

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

Established 1874: Vol. 44, No. 23

Organ Baptist State Convention.

Office, 2113 First Avenue.

BIRMINGHAM, ALA., SEPT. 22, 1909

Published Weekly. \$2.00 a Year

HELP ME SAVE MY BOY PROCTOR.



THE NEED AND OPPORTUNITY FOR MISSIONARY ADVOCATES.

Thousands of men are needed who are capable of making a persuasive presentation of the missionary advocacy of missions which its own pastor can give, supplemented with the testimony of other men, both ministers and laymen, who are qualified to speak. There is no denomination in North America that is doing more than a fraction of its share of the missionary work that is to be done. The missionary work of all the churches needs to be lifted to a new and permanent basis. Two conditions must be fulfilled in accomplishing such a result: viz., a thorough-going educational process about missions, and the adoption of methods of missionary finance which have proved to be effective. In other words, intelligence and system are essential.

Plans are now in successful operation in hundreds of individual churches, which if generally adopted, would solve the financial problem in missions. But an army of advocates are needed to lead the church out into her privileges in this regard. To produce that army of advocates is the duty and opportunity of the hour.

For the first time in this country, a series of conferences is to be held this summer for the express purpose of creating effective missionary propagators. How to present missions with persuasive power to the men of the church will be the main theme at all of these conferences. A dozen related questions will be freely discussed by the men who attend. No one knows so much about this subject that he cannot learn more. So men of all grades are wanted—those who know most, and those who know least, provided both classes are willing to learn more and to share what they have learned.

Each topic is to be opened by two brief addresses of ten minutes each, followed by general discussion from the floor. It is hoped that every man who comes will contribute something to the suggestiveness of the discussions.

The conferences will be held at the following places and dates: Winona Lake, Ind., September 1-3; Mt. Gretna, Pa., September 4-6; Silver Bay, N. Y., September 7-9.

Further information can be secured by addressing the Laymen's Missionary Movement, No. 1 Madison Ave., New York, or any of the Denominational Laymen's Movements.

THE ANTI-SALOON LEAGUE

The Anti-Saloon League is the federated church against the saloon.

This is the definition of Dr. P. A. Baker, its general superintendent. It is a league of organizations acting in unison for the solution by all legitimate means of the saloon problem. The league has no affiliation with any political party as such, and maintains a neutral attitude on all questions of public policy not immediately concerned with intoxicating drinks. Its officers consist of a president and twelve vice presidents, a general superintendent, a recording and corresponding secretary, a treasurer, a legislative superintendent, an attorney, etc. Its board of trustees consists of two representatives from each state league and one representative from each religious denomination in the United States of not less than ten thousand members, and one additional representative from each denomination of one million or more members.

In Alabama Dr. W. B. Crumpton, its president, is a Baptist; Dr. S. L. Dobbs, its vice president, is a Methodist; and its superintendent, Rev. Brooks Lawrence, is a Presbyterian. It now needs the active support of every man and woman in Alabama who loves the cause of temperance. Pray for it, work for it, and give to it.

MAKING A HARD UP HILL FIGHT.

We will miss the gifted and brightly writings of Editor Wm. Lee, who retires from the editorship of the Western Evangel, but extend our good wishes to brother W. T. Curtis who succeeds him. We gather from Bro. Lee's adieu and Bro. Curtis' salutory that the financial problem weighs heavily on the Evangel. Here are some questions asked by Bro. Lee:

All religious papers undergo metamorphoses. The denominational paper is evolving somewhat, but who can tell in what direction? Are there too many? Are those we have too meagerly supported? Is the denomination awake to their value? Are they high enough in price? Will they ever be financial successes? Will the ideal of circulation and support ever be realized?

Bro. Curtis says:—"Since the Evangel stock company was organized about three years ago we note that the good men who compose the company have paid of their hard earned money over four thousand dollars to meet the expenses that the advertising and subscription receipts would not meet. They have given their money without complaining, hoping for returns from it as they hope for returns on money given to missions. We believe some harm has come because of their not making these things public. The harm we can see is this: Many of our readers even some preachers, have gotten the idea that the religious paper is a money making scheme. We need to know more about its management, as we are learning about the management of our denominational schools, then we will be more willing to help it as we help the schools. It is not impossible for a denominational paper to make its own expenses but it takes a long term of mighty close management."

Dr. P. S. Henson says:—"At great expense we build church establishments and secure the best preachers that money can command; and we contribute millions of dollars to guard and foster educational institutions; we take annual collections and make eloquent pleas in the interest of home and foreign missions, but who thinks it worth while, unless it be a struggling publisher, to utter a word or contribute a dollar for the successful maintenance of the religious newspaper, which as an EDUCATIONAL, DENOMINATIONAL AND EVANGELISTIC AGENCY IS NO LESS POWERFUL THAN ANY OF THESE."

HELP ME SAVE MY BOY FRANK.



CHURCH AND STATE

In these days when the right of the church is challenged, the following note sounded by the Northern Methodists rings clear, as did the resolutions of our Baptist State Convention at Andalusia:

"We recognize that the church as an ecclesiastical body may not go into partisan politics nor assume to control the franchise of the citizen, yet we maintain that the time has come when the responsibility rests upon every Christian voter not only to oppose the saloon as a matter of abstract principle, but to cast his ballot in the manner which will be the most effective against the saloon and tend soonest to put the liquor traffic in the course of ultimate extinction."

Is there any man amongst us who believes that in voting for the amendment he will help the saloon powers? Is it not true that a vote for the amendment will cause sorrow in the camp of the saloon keepers.

THE PEOPLE HAVE SPOKEN

We have read and heard much about a subservient legislature. We have read and heard much about coward legislators who are afraid of their constituents. We have heard and read much by so called political leaders and purveyors of editorial wisdom about fools and fanatics as if the people could not be trusted that it might be well to ring out a clear note that has been sounded before but is being drowned by the shouts of special interests in Alabama that: This is a government of the people. The man in the halls of the legislatures and of congress are not the MASTERS, but the SERVANTS of the people. They have their ears to the ground. The Christians of this state form a balance of power. They spoke the word and their servants turned it into law, and now they are going to speak again and put the AMENDMENT in the constitution.

The Stainless Flag movement, inaugurated by Ervin S. Chapman, D. D., LL. D., under the auspices of the Anti-Saloon League, declares a saloon license to be unconstitutional, and asks for the celebration of the last Sunday preceding each Fourth of July as Stainless Flag Sunday.

Let's see to it that when the next celebration takes place prohibition will be a part of Alabama's organic law.

RELIGIOUS BODIES CENSUS

Abstract of the First Report of the 1906 Statistics

There were in the United States in 1906, the period of the fifth United States census of the religious bodies in this country, according to the census bulletin about to be issued on the subject, 186 religious denominations, 212,230 local religious organizations, 32,936,445 church members, and \$1,257,575,867 invested in church edifices.

The bulletin is in the nature of an abstract of the comprehensive report, now in press, prepared under the supervision of Chief Statistician William C. Hunt, of the population division of the Census Bureau, and contains the results of the last census, which was preceded by those of 1850, 1860, 1870 and 1890.

A glance at the proof sheets shows that males formed but 43.2 per cent. of the total church membership; that 8 new churches were erected every day during the sixteen years from 1890 to 1906; that in 16 states the Roman Catholics formed a majority of the church membership; that the percentage which church members formed of the population was larger by 6.4 per cent. in 1906 than in 1890; and that of the total number of church members reported, 61.6 per cent. were returned by the Protestant bodies and 36.7 per cent. by the Roman Catholic church.

The complete report will contain a separate presentation, for each denomination, of the statistics for 1906, by states and territories, and by ecclesiastical divisions, in conjunction with an authoritative statement of the history, doctrine, polity and work of the denomination as a whole; also a series of general tables giving the statistics for 1906 in detail for continental United States, and, in whole or in part, by states and territories, counties and principal cities, and to a certain extent in comparison with similar statistics derived from previous census reports, together with a separate presentation of colored church organizations, and summary statements, by denominations only, of the date of establishment of church organizations, the language in which the services are conducted and the salaries paid to ministers. This 1906 census, it is stated, was compiled by means of correspondence and by special agents.

The Increase in Denominations.

The bulletin enters upon an analysis of the 186 denominations making up the grand total for 1906, as against 115 in 1890, an increase of 41. Between 1890 and 1896, 12 denominations ceased to exist, 4 were consolidated with others and 4 disappeared through changes in classification, leaving 125 denominations reported both in 1890 and 1906.

The denominations added by division of denominations numbered 13, and 48 other new denominations brought the total new ones up to 61, making 186 the grand total of all denominations reported in 1906. Of the 48 new denominations, 11 are the result of immigration, and most of the remainder the result of the organization of entirely new cults. The 186 denominations are divided into families, 154 being grouped into 27 fami-

lies and 32 being classed as unrelated. Another classification of the 186 bodies embraces the distinctively Protestant, numbering 164; the Roman Catholic church, 1; the Jewish congregations, 1; the Latter-day Saints, 2; the Eastern Orthodox Churches, 4, and 14 others, including the Armenian Church, the Bahais, the Buddhists, the Shakers, the Amana Society, the Polish National Church, the Society for Ethical Culture, the Spiritualists, the Theosophical Societies and the Vedanta Society.

The Number of Organizations.

It is pointed out in the bulletin that the statistical unit employed in the presentation of religious bodies is the organization, meaning a church, a congregation, a society, or a meeting, and embraces not only a church proper, but also each mission, station or chapel, when separately organized.

The total number of organizations covered by the 1906 census was 212,230. This is an increase since 1890 of 47,079, or 28.5 per cent. The Protestant bodies increased 42,564, or 27.8 per cent.; the Roman Catholic church, 2,243, or 21.9 per cent.; the Jewish congregations, 1,236, or 231.9 per cent., and the Latter-day Saints, 328, or 38.3 per cent. The Eastern Orthodox Churches increased from 2 organizations in 1890 to 41 in 1906. All other bodies increased 299, or 64 per cent. Of the 212,230 organizations in 1906, the 164 Protestant bodies reported 195,618, or 92.2 per cent.; the Roman Catholic Church, 12,482, or 5.8 per cent.; and the remaining bodies, 4,130, or about 2 per cent. In 1890 there were 165,151 organizations, the Protestant bodies controlling 153,054, or 92.7 per cent.; the Roman Catholic Church, 10,239, or 6.2 per cent., and the remaining bodies, 1,858, or a little over 1 per cent.

Rank of Religious Bodies.

The general order or rank of the principal religious bodies in 1906 with respect to organizations was: Methodists, 64,701 organizations; Baptists, 54,880; Presbyterians, 15,506; Lutherans, 12,703; Roman Catholics, 12,482; Disciples or Christians, 10,942; Protestant Episcopalians, 6,845; Congregationalists, 5,713; United Brethren, 4,304; Evangelical Association, 2,738; Reformed, 2,585; Adventists, 2,551; Jewish Congregations, 1,769; Christians (Christian Connection), 1,379; German Evangelical Synod, 1,205; Latter-day Saints, 1,181; Friends, 1,147, and Dunkers, 1,097.

The Methodist bodies reported 30.3 per cent. of the entire number of organizations, and the Baptist bodies, 25.9 per cent. Thus these two families together embraced considerably more than one-half of the organizations in the United States.

The number of members reported by the various bodies for 1906 and 1890, together with the actual and relative increase, are shown in a table in the bulletin. It is stated that in all Protestant bodies the membership is practically adult membership. In the Roman Catholic church all baptized persons, including infants, are returned as members. In order to render the figures more nearly comparable, 15 per cent has been deducted from the membership returned for

the Roman Catholic church to cover those under 9 years of age. Among the Jewish congregations only heads of families are reported as members, so that the strength of this religious body was greatly understated in the report.

Church Members Numbered 32,936,445

All denominations reported a grand total numbering 32,936,445 communicants or members in 1906 and 20,597,954 in 1890, an increase of 12,367,530, or 60.4 per cent. The Protestant bodies reported 20,287,742 in 1906 and 14,007,187 in 1890, an increase of 6,280,555 or 44.8 per cent; the Adventist bodies reported 92,735 in 1906, 60,491 in 1890, an increase of 32,224 or 53.3 per cent; the Baptist bodies reported 5,662,234 in 1906, 3,712,468 in 1890, an increase of 1,949,766 or 52.5 per cent; the Christians (Christian Connection) reported 110,117 in 1906, 103,722 in 1890, an increase of 6,395 or 6.2 per cent; the Church of Christ, Scientist, reported 85,717 in 1906, 8,724 in 1890, an increase of 76,993 or 882.3 per cent; the Congregationalists reported 700,480 in 1906, 512,771 in 1890, an increase of 187,709 or 36.6 per cent; the Disciples of Christians reported 1,142,359 in 1906, 641,051 in 1890, an increase of 501,308 or 78.2 per cent; the Dunkers reported 97,144 in 1906, 73,795 in 1890, an increase of 23,349 or 31.6 per cent; the Evangelical bodies reported 174,780 in 1906, 133,213 in 1890, an increase of 41,467 or 31.1 per cent; the Friends reported 119,002 in 1906, 187,432 in 1890, an increase of 105,705 or 56.4 per cent; the independent churches reported 73,673 in 1906, 12,260 in 1890, an increase of 60,313 or 451.4 per cent; the Lutheran bodies reported 2,112,454 in 1906, 1,231,072 in 1890, an increase of 881,422 or 71.6 per cent; the Mennonite bodies reported 54,798 in 1906, 41,541 in 1890, an increase of 13,257 or 31.9 per cent; the Methodist bodies reported 5,749,838 in 1906, 4,589,284 in 1890, an increase of 1,160,554 or 25.3 per cent; the Presbyterian bodies reported 1,830,555 in 1906, 1,277,351 in 1890, an increase of 552,704 or 43.3 per cent; the Protestant Episcopal church reported 886,942 in 1906, 532,048 in 1890, an increase of 354,894 or 66.7 per cent; the Reformed bodies reported 449,514 in 1906, 309,458 in 1890, an increase of 140,056 or 45.3 per cent; the Unitarians reported 70,542 in 1906, 67,749 in 1890, an increase of 97,329 or 75.2 per cent; Roman the United Brethren bodies reported 296,050 in 1906, 225,281 in 1890, an increase of 70,769 or 31.4 per cent; the Universalists reported 64,158 in 1906, 45,194 in 1890, an increase of 14,964 or 30.4 per cent; other Protestant bodies reported 226,703 in 1906, 129,374 in 1890, 129,374 in 1890, an increase of 97,329 or 75.2 per cent; the Roman Catholic church reported 12,079,142 in 1906, 6,241,708 in 1890, an increase of 5,837,434 or 93.5 per cent; the Jewish congregations reported 101,457 in 1906, 130,496 in 1890; the Latter Day Saints reported 256,647 in 1906, 166,125 in 1890, an increase of 90,522 or 54.5 per cent; and the Eastern Orthodox churches reported 129,606 in 1906, 600 in 1890, an increase of 129,006 or 21,501 per cent; all other bodies together reported 81,851 in 1906,

51,838 in 1890, an increase of 30,013 or 57.9 per cent.

The total increase noted, 12,367,530, is exclusive of Jewish congregations. As to the latter, it is shown that the 1906 total represents heads of families only, while the 1890 total includes all members. As the figures for the two censuses are not comparable, neither increase nor percentage can be shown.

Protestants Outnumbered Roman Catholics.

Of the total number of members reported, 61.6 per cent were returned by the Protestant bodies; 36.7 per cent by the Roman Catholic church and 1.7 per cent by all other bodies together. In 1890 the Protestant bodies reported 68 per cent of the total membership; the Roman Catholic church 30.3 per cent; and "all other" bodies together, 1.7 per cent. The rate of increase shown for the Roman Catholic church was 93.5 per cent, more than twice that for all Protestant bodies taken together, 44.8 per cent.

Among the Protestants, the Methodist bodies ranked first in number of members, with 17.5 per cent of the total for all religious denominations, and the Baptist bodies came next, with 17.2 per cent. These two families together constituted somewhat more than one-third of the entire Protestant membership of the country. If to these be added the Lutheran bodies, Presbyterian bodies and the Disciples, the five denominational families combined included 16,497,480 members, little more than one-half of the total membership of the country, and more than four-fifths of all the Protestant membership.

MRS. ELIZA VANN.

Mrs. Eliza Vann was born September 30, 1832.

She was converted when very young and joined the Trussville (then Cahaba) Baptist church, where she held her membership until her death, which occurred at her home near Trussville August 22, 1909.

Sister Vann was the mother of 11 children, seven sons and four daughters. Her husband and two of the sons preceded her to the glory world. She was indeed a Christian mother, and her impress was stamped on her children, and through them on her grandchildren, and is a greater legacy than gold and silver.

Her long life was characterized by deeds of kindness. J. M. McCORD.

East Lake, Ala.

Dr. Broughton is announced to preach in the Fifth Avenue Presbyterian church in New York next Sunday. The advertisement of this church and its services may be found on the second page of this issue of the Observer. Dr. Broughton is an instructive preacher, and entertaining as well, but he never sacrifices truth in order to provoke a smile; he has been one of the popular preachers of the Northfield conference this summer. He will be greeted by many old friends on Sunday, and will also be heard by many who will become his warm friends after hearing one sermon.—The Westminster.

THE BIGBEE ASSOCIATION.

Yantley, Ala., Sept. 11, 1909.

The Bigbee Baptist Association met September 7th for its 58th session with Rehoboth Baptist church, and after the reading of the letters from the churches composing the association by L. A. Brock and W. H. Walker and the enrollment of messengers, went into permanent organization by electing J. E. Herring moderator and John D. Phillips clerk and treasurer.

But little business was done in the forenoon except organizing. At 11 o'clock the introductory sermon was preached by Jesse A. Cook, of Demopolis, from John, 4:35, with ability and earnestness. After the sermon the association adjourned for dinner, which was very bountifully spread under some large oaks by the good ladies of Pushmataha, as was also done the other two days of the association.

On reassembling, and after devotional exercises, in the afternoon, the association went at once into the regular dispatch of business as arranged by the committee on the order of business. After the appointment of some committees by the moderator, the reports of State and Home Missions were read, and the subject of missions was ably discussed by Jesse A. Cook, J. D. Cook and J. R. Larkin.

On account of muddy roads caused by a heavy rain the day before, the association was not called together at the appointed hour Wednesday morning, few messengers being present at that time, but the moderator so efficiently dispatched business that everything on the program for the morning was disposed of, yet all time needed for the discussion again of the subject of missions brought up by the report on Foreign Missions was given. The discussion was ably entered into by R. R. Brasher, Jesse A. Cook and J. E. Barnes. Following the discussion was the missionary sermon very earnestly and ably preached by J. E. Herring from Romans, 11:36.

The first order of business in the afternoon was a report on the Laymen's Movement, then the orphanage, and next a report on temperance. The subject of each report was thoroughly discussed, especially so was that of temperance. The Laymen's Movement was discussed by T. F. Seale and J. D. Cook; the orphanage by Dave Bryan, J. E. Barnes and J. R. Larkin; temperance by J. R. Larkin, T. F. Seale, Jesse A. Cook, J. E. Herring and J. E. Barnes. The following resolution was adopted, and so enthusiastic were all, whether messengers or not, that, on taking a rising vote, hardly a man or woman in the entire assembly failed to stand:

"Be it resolved by the Bigbee Baptist Association as citizens composing this body, That we give our unqualified endorsement to the constitutional amendment forever prohibiting the manufacture, sale and other disposition of intoxicating liquors in the state of Alabama."

The first report Thursday morning was that of the committee on nominations, which as adopted makes the next meeting place of the association Livingston, Ala. The reports of Sunday schools, the W. M. U., apportionment and education were read and very forcefully and effectively spoken to. After the appointment of standing committees by the moderator, the

association adjourned to meet with Livingston Baptist church on Tuesday before the second Sunday in September, 1910.

Everything passed off very pleasantly and seemed to be enjoyed by all. Not for quite a while have we had so full a representation. It would seem to some not acquainted with the conditions that exist in this association that but seventeen out of twenty-five churches is poor representation. Several of the churches are only enrolled; they have no pastor, nor do they have even business meetings. It is to be hoped that the weak churches may be revived and built up as have some others, which are now strong, but once were as weak as the weakest.

We had but few visitors, but their strength and their work with us made up for fewness of numbers. We had Elder J. D. Cook, formerly a member of this association, now of the Lauderdale County, Mississipp, Association, and a regular visitor and always welcomed to this association; J. E. Barnes, of the Cahaba Association, and R. R. Brasher, representing the State Board of Missions.

The spirit of our Lord seemed to be in the hearts of both speakers and hearers, and the speeches, songs and sermons were entered into with a zeal and enthusiasm that gave us a splendid meeting.

JOHN D. PHILLIPS, Clerk.

ST. CLAIR COUNTY ASSOCIATION.

This body convened with Mt. Pisgah church, about eight miles south of Pell City, September 8 and 9. The attendance was large, most of the churches being represented. Rev. I. W. Inzer was elected moderator; Jas. M. Garrett, clerk; C. D. Alverson, treasurer. The reports were good and ably discussed.

Rev. S. M. Adams, of Thorsby, added much to the interest of the meeting, especially in the discussion of the report on temperance.

We were pleased to have Brother J. T. McKee, Sunday school superintendent for Alabama, with us.

Mrs. T. A. Hamilton was present, and addressed the ladies on woman's work.

A large number of churches called for letters in order to organize two new associations, which will be known as North St. Clair and South St. Clair.

The brethren of the south end of the county will meet at Coosa Valley church, about four miles from Pell City, Wednesday, October 6, to organize a new association.

The remnants of the old body will convene with New Hope church, Eden, Ala., next September.

We missed the genial editor of our Alabama Baptist. VISITOR.

No matter how healthy or capable a person may be, the brain cells and faculties which are constantly used, like the bow which is always tightly strung, lose their elasticity, their grip and firmness, and become jaded, dull and flabby, according to Orison Swett Marden in Success Magazine.

The brain that is continually exercised in one's occupation or profession, with little or no change, is not capable of the vigorous, spontaneous action of the brain that gets frequent recreation and change.

FIFTY YEARS' WORK OF THE SEMINARY.

It has wrought fifty years. It has fostered the spiritual life of its students.

It has fostered the spirit of true evangelism.

It was first to establish a chair on the Sunday school.

It established the elective system in theological education.

It has always given great emphasis to the subject of missions.

It was among the first to establish a chair of Biblical theology.

It was among the first to establish a chair of Comparative Religion and Missions.

It was the first of all theological seminaries to give to the English Bible a large place in the curriculum. Its English Bible courses are taught by experts in Greek and Hebrew.

It has given great emphasis to the practical side of training for the ministry.

It was among the first to introduce the study of sociology into the theological curriculum.

Its doors are open to all men capable of profiting by its instruction, whether college-trained or not.

The seminary has exalted the Bible. It has stood for freedom of research, and has welcomed light from all sources. But it stands for the Bible as the Word of God, and the whole curriculum of studies is related directly to the Bible at every point.

It has trained between three and four thousand men for the ministry. Between one and two hundred have gone to the foreign field. Scores and hundreds have labored as home and state missionaries. Thousands have become pastors. Some are editors, and secretaries, and educators.—Central Baptist.

THE DENOMINATIONAL COLLEGE.

Concerning the value of the denominational college, the Herald and Presbyter says:

"It set the standard of American education, and has maintained it.

It is the mother of college presidents and America's most prominent educators.

It is the college which has furnished the church with its ministry.

Its American patriotism has been tested by two wars, and not found wanting.

Its form of government is truly American and free from politics.

It is thoroughly Christian, yet free from bigotry.

Its scientific departments are managed by scholarly, Christian men.

It is free from that irreligious sectarianism which denies a place to the Bible in the curriculum of study.

It believes in a philosophy which holds to a personal God, a divine Christ, an immortal soul and an imperative duty.

It is free from agnosticism and pantheism, the greatest foes of Christian faith.

Fundamental in its curriculum is love of all truth. It does not prejudice the student against the truth of revelation by refusing it a place in the curriculum.

It believes that the formative element of history is Christianity, and

that any curriculum is defective which fails to teach it.

"It believes that the words of Jesus and Paul should be studied, as well as those of Socrates and Plato.

"It believes that teachers of youth should know the truth.

"It is an institution born of sound doctrine, and fostered by those who have a vital faith.

"Its educational work has been done for less money than that of any other agency. It is the greatest tax-saving institution in the state.

"It gives the greatest return to the country of any philanthropic investment known to Christian men and women.

"It is the safest investment of Christian money known to the church.

"Its students, coming from the best Christian homes, help to create a clean strong collegiate life.

"Its students are taught to live economically, to think rightly and to act nobly.

"Its product is the well-trained, accomplished Christian citizen."

GOOD MEETING.

On the fifth Sunday the Rev. O. C. Dobbs, of East Lake, began preaching for my church at this place, and held on till Saturday, when he had to leave for another field. The result was 23 received into the church and my people greatly strengthened.

His sermons were masterpieces, shot through and through with Bible truths.

It was my happy privilege to be moderator of the presbytery that ordained him five years ago. His work shows that no mistake was made.

Brother Dobbs uses no clap-net methods, neither does he appeal to the sympathy of anyone, but drives right down to their judgment, forcing the sinner to see the awfulness of sin and the blessedness of salvation.

Any pastor needing help in a meeting would do well to have this godly man to preach for his people.

Wishing the paper success, I am, your brother, T. E. PINEGAR, Chavies, Ala.

Littleton, Ala.

Dear Brother Barnett: Rev. M. T. Branham began a series of meetings with Littleton Baptist church (at ease in Zion) on Sunday, the 5th inst., and continued until the 9th, resulting in two or three conversions. We believe an uplift of the Christians has been the result. Branham preaches with power the old-time gospel and primitive religion, and endeared himself to our people. The writer made "feeble, scattering remarks" at the day services, and helped as best he could, but Branham was the preacher. God bless you and yours. Fraternaly, J. E. Cox.

Dr. Spooner, head of the archaeological department in India, while excavating the site of the great pagoda of Emperor Kanishka, near Peshawar, has unearthed a bronze casket containing what is thought to be a portion of the ashes of Gautama, the Buddha.

The first woman to become superintendent of schools in a large city is Mrs. Ella Flagg Young, who has been elected to that position in Chicago. Her salary is \$10,000.

THE ALABAMA BAPTIST

SUNBEAM ITEMS.

The Woodlawn Sunbeams have re-organized under Miss Carson's leadership. Such a room full of sunshine as greeted us when we met there the last Sunday in August.

New bands report from Hollywood, Miss Ethel Corn in charge; from Almswell, Miss Georgia Mayton, leader; from Coffee Springs, Miss Clare Anderson, leader; Butler Springs, Miss Bertha McWilliams; Bayou La Batre.

The East Lake Sunbeams have made a fresh start under Miss Edna Barrett's and Miss Thornton's guidance. It takes no prophetic eye to see brightness in that direction.

The ladies of the Hunter Street Baptist church, Birmingham, made no mistake when they elected Mrs. S. D. Monroe their president. We were invited to the installation services. It was a most enjoyable occasion.

Mrs. H. L. Ison, formerly vice-president of the Etowah Association will act as corresponding secretary, Mrs. Burns, of Gadsden, succeeding her as association vice-president.

Miss Ella Lathem, assumes the vice-presidency of the Shelby association. Miss Maroney, also of Montevallo, corresponding secretary.

The Royal Ambassadors, Albertville, send through Miss Clyde Metcalf a snug little sum for home missions.

The Gadsden Sunbeams order fifty Sunbeam invitations, preparatory to enrollment day. No one receiving the pretty cards could possibly decline to "Join the band!"

Shall we open a competing list for the Sunbeam Bands?

INVOCATION.

Come Thou to me! The morning sun awakening
In yon bright sky proclaims another day;
Yet light of eye, nor sun, can pierce the curtain
Upheld before life's path in which I stray.
Come Thou to me!

Since first I felt Thy guiding hand I've loved Thee,
And, loving Thee, I want Thee every hour;
I know I'm frail and sinful; yet in clinging
As vine unto the oak, I've learned Thy power.
Protect Thou me!

Hold Thou my hand. The noonday sun, oppressive,
Weights heavy on my childish, foolish heart;
I need Thee more than through the morning hours,
So keep me true! Though bitter tears should start,
I'll lean on Thee!

Draw nearer still. Prepare me for the evening—
Life's sunset, with its loneliness and gloom.
If Thou art with me, I shall fear no evil;
And if I call Thee, surely Thou wilt come.
Abide with me!

—Norah Smith Robinson.

WOMAN'S MEETINGS AT THE TIME OF THE ASSOCIATIONS.

Mrs. T. A. Hamilton.

That was a great service rendered by Bro. W. W. Lee to the Alabama W. M. U. when he found for us in his own church a vice president for the Shelby Association.

In a meeting held at the Methodist church the afternoon of the 1st of September Miss Ella Lathem was duly elected and Miss Maroney, also of Monte-

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

Treasurer—Mrs. Charles Burris.

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

vallo, was elected corresponding secretary. The association as a body was asked to appropriate five dollars to carry on Woman's work within its bounds. The electing of a vice-president and a secretary by the women in session at the time of the associational meeting is a new departure as is the asking of the brethren for a stated sum for woman's work. The latter will, we hope, engender some interest in the work or at least some inquiry into how the money is spent and that is what we wish to have discussed, so sure are we that there can be no criticism on this point. Heretofore the executive board of the Alabama W. M. U. have appointed the vice presidents and the secretary was employed only for the associational meetings. But the sisters of the Associations should know who would serve them best as vice-president and it relieved the executive board of a great responsibility. The secretary will aid the vice-president greatly in doing the corresponding and in raising the expense fund of ten cents a member among the Societies.

The W. M. U. of the Birmingham association will hold an annual session on Wednesday, September 22d, in the East Lake Methodist church. Each band and society of the association will be requested at this time to make report of their year's work. The program will appear in our next week's paper, but the expected presence of Miss Kathleen Mallory, of Selma, together with other state officers living in our own district, gives promise of an interesting occasion.

St. Clair Association.

Owing to sickness in the family or pressure of domestic care, or for other good reason—we are always loath to think it is from indifference—none of the presidents of the societies were represented at Mt. Pisgah at the Association. Pell City, Coal City, Ashville, Cook Springs and Ragland are the only churches among the thirty odd in the St. Clair Association that have organized work among their women. We are sure of greater things for these sisters. The woman's meeting filled and overflowed the church near by Mt. Pisgah.

On the 9th day of September there never was a more promising congregation in appearance or more appreciative in expressions of interest and sympathy than the one we stood before that day. Such a large per cent of young women and a perfect paradise of loveliness in the little children that crowded the temple and surged up for the literature extended. We longed with a great longing for some good woman to lead them in the way more perfectly and felt like shouting for joy when Bro. LaFayette Cook, who had greatly aided the visiting sisters in attending the association, turned to one who had been like Aaron and Hur during the meeting and whispered, she was almost persuaded that it was her duty to act as vice president. Afterwards she told me if her new association was formed that her church, Riverside, would be in the South St. Clair and that she would serve. How often "He is better to us than our fears." We heard rousing speeches on the constitutional amendment as we did at the Shelby

and rejoiced that the Baptists seem to be "suffering no warp of their moral nature," and as usual are having the courage of their convictions.

It was like a bit of home having Bro. J. W. Veazy to arrange for our meeting and help plan for attending other associations. We often meet those who hold in respect the Pauline injunction, "Help those women!"

We were under obligations to Dr. Mosley of Pell City for bringing us on our way to the association and courteously furthering our returning. There is none more knightly than the "Southern gentleman of the old school."

A SERMONETTE BY DR. McARTHUR.

"And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."—Gen. 19:25.

All earthly possessions are most precarious. Nothing on earth abides. One is conscious of the majesty and glory of the pyramids, partly because they are so ancient and apparently so stable. Kingdoms have risen and fallen, empires have bloomed and withered, but the pyramids have remained. The thought that the Sphinx has from time immemorial gazed in sublime silence out over the desert, gives an indescribable charm to its strange face and impressive attitude. But the pyramids are crumbling to the earth. They are lower today than once they were. Nothing on earth abides. War, pestilence, famine, commercial embarrassments, financial stringencies,—these are all characteristic of the earth and before them our possessions take wings. Thank God there are possessions that lay hold on eternity.

The monuments of mortals
Are as the flowers of the grass,
Through Time's dim portals
A voiceless, viewless wind doth pass,
And where it breathes the brightest blooms decay,
And forests bend to earth more deeply day by day,
And man's great buildings slowly fade away
—Unknown Author.

KNOW NOW

And Will Never Forget the Experience

The coffee drinker who has suffered and then been completely relieved by changing from coffee to Postum knows something valuable.

He or she has no doubt about it. A California lady says:

"I learned the truth about coffee in a peculiar way. My husband who has for years been of a very bilious temperament decided to leave off coffee and give Postum a trial and as I did not want the trouble of making two beverages for meals I concluded to try Postum, too, and the result has been that while my husband has been greatly benefited, I have myself received even greater benefit.

"When I began to drink Postum I was thin in flesh and very nervous. Now I actually weigh 16 pounds more than I did at that time and I am stronger physically and in my nerves, while husband is free from all his ails.

"We have learned our little lesson about coffee and we know something about Postum, too, for we have used Postum now steadily for the last three years and we shall always continue to do so.

"We have no more use for coffee—the drug drink. We prefer Postum and health."

Look in pkgs. for the famous little book, "The Road to Wellville." "There's a Reason."

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

If the one and one-half billion dollars spent for intoxicating liquors were spent for legitimate products from two to ten times as many laborers would be required, to say nothing of the impetus that would be given to every line of honorable business.

AMUNITION FOR USE ON THE FIRING LINE

Rev. George Warren, chaplain of the Missouri Penitentiary, says that out of 2,279 convicts in the prison at the time he made the investigation, 85 per cent. of the entire number came there directly through the influence of liquor, and that 5 per cent. of the remainder came there indirectly through the same cause.

"The Anti-Saloon Year-Book" for 1909 is a comprehensive encyclopedia of facts and figures illustrated by cuts, setting forth the work of the League and the progress of the fight against the liquor traffic. From it we learn how Protestant and Catholic, temperance Republican and temperance Democrat are working shoulder to shoulder, under the direction of the League to curtail or to suppress the drink evil by agitation, by legislation and by unrelenting enforcement of law. We also learn by quotations from liquor organs how great is the alarm they feel at the generalship and tirelessness of the allied forces arrayed against them.

Judge Samuel R. Artman in the famous Artman test case in Indianapolis refused a license to sell liquor giving reasons which comprises an eloquent denial of the legality of the whole license system. One sentence includes the gist of the argument:

"It must be held that the state cannot, under the guise of a license, delegate to the saloon business a legal existence, because to hold that it can is to hold that the state may sell and delegate the right to make widows and orphans, the right to break up homes, the right to create misery and crime, the right to make murderers, the right to fill orphanages, insane asylums, jails and penitentiaries, and the right to furnish subjects for the hangman's gallows."

Brother, do you want the licensed saloon back in Alabama? If so, vote against the amendment.

"No man can say when he has passed the boundary which divides safety from harm. He may call himself temperate and yet daily be taking a little more than his system can bear, and be gradually causing some tissue to undergo slow degeneration. He may be safe, but he may be on the verge of danger."

The clamor for local option by some of the politicians who pretend that they are ardent prohibitionists but do not yet believe that it is possible to enforce state wide prohibition will not fool the elect who are going to have some say in who will be elected to fill the office in city, county and state. When a man only believes in "prohibition in spots" you can spot him most generally as an enemy to the temperance cause. Local option is a mere make shift. Don't let any one make you accept a "half loaf" when you have the power to run the bakery.

United States Drink Bill.

There is no way of securing official information that would give the exact amount of the drink bill in America, or rather the amount that is spent in the American saloon in a single year. The dilution of liquors by the retailer, the slot machine and other like devices, the dice box and the other instruments for gain which make up the average saloon outfit, do not publish public reports. The sale of intoxicating liquors produces only a portion of the enormous waste of wealth for which the saloon is responsible. It is safe to say that, in round, conservative numbers, the United State's drink bill for 1908 was not less than \$2,000,000,000.

Paul put God first and Paul last, and we believe that, if other Christians will do the same that the amendment will pass. Pauline ideas of a consecration that daily serves both God and man is the only principle fit to govern the Christian. We have heard some say, "Whiskey don't hurt me." Perhaps it does not, but has it not hurt some brother?

AN AUTHOR'S CONVERSION.



The present United States Supreme-court and several state supreme courts have handed down decisions in several cases which virtually deny the state to license him to engage in so harmful an occupation. Our courts as well as our churches thrown on the liquor business. One of the liquor journals was frank enough to say: "The fanatics which we for years have scorned have received new dignities by alert, intelligent activity in the political field." Possibly when the ballots are counted some of the dailies will admit that the preachers of Alabama have not lost their power but succeeded fairly well in out generaling the professional politician:

A Court's Pledge for Drunkards.

Upon much the same principle as that employed in Judge Lindsey's Juvenile court, Judge William J. Pollard of the court of St. Louis, Missouri, has instituted the plan of dealing with drunkards in the way that will be best for them and for their families. His plan is to give every worthy fellow a chance. When a drunkard is brought before him, he gives him a good sentence, but instead of sending him directly to the work house and depriving his family of his help, which is generally greatly needed he suspends the sentence upon the signing of a term total abstinence pledge. The pledge signer is compelled to report to the judge every week to give assurance that the pledge is being kept. Thus by this one court great numbers of drunkards have been reclaimed and made sober, industrious citizens. Judge Pollard does business on the proper assumption that courts are for the purpose of doing justice and really conserving the best interests of the community or the state.

Beer in the Hospital.

Alcohol is a slow poison. Men drink it largely diluted in beer and manage to keep up a good outside show, while within they are getting into a sad condition. They do not know it themselves, for they poison their nerves continually, so that they get no true reports from within. But let some accident happen that sends them to the hospital, and then hear what the doctors say about them.

Dr. Edwards says: "The diseases of beer drinkers are always of a dangerous character, and, in case of an accident, they can never undergo the most trifling operation with security of the temperature. They almost invariably die under it."

Dr. Ginrod, a prominent London physician, says: "A copious beer drinker is all one vital part. He wears his heart on his sleeve, bare to death wound even from a rusty nail or the claw of a cat."

Dr. Gordon says: "The beer drinkers when attacked with acute disease, are not able to bear depletion, and they die."

Many boast of the good it does them or of their being strong in spite of beer. "I have drunk a gallon of beer every day for the last thirty years," said a brewer's drayman, "and I was never in better health than at this moment." Yet the very next day he died in a fit of apoplexy. The beer told him that lie and he believed it.

Some time back a distinguished United States senator said in a public address: "If in the future the temperance reform is to be more fortunate than in the past, there must be more general, united and efficient action for its promotion by the pulpit than there has been in the past." The pulpit regardless of denominational distinctions, in Alabama have united for the promotion of this cause and is busily engaged in an endeavor to forever banish whisky from the state. This concerted action has almost thrown some of our dailies into hysterics and they are bemoaning the fact that the ministry is losing its hold on the people, when they know full well that never before in the history of this commonwealth has the pulpit had greater power than it has today when it speaks out on moral questions. Preachers, stand by your guns.

the following on page 121 of "American Notes.") "Then, recanting previous opinions, I became a Prohibitionist. Better it is that a man should go without his beer in public places and content himself with swearing at the narrow-mindedness of the majority; better it is to poison the inside with very vile temperance drinks, and to buy lager furtively at back doors, than to bring temptation to the lips of young fools such as the four I had seen. I understand now why the preacher rages against drink. I have said: 'There is no harm in it taken moderately,' and yet my own demand for beer helped directly to send these two girls reeling down the dark street to—God alone knows what end. If liquor is worth drinking, it is worth taking a little trouble to come at—such trouble as a man will undergo to compass his own desires. It is not good that we should let it lie before the eyes of children, and I have been a fool in writing to the contrary."

Alcohol in the Brain.

Enough alcohol has been repeatedly found in the brain of a dead toper to detect its presence there by its odor. Now, how does alcohol do such mischief?

1. By paralyzing the nerves of the small blood vessels, the brain is gorged with blood which causes irritation and inflammation. Often the blood is coagulated or clotted, when we say the brain is "congested." Diseases like paralysis, epilepsy, brain fever, insanity, delirium tremens, and every nervous disorder may be, and has been caused by drinking alcoholics. The blood vessels being so often clogged by continuous drink, the bad blood, full of carbonic acid gas, cannot get to the lungs for cleansing, and the good blood cannot come in to nourish the brain. This interferes with good thinking.

2. Alcohol hardens the brain by its power to absorb the water and cook the albumen, so that it cannot do the work of transmitting thought and nerve force. The brain in its natural state is very tender, so that the sharpest knife will often tear it before cutting it. The noted French chemist, Hyrtl, says that he can detect the brain of a drunkard blindfolded, by the sense of touch—it being so much harder and tougher than that of a total abstainer.

3. It breaks down the nerve cells and deposits that same bad fat.

4. One of the terrible results of alcohol on the brain is the loss of will power. The appetite has become the man's master. He promises his best friend in one moment that he will never touch another drop, and breaks his promise as soon as he gets out of their sight. His reason is gone. His moral sense is benumbed. He cannot be trusted in judgment or in conduct. The brain in the cerebrum is paralyzed. The brain in the cerebellum is stimulated to increased activity. The man does now what he would not think of doing in his sober, sane moments. When the watch dog is chloroformed, the burglar easily pillages the house.—E. O. Taylor, A. M., D. D., in "Short Studies in Scientific Temperance."

Fuknoka, Japan, Mch. 7, 1909.

Dear Bro. Barnett: Since Mch. 3, 1909 we are the proud parents of a 9-pound baby girl. She sends her best to F. W. Jr. Best wishes for you and the Alabama Baptist. Yours fraternally—Geo. W. Boulden.

PASS THE WORD ALONG

It won't cost you a penny to reach out a helping hand to a great army of honest, hard-working and deserving men and women.

Just your moral support will insure work, a living and comforts which are now either partly or wholly denied them.

How so?

Come on, let's have a look.

You've often been importuned and many have been commanded by advertisements or otherwise to "refuse to buy anything unless it bears the union label."

Looks harmless on its face doesn't it?

It really is a "demand" that you boycott the products made by over 80 per cent. of our American working men and women who decline to pay fees to and obey the dictates of the union leaders.

It demands that you ask the merchant for articles with the "union label," thus to impress him with its importance.

It seeks to tell you what to buy and what to refuse. The demands are sometimes most insolent with a "holier than thou" impudence.

It demands that you take away the living of this 80 per cent. of working men and women.

Is that clear?

Why should a small body of workmen ask you to help starve the larger body?

There must be some reason for the "union-label" scheme.

Run over in your mind and remember how they carry on their work.

During a discussion about working or striking in the coal regions, about 25,000 men preferred to work, they had wives and babies to feed. The union men said openly in their convention that if the employers didn't discharge these men they (the union) would kill them.

So they dynamited about a dozen homes, maimed and crippled women and children and brutally assaulted scores of these independent workers.

The big boys of the union men were taught to pound the school children of the independent men. How would you like to have your little girl shortly-grown from the toddling baby who used to sit on your lap and love "Daddy" pounded by some big bullies on her way home from the school where she had gone to try and please Daddy by learning to read?

The little bruised face and body would first need tender care while you ponder, the inscription writ deep in your heart by that Master and Guide to all human compassion, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Then perhaps you would drop to your knees and pray almighty God for strength in your right arm to strike one manly and powerful blow for baby's sake, even if you went to death for it.

Helpless children were brought home, with faces black or bleeding from the blows or kicks of these fiends, teaching independent Americans that they must stop work when

told and pay fees to the leaders of "labor." Thousands of men, women and children have been treated thus.

From somewhere, Oh, Father of us all, we try to believe that You look with pitying eyes upon these brutal blows, cuts and scars on the many human bodies made in Your likeness and image.

They are beautifully and wonderfully made, each the dwelling place of a Divine Soul.

Is it Your wish that they be crushed by iron shod heels, cut by knives or torn asunder by bullets or dynamite?

May we venture to think that a long suffering patience is extended in the hope that the men and women of America may some day wake to a realization of the awful cruelties perpetrated by this spirit of oppression and that they will sometime learn the lesson that the "sacred gift of human freedom and liberty" was given by God and must be defended even to death itself?

Our forefathers were used by the Infinite God to establish our freedom in 1776, and our fathers gave freely of their blood and treasure to establish the freedom of the black. Now again it seems we are called upon to protect our brothers and ourselves from that old time spirit of tyranny which comes up from time to time to force people to obey tyrannous rules and bend the knee of the slave.

In Wellston, Ohio, thirty Americans sought employment in a factory. They were seeking to earn food for their families. They were bombarded with rocks and pounded with clubs in the hands of union men.

One of the injured, John Brannan, was taken to the city hospital with a broken jaw, crushed skull and other cuts and bruises. He was the father of two children and was thought to be dying. Perhaps he did. I don't know, but I sometimes wonder what the children said to Mother when "Papy" didn't come home, and how they and the little woman got any food, and how they could place their wrongs before their own American fellows.

Mayhap sometimes some kind person will equip a home where the orphans and widows of the victims of the Labor Trust may be cared for and fed.

It would take a big house. It has been said that there were 31 Americans, many of them fathers, killed in one strike, (the teamsters in Chicago) and over 5000 maimed, many for life. That's only one "lesson" of these bullies. There are literally thousands of cases wherein your fellow American has been assaulted, maimed or killed by these men. The same work is going on day by day. Suppose you make a practice of picking out each day from the papers, accounts of brutality to American workmen who prefer to work free from the impudence and tyranny of self constituted leaders (?) than to be always subject to their beck and call pay them fees and be told by them when and where to work and for

whom. You will discover the same general conditions underlying all these daily attacks.

In every case the workingman prefers to be free. He has that right. He then tries to go to work. He and his family sorely need the money for food or he wouldn't run the risk of his life. Many such men has wiped the tears away and quieted the fears of a loving wife, left with a kiss on her lips, set his manly jaw and walked into a shower of stones and bullets to win food for the loved mother and babies.

A good many have been brought home on stretchers with blood oozing from nose and ears, some cold, while some gradually recover and carry for life the grim marks of the "union label."

They are your fellows, my friends, and yet you supinely read the accounts and say "too bad."

Have you grown so calloused that you care nothing for the sufferings of these men who need food and these helpless ones who rely on the life and strength of husband and father?

Let us hope that soon you may be moved by a just God to rise in your might and by voice and pen, by vote and right arm you will do a man's part in protecting yourselves and your brothers from this onslaught on American citizens. This cruel warfare is carried on not always to raise wages, but to establish union control, kick out the independent men and establish the "label."

Unfortunately the "Labor movement" which started many years ago honestly enough has fallen under control of a lot of tyrannical, vicious "men of violent tendencies."

There are too many to attempt to name. You can recall them. They include men who have planned the murders of miners, teamsters, pressmen and carpenters, shoemakers and independent workmen of all kinds. Many of them have escaped hanging by an outraged public only because juries became terror stricken and dared not convict them.

Some have been punished slightly, and some, including the principal officers of this nefarious crew are now under sentence to imprisonment, but have appealed their cases.

Right here some apologist rises to protest against "speaking thus of laboring men." Bless your dear heart, it isn't the honest and real workman who does these things, it is the excitable ones and the toughs and thugs who don't work except with their mouths, but have secured control of too many unions. I don't even attempt to specify the criminal acts these persons have assisted or winked at in their plan for destroying free workmen and forcing men to stay in "the union" and hence under their control. The newspapers for the past 7 years contain almost daily accounts of the criminal, lawless and tyrannical acts against American citizens and haven't told half the tale. Right here it becomes necessary to say for the ten thousandth time that there are scores of honest, law-abiding union

men who deplore and are in no way responsible for the long infamous record of the "Labor Trust" under its present management, but they don't seem to stop it.

The men who manage, who pull the strings and guide the policy have made the record and it stands, as made by them.

Examine, if you please, the record of a string of members of the American Federation of Labor and you will view a list of crimes against Americans, stupendous beyond belief. They defy the laws, sneer at the courts, incite mobs and are avowed enemies of the peaceable citizens of all classes.

This band wields an iron bar over their subjects and drives them to idleness whenever they want to call a strike or exact extra pocket money for themselves.

Men don't want to be thrown out of work and lose their livelihood, but what can they do when the slugging and murdering committee stands always ready to "do them" if they try to work.

The poor women and helpless children suffer and no one dares present their case to the public. They must suffer in silence for they have no way to right their wrongs, while the notoriety-seeking leaders carry out their work.

These men can not thus force oppression on the weak and innocent or use them to bring newspaper notice to themselves and money to their pockets unless they can "hold them in line."

Therefore, with the craft of the fox and venom of the serpent they devise the "union label" and tell the public to buy only articles carrying that label.

Smooth scheme, isn't it?

They exact a fee from every union man and in order to get these monthly fees, they must hold the workers in "the union" and force the manufacturers to kick out all independent men.

Can any one devise a more complete and tyrannical trust?

If allowed full sway, no independent man could keep working in a free factory, for the goods wouldn't sell no matter how perfectly they be made. Then, when the factory has been forced to close and the employees get hungry enough from lack of wages the workers must supplicate the union leaders to be "allowed" to pay their fines (for not becoming members before) and pay their monthly fees to the purse-fat manager of the Labor Trust. Thereupon (under orders) before the factory be allowed to start they must force the owners of the business to put on the "union label" or strike, picket the works and turn themselves into sluggers and criminals towards the independent workers who might still refuse to bend the knee and bow the head.

In the meantime babies and mothers go hungry and shoeless, but who cares. The scheming leaders are trained to talk of the "uplifting of labor" and shed tears when they speak of the "brotherhood of man."

THE ALABAMA BAPTIST

meaning the brotherhood of the "Skinny Maddens," "Sheas," "Gompers," et al, always excluding the medium of high-grade independent workers.

Perhaps you have noticed lately that the makers of the finest hats, shoes and other articles have stopped putting on the union label. Naturally the Labor Trust managers have ordered their dupes to strike, lie idle, scrap, fight, slug and destroy property to force the makers to again put on "the label." But for some reason the buying public has been aroused to the insults and oppression behind it and in thousands of cases have refused to buy any article carrying what some one named the "tag of servitude and oppression."

The bound and gagged union slave is fined from \$5.00 to \$25.00 if he buys any article not bearing the "union label." Nevertheless, he, time and again, risks the penalty and buys "free" goods simply in order to help the fellow workingman who is brave enough to work where he pleases without asking permission on bended knees from the bulldozing leaders who seek by every known method of oppression and hate to govern him.

If these poor wageworkers will thus brave fine and slugging to help out other men who seek to live a free life under our laws and constitution cannot you, reader, help a little?

Will you reach out a hand to help an independent workman earn food for his wife and babies? Or will you from apathy and carelessness allow him to be thrown out of work and the helpless suffer until they prostrate themselves before this stupendous and tyrannical aggregation of leeches upon honest American labor?

The successor of Henry Ward Beecher in Plymouth church, Brooklyn, says:

"Union labor hatred for labor burns like a flame, eats like nitric acid, is malignant beyond all description. But the other day a woman representing a certain union visited many families in Plymouth church asking them to boycott a certain institution. * * * Alas, this union woman's hatred for non-union women burned in her like the fires of hell.

She was pitiless, relentless and tirelessly pursuing the non-union women and men to destroy the market for goods, to ruin their factory and to starve them out.

In the French revolution only two per cent of the French people believed in violence. The 98 per cent

believed in violence. The 98 per cent allowed the 2 per cent to fill the streets of Paris with festering corpses to clog the Seine with dead bodies, to shut up every factory in Paris, until the laboring classes starved by the score.

The small per cent element in the Labor Trust which hates and seeks to destroy the large per cent of independent Americans sends out letters declaring "free" industries unfair and tries to boycott their products. If they could blind everyone it would bring suffering upon hundreds of thousands, immeasurable ruin upon the country, and land it absolutely under the control of the men now attempting to dictate the daily acts of our people and exact from each a monthly fee.

There are babies, children, women and honest hard-working and skillful fathers who rely upon the protection of their fellows, whom they seek to sell their labor where they choose, when they choose, and for a sum they believe it to be worth.

Every citizen having the rights, privileges and protection as a citizen has also the responsibility of a citizen.

The Labor Trust leaders say suavely "request" (or order those they can) to buy only "union label" articles, and you can of course obey it if you are under orders.

Depend upon it, the creatures of the Labor Trust will, upon reading this visit stores and threaten dire results unless all things bear "the label."

They go so far as to have their women pretend to buy things, order yards of silk or cloth torn off and various articles wrapped up and then discover "no label" and refuse them. That has been done hundreds of times and is but one of the petty acts of hatred and tyranny.

Let no one who reads this article understand that he or she is asked to boycott any product whether it bears a "union label" or not. One has a constitutional right to examine the article and see whether its makers are Labor Trust contributors and slaves or are free and independent Americans.

I have tried to tell you something about those who are oppressed, villified, hated, and when opportunity offers are attacked because they prefer to retain their own independent American manhood. These men are in the vast majority and include the most skillful artisans in the known world. They have wives and babies dependent on them.

These men are frequently oppressed

and have no way to make their wrongs known. They are worthy of defense. That's the reason for the expenditure of a few thousands of dollars to send this message to the American people. Remember, I didn't say my "excuse" for sending it. The cause needs no "excuse."

C. W. POST,

Battle Creek, Mich

N. B.

Some "parlor socialists" who know nothing of the Russian Czarism of the great Labor Trust will ask right here: "Don't you believe in the right of certain workmen to organize?" Oh yes, brother, when real workmen manage wisely and peacefully, but I would challenge the right of even a church organization when its affairs have been siezed by a motley crew of heartless, vicious men who stopped industries, incited mobs to attack citizens and destroy property in order to establish their control of communities and affairs, and subject everyone to their orders and exact the fees. When you see work of this kind being done call on or write the prosecuting officers of your district and demand procedure under the Sherman anti-trust law, and prosecution for conspiracy and restraint of trade. We have the law but the politicians and many of our officers even while drawing pay from the people are afraid to enforce it in protection of our citizens and now the big Labor Trust is moving heaven and earth to repeal the law so their nefarious work may be more safely carried on.

But You. Why don't you strike out and demand defense for your fellows?

Put your prosecuting officers to the test and see that they do their sworn duty, and protest to your congressman and legislators against the repeal of the Sherman Anti-Trust law. Its repeal is being pushed by the Labor Trust and some big capital trusts in order to give each more power to oppress. Do your duty and protest. In this great Republic everyone must be jealous of the right of individual liberty and always and ever resent the attempts made to gain power for personal aggrandizement.

Only the poor fool allows his liberty to be wrested from him.

Someone asks "how about your own workmen?"

I didn't intend to speak of my own affairs but so long as the question is almost sure to be asked I don't mind telling you.

The Postum workers are about a

Dawson to Paris; Hendricks, Moon and Norman to Chicago. It is significant to hear among the students who are gathering back for another year's work, some for their last year and some for post-graduate work, such praise of their teachers. They say there is not a weak man among them.

The greeting accorded the new students has especially impressed me. Whether they are met by a member of the faculty or student of former years, their welcome could not be more cordial and kindly. The president and faculty of this school dare to believe that it does not add to the manliness of the students to be guilty of hazing. They dare to believe that, although students on their arrival are treated with kindness and polite consideration, their chances are not there-

thousand strong, men and women, and don't belong to labor unions. The Labor Trust has, lime without numbers, sent "organizers" with money to give "smokers," etc, and had their "orators" declaim the "brotherhood of man" business, and cry, salty, tears describing the fearful condition of the "slaves of capital" and all that. But the "confidence game" never worked for the decent and high grade Postum workers receive ten per cent over the regular wage scale. They are the highest paid, richest and best grade of working people in the state of Michigan and I believe in the United States. They mostly own their own homes, and good ones. Their wages come 52 weeks in the year and are never stopped on the order of some paid agent of the Labor Trust. They have savings accounts in the banks, houses of their own and steady work at high wages.

They like their daily occupation in the works, (come and ask them) and are not slaves, and yet the Labor Trust leaders have done their best to ruin the sale of their products and force them into idleness and poverty.

It would cost the working people of Battle Creek (our people and about 3000 others) from \$1000.00 to \$2000.00 a month in fees to send out to leaders of the Labor Trust, if they would allow themselves to become 'organized' and join the trust.

Not for them, they keep the money, school the children and live "free." That's some comfort for white people.

Once in a while one of the little books "The Road to Wellville" we put in the pkgs. of Postum, Grape-Nuts and Post Toasties, is sent back to us with a sticker pasted across it saying: "Returned because it don't bear the union label."

Then we join hands and sing a hymn of praise for the discovering by some one that our souls are not seared with the guilt of being conspirators to help bind the chains of slavery upon fellow Americans by placing added power in the hands of the largest, most oppressive and harmful trust the world has ever seen.

When you seek to buy something look for the "union label" and speak your sentiments. That's an opportunity to reach out a helping hand to the countless men and women in all kinds of industry who brave bricks, stones and bullets, to maintain their American manhood and freedom by making the finest goods in America and which do not bear the seal of industrial slavery, the "Union Label."

by ruined for becoming men. The college has proved conclusively that it can make men. Excepting, of course this poor scribe, the friends of the college may point to the men it has helped as a satisfactory record of its usefulness.

A third consideration is the fact that the Howard is our school. I believe in denominational education, and I have a conviction that all loyal Baptists should patronize their own school.

Let all the friends of Howard College who may chance to read these lines make it a part of their purpose to turn young men this way.

JOHN W. STEWART.

When anything has offended me, I try to raise my soul so high that the offense cannot reach it.—Descartes.

THE OPENING AT HOWARD COLLEGE.

Some Impressions of an Alumnus of Twenty Years Ago.

A stay of several days at the college about the time of the recent opening has started a chain of reflection that takes me back over a quarter of a century of eventful years. As I think of them, they seem short, but I know they have been long.

A new interest added to that I have felt in the college since the first time I heard of it comes to me now, because I have just left my son there. In looking for a school for one's children, the first thing to be considered is the moral influences that surround the school. I am aware that some

may laugh at this expression. Very well; it will not be the first time that wisdom has borne scorn. Yes, I repeat, that the most important thing to be considered in the selection of a school for one's children is the moral influences that environ the school life. Better be an uncultured Christian than a refined unbeliever. In this particular I believe the patrons of the Howard have chosen wisely.

The second thing, I would say, is the ability to teach. A moment's consideration of the faculty of the Howard will satisfy any reasonable person that the boys will not suffer along this line. With A. P. Montague at the head of the splendid faculty that we now have, this question is settled. Half of these men have been away for special courses the past summer—

RINGING RESOLUTIONS PASSED IN BIRMINGHAM MEETING

The following resolutions were adopted unanimously at the night session of the Anti-Saloon League trustees:

"Four years ago those opposing the depredations of the saloon and wishing relief from its distressing evils organized the Anti-Saloon League in this state to secure for its people a path in the pursuit of temperance free from the stumbling block of the saloon. After a vigorous and active campaign a legislature and governor in sympathy with the purpose of this movement were elected and a local option bill passed, giving to the people of each county the power of initiative and referendum in the matter of the sale of intoxicating beverages. Immediately many counties proceeded to invoke the principles of the law, and county after county expelled the saloon under its provisions by overwhelming majorities. It soon became clear that the people of the state as a commonwealth wished to eject the saloon from the entire state, and the legislature being in special session passed statutes to this end, becoming effective January 1, 1909. These statutes have been strengthened by further enactments in the more recent special session and we now have prohibition secured by law so far as statutory provision can secure it, and the blessings of that policy are apparent and confessed by the people, including many of those who fought it bitterly when it was in process of being enacted.

"So long as there reposes in the legislature power to exempt any part of the state from the operation of these prohibition statutes, so long will the saloon interest beseege our legislators to procure such exemptions for the re-introduction of the saloon in cities and other places where the whiskey business will be remunerative.

"At present the only bar to the return of the saloon is the ceaseless watch and guarding of the prohibitionists over the political changes in the government; but it is neither credible to the state nor just to its citizens to expect the public interest to be guarded by private effort and at individual expense. It is the duty of the state to protect these statutes from the threatening attitude of this organized interest by taking away its standing before the legislature. It is therefore wise for the people to recall to themselves the power to reinstate the saloon and its substitutes by an amendment to the constitution, forever making the reintroduction of the policy of the saloon impossible except by a reference to the people. Hence at the last extra session of the legislature an amendment looking to this end was submitted to the people as follows:

"Article xix. Sec. 1. The manufacture, sale and keeping for sale of alcoholic and malt liquors and other intoxicating beverages shall be forever pro-

hibited in this state, but alcohol may be sold for medicinal, scientific and mechanical purposes, and wine for sacramental purpose, under such regulations as the legislature may have prescribed or may hereafter prescribe.

"Sec. 2. Nothing in the constitution of Alabama shall be construed to prevent the legislature under police power from designating places where such liquors may not be stored or kept."

The adoption of this amendment will forever take away from the saloon interest the incentive to impair or repeal the prohibitory statutes. The interests of the people in the premises are best protected and conserved when in their own keeping and beyond the power of political trades and plots; and this security is especially valuable when laws are openly threatened by conspirators as in this case. These conspirators against the statutes know that the amendment means their complete defeat, and hence they are putting forth every effort to prevent its adoption. So long as the statutes are not entrenched behind such a constitutional provision they are open to assault; but once the legislature has been deprived of power to reinstate the policy of the saloons in its many forms, the besieging of the legislative halls will be of no avail. The amendment has been drawn and approved by the best legal talent in the state, and we have every assurance that it will accomplish the end in view and work only good to the common weal.

"Therefore, be it resolved by the representatives of the temperance forces of Alabama:

"1. We approve the prohibition laws of Alabama and shall continue our efforts to have them enforced.

"2. The people of Alabama having suffered under the domination of the saloon for many years and having experienced relief and blessing under the regime of prohibition are overwhelmingly in favor of the latter as the policy of the state in dealing with the liquor traffic.

"3. The continued activity of the whiskey element in political affairs, after the emphatic expression of the will of the people in favor of the elimination of the saloon, can mean but one thing—the purpose to change the adopted policy of prohibition by the state; and that this is the ultimate end had in view by the large majority of those opposing the adoption of the constitutional amendment.

"4. This pernicious and persistent activity on the part of the whiskey interest hiding behind specious subterfuges and masquerading under false guises, may be expected to continue until the people of the commonwealth, by emphatic action, put this whole matter beyond the reach and power of the lobbyist and political manipulator. We do not mistrust the people of Alabama or their representatives,

but we do declare that we are free from saloons and of right ought to be free from the constant and persistent solicitation and influence of the saloons and their friends to have them reinstated.

"5. Prohibition is not an experiment in Alabama, the will of the people in its favor is beyond question, and the time has come when under a settled policy of inhibition against the liquor traffic, we should have relief from the strife, turmoil and bitterness that must follow, if the whiskey interest is left to fight out the whole matter at the election of every legislature in the future. Until the present statutes are fortified by the proposed amendment to the constitution, no effort will be spared by the saloon power to accomplish their impairment and ultimate repeal.

"6. The desperate effort made to defeat the constitutional amendment is recognized as the fight in the last ditch of the whiskey forces. They see in the success of our cause their utter and final defeat. They dare not state or face the issue fairly as one that means the return of the saloons on the one hand, or the cessation of political turmoil with a permanently established policy of prohibition on the other hand; but by playing upon prejudices and by seeking to inject wholly irrelevant issues, they would becloud the question and confuse the minds of the people. We declare that there is but one issue in this campaign and that is saloon or no saloon, and we will call upon the voters of Alabama to settle this question in the presence of their consciences.

"7. The adoption of the pending constitutional amendment will finally and forever relieve the people of Alabama not only of the whiskey traffic, but as well of the unceasing attempts at political domination by the organized whiskey interests of America. Let the people speak, and let the policy of the state in dealing with the saloon have their definiteness and finality of expression that will insure the banishment of the most corrupting and disturbing power that has ever cursed a commonwealth.

"8. We deny that any part of the proposed amendment furnishes any just or legal ground for apprehension lest there be an invasion of the rights of citizens in their homes.

"9. We declare our purpose to hold to a single issue of a fight to the death against the saloon, allying ourselves with no man's political ambition and entangling ourselves with no extraneous policies.

"10. We steadfastly favor the adoption of the proposed amendment, call upon all people, regardless of political affiliation, to help us, and with supreme confidence in a glorious victory and asking the aid of Almighty God upon our efforts, we submit the issue to the people of Alabama."

First Baptist Church, Anniston.

We began our labor with these good people last April a year ago. At that time the church was in a very bad condition, having had no pastor for seven months, they were disheartened and some thought of giving up the fight. But though there has been a panic on us all the while, we have been moving on all the time. Very few months have passed without the waters being disturbed, besides many being brought in by letter.

During these seventeen months there have been added to the church one hundred and sixty (160). In the last twelve months the Lord has added unto us about one hundred and ten. In this time the Sunday school has grown from about seventy-five or eighty to one hundred and eighty-nine last Sunday. As to finance, there has been about \$250 for missions, while the ladies have paid out over one hundred dollars.

We closed a glorious meeting last Wednesday night, in which Dr. Raleigh Wright, of the home board, did

the preaching. He knows just how to do things and does it. I never heard more sane preaching and am sure that all our churches would be in better condition if every evangelist were as sane as is Dr. Wright.

C. W. HENSON.

Japan and China negotiated on August 31 a treaty which may settle some of the vexatious questions which have long been outstanding over Manchuria. Japan is to extend the Yinkow railway, and will open four trade marts in the Chientao district between Korea and Manchuria, while in that region retaining certain rights of extra territoriality. China, on the other hand, gives Japan the right to work the mines in the Fushun and Yental districts, and agrees not to construct the Hsinmintung railway without consulting Japan. So by mutual concession—under pressure from Russia—progress is being made toward a "pacification" of Manchuria.

From Albertville, Ala.

We have just closed a very successful meeting at Guntersville, Wyeth City. Twelve were added to the church. The church was organized two years ago with eleven members.

We now have forty-six members, with prospects of several more. Bro. A. B. Metcalfe did the preaching. His sermons were of the strongest type and full of the Holy Spirit. The people were much pleased with his labor and I am sure fruit will come as a result of his labors, in the future.

Guntersville and surrounding communities is a much neglected field. This is the only county site in Alabama that hasn't a Baptist church in it. Why this place has gone so long I can't tell. We had an organization here several years before the one we now have, but it did not do any good. We are here to stay this time, by the help of God. We have services twice a month, the second and fourth Sundays, both morning and evening. We have two deacons who are active workers, and one to be ordained the

fifth Sunday in October. Brother Editor, you have a special invitation to be present and take part in the ordination service. We hope to make this a great day.

We are going to build a nice concrete house which will cost not less than \$5,000. We hope to have the cooperation of all who feel interested in the Lord's work at this very needy place. Fraturnally, L. L. Hearn, pastor.

"You wants to be mighty careful in dis life," said Uncle Eben, "bout what you says. You kin git into trouble enough through what people say you said without contributin' nuffin' on yoh own account."

China and Russia are carrying on a controversy with respect to the Sungari river and the opening of that and of other rivers to international trade. The nation must have a long spoon that eats with Russia, and China nows it.

WHY DOUBT?

The word of God says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."—James 1:5-7.

Kindly let me say to every one that loves sobriety more than drunkenness, let us, who cannot see how we are to win on the adoption of the amendment in Alabama, pray in faith, nothing doubting. If we ever win, it will be by faith in God to give us the victory in the right. Some of our great men—strong men—are doubting. If all of the great men of this world doubt, let the feeble folk remember God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty. Let us put our trust in God, who is faithful. Let us not forget that two servants of God brought the Children of Israel out of bondage, Gideon and the 300 who stood every man in his place killed 120,000 and came back before the sun was up. David won in many a hard struggle, where man alone could not have been victorious, but God enabled him. Now listen to what God says: "I am the same, yesterday, today and forever."

Listen! Jesus Christ says, "Anything ye ask in My name, believing, I will do."

If we ever win, it will be by faith. Let us not be ready to make a vain boast if we win; not give credit to Brooks Lawrence, or Comer, or the legislators, but God. We do not depend on blood money or wicked men; our trust is in God.

Under God everything has been put down so far, as the storm fells the forest. Why doubt? Weak, poor, humble Christian, pray and trust. Your sighs move God. If we can't trust God in the right now, what kind of trust will we have at the protracted meeting? The same God! Only trust Him and pour out your heart to Him in prayer for victory this one time. Don't fear the devil and his emissaries, but fear God and obey Him. Listen! What does He say? "Condemn sin in high places." David stood before Goliath and the hosts of the Philistines alone—no army or money—but he won. Let's look up!

W. H. CONNELL.

"He has no ideals," was the criticism of a discerning woman of a man of her acquaintance. What she missed in him was not imagination, or taste, or ambition, or even the capacity of dreams. But she saw that he was destitute of any yearning for a worthier life, for himself or for society, or for the state. To get on with things as they are, and not trouble himself, with schemes for bettering them, content if he were able to win a satisfying share of lucre and ease and influence, by shrewd plays in the game, with the absorbed, eager, low-toned multitude, exhausted his aims.—Selected.

"Do all the good you can,
In all the ways you can,
To all the people you can,
Just as long as you can."



REV. PURLEY A. BAKER, D. D.,
General Superintendent of the Anti-Saloon League of America.

THE LEAGUE

The Anti-Saloon League is not, strictly speaking, an organization. It is what its name indicates—a League. It is a league of organizations. It is the federated church in action against the saloon. Its agents are of the church, and under all circumstances loyal to the church. It has no interest apart from the church. It goes just as fast and just as far as the public sentiment of the church will permit. It has not come to the kingdom simply to build a little local sentiment, or to secure the passage of a few laws, nor yet to vote the saloons from a few hundred towns. These are mere incidents in its progress. It has come to solve the liquor problem.

P. A. BAKER, General Supt.

THE CRIME OF LICENSE

The policy of licensing the liquor traffic in this country is a colossal crime. It is one method of securing revenue to build and support our governmental machinery. It is an easy method. It is safe—safe for the politician. The legislator turns to it because the traffic is vile and unpopular. It keeps him in favor with the tax-dodging well-to-do, and the saloonkeeper dare not object lest a worst calamity overtakes him. Hence, as the increased extravagance and graft in government cries for more revenue, the legislator turns to this easy victim—easy because it is immoral, and therefore illegal—and shears it yet again. A few good people foolishly talk about this license plan as "lessening the evils" of the traffic by increasing its burdens, which, in fact, only sets the ingenuity of the vendor at work to devise new means for robbing his debauched patrons. No license has ever been made high enough to "lessen the evils" of the traffic. . . .

We are told that this traffic should aid in bearing the burdens of its own ravages. How can it do this? How can it bear the burdens of the father and the mother when the son is brought home drunk or stabbed or shot, or worse still, himself a murderer? How can it bear the burdens of the wife when her husband, who at the altar plighted the sacred vows that made them one, has become cruel, sodden and imbruted, and in whom every tender word, look and act has been effaced? How can it bear the burdens of these stricken ones? "Oh," exclaims the high taxist, "that is sentiment." It is not sentiment. It is relentless, cruel, awful truth. "Well," says another, "the license builds and maintains asylums and infirmaries." Yes, and it fills them, too. But where is the burden bearing in it? There is not much comfort to the wife whose husband has been slain by bandits to know that his executioners saved any doctor bills and paid funeral expenses. Nor does it comfort the friends of the insane, who were made so by drink, to know that the state which has taken the victim's money in a form of revenue pays back a part of it in looking after his wrecked life. But even arguing from the cold-blooded dollars and cents proposition it does not bear one-quarter of the burdens it creates. Purley A. Baker, D. D.

From Bayou La Batre.

I will just say a word about my work here at Bayou la Batre. I came here in March. Since that time I have baptized five and have one awaiting baptism who joined Sunday night—a sweet little girl, who comes from our Sunday school. When I came on this field this church thought it was impossible to exist without the board, as it had been raised that way; but they are now self-supporting, and have no trouble in keeping up with the expenses. We have given nearly \$35 for missions and about \$75 for the orphanage, besides the other objects, and this is a poor fishing people down here on the gulf.

Our prayer meeting has gone from about six to fifty, and we have as fine prayer service every Thursday night as you will find in the State. Then the Sunday school has gone from 42 to 115. And we have from one to a dozen new scholars every Sunday. We are planning to make some very much needed improvements in our church building—a new pulpit, pastor's study, choir stand—and our ladies are planning to carpet the entire church when we get this other done. This will cost about \$60; and we will have to get some help from our friends to do this work. If any brother who reads this can help, and is willing to help a people who need help, it will be greatly appreciated. You may send to me. I came very near forgetting to tell you about our B. Y. P. U., which was organized after the Association, and our Sunbeam Society. Mrs. Smee has charge of the Sunbeams, and has about fifty children on the roll now. She is an earnest, consecrated worker, and is certainly proving herself a great Sunbeam leader. We have but one regret about this work, and that is that only about three of our members get The Alabama Baptist. It is not because I haven't tried to get them to take it, either. They say they are too poor to take it, but I am going to continue to plead with them until they get it. Please send me some sample copies, and perhaps that will help me out. In trying to improve our church we will not forget the state work. We have the calendar, and it is one of the best things I ever saw. We follow it closely. Fraternally,

D. R. P., Pastor.

The Cretan situation is giving fresh anxiety to the powers. Despite the orders of the powers that the Greek flag raised over Canea be hauled down a crowd of armed peasants, with the connivance or support of the provisional committees governing Crete, have seen to it that the flag stayed up over the fortress of Canea. Now the warships of the powers are returning to the famous island to teach the Cretans that injunctions do go. The powers have been the more ready to take this step in view of the threatened war between Turkey and Crete, which, for the good of all concerned, must certainly be averted.

Theodore Roosevelt, when police commissioner of the city of New York, said: "The most powerful saloon keeper controlled the politicians and the police, while the latter in turn terrorized and blackmailed all other saloon-keepers. If the American people do not control it, it will control them."



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DOES IT? IS IT?

It always has been a puzzle to me
What sailors sow when they plow the sea.
Does coffee go with the roll of a drum?
And why is a speaking likeness dumb?
What was it that made the window blind?
Whose picture is put in a frame of mind?
When a storm is brewing, what does it brew?
Does the foot of a mountain wear a shoe?
Can a drink be got from a tap on the door?
Does the edge of the water cut the shore?
How long does it take to hatch a plot?
Has a school of herring a tutor or not?
Have you ever perused a volume of smoke?
Can butter be made from the cream of a joke?
Who is it that fixes the teeth of a gale?
To a king who reigns, why shout, "Oh, hail?"
With a powder puff is one's mind made up?
Does a saucer go with misery's cup?
Can you fasten a door with a lock of hair?
Did a biting wind ever bite you, and where?
Who is it that paints the signs of the times?
Does the moon change her quarters for nickels and dimes?
What tune do you play on the feelings, pray?
And who is it that mends the break of day?
And say, I'll admit this is quite absurd.
When you drop a remark, do you break your word?
Can a rope be made out of ocean strands?
Have the silent midnight watches hands?
Can you cut a log with a wise old saw?
Does the cup that cheers cry, "Hip! Hurrah!"
Can money be tight when change is loose?
Now what, ye wisecracks, what is the use
Of going through college and taking degrees,
When we're posed by such plain little problems as these?
—Boston Transcript.

YESTERDAY, TODAY, TOMORROW.

"How wrought I yesterday?" Small moment now,
To question with vain tears or bitter moan,
Since every word you wrote upon the sands
Of yesterday hath hardened into stone.

"How work tomorrow?" 'Tis a day unborn,
To scan whose formless features is not granted;
Ere the new morning dawns, soul, thou mayest wing
Thy flight beyond tomorrows—disenchanted.



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TWO QUESTIONS.

The butterfly said to the katydid:
"I always wondered why,
Since butter has no wings at all,
They say, 'The butterfly!'"

The katydid replied: "Alas!
To me the reason's hid;
But can you tell me what it is
They say 'the katydid?'"

—Selected.

Opelika, Ala.

Please state through your paper that the Tuskegee Baptist Association will convene with the Notasulga Baptist church on Tuesday after the second Sunday in October—Tuesday, the 12th, instead of Tuesday, the 5th, as published in your columns. Fraternally, J. H. Wallace, Clerk.

The University of Leipzig, which has been celebrating its fifth centenary, took occasion of that signal event to confer the degree of doctor of laws on ex-President Theodore Roosevelt. He was the only foreigner so honored.

Owing largely to the incoming of the alien element, the ratio of Baptists to the population of New England is less than it was fifty years ago. In 1850 it was about 1 to 30; in 1900 it was 1 to 39. In New York it was 1 to 36 in 1850, and 1 to 47 in 1900.

Taking into account the fact that the birth rate among these peoples generally is much greater than that of the native American stock, is it not evident that unless we address ourselves to the evangelization of this increasing multitude, instead of relying wholly upon accessions from the American element, we shall relatively lose ground and become a diminishing factor in the forces of American Christianity?

China in a circular letter to the powers asked them to curb Japan, accusing the mikado of pushing the Antung-Mukden railroad for strategic, not economic, reasons; of violating a treaty and of seeking to increase his troops in Manchuria.



A HOT ONE.
Mr. Nagger—I've a great mind to go to the mas... meeting tonight.
Mrs. Nagger—Whose?
Mr. Nagger—Whose? Whose what?
Mrs. Nagger—Whose great mind?



THE PEACOCK.
O' vain and pompous birdlet,
You're as tall as grand as any,
But you'll see if you look downward
That your feet are not so many.



ISN'T IT TOO FAST.
The Book Agent—Madam, I'd like to sell you this cook book. Among other things it tells you 20 ways to utilize cold roast beef.
Lady—Nothing doing. The people in this house don't give beef a chance to get cold.

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

Pretty Tableware makes luscious fruits even more palatable.
SILVER
Fruit Spoons, Basket, Ice Tea and Lemonade Spoons, Cream and Sugar Dishes.
CUT GLASS
Fruit Bowls, Finger Bowls, Ice Tubs, Tumblers, Goblets, Pitchers, Berry Saucers, Ice Cream Plates.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TESTING with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 1998. AN OLD AND WELL TRIED REMEDY.

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VALVES OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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A new College. Nicely furnished. Health unsurpassed. Rates the cheapest. Fathers and Mothers make no mistake by sending their boys and girls to us. Strictly a religious school. Write for catalog.
S. B. Culpepper, President, Newton, Miss.

RICHMOND COLLEGE

Founded in 1832, the institution has grown steadily in power and efficiency. College plant and endowment worth over \$1,250,000. The courses of study lead to degrees of B. A., B. S., M. A. and LL. B. Moderate expenses. Session opens September 23. For catalogue and information address
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The Southern Baptist Theological Seminary
LOUISVILLE, KENTUCKY

Next session of eight months opens Sept. 29. Excellent equipment; able and progressive faculty, wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, treasurer of students' Fund. For catalogue or other information, write to
E. Y. MULLINS, President.

RELIGIOUS BODIES CENSUS.

(Continued from Page 2.)

The rank of the five Protestant families named, in respect to relative increase in membership, was as follows: (1) Disciples, 78.2 per cent; (2) Lutheran bodies, 71.6 per cent; (3) Baptist bodies, 52.5 per cent; (4) Presbyterian bodies, 43.3 per cent, and (5) Methodist bodies, 25.3 per cent. Noteworthy increase reported are those of the Lutheran bodies, 71.6 per cent; the Protestant Episcopal church, 66.7 per cent, and the Christian Scientists, 82.5 per cent. The actual increase for this latter body, however, was probably much smaller, for the reason that, in accordance with the practice of this body, many are counted as members of the Mother Church in Boston who are also members of branch churches. It is probable, as learned from an authoritative source, that the duplication thus resulting amounted to nearly, if not quite, one-half of the membership (41,634) of the Mother Church.

In the increase of some of the religious bodies, immigration has had a large share, especially in the case of the Lutheran bodies, German Evangelical Synod, the Roman Catholic church and the Eastern Orthodox churches.

The Roman Catholic church reported the highest number of members per organization, 969. For the Protestant bodies as a whole the average number of members per organization was only 104.

Males Constituted Only 43.1 Per Cent.

The census of 1906 collected for the first time statistics of the membership by sex. Of the total number of members returned by sex, 43.1 per cent were male and 56.9 per cent female.

For the Protestant bodies as a whole the difference was greater, 39.3 per cent being male and 60.7 per cent female. For the Roman Catholic church the membership was nearly equally divided between the sexes, 49.3 per cent being male and 50.7 per cent female. This is true also for the Church of Jesus Christ of Latter-day Saints, which reports 48.6 per cent male. The largest percentage of males shown for any denomination was that for the Greek Orthodox church, 93.9, which is due to the fact that practically all the Greek immigrants have been males. The Lutheran bodies showed 46.1 per cent males; Disciples, 40 per cent; Methodist and Baptist bodies, 38.5 per cent each; Presbyterian bodies, 37.9 per cent, and Protestant Episcopal church, 35.5 per cent. The denominations showing the smallest percentage of males were the Christian Scientists, 27.6, and the Shakers, 21.3.

Eight New Churches Each Day.

The number of church edifices reported was 192,795, an increase since 1890 of 50,308, or 35.3 per cent. This represents approximately 60 new church edifices each week, or 8 each day, for the sixteen-year period.

Seating Capacity of Churches.

The total seating capacity of church edifices reported in 1906 was 58,536,830, an increase over 1890 of 14,976,767, or 34.4 per cent. The seating capacity reported for the Protestant bodies was 53,282,445; for the Roman Catholic church, 4,494,377, and for the remaining bodies, 760,008. The rate

of increase was practically the same for both the Protestants and the Roman Catholics, being 33.6 per cent for the former, and 33.3 per cent for the latter. The increase in the seating capacity of churches has kept pace with the increase in population, the seating capacity being 69.2 per cent of the population in 1890, compared with 69.5 per cent in 1906.

The average seating capacity per organization for the Protestant bodies taken together was 317, and for the Roman Catholic church, 436. With the single exception of the Roman Catholic church, all the denominations showed an average seating capacity considerably in excess of the average membership. For the Protestant bodies the average seating capacity was three times the average membership per organization, while for the Roman Catholic church the average membership was almost two and one-fourth times the average seating capacity.

\$1,257,575,867 Invested in Church Edifices.

The value of church property reported includes only that of the buildings owned and used for worship by the organizations reporting, together with the value of their sites, and of their furniture, organs, bells, etc. The total value of such church property reported in 1906 was \$1,257,575,867, of which \$935,942,578 was reported for Protestant bodies, \$292,638,787 for the Roman Catholic church, and \$28,994,502 for all the remaining bodies. The total increase from 1890 to 1906 was \$578,149,378, of which \$386,246,871 represents the increase in the value of the Protestant churches and \$174,515,441 the increase in the value of Roman Catholic churches.

The total amount of debt on church property reported in 1906 was \$108,050,946, or 8.6 per cent of the value of the church property reported. Of the total amount of debt, \$53,301,254 was reported by Protestant bodies, \$49,488,055 by the Jewish congregations, and \$705,066 by the remaining bodies. For the Protestant bodies the debt represents 5.7 per cent of the total value of church property, and for the Roman Catholic church 16.9 per cent.

Roman Catholic Majority in Sixteen States.

The figures show that in 29 states a majority of the members belonged to Protestant bodies; in 16 states, to the Roman Catholic church, and in 1 state, Utah, to the Latter-day Saints. The states and territories for which a majority of Roman Catholic members were reported, with their respective percentages, are: New Mexico, 88.7; Rhode Island, 74; Montana, 73.1; Massachusetts, 69.2; Nevada, 66.7; Arizona, 66.2; New York, 63.6; New Hampshire, 63; Louisiana, 61.3; Connecticut, 59.6; California, 58; Vermont, 55.9; Maine, 53.3; New Jersey, 51.5; Wisconsin, 50.5, and Michigan, 50.1. In 2 states, Wyoming and Colorado, the largest proportion, although not a majority, of the members were Roman Catholics, and in one state, Idaho, the largest proportion were Latter-day Saints.

In only five states did a majority of the members belong to one of the sub-classes of Protestants. In Georgia 57.9 per cent belonged to Baptist bodies; in Mississippi, 56.5; in Alabama, 54.9; in Virginia, 52.4; and in South Carolina, 51.3. The highest percent-

age shown for Methodist bodies is for Delaware, 45.5; for Lutheran bodies, North Dakota, 37.7; for Presbyterian bodies, Tennessee, 11.4; for the Disciples, Kentucky, 15.9; for the Protestant Episcopal church, the District of Columbia, 10; and for the Congregationalists, Vermont, 15.

In connection with the statistics for membership, it should be explained that the rules of the Protestant bodies are such that a considerable number of persons who regard themselves as affiliated with these bodies were not included because they have not seen fit to fulfill the requirements of membership, whereas the figures for the Roman Catholic church include practically all adherents over 9 years of age. Thus in comparison with the Roman Catholic church, the strength of the Protestant bodies was considerably understated.

Church Membership Has Increased More Rapidly Than the Population.

Of the total estimated population of continental United States in 1906, 39.1 per cent were reported as church members. The corresponding percentage for 1890 was 32.7, so that the percentage of the population who were church members was larger by 6.4 in 1906 than in 1890. The relative gain as represented by this difference was divided among the three main classes of members as follows: Protestant bodies, 1.8; Roman Catholic church, 4.4, and all other bodies together, one-tenth of 1 per cent.

The membership of Protestant bodies was least important relatively in Utah, where it represented only 2.6 per cent of the total population, and most important in South Carolina, where it represented 45 per cent of the total population. The corresponding percentages for the Roman Catholic church varied from two-tenths of 1 per cent in North Carolina to 56.2 per cent in New Mexico. The Baptist bodies showed the highest percentage of the population in Georgia, 24.4; the Methodist bodies, in South Carolina, 17.1; and the Lutheran bodies, in Minnesota, 13.2. No other of the subclasses of Protestants showed a strength of as much as 10 per cent of the population of any state. The membership of the church of the Latter-day Saints represented 47.9 per cent of the population of Utah.

The wealthiest young woman in America attended a public function in New York not long ago, and this is the account of her appearance: "There is nothing of what women call 'style' in Miss Helen Gould's appearance. She wore a small black hat which could have been hidden completely in the crown of a 'Merry Widow' hat, and which was trimmed only with a bow of black velvet and a modest buckle. Her white shirtwaist, with a neck ribbon, was of the simplest order, and a black cloth skirt and a short black coat were alike simple, quiet and lady-like. Not a piece of jewelry was visible anywhere."

The hero-missionary of the Labrador, Dr. Wilfred T. Grenfell, has directed the labors of a large number of students this summer, serving in various ways, but with equal seriousness. Harvard, Yale, Princeton, Johns Hopkins and other institutions were represented in this manly circle

SEEMINGLY HOPELESS CASES OF CANCER CURED.

Those afflicted with Cancer, who have almost despaired of being cured—who have almost lost the last ray of hope—should write Dr. W. O. Bye, of Kansas City, Mo., for his new book, "Message of Hope," which he has recently published. It contains evidence proving beyond a reasonable doubt that many of the worst cases of both internal and external Cancer yield to his mild Combination Oil Treatment. His years of experience devoted almost exclusively to Cancer, gives him a knowledge of the disease which can be obtained in no other way. Full information is given free of charge to those who are afflicted or interested in some particular case. Address Dr. W. O. Bye, Ninth and Broadway, Kansas City, Mo.

Mayor Robert F. Maddox, of Atlanta, in a recent address at Montreal, Canada, declared that the city of Atlanta had not been damaged by prohibition; that real estate values had reached the highest point in the history of the state; that building permits to the amount of \$3,714,573 had been issued during seven months, an unparalleled record. He pointed out that the arrests for drunkenness in the year of 1907, the last year of the saloon, were 461, while in January, 1908, they were 68, and in 1909 they were 311. The arrest of 354 blind tigers attest the fact that the law is being enforced.—Religious Record.

The superintendent of public instruction in Indiana has decided to try the time-honored but lately somewhat neglected spelling match on the school children of his state this year, with the hope that they will become as good spellers as were those who attended the schools in the old days. To these spelling bees will be admitted not only the children who are in the schools, but the friends and relatives of the scholars. We hope some of our friends will agitate the matter in Alabama. A revival of the old-time spelling bee might prove to be both profitable and enjoyable.

The postoffice department has given the contract for more than three billion new postal cards to the government printing office at Washington. This card is to be made of better, though lighter, material. It will be more suited to writing, but neater, more ornamental, possess snappiness, and will cost the government less than the ones which it has prepared heretofore. We hope pastors and other correspondents will put in a supply and send us short news items from week to week.

The Layman's Missionary Movement, with headquarters in New York, announces that it has secured ten business men who will leave their regular work and give the greater part of next year to the personal conduct of big missionary meetings in behalf of foreign missions.

Hear the truth, and bear the truth,
And bring the truth to bear on all you are
And do, assured that only good comes thence,
Whate'er the shape good takes.

—Robert Browning.

BIG CATARRH OFFER

Don't suffer from catarrh any longer. Go to your druggist today. Get a Hyomei outfit that costs \$1.00. Pour a few drops into the small hard rubber inhaler that comes with each outfit. Breathe Hyomei in through the nose or mouth a few times a day and if it does not completely rid you of disgusting catarrh, Booth's Hyomei Co., Buffalo, N. Y., will give you your money back. Do not accept substitutes. If your druggist does not sell Hyomei outfits, we will send one direct, all charges prepaid, for \$1.00. Sample bottle and booklet, "Booth's Famous People," will be mailed you free if you mention this paper. Address Booth's Hyomei Co., Dept. 1, Buffalo, N. Y. Hyomei cures all throat troubles.

Mio-na CURES Indigestion or *any back*
LARGE BOX 50 CENTS AT DRUGGISTS

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.

The Czar of Russia, on leaving England, expressed himself as greatly gratified by his reception, and emphasized the importance of developing the commercial and political friendship between Great Britain and Russia as a guarantee of the general peace. No better utterance than this could have come from his imperial highness of Russia.

JUBILEE PROGRAM.

The next regular session of the Southern Baptist Theological Seminary will begin September 29th, instead of October 1, as is usual. The object of this earlier opening is to spend two days on a special jubilee program.

There have been a number of features of the Jubilee celebration of the Seminary, but that which in the highest degree will accentuate the scholarly and literary side of the work of the Seminary will be held September 29 and 30. I give below a complete program of those opening exercises. It will be noted that there are scholars on the program representing all the leading religious denominations and all the various phases of theological research. The program is indeed a great one.

It is important, therefore, that students reach Louisville not later than September 29. The first meal will be served in New York Hall at supper on September 28. We shall, of course, be glad to welcome our friends from all directions who may wish to attend these opening exercises. The occasion will be one which will be worth a long trip to attend. The program is as follows:

Jubilee program, September 29 and 30, 1909.

Wednesday, Sept. 29, 10 A. M.

1. Theological Education and Teacher Training—By Wilbur Fisk Tillett, D. D., LL. D., dean of the Theological faculty of Vanderbilt University, Nashville, Tenn.

2. Calvinism and Social Progress—By Charles Robert Hemphill, D. D., LL. D., professor of New Testament Exegesis and chairman of the faculty, Presbyterian Theological Seminary of Kentucky, Louisville, Ky.

3. Sociology and the Minister—By Shailor Mathews, D. D., dean of the Divinity School of the University of Chicago, Chicago, Ill.

3:30 P. M.

1. The Present Status of Theological Education—By George Edwin Herr, A. B., D. D., president of the Newton Theological Institution, Newton Centre, Mass.

2. Fifty Years of Progress in Church History—By Albert Henry Newman, D. D., LL. D., professor of Church History in the Southwestern Baptist Theological Seminary, Waco, Tex.

8:00 P. M.

1. The Preacher's Leadership—By Sylvester Burnham, D. D., dean of the Theological Seminary, Colgate University, Hamilton, N. Y.

2. The Scholarly Element in the Minister's Life—By Joseph Looming Gilmour, B. A., D. D., professor in the Theological Department of McMaster University, Toronto, Canada.

Thursday, Sept. 30, 10 A. M.

1. Fifty Years of Old Testament Research—By Robert W. Rogers, D. D., professor in Drew Theological Seminary, Madison, N. J.

2. Fifty Years of New Testament Research—By Rev. William Park Armstrong, M. A., professor of New Testament Literature and Exegesis in Princeton Theological Seminary, Princeton, N. J.

3:30 P. M.

1. The Rise and Present Position of Biblical Theology—By Edward Bagby Pollard, Ph.D., D. D., professor in Crozer Theological Seminary, Chester, Pa.

2. The Present Outlook in Theology—By Augustus H. Strong, D. D., LL. D., president of Rochester Theological Seminary, Rochester, N. Y.
8:00 P. M.

1. Fifty Years of Practical Theology—By Arthur S. Hoyt, D. D., professor in Auburn Theological Seminary, Auburn, N. Y.

2. The Contribution of This Seminary to Theological Education—By Edgar Young Mullins, D. D., LL. D., president of the Southern Baptist Theological Seminary, Louisville, Ky.
Friday, October 1, 8:00 P. M.

Regular annual faculty address—By William Owen Carver, Th.D., D. D., professor of Comparative Religion and Missions in the Southern Baptist Theological Seminary.

RESOLUTIONS OF RESPECT.

Resolutions adopted by the Ladies' Aid Society of the Columbia Baptist church on the death of Mrs. John T. Davis:

Whereas, It has pleased the All-wise Father to remove from our midst by death our oldest and most beloved member, therefore, be it resolved:

First, That we feel a keen sense of bereavement and sorrow in the departure of one we all loved so much, and that our society has lost a member held in the highest esteem, and one always helpful and true

Second, That we recognize in her a beautiful Christian character, and that we will, as God's children, strive to emulate her beautiful example in our unceasing effort to upbuild the cause of Christ, which she so dearly loved.

Third, That we bow in humble submission to the will of Him who doeth all things well.

Fourth, That we extend to the bereaved family our tenderest sympathies, and pray that an abundance of His grace will come to heal their sorrow.

Fifth, That a copy of these resolutions be spread upon our minutes, published in the Columbia Breeze, The Alabama Baptist, and a copy sent to the bereaved family.

MRS. A. A. JONES,
MRS. L. F. OAKLEY,
MRS. W. J. BELL,
Committee.

ONLY ONE MORE MONTH IN SEPTEMBER.

I wonder if the pastors are going to observe the new schedule! Every church clerk, superintendent of Sunday school and pastor was informed by letter of the change, and the object for September was named. I hoped the first month would show a gratifying unanimity. Brother, won't you use next Sunday, if you have not already taken your collection, for the object named in the calendar?

Please do not disappoint me. So much depends upon it. W. B. C.

Mrs. Anna Besant is touring the United States again to visit and comfort the theosophical societies, to which she sustains a relation similar to that which Mary Baker Eddy holds to the Christian Science churches. Mrs. Besant resembles Mrs. Eddy in her marital and her spiritual experiences. The story of either, in either phase, has elements of peculiar interest.—Universalist Leader.



Cure Catarrh

And Start You Out With a Free Trial Package To Prove My Claims. Send Coupon Below Today. The Trial Package Will Give Instant Relief

Consider my offer. I willingly send you free of charge a trial treatment of the wonderful Gauss Combined Catarrh Cure. You have everything to gain and nothing to lose. Its up to you. If you wish to be cured of that foul spitting and hawking—that wretched depressed sensation—that "don't-dare-look anybody in the face" feeling, then fill out the coupon without further delay. I possess the remedy that will cure you, but as I have not your address you must supply it. That's all I ask. Simply fill out the following coupon and mail it to me today. It will be the means of restoring you to a perfectly normal condition, giving you a sweet, pure breath.

FREE
This coupon is good for one trial package of Gauss' Combined Catarrh Cure, mailed free in plain package. Simply fill in your name and address on dotted lines below and mail to
C. E. GAUSS, 6486 Main St.
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Cancer Can be Cured

Scores of testimonials, from persons who gladly write to those now suffering, all tell of perfect cures. My Mild Combination Treatment destroys growth and eliminates the disease from the system. **Free Book**, "Cancer and Its Cure," and 125-page book of testimonials from cured patients in every State in the Union. No matter how serious your case, how many operations you have had, or what treatment you have taken, don't give up hope, but write at once for my books.
DR. JOHNSON REMEDY CO.
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PILES PAY IF CURED
We pay postage and send FREE Red Cross Pile and Fistula cure. Minneapolis, Minn.
REA CO., DEPT. A.

OPIUM on Morphine Habit Treated
Free trial cases where other remedies have failed, specially desired. Confidential. DR. R. G. CONTRELL, Successor to Harris Institute, Room 552, No. 400 W. 23rd St., New York.

20th Century Treatment.
In this day and generation the opium and liquor habits are not regarded so much as an outward and visible sign of viciousness as they are of an inward and physical condition. With this change of view, point has come a change in the method of treatment. We no longer treat our morphine users and drunkards as criminals. We no longer try to reform them mentally until we make the attempt to cure them physically. One of the chief exponents of this theory—and perhaps the most successful—is Dr. B. M. Woolley, of Atlanta, Ga. For over thirty years he has held firmly to this belief and the number of absolute cures he has made is something wonderful, as persons from every part of the Union who have been treated by him can testify.

P-Y-R-A-M-I-D P-i-l-e C-u-r-e

Does Away With Knife, Nurse and a Big Doctor Bill.

A free trial package to any one who will write for it.

At your drug store, 50 cents a box.

Cures promptly, painlessly and permanently.

Is easy to use, and requires no cleverness to get the best results.

Begins its stunt at the start and keeps on until a cure is consummated.

Stops inflammation, swelling, congestion, irritation and itching the first thing.

This is the beginning of a cure. You quit gritting your teeth and saying improper things.

No need to stop your work and "call your neighbors in." No fuss and publicity.

A man gets back his ambition, takes hold of work and has no wish to die.

A woman returns to her natural good looks and cheerfulness, and the pained, drawn face is replaced with a plump, smiling one.

There is no use trying to be happy with piles. Joy and piles don't chum.


Send and get a free package; this is the way to commence curing yourself. If it was not all right, no such offer would be made.

Send today for it; it is the best and only time to do a thing that should be done.

Yours for a speedy remedy in the use of the Pyramid Pile Cure.

PYRAMID DRUG COMPANY, 219 Pyramid Building, Marshall, Mich.

WANTED—Manager for farm that can secure good tenants. Apply at once, giving references and experience. Address box 337, Florence, Ala.



BRIGHT'S DISEASE

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

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

Dr. DeWitt's Liver, Blood & Kidney Cure

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

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

The W. J. Parker Co., Manufacturers, Baltimore, Md.



IN LOVING MEMORY OF BARNIE REEVES,

Tallassee, Ala.

The heavenly messenger has entered our home and borne away the precious soul of Brother Barrie L. Reeves, who was born April 29, 1883, was baptized by Rev. D. S. Martin September 16, 1900, and lived a perfectly consistent life. At his death he was superintendent of Friendship church and leader in music.

He married Miss Edna Smith September 14, 1904. She and one little daughter survive; also his father, mother, three brothers, two sisters and many loved ones.

He was patient, and met death prepared, and we can say the Lord giveth and He taketh away. His will be done; not ours.

ONE WHO LOVED HIM.

ONE EXECUTIVE COMMITTEE'S WAY.

To the Pastors and Churches of the Cahaba Baptist Association—

Dear Brethren: The Cahaba Association meets with Uniontown Baptist church September 29 to 30, inclusive. There will be a preparatory service on Tuesday evening, the 28th, at 8 o'clock. Let all messengers and visitors be present on Tuesday afternoon if possible.

Those who go by railway can leave Marion on the accommodation train from Akron at 3:53 p. m. and arrive at Uniontown at 6:23 p. m. Enclosed find blank report. Please see to it that the statistics of your church and Sunday school are as accurate as possible, and the financial statement is full. If your church has not raised the full apportionment, please use your best efforts to raise the balance by the time we meet. We are anxious to report all apportionments raised this year.

There will be a woman's missionary meeting on Thursday at 3 p. m. Please see that your church is represented at this meeting. Your church is expected to send not less than \$_____ for the

clerk and minute fund. We should have a first-class minute of our proceedings. Uniontown expects a full delegation from each church, and will be prepared to entertain all who attend. We desire that this session shall be the most helpful of all the sessions we have had. Will you not work and pray that this may be true? Come, then, and be ready to give your best and to get the best.

We are fortunate to get Brother Paul V. Bomar to conduct a devotional service of thirty minutes before each service during the session of the association. We believe this will greatly add to the spiritual power of the meeting.

May every blessing from God abide upon you in your work for Him.

Faithfully, J. E. BARNES,
Chairman of Executive Committee.
CHAS. B. CARTER, Secretary.
(Good plan, this. Executive committees can be very useful in this way.)

It is Not Easy

- To apologize.
- To begin over.
- To take advice.
- To admit error.
- To be unselfish.
- To be charitable.
- To be considerate.
- To avoid mistakes.
- To keep on trying.
- To endure success.
- To obey conscience.
- To be a clean man.

Marconi, the wireless telegraph inventor, is now trying to get the British government interested in a scheme which he has worked out for linking the British empire around the world with wireless stations.

Japanese newspapers are making bitter attacks on the government for permitting a forced march in a torrid atmosphere to be made by troops belonging to the Southern Osaka division of the army, with the result that many of the men dropped out and several went insane, attacking their officers.

Wintersmith's Chill Tonic

NO CURE, NO PAY.

Oldest and best cure for chills and malarial fevers of all kinds everywhere.

No arsenic or other poisons; no injurious effects; not bad to take.

As a general Tonic it builds you up and makes you immune to malaria. Sold by your druggist; 50c. and \$1.00.

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Say you saw this ad, and send front of box in which Wintersmith's Tonic is put up and we will mail you picture puzzle; latest craze; for adults as well as children. Address A. T. BUR, PETER & Co., 651 Hill Street, Louisville, Ky.

Tetterine Cured Eczema After Prominent Specialist Failed

St. Louis, Mo., Sept. 1, 1905.

Mr. J. T. Shuptrine, Savannah, Ga.

Dear Sir:—I have been a very great sufferer from eczema for four or five years, and have used many remedies and have been treated by the most prominent specialist here for skin diseases without success. Sometime ago, my sister, Mrs. Elton, formerly of your city, induced me to use Tetterine, and after using same a few weeks, I am grateful to realize that I am at last cured of the tormenting, burning eczema. So valuable a remedy as Tetterine should be known of by the thousands throughout the country who are suffering as I have been, and I shall take pleasure in recommending it wherever an opportunity presents. Very Respectfully,

[Signed] Miss A. B. King, 5639 Vernon Street.

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

FREE DEAFNESS CURE

A remarkable offer by one of the leading ear specialists in this country, who will cure DEAFNESS, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City, Mo.

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You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself, and believe I would have been under the clay, if it had not been for that wonderful medicine.

"Now I am in better health than in three years."

Try Cardui.

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THIS College is located in the greatest industrial, educational, medical, and dental centre in the South. The College building is a large modern building with every arrangement for the teaching of all the branches of Dentistry. Large and well equipped laboratories are provided. The clinical facilities are unsurpassed. The professors and instructors are specialists in their departments and are eminently successful as teachers. This College on account of its location and equipment offers unsurpassed advantages for the student of Dentistry.

The graduates are remarkably successful before the State Boards. The entire class of 1909 has successfully passed. The Alumni are among the leaders in the profession. For catalog and other information write to E. P. Hogan, A. M., M. D., Secretary, BIRMINGHAM DENTAL COLLEGE, Birmingham, Ala.

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BROTHER WELLS GETS GOSPEL TENT.

One of the happy results of my recent revival work in Alabama was that my brother-in-law, Henry Faucette, of Brent, gave me a gospel tent. In the midst of the Brent meeting he became so impressed with the work that he proposed to fit me up with a tent and an organ if I would take up evangelistic work. He said God had blessed him with some of this world's goods and he wanted to invest some of it in His cause in this way. It was a noble thing in him, and I appreciated it. The investment on his part will be upwards of \$200. It came as a surprise somewhat from him, and yet not a surprise to me, either, for Brother J. W. Mitchell and myself had been praying, by agreement, for ten days or more for the Lord to show me whether it was His will for me to take up revival work, with which my mind had been impressed for some time. I accepted this as the Lord's answer.

The tent has been ordered. I shall take up the work in Florida and South Georgia, but for a while will still preach half time to my church here. Can do this and hold two meetings per month.

Have already several invitations for meetings in Alabama for next summer. Hope to spend the summer there in the work.

Hope my old Alabama friends will pray for my success in this work. Yours fraternally, J. R. WELLS, Jennings, Fla., Sept. 10, 1909.

FROM ONEONTA.

The protracted meeting at Oneonta Baptist church closed on last Sunday night. Brother J. D. Ray, of North Highlands, Birmingham, did all the preaching up to Saturday night, leaving for Birmingham Sunday morning. Brother Ray did some good gospel preaching, and the result was eleven baptized, one restored and four by letter. Brother Ray has won the hearts of our people, and when he went to leave us the church gave him about \$38 in cash. Brother Head preached Sunday and Sunday night, and did the baptizing Sunday night. On Sunday night the church was crowded.

Our church was dedicated on Sunday, August 29. Brother Ray preached the dedication sermon.

Rev. J. S. DeLache, after a short talk in regard to the duties of the deacons, turned over to them the deeds and keys of the church, and Brother Head prayed the dedication prayer. We are all proud of our church house. It has been nicely painted and carpeted, and is an ornament to our town. The church is free from debt.

The church was greatly revived, and much good has been accomplished by the efforts and labors of the past week. The Baptists are gaining rapidly in this section. Good meetings at Cleveland, Chepultepec and Valley Grove; about 56 baptized at these three places and 11 here, making 67. Our association meets at Cleveland in October. Try and be with us. Your brother in Christ,

J. S. DELACHE.

Rev. F. M. McConnell has been added to the department of evangelism of the Southwestern Baptist Theological Seminary, Waco, Tex.

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THIS MATTRESS usually retails at \$12.50 to \$15 in stores. It cannot be bought for less from any dealer. You therefore have a tremendous advantage in buying direct from our factory. You do not have any middlemen's profits to pay.

This is a stitched-edge mattress, made of forty-five pounds white cotton felt, in high-grade ticking—as pure and sweet as the sunny Southern fields where it grew. It is guaranteed not to pack or get lumpy. It represents more genuine value, counting quality, looks and slumber-inducing buoyancy than any mattress on the market.

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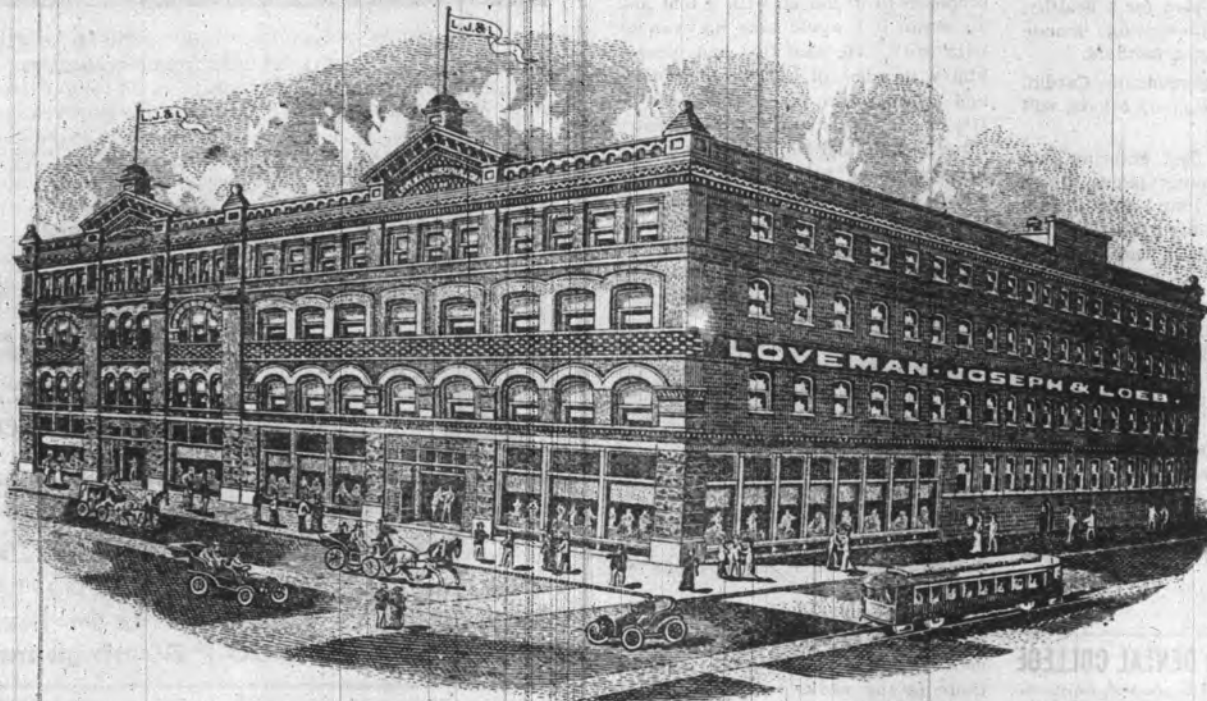
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In this store, which in itself is 44 complete stores, we maintain the School Book Depository for the State of Alabama. It is an honor, which we prize very highly, to be allowed to sell for a five-year term all the school books to every child in the state. But this honor, we would have known, was not thrust upon us. Rather we went out for it and measured lances of worth with many another institution of our kind in this state. And we fought, faces front, many an obstacle that would have daunted faith which was weak at any point. But now that the trials are all over and the crown has been given us, we are thoughtful of the weight it carries. Therefore, we are giving the best school book service that it is possible to give. We carry in our great warehouse more than a QUARTER MILLION DOLLARS' WORTH OF SCHOOL BOOKS—and orders from hundreds of sub-depositories throughout the state are filled immediately upon receipt.

In selecting the various depositories over the state we always chose along the lines of most convenience to the public to be served. Many an applicant to act as county depositories were naturally refused, because the laws of the state have much to do with their location. However, we enter the second year of service in the state-wide distribution of books fully equipped and armed for the task.

The teachers of Alabama—and we are proud of them—are of much help and friendliness to us. We most earnestly seek their co-operation and in return for such consideration we are always pleased to be of public or personal service to them. We have great pleasure in providing for them books of Science, Technique and Higher Education generally, and always gladly give answer to any inquiry.

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