

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

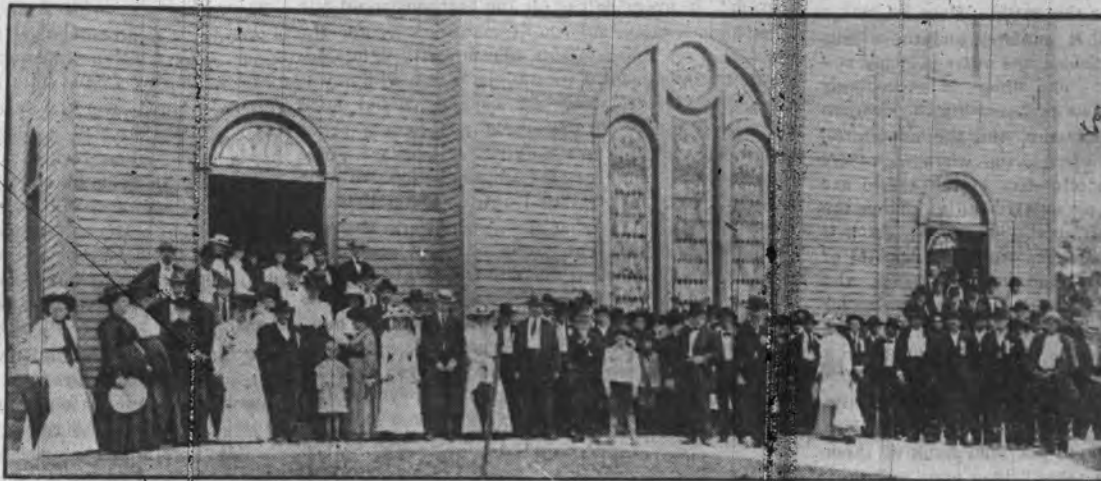
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THE NORTH RIVER ASSOCIATION, HELD AT JASPER LAST WEEK.

Dr. George W. Truett reports a great meeting among the cow boys at Madera Canon.

Our seminary reports that more students than ever before are engaging rooms for the coming session.

Rev. T. O. Reese, evangelist for the State Mission Board, Tennessee, has for some time been extending his work in the mountains of that State.

Dr. J. B. Gambrell suggests in the *Missionary Worker* that some poet write a campaign song entitled "When the Collection is Taken I'll be There."

Mr. Isaac L. Rice, of the Anti-Noise Society of New York, has been studying conditions in Europe. She finds that Germany leads all other countries in quiet.

The notorious Bulgarian, bandit whose band captured the missionary, Miss Stone, in Macedonia, some years ago, has been shot in the streets of Saloniki by members of a rival faction.

"Where are you going my pretty maid? I am going to college, sir, she said."

This is the way the editor of the *Western Recorder* opens a fine editorial on the need of sending our children to Baptist schools.

Dr. A. J. Barton, of Texas, and Dr. A. J. Fawcett, of Arkansas, are engaged in a war of words in the *Baptist Advance* of Little Rock, as to the necessity of "A Southwestern Baptist Convention." Dr. Fawcett takes the affirmative and Dr. Barton the negative.—*Baptist Record*.

A great disaster has overtaken the city of Monterey, Mexico, in a flood which swept the entire city. Hundreds of people were drowned and the total loss of life is estimated at more than fifteen hundred. The property loss will reach \$20,000,000. Monterey is an important historical city of fifty thousand inhabitants, in the eastern part of Mexico, not far from the southern point of Texas.

Senator Benj. R. Tillman, of South Carolina, last week declared for state-wide prohibition, saying that grafting will continue under the new county dispensary system. It will be remembered that Senator Tillman was the father of the dispensary system in South Carolina. While he was governor the legislature was about to adopt state-wide prohibition, but upon the discovery of the state dispensary system instead. When this system was found to breed the grossest corruption, it was changed to a county dispensary system.

Dr. W. M. Vines, pastor-elect of First Baptist church, Asheville, supplied last month at Union Chapel, Manchester, England. His appointments for this month are at Muswell Hill Baptist church, London, first and third Sundays, and at Chatsworth Road Baptist church, London, on second, fourth and fifth Sundays. He is accompanied by Mrs. Vines, and they expect to sail for America on the "Adriatic" September 1st.—*Bible Recorder*.

A Frenchman visited England and had attended various churches. After getting home he said of the Baptists: "Scattered among the mass of the English people, so cold and reserved, the Baptists may be recognized generally by their affability, at once so simple and unreserved."

This was a beautiful tribute. We hope our Alabama Baptists who read this will strive to make a similar impression on those of other faiths.

The British Baptists are seriously contemplating submitting all pastoral calls to a "Central Committee," whose consent shall be essential to make any call valid. This is the full flower of which the "advisory committee" of Chicago and New York is the bud, and is a procedure that bids the Bible good-bye.—*Baptist Standard*.

Rev. Len G. Broughton is supplying the pulpit of the Fifth Avenue Presbyterian church, New York, and preaching at the "Tent Evangel" on Broadway and 125th street during the week.

Rev. J. B. Hamrie is conducting a helpful page for Baptists in the *Collinsville Courier*.

Our good Baptist brother, Col. F. J. Paxon, of Atlanta, Ga., has been made chief of Governor Brown's staff.

We congratulate the trustees of Columbia College in securing Dr. H. W. Tribble, of Charlottesville, Va., as president. He is an educator of note.

Mr. G. W. Norton, of Louisville, recently gave the seminary \$5,000 to found a lectureship on the relation of science and philosophy to Christianity.

Dr. A. C. Cree, who has accepted the pastorate of the church at Moultrie, has recently closed a gracious revival with the church at Seaboard, N. C.

Professor Ernest J. Burton, who has for more than a year been making a tour of study and investigation in China and other parts of the Orient, under the auspices of the University of Chicago, has returned.

Mrs. W. R. Barnett, Montgomery, Ala., has a copy of the Holy Bible that was published in 1609. The book is 303 years old, and is in a fine state of preservation.—*Christian Index*.

A political paper having said that Kentucky is dependent upon whisky for prosperity, *Harper's Weekly* answered: "If the case is so bad as that perhaps Kentucky had better 'go bust' and have a receiver and take a fresh start."

Congress appropriated \$25,000 for the president's traveling expenses. This is drawn on only as actually expended, but it is said that with the president's trip of 14,000 miles through the west it will all be exhausted within the first six months of the year. We wish somebody would provide traveling expenses for ye editor. Making the rounds of the associations is quite a drain on his exchequer. The sad part, it takes cash.

English is spoken by 30 per cent of all the people in the world using the European languages. In other words, 130,000,000 speak English compared with 84,000,000 who speak German, 52,000,000 French, 46,000,000 Spanish and 47,000,000 Italian. A century ago French and German were the dominant languages.—*Pathfinder*.

We have on hand six sermonettes by Dr. R. S. McArthur, D. D., pastor of Calvary Baptist church, New York, which we will publish from week to week. We feel that our readers will greatly enjoy them, and we count ourselves fortunate in being able to have this consecrated and gifted brother as a contributor.

The erection in Boston of a building to stand as a permanent memorial to George T. Angell, who served to the time of his decease as president of the Massachusetts Society for the Prevention of Cruelty to Animals and of the American Humane Education Society, is being planned by the directors of those societies.

On August 22d Rev. John F. Vines, brother of the late pastor, was the occupant of the Hanson place pulpit. His topic in the morning was "The Psalmist's Vision of the Righteous," and in the evening "Crown Him." The sermons were of a spiritual character.—*Examiner*.

Dr. Howard Lee Jones preached at the First church, Augusta, Ga., last Sunday, and at the Air Dome at night. The latter is a union service for four of the largest churches in the city.—*Christian Index*.

What a mosquito uses when he bites is made up of his antennae, his clypeus, his hypopharynx, his labium, his mandibles and his maxillae. We thought as much some years ago, and said so.—*Ex*.

Rev. M. L. Thomas has resigned the pastorate of the church at Columbia, Mo., to accept a call to the First Baptist church, Tacoma, Wash.

THE TREASURE IN THE EARTHEN VESSEL

"But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves."—II. Cor., 4:7.

The Apostle has been discussing the ministration which the ministers of Christ held as ambassadors and stewards of God for the world. Here he makes a distinction between that ministry and those ministers. The one is a treasure; the other the clay vessel which contained it. The figure is exceedingly striking by its contrasts as representing the comparative value of the ministration and the ministerial officer. In this age of clericalism, when men are prone to think that the ministers of the gospel are to conserve their own personal weal as above the ministration given them for the world, we do well to give heed to such messages from the Apostle of Christ. Some are very loud in counselling the preachers to get out of the way of personal danger and injury, lest they get their cloth soiled, as if the ministers of Jesus could be stampeded by such a threat of personal loss! Shall the vessel of clay seek to conserve its own worthless frame at the sacrifice of the treasure it contains? "Preachers are in politics, and are going to get mud flung at them unto the soiling of their robes," they say; and they lift up holy hands at the sacrilege. Does it not occur to such intimidators of the pulpit that we are all nothing but vessels of clay, and our only title to special regard grows out of the ministry with which we have been entrusted? We hold in trust the gospel of righteousness of Jesus, the treasure entrusted to us; and it is our office to receive any and all mud which the enemies of that cause may fling at it. The minister of Jesus who, for fear of personal depreciation and injury, abandons his ministration to the world, proves himself an arrant coward unworthy of the regard and esteem of his fellows and the approval of his Lord. Let him be content to serve as a vessel of clay for conserving unto the world the entrusted treasure of the ministry. "Say to Archippus, Take heed to the minister, which thou hast received in the Lord, that thou fulfill it;" and to Timothy he also wrote to "fulfill thy ministry." The importance of the ministry and the minister lies in that they have a service for the world which the world needs, and this is the treasure in the earthen vessels.

In the eyes of the world preachers have always been a despicable set, and, from the point of view of the wicked, a superfluous nuisance. They have not been, from a worldly standpoint, an able body of men; and Dean Swift made fun of them as belonging to a third class of humanity, viz: men, women and preachers. The mediæval idea of the clergy, as a set of men to wear the cloth and loiter around the cloisters, well deserved the rebuke. But it was not so in the days of John the Baptist, of Jesus and the Apostles, nor is it so today, when we are again looking on them as ambassadors of Christ to brave any danger to deliver their Lord's message. And yet even in these days, if we compare the competency of the men to the demands of their mission, they are exceedingly weak and feeble. It is as clear now as then that the power of the preacher does not come from his own personal or professional strength in the world, but is from God, whose message he bears to men. Paul tells us that the very reason God chose vessels of clay to bear His ministration to men was that "the exceeding greatness of the power may be of God, and not of ourselves." In spite of the despite the world is wont to give to the preacher personally, yet in all ages, and never more so than today, he has been the world's greatest power for good; and this because, though himself a vessel of clay, he bears the treasure of God for a struggling world. His own weakness and disesteem in the eyes of a traducing world is but the occasion to make the more manifest that he is the servant of the power of God to men. The praises of him who despises my mission are to my ears an impeachment of my character as a man and a minister, and excites suspicions of misfeasance or malfeasance in my office. If, however, my own personality, a vessel of clay, be used of God to make His power effective unto the saving of men, I have given myself well unto my mission.

But the Apostle tells how the exceeding greatness of the power of God is shown in His earthly vessels, in that they are "pressed on every side, yet not straightened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed." In every defeat for the earthen vessel is a triumphant victory for the treasure. Through the destruction of the minister his ministry triumphs. The first requisite for a true minister is a willingness to sacrifice himself, and the earthen vessel must brave the dangers of the world if it would prove worthy of its mission to the entrusted treasure. Since he is treasure-bearer of God's ministration to the world, his extremity is but God's occasion to show the exceeding greatness of His own power. His own ministerial salvation can come only by presenting his body as a living sacrifice unto God for the accomplishment of his mission. Thus Jesus lived His ministry among men; and as His disciples, we also must be "always bearing about in the body the putting to death of Jesus, that the life also of Jesus may be manifested in our body." Perpetual exposure of life to death is the price we must pay if we would live the life of Christ; and such was the course of the early ministry. "For," says the Apostle, "we who live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh." He bore on his body the marks of the Lord Jesus, but his bodily scars were the proofs that he lived the life of Christ. So a scarred, wounded set of ministers, which when thou shalt see them, there is no beauty that thou shouldst desire in them, is the messianic ministry which furnishes occasion for the showing of the exceeding greatness of God's power.

About the year 1770 the Separate Baptists of Virginia found in the ministration of God religious liberty, and presented their bodies to persecution in behalf of that cause. They were fined, imprisoned and beaten for their devotion, but not the sympathy and ear of Patrick Henry, Madison, Jefferson and Mason; and the preachers led the young statesmen into a knowledge of this ministration of the gospel. Never did politicians listen to preachers with better benefit to the world. The preachers went to jail and the politicians went to the House of Burgesses; but both went fired with the doctrine of religious liberty and the prohibition of a state-church. The preachers pleaded and suffered in the pulpit, and the politicians pleaded in the courts and on the hustings. The result was that by an amendment to the constitution of the State and the United States, the nuisance of a state-church was abolished forever from American institutions. But it was done by a set of ministers who sacrificed their own personal gain to the conservation of their ministration, and the conservators of the cloth were only in the way. It is the vessel of clay among the ministers of the world who have made good to men the treasures of God. Unless you are willing to follow Jesus by presenting your own personality to death, if need be, in fulfilling your ministry, you cannot live the life of Jesus among men.

For it is the law of progress in the world that all advance issues out of sacrifice. Death must work in the workers, if life shall be in those for whom they labor. Life progresses vicariously, one dying that others may the better live. Except it fall into the ground and die, every grain of wheat abides by itself alone. So with the ministers of Christ, as it was also with their Lord, the kingdom of God grows by their sacrifice; and Paul is bold to say to these Corinthians that "death worketh in us, but life in you." And the impulse which thus drives men in vicarious service and sacrifice is that of faith. It is the same impulse which moved the ancient Psalmist when he wrote, "I believe, and therefore did I speak," that now moves the ministers of Christ. Conviction is the motive power behind such vicarious self-sacrificing service. "So we also believe, and therefore also we speak." The man whose only motive is his conviction, and whose service is vicarious, may well be listened to. There is all the difference in the world between the man who speaks out from conviction, and at his own expense, and the hired mouthpiece of some syndicate of money-seekers. Ministers who are bereft of convictions, who are afraid of sacrifices,

who are conservators of their own, are unfit for the ministration of vicarious service set forth in the life of Jesus.

But the minister shall have his reward, for says the Apostle, "He that raised up the Lord Jesus shall raise us up also with Jesus, and shall present us with you. For all things are for your sakes, that the grace being multiplied through the many may cause thanksgiving to abound unto the glory of God." The time will come after the resurrection day when the vicarious worker will be presented with those for whose sake he has worked; and the grace given him shall thus be seen to have multiplied through the many, and cause thanksgiving to abound unto the glory of God. Then every one who in the spirit of Jesus has lived for the sake of others will find in the abundant thanksgiving to God his reward for his vicarious service; then he that soweth and he that reapeth shall rejoice together.

My brethren in the ministry of Christ, we are now at a point in the progress of the world when future generations hinge on our course and conduct. Shall society in Alabama be relieved forever from that institution which has grafted itself into our politics, social life and business affairs—the saloon? The preachers have brought on this issue, just as they did that of a state-church, slavery, dueling and other great social reforms of the ages. That the abolition of the saloon is a part of your ministration to the world has now been recognized by every church organization in the State, by formal resolution, public utterance and experience. No motive could have impelled you through all this struggle but the purest conviction that in this you were doing God service, and helping the progress of the world to righteousness and happiness. You have made sacrifices in this service, vicarious sacrifices, just as your Master did. Now an effort is being made by the whiskey forces to stampede you from this last struggle, which holds for us complete deliverance from that institution. This movement has in it a treasure for humanity worth many times over the lives of us all. Shall we be more conservative for the vessel of clay than for the treasure it contains? Let us go forth confessing our worthlessness compared with the value of the power of God in the overthrow of this iniquitous nuisance, and coming ages will call us blessed as they enjoy the blessed fruits of our labors. The people are going to listen to you, for they know that you are moved only by the impulse of conviction in this matter, and have no ulterior end in view. Let not the cry of "preacher in politics" deter you in the full discharge of your convictions in this matter. The same cry has always greeted the pulpit in every reform, and comes from a source which never has cared aught either for the church or its ministry save to minimize their usefulness and sphere of service in the world. This question has, by the act of the legislature, been taken out of the realm of politics and made a matter of special referendum. What our opponents are distressed about is that it is taken out of politics, and will be forever so removed if this amendment passes. Never before have the ministry of Alabama stood so vitally related to its future weal. Let us make proof of our ministry.

A. J. DICKINSON.

PRAY FOR THE WORK AND THE WORKERS.

As we look out on our mission fields today at home and abroad and see how God has opened the doors before us, we should remember that He calls us to higher, holier service.

As we need more men and women and more funds, we think it would be well for our people to have a special prayer at least once a month in their churches for the work. In addition to this our people should pray regularly in their homes for the workers, and let them not forget our secretaries who are trying to carry on this work under God for us. If Paul wrote to the brethren and said, "Brethren, pray for us," how much more do those today who are trying to carry on the work need the prayers of God's people.

OPEN AIR PREACHING TO JEWS.

By Rev. Thomas M. Chalmers.

The opportunity for street preaching among the million Jews of Greater New York is simply wonderful. We have been feeling our way on this line, and find the door is open for a wide development. That Jews today will enter halls to hear the gospel is clear from what can be seen in London, Chicago and New York. A case in point is the work of Rev. B. Angel of the New York City Mission, who after fourteen years effort has secured a regular audience of from 200 to 300 Jews. But greater multitudes of Jews will never be reached if we use this method alone. So the street work is imperative.

The writer, a Gentile, after years of experience among Jews elsewhere began work in the great New York field in April, 1908, having first organized the new Jewish evangelization society. Our mission located in the lower East Side among 450,000 Jews, is in a very encouraging state. Here and in Brownsville, where we have charge of the Jewish work for men of the Brooklyn City Mission and Tract Society, we have two open air meetings weekly, each attended by several hundred Jewish men, women and children. The order and attention are remarkable. In fifteen years we have never seen anything like it in street work. Disorderly children in Brownsville make it necessary to have a policeman there. But in Manhattan we have no need for an officer. The crowd gathers quickly, and listens with eager interest for over an hour to three or four addresses, in English and German.

In both places a quiet work of conviction is going on, and men are being led to real inquiry about Jesus and the way of salvation. One athletic Jew, full of debate and gainsaying a few months ago, says now that he believes, and he and others are constantly studying the New Testament. Another Jew told one of our workers that he was about to commit suicide, but was arrested by our street meeting. He later followed the worker to another meeting, and

after the street meeting a second meeting is held in a hall, and is often most encouraging by reason of the order and deep interest shown. Short messages are followed by questions, which often give a chance for very direct personal dealing and plain handling of the truth. Here are some sample questions: What proof have you that Jesus is the Messiah? Is the blood of Jesus of sacrificial character? How could God be just in taking an innocent person to suffer for the guilty?

Instead of closing the working during the hot season we are going right on. This is the time for reaching the crowds. God has given us a force large enough to do this without undue strain. We propose to have no break, God willing, in the street work until cold weather compels us to stop. Last year we continued the open air work until the middle of December.

The Lord is revealing his hand in this new work by many answers to prayer. One precious token is the following. Three new workers recently offered themselves to us, a man and his wife, and a student just out of a Bible school. All three use the German, which is so important, and all are self-supporting. This makes now a force of seven men and women in our work who use German readily, and others are at hand to be employed when the Lord wills it. He is certainly preparing the way for a real advance in this field.

But before any large advance is possible we must secure a hall under our own control. Our work is hampered by our having only a church basement for our meetings. We need a hall where we can have a reading room and daily meetings for men, with work for women and children which is not possible now.

In November, 1908, we opened a school for training workers for the Jewish field. We hold this work to be fundamental to true advancement in the work of evangelizing the Jews of our land. A home is greatly needed for this school and as a center for the whole work. We have a building in view which is ideal for the purpose. It will cost \$450,000 but by rental of extra rooms will provide an income of some \$2,000 yearly, which makes this property very desirable. We have nearly \$4,000 given and pledged for the purchase.

We appeal to our readers for prayer. When God works in answer to prayer, as He is doing with us, that is the time for more prayer. We crave prayer for divine wisdom in this enlargement. We want to see the definite results in the work and so our hearts yearn and burn after souls, that they may be led to Christ. We ask earnest prayer for God's blessing on His work. Brethren, pray for us and for the Jews with whom we deal.

63 Central Place, Brooklyn, N. Y.



DR. J. W. M'GLOTHLIN.

"A Guide to the Study of Church History" by Prof. J. W. McGlothlin, Ph. D., Baptist World Publishing Co., Louisville, Ky.

This book must be of great benefit to the student of church history in the Theological Seminary, for whom it was doubtless specially intended; but it is to acquaint himself with the field of church history for purposes of enriching his exposition of religion in life in his pulpit ministrations. In this last field I wish to specially commend it to my brethren in the ministry in this State. It is well named in being called "a guide," and is most efficient in that service. Yet it is more than a guide; it is an introduction to the world of facts and forces which enter into the history of the church. I did not think it possible to compact so many facts with such full statement of them as are to be found in these 250 pages with such clearness and accuracy. Nor could it have been done had not the author possessed the most detailed and, at the same time, the broadest scholarship. As a scholarly production, this book excels anything hitherto published by a Southern Baptist. This is high praise by way of comparison; but I feel sure that no one who will use the book will think it a reflection on other Southern Baptist authors. I find myself giving thanks to God for the author and his learning every time I take the book in hand. For so full and ready is it, that seldom does reference to the Guide fail to give me what I want, and if it still leaves me in need, it points to the literature of the subject where my quest may be satisfied. It is just the instrument needed to make accessible the vast and varied stores of truth which lie in the archives of church history. With this guide, a good standard handbook, such as Alzog, Newman, etc., and one of the larger works, such as Schaff or Moises, etc., one can get into touch with historic Christianity sufficiently to make it contribute to his preaching and teaching. After all, the best light on our problems of today comes from the experience of the past, if only we can recover that experience with sufficient detail to apprehend its meaning and pertinence to our own situation. This Guide will do for us this needed service, and the author has shown wonderful skill in adapting it to that office. May I say to my brethren in Alabama that in my judgment they cannot afford not to possess it? It costs only \$1.35, and you ought to order it right now. I confess that I feel peculiarly proud of our Seminary in this scholarly production of one of its professors, unsurpassed in its learning and teaching value.

A. J. DICKINSON.

THE INDIAN WOMAN.

The Indian woman's life is absolutely feminine. When she says "Yes," she says it in a feminine way. Her laugh is a feminine laugh, and when she weeps it is in a feminine fashion. Even the grunt is feminine, and shows that she suffers intensely. Her daughter is taught from infancy to be a woman, and her mother talks to her as a little woman, bringing the child up from the beginning to be intensely woman and mother of a noble race of warriors. The Indian woman accepts her life-work seriously. You say she has a rough life, but she has the physique to endure it. She accepted womanhood with open heart, cultivating her body and mind; and trying to absorb the mystery and strength of nature that she might have the power and gift of thought which belonged to the Indian long before the European influence. It was her desire always to be a strong woman—stronger even than her husband—a helpful helpmeet.

She does her work well. Look at her little home—the tepee. It was a home-made home. She herself tanned every skin, sewed every stitch. All within it she has made; she loves every stitch of it—loves her little home with her whole soul. No other woman did her sewing for her; no other woman cooked for her; no other woman came to raise her child. She is a strong woman; she does not need to be afraid about the coal bills, but goes out into the woods and gets wood for her fire. Her little home is for her a perfect home—little, child-like, play-like home.

She lives a perfectly natural and simple life. She does not borrow trouble; those worldly things that almost set you crazy do not exist for her. Money matters, engagements for this or that, do not come into her mind—just the simple life, to be guided by the Great Mystery, and to love her husband and children.

She lived from childhood with this in view. When she was sixteen she refused to look into a man's face, even her father's. That was the old-time rule. If a young man comes to propose marriage to a young woman, she does not say much, but pulls her blanket over her face and lends him her ear. If his speech is too long, she can go without saying a word. If she is satisfied, perhaps she gives the answer.

PRESSED HARD.

Coffee's Weight on Old Age.

When prominent men realize the injurious effects of coffee and the change in health that Postum can bring, they are glad to lend their testimony for the benefit of others.

A superintendent of public schools in North Carolina, says:

"My mother since her early childhood was an inveterate coffee drinker and had been troubled with her heart for a number of years, and complained of 'that weak all over feeling' and sick stomach.

"Some time ago I was making an official visit to a distant part of the country and took dinner with one of the merchants of the place. I noticed the somewhat peculiar flavoring of the coffee, and asked him concerning it. He replied that it was Postum.

"I was so pleased with it that after the meal was over I bought a package to carry home with me, and had wife prepare some for the next meal. The whole family liked it so well that we discontinued coffee and used Postum entirely.

"I had really been at times very anxious concerning my mother's condition, but we noticed that after using Postum for a short time she felt so much better than she did prior to its use, and had little trouble with her heart and no sick stomach; that the headaches were not so frequent and her general condition much improved. This continued until she was as well and hearty as the rest of us.

"I know Postum has benefited myself and the other members of the family, but not in so marked a degree as in the case of my mother, as she was a victim of long standing."

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

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

THE ALABAMA BAPTIST

TO THE AUXILIARIES.

This month of September is here, and with it many of us are returning to our societies, and we sincerely trust that we are full of vigor and zeal for the winter's work. Educators say that the best work should be done just after a vacation, so we look for great things during this month and October. This month we turn our thoughts towards the great Southwest, and as Auxiliaries let us remember that with this part of the country and its immigrants we are to be especially interested this year. Then, too, during September we are expected to send up to Birmingham to the treasurer our ten cents per member for the State Expense Fund. Be sure to attend to this, please.

Before October comes we will send you the enlistment literature, with the prayer that you use it faithfully and well this year. We who enjoy our Auxiliary work cannot do better than strive to enlist the other Baptist girls and young women in our church and community.

GRACIOUS GUIDANCE.

From a meeting of the Birmingham Graded Union, the following beautiful selection of verses was obtained. We can but feel that they will be helpful to our friends when they either study for themselves or for some meeting they have to lead. It is always comforting to know from God's own word how He will sustain us and make it possible for us to be faithful unto the end. Even thus comforting are these verses:

"For when God made promise to Abraham, because He could swear by no greater, He swore by Himself, 'Saying, Surely blessing I will bless thee, and multiplying I will multiply thee;

"And so, after he had patiently endured, he obtained the promise."—Hebrews, 6:13-15.

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."—Matthew, 5:11-12.

"And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved."—Matthew, 10:22.

"O love the Lord, all ye His saints; for the Lord preserveth the faithful."—Psalms, 31:23.

"A faithful man shall abound with blessings."—Proverbs, 28:20.

"Be thou faithful unto death, and I will give thee a crown of life."—Revelations, 2:10.

"He that overcometh shall inherit all things."—Revelations, 21:7.

"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."—Hebrews, 3:14.

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong."—II Cor., 12:10.

"Therefore, I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."—I Timothy, 2:10.

"Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Hebrews, 12:2.

THE SAILING OF MISS FLOY WHITE.

On September 23, if we mistake not, Miss Floy White will sail from San Francisco for her life-work in north China. We commend her most trustfully to Him who made the sea, and who at will may calm it when His disciples are in the midst of it. We know that Miss Floy is His very own, and that all things will work together for her good. Let us be sure to think most lovingly of her as she leaves her native Alabama, as she crosses our vast continent, and sails over the seas to far-away China. Let us not ever forget her sweet helpful life here amongst us, and then her faithful work as our representative at the Training School, and as we remember, let us also pray that God's cheer may be with her to give her tact, wisdom and spirituality.

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.)

THE NORTH RIVER ASSOCIATION.

Owing to the fact that there is no vice-president over the woman's work in this association, no real report on woman's work was made before the association proper; nor was there any program planned for a separate meeting of the women. Circumstances favored us at the afternoon session, however, so we held an hour meeting, and were brought very close to each other in prayer and praise to God for what He is doing through the Baptist women of the North River Association of Alabama and of the entire South.

A MARTIAL HYMN.

A few Sundays ago it was my privilege to take a new pupil to Sunday school. The little fellow knew very little about the school, but he had heard some one in his home come back Sunday after Sunday singing, "Stand up, stand up for Jesus." When he heard the piano begin that eventful first Sunday and saw the children stand up to sing, "Stand up, stand up for Jesus," and though all the school was singing "Down in the valley with my Saviour I would go," his strain changed not. When the others sang "Rock of ages, cleft for me," he sang his own "Stand up for Jesus," and strange as it may sound to those of a musical ear, there was no discord. Finally the whole school began to sing "Stand up," and with the zeal of one who has conquered at last, the little fellow once more sang his martial hymn.

Even so may our song to those who are faint-hearted be "Stand up for Jesus," no matter what tune others may choose, the meaning of this one should not be omitted. If it will not harmonize with the music of this world, by our zeal and fidelity we may even make it to triumph and be powerful as it changes all unto its own harmony.

THE YOUNG WOMAN'S AUXILIARY.

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

Year's apportionment:

Foreign missions	\$700.00
Home missions	700.00
State missions	300.00
Margaret Home	25.00
Bible fund	25.00
Training School student	250.00

THE CAN-AND-COULD ENGINE.

At a recent B. Y. P. U. meeting, Mr. L. P. Leavell told the following helpful and spirited allegory:

In a train switch yard the trainmaster went up to a great mogul engine, with its full register of steam, and said: "Engine, can't you take this line of freight cars over the hill and bring back that coal to us?" But the great mogul said, "I don't think I can." The master then went to another great engine and asked the same question, only to receive a similar answer. Esom it he turned in disgust to a little hard-worked switch engine and said, "Little engine, can't you take this line of freight cars over the hill and bring back

that coal to me?" to which the little engine replied, "I think I can." And away it switched, saying steadily, "I think I can—I think I can—I think I can—I think I can—think I can—I can—can," and over the hill and back with the coal it came puffing forth, "I thought I could—I thought I could—I thought I could—thought I could—I could—could!"

STATE ELEMENTARY DEPARTMENT.

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

"I will lift up mine eyes unto the hills, whence cometh my help," sang the palmist of old.

After spending three vacations on the summit of the Cumberlands breathing in the bracing air of these grand old mountains, feasting our eyes on the far blue peaks of the Great Smoky and the cool green valleys of the Middle Basin, we say to all seekers after rest and recreation, "Go to Monteagle." Weary and worn with the strife of cities we have turned our faces to those hills and have come from their majestic presence strengthened and refreshed to take up the burdens once more.

John Trotwood Moore declares that mountains and hills have always produced genius and liberty, and those who have felt the spell of their changing lights and shadows can well agree that "There is a divine spirit which dwells in the mountain tops. It seems to permeate the souls of those who breathe it. To lift them up above that sordidness in the valley which accumulates but to decay."

Monteagle is in the twenty-seventh year of its history and grows in popularity every year. The assembly being undenominational brings together the best of all denominations and creeds. The Training school had the largest number in attendance of any former years, there being over 500 pupils enrolled during the week it was held. A large number of Alabamians were enrolled and carried away to a fair shore of certificates. The following are note book gleanings:

Miss A. J. Williams of Birmingham, and Mrs. J. M. Hill of Nashville, Tennessee, present.

The Little Folks' Council brought out many helpful features; for instance, in welcoming babies to a place on Cradle Roll have a little prayer for father, mother and baby. Have small envelopes for offering, which the mother seals and gives to the child as he starts to Sunday school. This removes temptation to some extent.

Home co-operation means regularity, punctuality, care of quarterlies, study of lesson as in the day school, encouraging the child in church attendance and never discouraging the child who shows a desire to give his heart and life to Jesus.

To secure this co-operation mothers' meetings, visiting and writing postals are suggested. The value of a written program was stressed; also charts on which are written song to be learned and supplemental lessons to be memorized.

The class of junior boys and girls, under Mrs. Hamill's leadership, did some good work. Each child used a note book, in which he wrote what he remembered of the lesson. Other home work such as tracing Paul's missionary journeys on small maps with colored pencils, pasting in pictures illustrating the lesson, looking up questions and events. The hand work was very fine. Illustrating hymns proved interesting to these children. A home-made scrap book in which pictures were pasted, illustrating each line or verse of song made a very beautiful booklet.

During the week mission talks were given on Korea. The children again wrote all they could remember in the note books and were given pictures for the books descriptive of Korean life. They sang this little song to the tune, "What a Friend."

"Do you hear them calling, calling,
Listen, children, while you may;
Do you hear the baby voices?
From the lands so far away?"

CHORUS—

"Do you hear the loving Savior?
Listen, children, work and pray;
If you wait some baby voices
We'll have died so far away."

THE ALABAMA BAPTIST

America gives nearly half of the \$20,000,000 given annually to foreign missions by the Protestant world.

The Baptist and Reflector says: "Dr. J. B. Gambrell suggests in the Missionary Worker that some poet write a campaign song entitled "When the Collection Is Taken I'll Be There."

About twenty women are employed by the Home Board throughout the South. The Board is also enlarging its missionary force among the immigrants at the various ports.

In Cuba we have twenty missionaries and school workers, and in the Canal Zone we have six missionaries and educational helpers prosecuting the first mission work in Panama.

We are glad to know that the saints of Conway, Ark., are rallying to the leadership of their brilliant, consecrated pastor, John Jeter Hurt, and are going to build a new fifty thousand dollar house of worship.

Brother J. W. O'Hara will begin a meeting here night of September 13th. I ask the prayers for the meeting. If every place in Alabama was for constitutional prohibition, like Samson, we have the amendment by an overwhelming majority.—H. R. Schramm.

We have just recently closed a revival meeting in our church at Scottsboro. Dr. J. C. Masee was with us. Dr. Masee is pastor of the First Baptist church, Chattanooga. He did some most excellent preaching. We had six additions to our church as a partial result of the meeting. Again let me ask that you be with us in our association. Yours fraternally, M. L. Harris.

I am preaching to six churches this year. I am just home from my series of meetings. I had 133 conversions. No I have collected \$222.45 for missions this year. No I have a better paper than the Baptist of Alabama, and we should all strive to put it in every Baptist home in the state. Yours in love. When I can serve you command me.—G. L. Hicks.

One of the assistants in teaching the twenty-third psalm gave the children disks of white cardboard, and as a verse was learned each day they pasted a pretty picture on, illustrating this verse. This was a very pretty specimen of handwork when completed, and a good idea for other supplemental lessons.

On Friday before third Sunday in August I commenced a meeting with my Rocky Mount church, near Jackson Gap, Ala. We had a fine meeting. I did not have any help at this place, and did the preaching. We had five accessions, one by letter and four by experience and baptism. This is a good people here. I have been with them three years and may continue with them another year. Fraternally, A. W. Langley.

We had the pleasure of attending the North River Association, which was held at Jasper and found Brother G. D. O'Rear courteous to all the visiting brethren. He as moderator and Brother Watts as clerk seem to be fixtures. The Jasper saints, while regretting to give Brother Bamber up, felt as if he would have a sphere of wider usefulness as one of the Home Board evangelists. They were enthusiastic over the return of Brother Longier. We found Jasper greatly improved since our last visit.

We attended the Colbert Association which met with Cherry Hill church, nine miles from Russellville. It seemed natural to find Brother A. J. Ivie, of Sheffield, in the chair. He always welcomes the visiting brethren. Brother Austin was re-elected clerk. This association, while small, shows signs of a desire to press forward. Pastor Partridge was happy over the situation at Russellville, as dirt had been broken for the handsome new church. Mrs. Partridge is doing a great work in the association among the women in and around Russellville. Mrs. Ivie, the associational vice president, is also an active worker.



REV. J. T. PORTER.

We are sorry to give up Brother Porter. He resigned at Roanoke to go to Winchester, Ky.

We attended the Lauderdale Association which met at East Florence, and found Pastor Freeman a good host. Spencer Tunnell, pastor of the First church, Florence, is an ideal moderator. He dispatches business, yet does not rush it and has a world of sympathy for visiting brethren. We had the pleasure of spending the day and night in his delightful home, and from the way in which it is furnished it would be hard to believe that he had recently lost it as a result of the fire which destroyed the parsonage and the church, but the Florence saints rose to the occasion and now his only regret is that his library was destroyed. Plans are rapidly maturing for a handsome new church. The spirit of the brethren at the Colbert association during the day we spent among them was fine. Miss Kathleen Malory was present and had two delightful sessions with the good women. The work of this gifted and consecrated Christian woman is felt throughout the state.

The country church has not received the attention justly due it. It is not an easy field of work, and yet it is a great field. The country church is a conservator of sound doctrine, a recruiting station for Sunday school teachers and church officers, and a plant bed for preachers. The country churches furnish the bone and sinew of the city churches. The best Christian business men in all our great cities come from the country and from country churches. But the country churches can do greater things for the country than has ever been done. It can become a center for high school development as well as for spiritual development. It has strength, quietude, and freedom from the traps and decoys of the city. Let our country churches use the fine opportunity which the Lord has given them.—Missionary Messenger.

The Christian that drops out of Sunday school and the weekly prayer meeting is likely to get into the devil's refrigerator. A cool breeze has struck him when he drops there, and he becomes a once-a-week attendant at church. The devil has joy when a Christian becomes a "oncer." When our spiritual temperature runs that low, the devil's refrigerator is the next thing. Many a person is freezing religiously and is trying to keep warm in the devil's refrigerator. Stay by the altar fires of your church and home, and you will not suffer from the most pains of the devil's refrigerator.—Missionary Messenger.

The Birmingham Association will meet at East Lake on Tuesday, the 21st of September. It is down in the minutes and in the list in the Alabama Baptist as Wednesday, the 21st. Bear in mind this error and be on hand Tuesday, the 21st.

Out of 1,200 conversions in the south of China in 1906, it is said that only three have gone back to their former heathen life.

I am at Columbiana this week with Pastor J. R. G. White. All correspondents will please address me here until after the fourth Sunday in September.—R. S. Gavin.

Dr. Luther Little was called to the pastorate of the new Baptist church organized recently in South Fort Worth. The new pastor and church begin with brightest prospects. Foundation work like this is needed in our cities.—The Baptist Standard.

We are having a great meeting here conducted by Ray and Carson. The people are actually talking about it enthusiastically on the streets and at their places of business. Success and God bless you and yours. Fraternally, J. B. Hamric, Collinsville.

Two errors were made in my letter in printing. Please correct the word or subject of Brother Crawford. It was excuses instead of expenses. The number that joined was three. The printer had it there. Yours truly, W. H. Wood.

In my mass meetings for "Men Only" I have given my lecture, "Jerusalem under the Turks," to 5,334 men in the last six weeks. We have had 586 forward for prayer at the close of the lecture, and 203 have accepted Christ and confessed Him before the audience as their Lord, Savior and King. I am truly grateful to God and give Him all the glory. I write this to urge all my friends and classmates, both in the university and seminary to pray that God may still greater bless my work as an evangelist. Brethren don't forget this request.—Frank M. Wells, Jackson, Tenn.

The last feature of this most pleasant and profitable week was the annual picnic at Sunset Rock. I would that I could picture to you that beautiful scene of far blue hills, green valleys and sunset splendor. Fastly we hear the tinkle of the cowbells and perhaps the bark of a dog far up in the distant coves, and then the moonlight comes with its soft radiance, making a picture that we shall take away on the magic films of memory, often to close our eyes mentally amid the busy haunts of men and gaze on this peaceful, lovely valley again.

Monteagle, Tenn., August, 1909.

Your paper grows better all the time. We have had a good meeting at New Hope church. Closed last Friday night and baptized Sunday. We had a good meeting. I joined the church and I am not sorry of it, but thankful of it. Rev. J. H. Atkins is our pastor. We are always glad to have such men with us. Thank the good Lord that he was with us. Papa takes the Alabama Baptist. I like to read the good letters from the good old Baptist. I wish all the Baptist in Alabama took this good paper. May God's blessings rest upon you all. I wish you all and this good paper much success. Miss Alvah Averett.

Good Meeting at Lineville Baptist Church.

Our annual meeting began here August 8th and continued twelve days with much interest and with 26 additions to our church. Brother C. N. James, of Oxford, did most of the preaching for us and his sermons were good and powerful for good and the edification of our church membership from start to finish. The Lord blessed us and seemed to lead us all up nearer the cross. Brother James is a strong preacher, preaching nothing save the word of God; his sermons were scriptural throughout, "rightly dividing the word of truth." Brother James endeared himself very much to our church and as a token of his work here a purse of \$62.25 was given him.

Our church has just called a new pastor, Rev. W. A. Lusk, now of Mississippi, formerly of Kentucky. Brother Lusk hopes to arrive here by first Sunday in October and our church is now anxious for a leader and pastor, as we have had none since the death of Dr. Shaffer.—John H. Ingram, Lineville, Ala.

LETTER NO. 25.

To a Young Minister Who Impressed Me as Being Inclined to be Too Much of a "Lady's Man."

My Dear Brother:

They tell us of a certain mother among the ancients who dipped her son in a river, the waters of which rendered all the submerged parts of the boy invulnerable. But in dipping, the mother held on to one of the heels of the child, which, of course, was not immersed. And so it happened that the boy, having grown into manhood, was at last killed by an arrow from his enemy's bow, and the poisoned wound was received at the only vulnerable spot of the boy's body, namely, that fatal, unsubmerged heel. I refer to this piece of mythology in order to enable me to say as plainly as possible that every man among us has his vulnerable spots.

Now, you are a young minister, and maybe you have almost, if not quite, decided that you are an exception to this rule. But you are not. And, what is more, I feel sure that I have located at least one of your weak spots.

You may have more than one such vulnerable spots—most of us have—but you must pardon me for saying as emphatically as I can put it that I have discovered at least one of the spots in your life where you are liable to be dangerously, if not fatally, wounded. Do you know where that is? Well, it is in the region of a marked inclination on your part to become too much of a "lady's man."

I hardly feel that any sort of apology is necessary for intruding this letter. For some time I have felt that the letter itself is a necessity. And the other day, when I saw you with the women, I watched your "antics" for nearly an hour (usually more people are watching us than we know).

My brother, you are on dangerous ground. If to be forewarned is to be forearmed, then I beg you to accept this letter in the spirit of a timely warning. Of course, I shall have to say some rather plain things to you, but I accept the letter in the same Christian spirit in which I am writing it, then it will do you good; and, to say the least, you'll think none the less of me.

1.—You Ought to Be a Lady's Man.

Who help the preachers more than do the ladies? I have been in the pastorate long enough to know that many Baptist churches are kept up very largely by the women. Unless you are a ladies' man, in very truth, you will be placed in many embarrassing attitudes in the course of your life as a Baptist pastor. In most of the churches the women are the salt and the light; and if you are not so "cut out" that you can work harmoniously and well with them, the chances are that the light that is in you will soon become darkness. They haven't the money like the men, but they have something better—they have a way of getting at the pocketbooks of the men, which always "gets the answer." Therefore, my young friend, what I say unto you I'd say unto all the other young preachers—stand up for and stand in with the women!

2.—No One Ought to Be Too Much of a "Lady's Man."

I know of nothing more fascinating than the company of women. Man, when at his normal self, loves to be in the company of the ladies, and vice versa. God made us that way on purpose. Each sex finds in the companionship of the other that which satisfies, and enchains, and thrills, and charms.

In the creation of Eve God not only made Adam a companion, but "an answering-to" (that which satisfied him every whit). And it is as true of you as of Adam, "It is not good for (any) man to be alone." No man can be as happy apart from the companionship of woman as with it. That is why every man, when at his best, is a lady's man.

Now, one may become as intemperate in his love for the company and the association of women as he can in his love for any of the evil things of life. Paul says that every man who strives for life's mastery is temperate in all things. That even includes one's inclination to be a lady's man. But, my brother, in this matter you are already becoming very intemperate. You don't want to become a female

companionship fiend, do you? Well, that's what you are coming to. You'll preach against the drunkard, and the dope-fiend, and the like of that. And yet, unless you change your manner of life, you'll be as guilty as any of them, with this exception—you'll be a slave to what God intended as your richest earthly blessing, while they will be slaves to one of life's curses.

3.—No Minister Can Afford to be Too Much of a "Lady's Man."

(1) In one important respect ministers and the women are weighed by public opinion in the same balances. Both classes are expected to keep themselves above even suspicion. If you want to know how much of a lady's man you ought to be, then figure out in an unbiased way how much of a "man's lady" you think every woman ought to be. Propriety and discretion and the general fitness of things say that as a minister you ought not to make any advances that it would be improper for any lady to make. I had a brother with me in a meeting once, and he was a married man. Are you surprised that he disgusted all the better folk by asking one of the young ladies of the church not to make any engagement for the evening after service, because he wanted to go home with her himself? Now, that brother didn't mean anything criminal; but the people, then and there, began to think about that preacher just like they would have thought about the young woman had she asked the preacher to go home with her.

They tell me of a certain evangelist whom everybody regards as a noble man, with this exception: As soon as he can, after he gets on a field for a meeting, he "picks him out a girl." He ought to be ashamed, don't you think? Yes, as much so as a young woman who "runs after the men" ought to be. But that's what you are coming to. If they haven't already begun talking about you, they will. And when public opinion places you in the class of those who "run too much after women," you'll be as much handicapped as is the woman whom public opinion has placed in the class of those who "run after the men."

(2) In the work of a pastor necessity forces every minister into the company of the women more often than in that of the men. Now, every home you visit where all are absent but the women is an argument, from every possible viewpoint, that you cannot afford, as a minister, to be too much of a lady's man. All the women into whose company you will be thrown may be divided into two classes—those who are womanly, and those who are not. Of course, you owe it to the first class to be as manly as they are womanly. And I do not hesitate to say that a manly man and a womanly woman in company with each other is a blessing and an inspiration; each to the other, and both of them to the wide, wide world. And when in the presence of the second class you owe it to the cause you represent, as well as to yourself as a minister of the gospel, to be as far above suspicion as was Jesus Christ when in the presence of dewomanized womanhood. Now, my brother, as a rule, all women respect and honor the minister. And if you will always treat all women as ladies, in the best sense, until you are forced to treat them otherwise, you'll find a disposition on their part to treat you as a gentleman and a Christian minister. I claim that it is unpardonable for any preacher to allow any woman on earth, no matter who she is, to lose confidence in him as a pure, noble man and a minister of the gospel.

Every now and then a minister falls by the wayside. And when he falls, like a woman, he falls for good. And when he falls, he is either criminally guilty, or he is not. If he isn't criminal, he is guilty of the sin of indiscretion (or something worse), and, therefore, he is to blame. In one instance in a hundred it may be a case of persecution; but the other ninety-nine times show that many cases of an over-indulgence in the inclination to be too much of a lady's man.

(3) Women, as a rule, by reason of the fineness and nobility of their nature, are hero-worshippers, and nobility of their nature, are hero-worshippers. Rather they are achievement-admirers. And in no calling do men stand higher in their estimation than in the ministry. Not even brass buttons can cut much figure when competing with success in the ministry.

Women are unlike men in this—they admire mentality more than money. The best wish of the majority of mothers for their sons is that they might become great preachers. Now, this premium which womanhood places upon success in the ministry will make you a favorite with the women, provided you succeed.

My brother, don't let their real appreciation of you and their flattering words to you make you a fool, or even worse. Yes, be a lady's man; but don't be too much that way. Yours sincerely, R. S. GAVIN. Huntsville, Ala.

A SERMONETTE BY DR. R. S. McARTHUR.

"And we know and have believed the love which God hath in us."—I John, 4:16.

Nowhere in the Bible is there any attempt made to give us a statement of the measure of God's love. If any man might know that love, that man would surely be the Apostle John. He did know much of it; he had grasped the hand, looked into the eyes, listened to the voice, and felt the throbbing of the heart of Jesus Christ. But even he does not attempt to tell us the measure of this love. If any other man might know the measurement of God's love, that man would be the peerless Paul. But he nowhere attempts it. He is awed, charmed, overwhelmed by the love of God in Christ Jesus. It constrained him to live and die for Christ. He was assured that no created thing could separate him from that wondrous, mighty and eternal love. He prayed that he might know it, but immediately declared that it passeth knowledge. He cannot tell fully its greatness, any more than could the Apostle John, who can only speak of its manner, and not of its measure.

Send a sweet breeze from Thy sea, O Lord;
From Thy deep, deep sea of love;
Though it lift not the veil from the cloudy height,
Let the brow grow cool, and the footsteps light,
As it comes with a holy and soothing might,
Like the wings of a snowy dove.

EASY FOOD.

Ready for Instant Use Without Cooking.

Almost everyone likes a serial food of some kind at breakfast and supper, but the ordinary way of cooking cereals results in a pasty mass that is hard to digest, and if not properly digested, the raw mass goes down into the intestinal tract where gas is generated and trouble follows.

Every one knows that good food properly digested keeps the body well, while poor food or even food of good quality that is poorly prepared and not digested, is sure to bring on some kind of disease.

The easiest food to digest in this line is Grape-Nuts, made from wheat and barley, and cooked thoroughly at the factory, some 12 to 16 hours being consumed in the different processes of preparation. The food, therefore, is ready for instant service and the starch has been changed to a form of sugar, so that it is pre-digested and ready for almost immediate absorption.

A Chicago young lady writes that she suffered for years from indigestion and dyspepsia from the use of food that was not suitable to her powers of digestion. She says:

"I began using Grape-Nuts and I confess to having had a prejudice at first and was repeatedly urged before I finally decided to try the food, but I have not known what indigestion is since using it, and have never been stronger or in better health. I have increased in weight from 109 to 124 pounds."

People can be well practically without cost, if they will adopt scientific food and leave off the indigestible sort.

"There's a Reason."

Grape-Nuts food is crisp and delicious to the taste. It should be served exactly as it comes from the package without cooking, except in cases where it is made up into puddings and other desserts.—Books of delicious receipts, and "The Road to Wellville," in pkgs.

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

HOME MISSION HYMN.

(By Mrs. George H. Schnur.)

From western prairies calling,
The cry comes strong and clear:
"Our brothers now are falling—
Oh, send the gospel near!
Tell out the glad tidings
Of Christ our Saviour's birth;
The Holy Spirit's guidings
Proclaim through all the earth.

"On hill and vale and mountain
The gospel story tell;
Beside each stream and fountain
Oh, let the chorus swell!
How Christ did come from glory
To ransom such as we—
Proclaim redemption's story
That captives may be free.

"Forget not those now parted
Far from their friends of youth,
Who, in the way once started,
Have not forgot the truth.
Oh, tell them Christ receiveth
All such who humbly say,
'O Lord, Thy child believeth,
Though now gone far astray.

"So thus the story telling
From east to west repeat,
Till high the chorus, swelling,
Shall reach the mercy seat:
'Columbia is Thy nation;
Our land for Christ is won!
Soon shall the whole creation
Bow down before Thy throne!" Amen.

LIFT UP THINE EYES ROUND ABOUT AND SEE.

The words of God spoken through Isaiah were today. The world waits for the message of God's love in Christ. The success attending the laborers are reassuring. The great question now is not whether we can conquer China, Japan, India, Africa with the gospel message, but whether we can conquer ourselves enough to furnish the means to send the gospel. We are accumulating means by the millions upon millions. Will we use this to save the world, or keep it to destroy our children and our fair land? The best way to save America is by Christianizing the world. We are neighbors now to all the world. As long as our neighboring nations grovel in iniquity and sin there can be no peace and safety to our own people. America is today in the highway of the world and is rapidly becoming more and more potential in her life and influence. If she saves the nations she will save herself. If she tries simply to save herself she will inevitably destroy herself. We must look on world-conditions as called on to do, by God, through Isaiah. The opportunities are before us. Will we enter in?

Four Months' Record.

It is four months since we began on this convention year. The reports from our missionaries are cheering; many baptisms are being reported; the cause is advancing; the board has appointed 21 new missionaries; others are applying to be sent out, but we are facing a very difficult situation. In four months we have received scarcely enough to pay the expenses of one month. We thus have had to borrow the amount needed for the other three months, and also to carry the debt left over from last year. Our missionaries plead for men and women, for chapels, etc. What are we to do but to put the case before our churches? We know that there are many calls, but let us not neglect this, where millions die in night.

Our receipts from May 1st to September 1st, 1909, are only a very little in excess of what they were for the same time last year. The board has made some heavy appropriations for churches, hospitals, etc. We hope that a number of our brethren and sisters will remember the great need under which we are laboring and will help us with

Large Gifts.

Some could easily send checks now for \$600, the

salary of a missionary, or \$1,000 for a chapel, or \$2,500 for a larger church building. Will you not trust God and make an investment for His? Several large gifts, from \$500 to \$5,000, were made to our work last year. We hope for many this year.

Apportionment Plan.

At the last Southern Baptist Convention each state was requested to give during this year a certain amount. These amounts have been divided up, and the District Associations have been requested to try to raise their proportion of the same. Many of the associations have divided up the amount among the churches. In no case can any person or body except the church herself decide what we shall give, but we can all try to stimulate each other to good works. We rejoice that Dr. Porter, the Field Secretary of the Board, who has been giving much to this work of getting the apportionments adopted by the associations, has received many letters of encouragement. A number of the brethren have written back that the amount apportioned to their association was too small. One brother sent his personal check for the whole amount asked from his association.

Other Encouragements.

We are glad to see the interest taken in the Mission Study Courses. The thousands who are now getting more information will soon become a mighty power in the work.

Our Foreign Mission Journal is doing well, but we want to issue 60,000 instead of 30,000 copies monthly. You can help us by securing subscribers. Sample copies will gladly be sent free. We keep a large assortment of tracts which are sent free to any one applying for them. Our denominational papers are helping to inform and inspire our people in this great work. With all our efforts now being put forth for the various objects among us, we believe that a campaign in our churches to double the list of subscribers to these papers would be one of the cheapest, best and most effective of all efforts which we pastors wish. Our people love the Lord, but we know that because they are not informed. We close with other words from Isaiah, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Fraternal,

R. J. WILLINGHAM.

NOTE.—In writing the above, I did not expect to add a word personal, but it seems to me that it may not be amiss. Just sixteen years ago this morning, I entered upon the work here in trembling and weakness. During these years God has most graciously blessed us. Let us praise Him. The brethren and sisters have been so patient, kind and helpful. I feel it in my heart to thank you. As we begin a new year, let us get closer to God and be more consecrated, for it is His work, and must be done for His glory. Oh, for His love to constrain us and His spirit to guide us in it all!

Revival meetings were generally good in this part of old Alabama. Our meeting at Rock Springs was very good. There seemed to be a deep interest among the brotherhood and we felt the gentle touch of the Holy Spirit. Only baptized 2. Our meeting at Old Pinetucky church was a great success. The Holy Spirit was with us. The result of the meeting was 19 for baptism and we believe many more conversions. Rev. M. A. Gann helped me in both meetings. Brother Gann is an able preacher and did a good work. We have elected a treasurer and take monthly collections, and the Lord is giving us great blessings in return. May the King of all kings continue to bless you, Brother Barnett and the noble paper which you are giving to the Baptists of Alabama. I remain yours for service.—G. H. Hix, Hightower, Ala.

J. E. Barnes, Marion: "I have tried through the years the envelope system in city, town and country churches, and it was a great help in raising our part of the funds for benevolent objects. When you introduced your Wall Cards, etc., I fell in line and believe it was an improvement over the former system. Now I am sending 20 cents for two Calendars to use in connection with the Wall Cards, and I believe this new system, if earnestly and persistently and conscientiously worked, will greatly help to relieve the situation."

MISSIONARY WORK IN TURKEY.

Theodore Roosevelt

From an address delivered by Theodore Roosevelt at Washington when he was president of the United States:

Now, in speaking tonight, I wish to lay stress upon the missionary side of the general work in the foreign lands. America has for over a century done its share of missionary work. We who stay at home should as a matter of duty give cordial support to those who in a spirit of devotion to all that is highest in human nature spend the best part of their lives in trying to carry civilization and Christianity into the lands which have hitherto known little or nothing of either. The work is vast, and it is done under many and widely varying conditions. Personally, I have always been particularly interested, for instance, in the extraordinary work done by the American schools and colleges in the Turkish empire, both Turkey in Europe and Turkey in Asia—a work which has borne such wonderful fruit among the Bulgarians, among Syrian and Armenian Christians, and also among the Mahometans; and this although among the Mahometans there has been no effort to convert them, simply an effort to make them good citizens, to make them vie with their fellow citizens who are Christians in showing those qualities which it should be the pride of every creed to develop; and the present movement to introduce far reaching and genuine reforms, political and social, in Turkey, an effort with which we all keenly sympathize, is one in which these young Moslems educated at the American school and colleges, are especially fitted to take part.

DR. GAMBRELL FEEDING THE MULES.

Dr. Gambrell calls the Baptist religious paper a denominational hack-horse. He says that they are ridden much and fed little. He also says that if he were to ride even a mule he would feed the mule. From what we know of the doctor he would feed the mule on hard corn, too. He would not feed him on green corn stalks and plow him all day in summer. Dr. Gambrell occasionally shells out the hard corn to his long-suffered brethren—we shall not call them mules. Here is a sample of the feed he places in the trough. If they have been running at the mouth, it is because perhaps they have been eating green feed. They ought to improve on this diet which the doctor serves. And here it is:

"Some of the brethren are like a neighbor in Mississippi long ago. He was the greatest farmer in the settlement with his mouth, but his kind of farming never made anything grow. These brethren have run their mouths day and night for a dozen years, and the fences are all down while the crop is not worth mentioning. It was so with our neighbor. He knew how to do more things and actually did less than any other man in the county. They are dreamers. Joseph was a dreamer, too, but Joseph had the corn. These don't even show the shucks. Their mouths have been overworked. They might give them a rest and really exercise themselves unto godliness by doing something."—Western Evangel.

FEED IS CHEAP NOW. THE ALABAMA BAPTIST, THE HOME FIELD AND THE FOREIGN MISSION JOURNAL ALL THREE ONE YEAR TO NEW CASH SUBSCRIBERS FOR \$2.00. BRO. PASTOR, HELP GET THE MIXED FEED INTO THE TROUGHS OF YOUR PEOPLE.

Rev. T. O. Reese, evangelist of the State Mission Board of Tennessee, has just closed a week's meeting with Rev. Fleetwood Ball at Chapel Hill. There were fifty professions of faith. Forty united with the church. This church was first constituted by Elders Ruben Day and W. J. Hodges on November 16, 1853. It was reorganized by Dr. D. B. Ray in January, 1865.

We have missed the Alabama Baptist. Not a copy has reached us. Have had a splendid time in this beautiful lake district. Tomorrow go to Scotland for a few days and then home to old Evergreen. I should say new Evergreen as I spent yesterday with an uncle over whose front door is the date 1761.—Richard Hall.

FORTY-FOUR YEARS' EXPERIENCE WITH DRINK IN THE NAVY.

Vice-Admiral G. King-Hall, in an address at the twelfth world's congress on the topic, "Alcohol and Efficiency of Naval Service," declared:

"My experience, after 44 years' service, is that about 80 per cent. of the crime against discipline, such as leave-breaking and insubordination, is owing to excess in taking spirituous liquor.

"During the last thirty years great and growing advance has been made by temperance in the navy.

"There are now about 25,000 total abstainers belonging to the Royal Navy Temperance Society. The lords of the admiralty and most of our admirals and captains are patrons, and there are branches in nearly all ships.

"Small substitutes, such as tea and cocoa, are given in the service to men who stop their grog, and many more would stop it if given 1d a day in lieu of their grog.

"Admiral Lord Charles Beresford writes that 'The marked decrease of crime in the service is due to decreased drinking habits and marked improvement in temperance sentiments in the fleet, and to the support given to it by officers and men. Temperance habits add to the happiness, cheeriness and manliness of the men, and directly to the efficiency of the fleet.'

"Admiral Von Muller, chief of the German Emperor's Naval Cabinet, writes: 'In German navy grog rations are excluded from ships, and all canteens on shore and afloat, and to every recruit joining the navy is given a pamphlet warning them against alcohol abuse.'

"Prince Bernadotte, Swedish admiral, writes: 'Alcohol is the greatest cause of disobedience to discipline, and of all the punishments given to sailors in our navy, and it would be a great blessing to our naval forces if we could get rid of the use of alcohol.'

DO YOU WANT THE SALOONS BACK?

If you really want the saloons back in Alabama, there is a sure way to get them. Just vote against the amendment, or fail to vote for it. It is a remarkable fact that in spite of all the harrowing indictments drawn up against the saloon, it still has its supporters and defenders, and God help them—some whose names are on church rolls. It is known that the saloon is destructive, antagonizing every effort of the weakened will of its victims, who, unable to resist its lure, are swept into drunkards' graves. And knowing this, we fail to see how any man with a heart in him for business, social or political reasons will deliberately vote against the amendment when he knows that if it is defeated it means a sure and certain return, in at least some of our cities, to the open saloon. The saloon is an outlaw, and has no right to exist, and will never again be legalized in Alabama unless so-called Christian men put property above persons, and are willing, for the sake of dollars, to manufacture drunkards.

AN ENDLESS CHAIN.

For the benefit of Brother Crumpton, who has given so much time and thought to his tract propaganda in Alabama, we give the following from Word and Work in the hope that it will be the means of getting some of our good people to invite our beloved secretary to come and deliver his "Jim Dandy" lecture:

Richard Gibbs wrote a tract entitled "The Bruised Reed." A tin peddler gave it to a boy named Richard Baxter; through reading it he was brought to Christ. He wrote "A Call to the Unconverted." Among the thousands saved through it was Philip Doddridge, who wrote "The Rise and Progress of Religion in the Soul." It fell into the hands of William Wilberforce, the emancipator of the slaves in the British colonies, and led him to Christ. Wilberforce wrote "A Practical View of Christianity," which fired the heart of Leigh Richmond. He wrote "The Dairyman's Daughter." Before 1849 as many as 4,000,000 copies were circulated, and it has testified for Christ in over fifty different languages. Look at this! Not a flaw in the chain! Richard Gibbs, Richard Baxter, Philip Doddridge, William Wilberforce, Leigh Richmond!

THE ALABAMA BAPTIST

EDITORIAL

TEMPERANCE A LIVE QUESTION.

For the next ninety days the temperance question will have other great questions side-tracked. It has the right of way. No topic is more widely discussed in Alabama. Somehow it is deep inwrought into the consciousness of the friends of the amendment that unless it carries it will be only a short while before the open saloon will once more degrade our State. Few enemies of whiskey can be beguiled by the casuistry of those who are trying to frighten the timid into believing that a vote for the amendment means a surrender of personal liberty. Few enemies of whiskey can be confused about the so-called enormity of putting prohibition into the organic law of the State. Few enemies of whiskey can be led astray because certain politicians, for selfish reasons, are trying to make an inviolable idol of the constitution. Few enemies of whiskey will be persuaded to let well enough alone because the statute laws seem drastic enough and miss the opportunity to write prohibition in the constitution. Few enemies of whiskey will remain away from the polls because they think the amendment will pass without their help—but every man who hates whiskey and the powers back of it will begin at once to work and pray for the passage of the amendment, and on election day will be on hand to vote against it.

WE FOUND HIM AT SUNDAY SCHOOL.

On our visit to Atlanta we went to Sunday school at the First Baptist church, and there we found one of our old crews, who was a great society man in the old days when we, too, belonged to the same set. We had not seen him for several years. We knew that he had married a lovely young aristocrat, and we knew that he had been successful at the bar; we knew that he was blessed with worldly goods, and somehow we feared that he would succumb to his environment and become merely a man of the world—but we found him at Sunday school teaching a class, and our heart went out to him. He is made of the right stuff. How we wish that more young men like him would get the true perspective of life and give themselves to the things which abide! The memory of seeing him at Sunday school is one of the pleasantest which we brought back from our visit to Atlanta.

THERE IS NO MIDDLE GROUND.

If you believe God is your Father, Jesus Christ your elder brother, and the Holy Spirit is your Comforter, you may confess it like a man, or keep your mouth shut like a coward.

"He that is not with Me is against Me; and he that gathereth not with Me scattereth." Jesus repudiates all weak-kneed, half-hearted, temporizing fellows with the curl remark that they are "not fit for the kingdom of God." Not satisfied with this, He makes it stronger, for such unseasoned salt, He tells them, is "fit neither for the land nor the dunghill; men cast it out." We do not see how any man who claims to be a child of God can fail to see his duty in the present crisis, and it is sheer blasphemy for men to try and make it appear that Jesus is with them in their fight to permit whiskey to be sold in Alabama.

THE BIRMINGHAM NEWS AND THE AMENDMENT.

It gives us genuine pleasure to call attention to an advertisement on the back page telling of a special offer made by the Birmingham News, the great daily which stood by the cause in the fight for state-wide prohibition, and is now fighting valiantly for the amendment. We hope many of our readers will accept the special offer and read our side, ably presented by a secular journal that is lined up on the side of the home.

MEN'S MISSIONARY CONVENTIONS.

Splendid progress is being made in the preliminary arrangements for Men's Missionary Conventions next winter. About seventy cities are on the tentative schedule for the national campaign, including the chief city in practically every State in the Union. Many requests are being received from other cities for a share in the meetings. Fortunately the plan outlined for the campaign enables any city or community in the nation to participate actively in this greatest co-operative educational effort ever undertaken by the churches of this country. The missionary boards have all endorsed the campaign, and most of them are making it the chief feature of their work for the coming year.

The National Missionary Congress in behalf of world brotherhood, which is to be the culminating feature of the campaign, will be held in the Auditorium, Chicago, May 3 to 6, 1910. At the invitation of the Laymen's Missionary Movement, this national congress is to be in charge of a commission of 27 members, representing the nine National Church Brotherhoods and the international committee of the Y. M. C. A., as well as the Laymen's Missionary Movement. The Auditorium will only accommodate 5,000 persons, so that the number of commissioners will be automatically limited by the capacity of the hall.

THE STUDENT VOLUNTEER MOVEMENT STILL NEEDED.

Great as the achievements of the movement have been, its work is not finished. As long as there is an increasing demand for missionaries, so long will there be need of this recruiting agency.

New missionaries are needed to fill the places made vacant on the mission field by the death, ill health and resignation of the old missionaries.

New missionaries are needed to reach the unevangelized millions in the countries where missions have already been established.

Fields which are at present without a single missionary, and in which no work has as yet been attempted. For these fields pioneer missionaries of the highest quality and finest attainments are urgently needed.

THE CHURCH IN POLITICS.

The primary purpose of the church is to make men better. The primary purpose of the saloon is to make money. As an inseparable incident to this purpose, it makes men worse. Its work, therefore is directly antagonistic to that of the church. What is the church to do about it? Shall it say and do nothing? That would be pusillanimous. Shall it speak out against the evils of alcoholic drink and of the saloon, where such drink is dispensed? It has done this, and the saloon-keeper has laughed in its face and pointed to his license given him by the authority of the people of the State. What remains to be done? It only remains for the church to urge the people to condemn instead of authorizing this business.

But has it the right to do this? The citizen has duties to state and duties to God; he is to render unto Caesar the things that are Caesar's, and to God the things that are God's. It is the church's business to remind him of his duties to God, and one clear case of his duty to God is to put the stamp of his disapproval upon a business that is so antagonistic to the cause of God. H. B. FOLK.

Our heart goes out in deepest sympathy to that noble layman, Capt. Jno. T. Davis, in the death of his dear wife. A few years back we chronicled their golden wedding. May God be with the surviving husband and children is our prayer.

I declined the call recently extended me by the St. Elmo church of Chattanooga, and continue as evangelist of the State Board. God is wonderfully blessing my work. Regards to all my friends in Alabama. T. O. Reese, Nashville, Tenn.

R. S. Gavin is at Shelby this week with Pastor J. R. G. White in his meeting. He will be here until about the middle of next week.

HIGHER PRICES FOR PRODUCE

One Way the Rural Telephone Can Be Used to Advantage.

The time is rapidly passing when the farmer has to sacrifice his consignments of market produce at whatever price the commission merchant feels disposed to allow him. He is beginning to learn that it is better to post himself on market quotations before shipment, and if the market is low to wait until its tone improves. To do this is one of the advantages of having a telephone. Of course it costs money for telephone service, much less than you think, unless you have made inquiries lately; but nevertheless, this opportunity for getting in touch with dealers in towns and securing their prices before making shipments is now putting millions of dollars annually into the pockets of American farmers.

At present there are over 2,000,000 telephones and no calamity imaginable would be worse and more disastrous to social and commercial conditions than obliteration of the telephone system. It is the strongest bond that holds the world together. It is man's greatest convenience. The day is coming when everybody, including the farmers of America, will have telephones.

Of late years the telephone company has been giving the farmers' needs in the matter considerable attention and the result is the formation of a plan by which the resident of the rural sections may become connected with the local lines in the cities nearest them at very trifling expense, besides entrance service when desired. And when a party of farmers in a neighborhood get together and build a line the service can be made to cost as low as 50 cents a month. To get all the information available on this subject, write to the nearest Bell telephone manager or to the Farmers' Line Department, Southern Bell Telephone and Telegraph Co., 19 South Pryor street, Atlanta, Ga., and ask for free descriptive booklet. A postal will do.

A significant statement is made in the announcement of the Bingham School of Asheville to the effect that "during the last twenty years as many as fifty students in the North and four in the South have been put to death by hazers, and no one has been punished for these murders."

"My friend," exclaimed the eloquent minister, "were the average man to turn and look himself squarely in the eyes, and ask himself what he really needed most, what would be the first reply suggested to his mind?" "A rubber neck!" shouted the precocious urchin in the rear of the room.

Rev. A. C. Yeargan reports that they have about \$600 for their new building at Piper. The Ladies' Aid is doing a great work in helping the brethren. The congregation is indebted to the Methodists for the use of their house of worship and for contributions.

Dr. M. P. Hunt, of Louisville, Ky., declines a call to the Capital Avenue church, Atlanta, and also one extended from a good field in Texas.

UNDERPINNING THE WORK

For years the work of our State conventions and the Southern Baptist Convention has been growing, but it is not anything like as large as it ought to be. We are constantly in straits because of the work pressing on us to be done and the limitations as to resources. There is always danger that we will get our work top-heavy, and develop the work beyond the development of the people.

As it seems to me, the most important thing that can be undertaken right now by Baptists all over the South, during the associational period, is to launch a campaign for underpinning the work. We must broaden and strengthen the base. How is this to be done?

Let us remember the thousands, tens of thousands, and even hundreds of thousands of Baptists, who have come into the churches in recent times, and have not been really enlisted in the work of the denomination. And then, of course, we need to remember the hundreds of thousands of those who have been in the churches a long time and have not been enlisted. What can be done toward the enlistment of these forces for service? The first thing, of course, is to enlighten them. People cannot work beyond their information. If we are to enlarge we must enlighten first, and then enlist. Enlargement will follow. How are we to enlighten people? There are many ways. Preachers can preach more about the work. We can circulate tracts, but the best way and surest way and the steady way is to circulate our weekly papers. The missionary papers are valuable, but they are not broad enough to explain the work as it ought to be done. Then they do not come often enough. A weekly Baptist paper is the key to the development of our people as sure as we are born. This is not only the best way, but it is the cheapest way. A weekly paper for \$2, bringing its messages every week into the home about everything that concerns the kingdom, is the cheapest agency for upbuilding that can be employed. I wonder if this fall we cannot make a serious business of circulating our denominational papers? It is not a little business. It is a great business. Why should not pastors take up the work and go at it in a systematic, persistent way to the very doors of the churches? And let all the associations there ought to be the stiffest kind of talk about it, not about the poor editor (who cares for him?), but about the cause that needs the reinforcement of the masses who will never come into service unless they can be enlightened. We made a little beginning at the last meeting of the Southern Baptist Convention. It was a very small beginning, but it was a beginning in the solution of the greatest problem we have before us now—the problem of the enlightenment and enlistment of hundreds of thousands of Baptists who are out of service simply because they do not know. If all of us will work at this for a while, we shall see things broaden at the top after a fashion to make us all glad.—J. B. Gambrell, in Religious Herald.

And yet to meet a denominational need, we will send during the associational period to each new cash subscriber at \$2.00 The Alabama Baptist, the Home Field and the Foreign Mission Journal, all for one year. We hope this offer will be stressed by pastors, deacons, Sunday school superintendents, church clerks, women's societies' moderators and all friends of the cause. See notice elsewhere.

Dr. T. B. Ray, under the Foreign Mission Board, is doing a great work in his persistent effort to make great books on missions a necessary part of every intelligent layman's library and to select and circulate those missionary books specially adapted to interest and inspire laymen and preachers.

We have just received a copy of the minutes of the sixteenth annual convention of the B. Y. P. J. of Alabama, held with the Parker Memorial Baptist church, Anniston, and First Baptist church, Oxford, April 6, 7 and 8. They are very creditably gotten out, and the printing and make-up is excellent.

Senator Beveridge is clear and strong in the opinion that if tobacco were adequately taxed the country's revenues would equal its demands.

Dear Brother Barnett: Please change the address of my paper from Laverne, Ala. to Columbia, Ala. Have accepted the church there, and will begin my work second week in September. Sincerely, James Allen Smith.

Mrs. Pottinger wrote to a friend about Rev. Creamcheese that he was giving a course of sermons on the various kinds of wood of which Solomon's Temple was made, and his voice was so musical and his gestures so wavy she had no doubt that he did a great deal of good.—Christian Register.

The Christian Index estimates that the Baptists of the United States own more than one hundred and twenty-five million dollars' worth of church property, exclusive of pastoriums and other real estate.

PLANTING RULES.

Thoroughly compact the soil about the seeds and so hasten germination.

Remember that rows which run north and south allow the sun's rays to reach both sides of the plant—a distinct advantage.

Plant seeds of string-beans every fortnight, so that there will always be a supply of tender pods.

Forget that potatoes were ever planted in drills; level culture is much better. Plant the tubers in deep furrows.

When planting large, flat seeds, set them in the ground edgewise. Germination is more certain.

Make sowings once a week of such quick-growing vegetables as lettuce and radishes to insure a continuous succession.

Sow radish seeds in the same row with slow-germinating seeds. They will come up in a few days and mark the rows for cultivation.

To get the earliest cucumbers, melons and summer squashes, sow the seeds early on inverted sods or in small pots in the house or cold frame.

Do not follow your grandfather's custom of planting beets, lettuce, onions and such vegetables in raised beds. They dry out too quickly, as well as being difficult to cultivate.

MORTGAGE SALE.

Under and by virtue of the power and authority vested in the undersigned mortgagee in and by the terms of a certain mortgage executed by E. B. Whiddon and Lauretta Whiddon to said undersigned, on the 1st day of September, 1908, which said mortgage is recorded in volume 512, Record of Mortgages, page 238, in the office of the Probate Judge of Jefferson County, Alabama, after default having been made in the payment of the debt secured by said mortgage, the said undersigned will, on Monday, October 18, 1909, within the legal hours of sale, in front of the court house door in Birmingham, Jefferson county, Alabama, sell at public outcry to the highest bidder for cash, the following described real estate, situated in Jefferson county, Alabama, to-wit:

A part of block 797, according to the map and plan of the city of Birmingham, Alabama, as surveyed and laid off by the Elyton Land Company; said lot or parcel of land being more particularly described as follows: Begin at a point made by the intersection of the south line of Avenue K or Eleventh avenue, south, with the east line of Thirteenth street, south, thence easterly along the south line of said Avenue K two hundred feet to the point of beginning; thence southerly and parallel with said Thirteenth street two hundred and forty feet to an alley; thence easterly along said alley and parallel with said Avenue K fifty feet; thence northerly and parallel with said Thirteenth street two hundred and forty feet to the south line of said Avenue K; thence westerly along the south line of Avenue K, fifty feet to the point of beginning; together with all and singular improvements and hereditaments thereon or in anywise appertaining. ELIZA K. HARRIS, Mortgagee.

WALLACE T. WARD, Attorney for Mortgagee.

A Soda Cracker is Known by the Company it Keeps

It is the most natural thing in the world for exposed crackers to partake of the flavor of goods ranged alongside. In other words, a soda cracker is known by the company it has kept. On the other hand

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THE MAKING OF A TEACHER.

A Paper read before the Sunday school convention at Chalk Hill by Mrs. Milton McDowell and published by request.

This is a subject fraught with so much moment that I suspect every conscientious teacher would face it with fear and trembling. "The Making of a Teacher." Then teachers are not born but must be made and as a painful sequence many of us who assume the title are lacking in the necessary qualifications.

* First of all the teacher must know God and commune with Him often as friend with friend and more as the redeemed with the Redeemer, and the saved for the unsaved. He must know his text-book, the bible. It is the sword of the Spirit and the teachers only weapon. The least thing he should know about it is the mechanical binding of the book and who wrote them. He should have a connected history of its people and incidents. He should have a knowledge of its geography, its chronology and its doctrines.

The language of Paul to Timothy comes ringing down to us through the ages: Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

The teacher must know how to teach. The term teaching means causing another to know, and if our pupils have not learned anything we have not really taught them. Much

books, from all denominations have their training course, besides their teacher's magazines have pedagogical hints. We may also learn from observing the work of the teachers. The teacher must be consistent. He must live a blameless life, abstaining from everything that is questionable and at all times maintaining by his daily walk and conversation everything that tends to righteousness. It has been wisely said that we teach more by what we are than by what we say.

The teacher must have an active, living faith in God. Some of us say we can't lead a prayer or talk personally with a pupil about his soul and try to explain it by saying we haven't confidence in ourselves. Confidence in self is not what we need, it is more faith in God, our Father, and in Jesus Christ, who said: "All power is given unto me in heaven and in earth and lo, I am with you always." The revised version has it: "All the days." The Apostle Paul's faith reached the climax when he said: "I can do all things through Christ which strengtheneth me." The teacher must have an attractive personality. He must be affable, courteous, pleasant and agreeable, in other words, he must be a good mixer making much of the social feature of his work. But it is possible to carry this to an excess thereby secularizing rather than spiritualizing the work. But that teacher who greets his pupils cordially anywhere and everywhere is learning, it may be unconsciously, how to win and to hold them. The teacher must know human nature. This knowledge requires the most patient and careful study. Most of the failures of the parent with the child, to say nothing of the Sunday school teacher with his pupils, are



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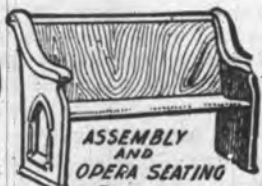
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due to a misunderstanding of the child. The teacher must be as "wise as serpents and harmless as doves," able to discern what is in the heart and mind of his most reticent pupil, lest by his manner of approach he become an offense and lose his opportunity. In this connection the teacher must be broad minded, loving humanity and having tender sympathy for every trouble, great or small, real or imaginary. Many a heart is breaking for just a little word of sympathy, just a little bit of love. The teacher must be self-sacrificing giving himself, his time, his talent and his money for the salvation of those with whom he labors. Our Saviour used this beautiful illustration: "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." The teacher must have a passion for souls and that teacher who has never had a vision of a lost world groping in darkness, sin and despair is lacking in another and the most important of all qualifications, namely the Holy Spirit. The teacher must be filled with the Spirit. He may have every other qualification if he is wanting in this he will be as inefficient as a steam engine without steam and the conditions are so simple. Hear the Saviour say: "If ye then being evil know how to give good gifts to your children how much more shall your heavenly father give the Holy Spirit to them that ask him. Fellow teachers let us live on our knees in prayer with the Great Teacher until we have His spirit witnessing with ours. Then we shall go forth in His name conquering and to conquer."

GOOD MEETINGS.

With your permission I would like to report a series of meetings with Brooklyn Baptist church commencing of Aug. 13th and continuing until Aug. 19th. We had two services each day with fairly good congregations. Our pastor, Rev. C. N. Morgan, did the preaching which was strong and spiritual. We believe that much good was done. Christians were edified, unbelievers convinced and good seed sown which we believe will germinate and bring forth honor and glory to our Lord. Four young ladies were buried in baptism with Christ.

The next meeting of the Conecuh county association will be held with this church, beginning on Tuesday after the second Sunday in November.

We have heard the question asked—not at home but abroad—will Brooklyn take care of the association? We say come and see. We have taken care of the Bethlehem association several times which was three times as large as the Conecuh county association and are better prepared now than then and just as willing.

This is one of the oldest churches in South Alabama, being organized in 1822 with 17 members in a log house, 16 x 18. During these many years she has had varied experiences. In some of her seasons of depression the faint hearted would predict that the old ship would go under but the faithful ever trusted in the Lord and were rewarded by seeing the midst roll away and King Immanuel's banner floating triumphantly.

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PRESIDENT F. W. BOATWRIGHT
Richmond, Va.

LEAVING JESUS

By Oris T. Anderson.

In many respects the doctrine found in Luke 2:41-52 is one of the most remarkable passages in the New Testament. It touches upon Jewish life and religion, showing their faithfulness to the latter in a way really astonishing to us of the twentieth century.

The passage begins with a statement that shows the faithfulness of Joseph and Mary, which, we may infer, is a fair illustration of the Jews in general. They went to the passover feast at Jerusalem every year regardless of distance. A glance at the map will show that Joseph and Mary went a distance of at least sixty miles, from Nazareth to Jerusalem, and the probabilities are that they walked. Think of a father and mother gathering their children together, the oldest of whom is only 12 years of age, and setting out a distance of sixty miles on foot to attend a religious gathering, to modernize, we'll say a Baptist state convention, and you have the picture of Joseph and his family as they went to the passover at Jerusalem.

The Jews were then, and are yet, more zealous than many of us. We often dub them as being money grafters, but after all we might learn a lesson of faithfulness from them. It is really wonderful how they have kept apart from other people and preserved their blood and race as they have, not to mention their religion and how it is preserved. They hate Jesus Christ today as much as their fathers did nineteen hundred years ago. They cling to the old testament and its traditions as tenaciously as did their fathers. I have often thought that if the church as a whole had always stood as firmly to the teachings of Jesus as the Jews stand for their religion, the world might long ago have been evangelized. So much on Jewish life and religion.

1. Joseph and Mary going to the feast. They take Jesus with them. He is a splendid companion to take to such festivals. If he were taken to more of the banquets of our day and time, I think a revolution would be worked in society. The fine wines would not be set out and what often follows a card table or the round dance would at once cease. These things cannot flourish where Jesus is. Somehow the very ones who usually enjoy such things most feel out of place if Jesus is about. Frivolous talking, drinking champagne to another's health, the parlor game of cards, and the fashionable dance all give place to something better when Jesus is present. He is a good companion to take anywhere, everywhere.

2. They staid through the time of worship. Herein is a lesson for hundreds of boys and girls who attend the Sunday school but who think their religious duty is over for the day when the Superintendent dismisses them. Young people ought to stay through the entire service of Sunday school and preaching. Complaints are heard in almost every church that the children, as well as many grown people, do not remain for the preaching. They do not stay through the service. It means that a generation of non-church goers are being raised up. Think of

the appalling effect this will have on the churches of our generation.

3. Joseph and Mary were faithful. They "went to Jerusalem every year at the feast of the passover," that is they went as regularly as the service was held. There was no excuse making or wilful refusing to go. They didn't stay away because their financial rating prevented their dressing like Dives who was clad in linen and fine purple. Mary made no complaint of her spring hat not being like that of Herodias. Outward appearances in the way of dress should not be considered when it comes to religious duty. Dress doesn't make the man, nor does it save his immortal soul.

4. Joseph and Mary going away from the feast.

Here this remarkable story changes. The days of the feast have been fulfilled and everybody was in a hurlyburly getting their belongings together, saying their farewell good-byes to friends and relatives, taking a last look at the temple and perhaps buying some simple souvenirs of the Holy City to take back to the old and decrepid ones who could no longer go up to the passover. It was a mighty rushing throng of people in Jerusalem on these occasions, perhaps somewhat like our inaugural occasion in Washington, or nominating convention in other great cities. Families were likely to get separated and lost from each other in the throng.

1. Joseph and Mary went away without Jesus. In this we may see an anti-type of modern Sunday religionists. There are those that have no religion except when they are at church. As a rule such people have it all while there but they go away without Jesus and have no further concern of His companionship until they go to church again. It is this class that the world styles hypocrites and rightly so.

2. Joseph and Mary knew not that Jesus tarried. This is still true with many followers of the throng. There are so many isms and schisms in these latter days; so many saying, "Lo, here is the way" or crying out "Eureka" until it is perilous to follow the throng or any part of it. The danger lies in leaving Jesus unconsciously like Joseph and Mary. They followed the throng and knew not that Jesus tarried.

3. But they supposed him to have been in the company. Supposition in religion won't do. A man may suppose in business, in politics, in the realms of society or in the ordinary professions of life, but it won't do to base his religion on supposition. If Jesus is our guest we must know it. When we cease to be conscious of His heavenly presence he is no longer with us, however much we may suppose he is about. In my pastorate time and again I have asked people if they were Christians and received all sorts of replies implying supposition. Some say, "I hope so," others "I am trying to be," still others, "Why, yes, I joined the church when I was but fourteen." Religion is a thing of which we may be certain. It won't do to suppose that Jesus is in some mysterious way present or that at some remote time in the past we had a religious experience that guarantees our record is clear in the Book of Life. We must open the door of our hearts and let Him in to abide with us if we would have divine approval and re-

ceive the crown of glory that fadeth not away. To have Christ is to have life. To have life is to know that we are in possession of it. "We know that we have passed from death unto life because we love the brethren," I repeat with emphasis, supposition in religion won't do.

4. They went a whole day on their journey without Him. How often this is repeated by many of us God only knows! The business man, the professional man, the common laborer, the society woman, the mother at home and the servant girl—all alike do this and even more. Human life may properly be divided into three days—the day of youth, the day of prime and the day of old age. Many spend all the first day on the journey of life without Jesus. Not a few go two days on the journey and discover that they have wasted too much of life, while some even dare to go the entire three days without even knowing what it means to have the Lord with them.

5. When they missed him they sought him among their kinsfolk. What a weakness of humanity to think that the Lord is more likely to be found among their relatives than among anybody else! In fact, with many it is a poor place to look for the Lord. Often it is the case that boys and girls in seeking Jesus fail to find him with their parents and thus become discouraged. I knew one young man when under conviction visited his home and when his family learned that he was about to become a Christian they all laughed at him. He couldn't find Jesus among his kinsfolk. It is a sad fact but nevertheless true.

6. They sought him among their acquaintance and found him not. Having failed to find Jesus among their kinsfolk they at once sought him among their friends and acquaintances but he was not to be found there. I imagine that Joseph and Mary were much troubled at this. It is high time to be troubled when one discovers that no one in his social circle or among his acquaintance can tell where Jesus is. Indeed it is time to break off from such company. If that is your social circle it is entirely too narrow. You should form a new one and the sooner the better. The character of those with whom we associate be- comes in a large measure a part of our own character. If they are the roughs and rowdys of the neighborhood then we are likely to grow into their likeness. If they are the constant companions of Him who is the fairest among ten thousand and altogether lovely, then we, too, in no uncertain sense grow into His likeness all unconsciously.

III. Joseph and Mary Going Back in Quest of Jesus.

Here this graphic picture changes again. The mother and earthly father of our Lord had sought in vain for Jesus among those with whom they naturally expected him to be.

1. Finding him not, they turned back to Jerusalem where they had left him. Here is a splendid example for the backsliders to follow. He must go back where he left his Saviour, where he began to sin, where he left off church attendance, prayer, praise and the other means of grace. He must go back to Jerusalem where he left the Lord if he would find him.

2. They kept seeking—three days—till they found him. But the glorious thought in this is that they did find him. Sometimes the backslider may not find the Lord as soon as he expects, but it is never the Lord's fault. The shepherd never gets lost; it's the sheep that wander away. The reason I think that the backslider does not find the Lord as quickly as he expects to is that he is unwilling to forsake his sin. Then he may have to seek indefinitely only to find in the end what he should have realized to begin with.

3. How natural that they should find our Lord in the temple about his father's business. There is nothing in any of the gospels that is more characteristic of him than that. In the temple—the place of worship. About his father's business—fulfilling his mission in helping mankind. That is a beautiful drawing of Dobson's that represents our Lord when only 12, in the temple sitting in the midst of the doctors, both hearing them and asking them questions. The look of intelligence and wisdom on the face of Jesus as he listens to the learned Jew, and the anxiety and trepidation expressed in the face of Mary as just the thing we would have expected to have been on the face of the real actors.

My dear sinner friend, if you have once known the Lord, if you have experienced the blessedness of his companionship and the sweetness of his fellowship, if you have known the joys of full salvation which gave your soul peace with God, but have for these many years perhaps been in the love, tired of sin and its allurements—won't you come back while you hear this? Jesus loves you, however much he may hate your sin he doesn't hate you. You have been a prodigal long enough. By this time you have learned that the husks which the swine eat will not satisfy a man. No doubt but that you like the prodigal have come to yourself, but unlike him, you have not arisen to come unto your father. Won't you come? The fatted calf will be killed and a great feast made. A ring will be put on your hand restoring you to your original place in the family, and shoes on your feet. There will be great rejoicing. God help you to come!

It is America's shame that such vast amounts of time and money and thought are expended on strong liquors. The vexed problem of "What is whiskey?" has been troubling the president and his advisers, and the government printing office has turned out a partial record in the case of 1,328 pages. If that is a "partial" record, what would a full one be? The whole business, whiskey and its records, and the disputes which arise over it, represents a colossal waste and an enormous sin. When will America purge itself of its shame? And why should government ink be wasted on what so wastes America's manhood, and even, in many instances, womanhood?

A September Sentiment

I shall not mourn the June time,
Nor yet the smiling May;
I'd rather have an oyster
Than a rosebud any day.

—Judge.

ON THE WATER WAGON.

(With Apologies to Eugene Field.)
(From Judge)
I once knew each and every drink
That nestled in the barkeep's lair,
From deepest green to brightest pink,
And sparkling wines of vintage rare.
I knew just how to choose, and when;
What mix would set my heart
aglow.
Oh, I was very knowing then,
And that not very long ago.

I knew the best place on Broadway,
Where fizz and cocktail could be
found;
I knew that just across the way
The mint in juleps did abound.
I knew the spot—Gambrinus Hall—
Where beef in rivers used to flow;
At every one I'd make a call,
And that not very long ago.

And pining for those joyous days,
I close my eyes and think
Of all the merry minstrel lays
I sang when'er I'd drink;
But now my vocal chords are dry,
No music do they know,
And for a harmless fizz I sigh,
Of long, so very long ago.

Oh, why did I resolve to perch
Upon the water-wagon seat?
It's insecure, and oft I lurch
When'er I hear the words, "Treat."
I hate this vichy, milk and sop,
But I will have you know,
I will not from this wagon flop,
Tho' I long for long ago.
—Berg. Harden.

A GREAT REVIVAL AT OLLIE.

Our protracted meeting commenced the 30th of July and lasted five days and nights. We had 35 additions to the church, 25 by experience and 10 by letter. On the 4th of August I baptized 22, there are three more to be baptized at our next meeting. The entire community was greatly stirred up. Bro. B. F. Brooks, of Evergreen, did the preaching. Bro. Brooks is a great revivalist and an up-to-date preacher. He is worthy of the confidence of any people that might secure his services. We organized a Sunday school last Sunday with Bro. G. R. Skipper superintendent, and a young peoples' prayer meeting to meet on Wednesday evening of each week. The cause of Christ is moving up in this community. The Christian people stand organized against sin and the power of darkness. We would rejoice to see the day when Ollie will be taken for Christ.

On Wednesday the 4th the brethren decided to show their appreciation to Bro. Brooks, so they made him a present of a purse of \$16.05. At the close of the meeting Bro. J. T. Nall and Bro. J. N. Lee were ordained and set apart to the deaconship of the church. The presbytery was composed of Revs. B. F. Brooks, H. W. Rumbley and G. W. Mize.

With best wishes for you and yours and your great work.
H. W. RUMBLEY, Pastor.

Not gold, but only men can make
A people great and strong;
Men who for Truth and Honors' sake
Stand fast and suffer long.

Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made
Burdens are lifted or are laid,
By some great law unseen and still,
"Not as I will."
—Helen Hunt Jackson.

Baptists may well be proud of David Lloyd George, chancellor of the exchequer, who is on the people's side always.

THE CAUSE FOR CANCER.

This is a subject which has been baffling the medical profession for years. Dr. Bye, of Kansas City, Mo., after years of practical experience in treating all forms of Cancer, has published a book giving his views on this subject; also describing the different species of the disease, giving indisputable evidence that it is curable, etc. If you are afflicted or interested in the case of a friend or relative, he will send you this book free of charge for the asking. Address Dr. W. O. Bye, Ninth and Broadway, Kansas City, Mo.

Good Meeting.

Our protracted meeting at Summerhill commenced the fourth Sunday in August and continued one week. The spirit of God was with us in full force from the beginning to the end. The membership was graciously revived, and all gave expression that they were going to do more for Christ another year.

Rev. A. D. Aldridge assisted the pastor, Rev. J. S. Brock. Brother Aldridge preached with power from heaven. Eleven were added to the church, nine for baptism, one by letter and one restored. Brother Brock has only been pastor at Summerhill six months and his work has brought forth grand results. It would have done your heart good to have been there. Aldridge preached the gospel in simplicity and power and the simplicity with which Rev. J. S. Brock managed the revival there was not a hitch in the meeting. There was two older preachers there, but they just hands off and prayed for the Birmingham boys. Shades Valley did a great work when they sent them forth to preach the gospel of the Son of God.

The supreme court of South Carolina, in the case of the State ex rel George vs. Alken, says: "Liquor, in its nature, is dangerous to the morals, good order, health and safety of the people, and is not to be placed upon the same footing with the ordinary commodities of life, such as corn, wheat, cotton and potatoes."

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FROM THORSBY, ALA.

The fourth Sunday in July I began a meeting at Bethursday church, in Shelby county. We had 8 additions to the church, 6 by experience and baptism, 2 by letter. We had Bro. White of Columbiana with us just half of the week and he did some good preaching. I am doing what I can to get the church to build a parsonage and locate a good man for half time and this is meeting with favor among the brethren. They all say yes, but no one has as yet taken hold of the question to push it, but it will be done. This is a large country church with about 190 members on roll, 110 active members and 50 scattered from here to Texas, most of whom the church has on what they call the drop list. I sometimes wonder why men join the church and then go away and never allow their church to hear from them, and then I remember that men have been going back since the day of Gideon's army and I suppose it will ever be. This is the hardest place I ever saw among Baptists to get them to subscribe for our paper, but I will never let up until I introduce it, if I stay long enough and they gave me a unanimous call for another year and a salary of \$250 for one Sunday.

My churches are making a poor show for missions this year and I try

to think I have done my duty. On this subject I preach, take collections and pray a little, and it may be that is where the trouble is, I only pray a little and very little. Personally I can do better and I hope and believe that I will. I enjoyed Bro. Hunter's letter and I hope that the speech that he did not make at the convention will keep until the time comes when he can be heard. We need something that will enlist our people, or we need a new list. I wonder how the drop list would work in our associations and in our state convention. Many of us when we go to the convention have the pleasure of hearing that which has been previously prepared and it seems from the drift of things that this privilege is likely to continue, like the Irishman's privilege to drink cold ice water in winter. I do not know whether I am a dyspeptic or not, but honestly I fear that some of our machinery is further from the power house than is best. I love our cause. I love the old ship. I love the old, old story of Moses and the lamb. I believe that we have the truth and that belief of the truth will free the soul, and free the man, and that this freedom will recognize only one Master and law giver and one law which is found in the New Testament. Can we, will we, enlist our Baptist forces. Fraternally.

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GOOD MEETING AT SHELL BANKS.

On Saturday night before the first Sunday in July our protracted meeting began. Our pastor, Rev. J. D. Wilkes, was to conduct the meeting, do the preaching until Monday when we were expecting Rev. Fancher, pastor of Palmetto Street church of Mobile, to be with us to do the preaching, but on Saturday night to our surprise Bro. Stuart, that great man of God, was there and instead of our pastor preached Saturday night, Sunday and Sunday night. I don't know whether Brother Stuart got lost and fetched up down here or whether it was the Spirit that told him to go toward the south. One thing I do know he did some able preaching and we are glad that he come. But Monday he was gone and we haven't seen him since. May the good Lord bless him in all his labors of love.

Monday was the time Rev. Fancher was to be with us but instead of Bro. Fancher coming Rev. Ed S. Barnes of Mobile came. Surely the Lord was directing. Bro. Fancher was sick was the reason for his not coming and one brother remarked that the Lord made him sick so that he could send Bro. Barnes. Let that be as it may. Bro. Barnes came and we certainly had the best meeting we have ever had in my recollection. He told the old, old story of Jesus and His love in such a simple way that the children could understand. Strong men were convicted of sin and converted. It seemed that every service was the best and the last one which was Sunday night, July 11, was the best. You can talk about old time meetings if that last service wasn't it, I don't know what it is. I tell you God was present in the power of the Holy Spirit. Now we have good meetings before, but this is the grounds I have for saying this one is the best. The meeting was not stopped but thanks to him who hears and answers prayer it is still going on. The young Christians have gone to work, every man, nearly all of them are ready to do all in their power for the upbuilding of the cause of Christ. At our prayer service on each Sunday night they are ready to conduct the service, lead in prayer, get up and tell others what Christ has done for them, it's worth one's while to go to the young peoples' meeting on Saturday night and on Wednesday night to the ladies' prayer meeting. Thank God for hearing and answering prayer.

There were 13 additions to the church, 7 for baptism, one by letter and two under the watch care. Everybody here loves Bro. Barnes and look forward to the time when he will come to tell us more about Jesus and his love. May God bless him in all of his labors of love and give him souls for his hire. We regret very much that none of the delegates were able to get to the Association except our pastor. The letter was mailed to him but he failed to get it. I will not be sure but I believe we had the best report we have ever had. I will close by asking all of the Christians who read this letter to pray God to continue to bless us that it may not be long before the light from Shell Banks church will shine out so the world will take knowledge that we have been with Christ.

At 4 o'clock Friday evening, Aug. 13, 1909, the Death Angel visited Talley's Infirmary of the City of Birmingham and called our friend and brother F. B. Ingham, who had been a consistent member of Providence Baptist church for 5 years, of which Rev. W. F. McCain is pastor. He was a kind and devoted husband and father. His death was caused by fall of lumber. It seems that he and Bro. Jerry Scoggins were protecting themselves from rain under a porch on which the lumber was stored away. Without a moment's warning the porch gave way and instantly killed Bro. Jerry Scoggins. Bro. Ingram was removed to his home and all done for him that friends could do and then carried to Birmingham.

His dear, affectionate companion (Sallie Ingram) followed her husband to the infirmary and ministered unto his wants as near as she could until separated by death. Afterwards she brought his remains back to their home in Ragland.

On Sunday the 15th at 2:00 p. m. quite a large concourse of sorrowing friends and relatives followed the remains to the M. E. church where the funeral services were conducted by Rev. W. P. Lovell of which were followed by words of encouragement and sympathy by his friends.

Bro. Ingram has one little one in heaven, four little boys and two little girls and a heart broken companion.

May heaven's choicest blessing rest upon the bereaved family and may the unseen hand give sustaining grace in this reigning storm of bereavement.

Remember, dear ones, the same Jesus who spoke "Peace be still" on Lake Galilee can lay His hand upon the heart of this storm that is tossing your soul hither and thither and just as effectively speak: "Peace, be still," and there will come a great calm and quiet and a peace that passeth human understanding.

R. A. GREENE,
A. GARDNER,
MISS BUENA ACKER,
Committee.

JNO. A. NELSON, C. C.

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The Baptists Ahead.

According to the report of the census bureau the Methodists in 1906 were the largest religious body in the United States, having 5,749,888 members and the Baptists come next with 5,662,234 members, or only 87,654 less. The rate of increase given for the Methodists for the sixteen years from 1890 to 1906 was 25.3 per cent, and the rate of increase for the Baptists was 52.5 per cent. As these figures were for the year 1906, there can be no question but that the more rapid rate of increase of the Baptists has carried them ahead of the Methodists. The Baptists are therefore now the largest Protestant religious body in the United States.—The Watchman.

Dr. Ray Palmer has resigned the pastorate of the church at Jefferson City, Mo., to take effect October 1.

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**NEWS ENGRAVING
BIRMINGHAM, ALABAMA.**

GOOD MEETING.

LaFayette, Ala., Aug. 25, 1909.

I desire to tell the readers of the Baptist of the gracious meeting the Lord has given me in my field of labor. I had with me at Notasulga Rev. W. P. Price one of the Home Board evangelists. He is a live wire and the Lord blessed us abundantly giving us about 26 to add as co-laborers to the church at that place. I think the church is greatly strengthened both spiritually and numerically. Then I had with me at County Line Dr. Blackwelder of Greenville, Ala. He is one of the best preachers in the state and a fine worker in revivals. The Lord gave us 28 at County Line church. Then I secured the help of Rev. T. J. Porter of Roanoke to help me at Rock Springs and the Lord blessed his labors and gave us 26 during the meeting then two the next meeting making twenty-eight in all. Rev. E. M. Stewart of this place gave us good efficient service at Milltown. The Lord gave us nine, seven by experience and two by letter. I believe all of my churches were greatly strengthened and we count ourselves greatly uplifted by the association of such men and by their strong gospel preaching. The Lord has so abundantly blessed my churches that we feel that we are strengthened to endure and serve our Master during another year more acceptably than before. It is my purpose that these revivals may be felt and seen throughout the entire year. I feel that I have been in closer touch with the Lord than ever before. I believe I can do

more. I trust that like effects may be seen in every one that attended those services from day to day. May the Lord bless the Alabama Baptist in all its interest.

C. A. STRICKLAND.

Good Meeting

Have just closed one of the most successful revival meetings the Pinckard saints have had in many years. We began the meeting expecting the blessing, and it came. The meeting continued one week, the pastor doing all the preaching; the church did the rest, and it was very acceptably done. At the close of the meeting the brethren installed in the church a new Baptistry in which the ordinance of baptism was administered to 20 happy converts the following Sunday evening. Total number received 27.

Midland City had just closed its meeting when we began here. Great was Midland City's meeting, great were the results and happy are the Christians because of the door of opportunity the meeting has opened to them. This was in many respects the best meeting the writer has ever conducted. There were 20 baptized and 24 additions to the church.

The Lord honored our efforts and rewarded us abundantly and our rejoicing is in Him.

J. W. MALONE.

Pinckard, Ala.

Poor Stock for Investment.
From Judge.
The stock of balloons is going up.
The makers are elated;
But don't you put a cent in them—
The darn things are inflated.

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TO THE BIRMINGHAM NEWS, BIRMINGHAM, ALA., CIRC. DEPT.

DR. BURTON'S INTRODUCTORY REPORT ON THE FAR EAST.

Professor Ernest DeWitt Burton, head of the department of New Testament Literature and Interpretation at the University of Chicago, who, in July, 1908 left under a commission from the University of Chicago to make a study of educational conditions in China and other oriental countries, has returned to Chicago. Mr. Burton's journeys and investigations included Turkey, Egypt, China, Corea and Japan. Of these countries Turkey, Egypt and Corea were very briefly visited, two months were given to India, six months to China and six weeks to Japan. He reports having found a keen interest in questions of education in all of the countries visited. In India the British government is endeavoring to carry out the reforms and improvements in its educational system inaugurated in Lord Curzon's administration. There is a great desire for education on the part of the young Indians, but chiefly with a view to obtaining the salary and prestige of a government office. In China the old education has practically passed away and the government is making strenuous and on the whole remarkably successful efforts to build up a system of education modeled on that of Europe and America. In all of the larger cities of China buildings have been erected, teachers and pupils gathered, and schools of the modern type organized. In a few cases, as for example at Foochow and in the far west at Chentu, the old examination halls have been torn down to make place for schools modeled on

are doing excellent service, many of those of the West. The schools founded by the various missionary societies, them much more efficient work than that by the government schools. But neither the mission schools or the new government schools are adequate to supply the demand for the education of the Chinese youth who have begun to recognize the fact that their country has entered upon a new period of its history and that the new condition demands a new education.

In Corea, likewise, the old education has passed away, but the government having as yet made but little progress in supplying education of the modern type, the large majority of the schools now in existence are those established by missionary societies. There are about sixty government schools in Corea and 1,600 Christian schools.

In Japan governmental education is thoroughly organized and efficiently carried on. Elementary education is compulsory, and over 95 per cent. of Japanese children attend school, at least from four to six years. The greatest defect, perhaps, of Japanese education is over-specialization. Education of the type found in American colleges, aiming at broad outlook and a generous culture, scarcely exists as yet in Japan.

Political affairs lay outside of the scope of the commissioners' investigation, but the commission could not but form some definite impressions as to the situation. In all of the countries of the farther East, there is a very friendly feeling toward America, and a seemingly general conviction

that the United States has no partisan end to serve in her dealings with these countries. The commissioners declare that no country is in a better position to exert a helpful influence or to render friendly service to oriental nations than our own. The commission is expected to render a formal and detailed report to the president and trustees of the university in a few weeks. It will be of the highest interest and value to educational circles, and its publication will form an important contribution to our knowledge of conditions in the far East.—The Standard.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, box 543, South Bend, Ind.

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The crow and the bird of paradise were talking about fame.

"Why, you are so homely you are only known to the farmers," sneered the proud bird of paradise. "Now, I am so beautiful I have my feathers on the hats of the society women."

The crow laughed sardonically. "That may be, my friend," he said, "but I have my feet under their eyes." —Sacred Heart Review.

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