find the right teacher for your school is a hard problem. Schools, colleges and families are fast learning that the safest plan is to submit their wants to some good School Agency where leading teachers of the country are enrolled.

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HELLO, MR. FARMER!

The Telephone Bell Adds Happiness to Rural Life.

The farmer is getting "on the wire." The telephone bell has started to ring on the farm. Listen, he is talking now: "Hello, Mr. Brown; what are you paying for eggs today? What, only 12c! Why, I got 14c for the last 100 dozen. You think they'll go up soon again? All right, I'll wait a few days till prices get better. Goodby."

Then turning to his wife, he says: "Do you know, my dear, that telephone pays for itself in what it has earned by enabling me to get prices before sending eggs to market? Until I got the telephone I used to ship eggs to the city, and rather than bring them back, I would take whatever Brown offered."

"Yes," replied his wife, "you rarely ever got more than 10c before. Now you always get from 12c to 15c. But the point of how much you get for your eggs doesn't compare with the convenience the telephone is in other ways. When the baby had convulsions last night, we phoned for the doctor and he got here so soon I was almost surprised to see him. You know, it always used to take several hours for him to come before we had the phone. I really believe," she continued, her voice trembling, "that our dear little boy would be alive and well today if we could have gotten the doctor sooner the night he was taken."

You would be much surprised to know how reasonably priced a telephone is. Much of the installation the farmer can do himself. The most popular method is for several farmers in a neighborhood to get together—on one line. This makes it cheaper. They can cut down the trees, erect poles and string the wires. And when the wiring has been completed to the edge of the nearest town, the telephone company will make the necessary connection to give local and long distance communication with all points where there is a Bell telephone—and there are millions of them.

The rapid strides being made by the farmers of the South in the last two or three years renders a telephone a necessity in order that he may not be outstripped in the keen competition of the day.

This matter ought to interest you, if you live in the country and have no telephone connection. If it does, write to the Farmers' Line Department of the Bell Telephone and Telegraph Company, 19 South Pryor St., Atlanta, Ga., and ask for their booklet which describes the Bell plan for connecting up with the telephone system. A postal will do.

Mortgage Foreclosure Sale Notice.

Default having been made in the payment of the indebtedness secured by two mortgages executed to James F. Sulzby by Mrs. M. A. Barellift and husband, L. M. Barellift, one of said mortgages being executed on the 6th day of September, 1905, and one on the 2d day of March, 1907, and both of said mortgages being recorded in the office of the Probate Judge of Jefferson county, Alabama, the first one in volume 397, on page 145, and the other in volume 451, on page 134 of the records of mortgages therein.

The undersigned James F. Sulzby will sell under the power in both of

said mortgages on Monday, the 27th day of September, 1909, in front of the court house door, in the city of Birmingham, Jefferson county, Alabama, during the legal hours of sale at public outcry to the highest bidder for cash the following described real estate, situated in Jefferson county and State of Alabama, to-wit:

Lot number fourteen (14), in block number eighteen (18), according to the duly recorded map of the East Lake Land Company, same being a rectangle fronting fifty (50) feet on the south side of the East Lake boulevard and extending back of uniform width one hundred and sixty-five (165) feet to an alley, and being the same property conveyed by East Lake Land Company to Mrs. C. W. Bates by deed of record in book 121 on page 320 in the office of the Probate Judge of Jefferson county, Alabama.

Said sale will be made for the purpose of paying all the notes and indebtedness secured by said two mortgages, together with the cost of foreclosing same, including a reasonable attorney's fee.

JAMES F. SULZBY, Mortgagee.
W. T. HILL, Attorney for Mortgagee.

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, 1905, by Margaret C. Hubbard and husband, Thomas B. Hubbard, and recorded in the office of the probate judge of Jefferson county, Alabama, in book 504 on page 142 of the records of mortgages therein, I, W. S. Oglesby, will sell under the power in said mortgage on Monday, the 13th day of September, 1909, at the court house door in the city of Birmingham, Jefferson county, Alabama, during the legal hours of sale at public outcry to the highest bidder for cash, the following described real estate, to-wit:

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

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

W. T. HILL, Attorney for Mortgagee.

The secretary will be on the road now most of the time from now until the middle of November. Correspondents must be patient, so says Brother Crumpton in a note just received.

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Has moved from Murfreesboro to

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The Bed is solid oak, 78 inches high, with 10-inch guaranteed panel in head board and 3 1/2 inch guaranteed roll on foot. The Dresser is 40x20 inches on top, has four drawers, full quartered oak top drawers, with French beveled mirror 24x30 inches. The Washstand has a shaped top 32x19 inches, full well quartered oak top drawer and French plate mirror 12x20 inches.

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