

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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## PROHIBITION CATECHISM—By W. B. CRUMPTON

### What is the Anti-Saloon League?

It is an organization composed of church people and such friends as are members of no church, who will aid in the abolition of the beverage liquor traffic.

### How long has it been in existence?

Only a few years.

It has a board of trustees composed of good men from all denominations of Christians. It has a local board called the Headquarters Committee, elected by the trustees.

### Who are the Officers in Alabama?

President, Rev. W. B. Crumpton, (Baptist), Montgomery; Vice President, Rev. S. L. Dobbs, (Methodist), Roanoke; Secretary-Treasurer, Rev. I. D. Steele, (Presbyterian), Birmingham; Superintendent, Rev. Brooks Lawrence, (Presbyterian), Birmingham; Assistant Superintendent, Rev. J. O. Colly, (Baptist), Birmingham. **Who Compose the Headquarters Committee?**

Besides the President, Vice President and Secretary, P. C. Ratliff, Rev. J. H. McCoy, S. D. Weakley, R. M. Goodall, J. W. Sibbey.

### Where is the Headquarters of the League?

Birmingham, in Chamber of Commerce Building.

### Is it a Political Organization?

It is not. Men of all parties are in it. Its only object is the destruction of the beverage liquor traffic. It aids, as far its influence goes, the enactment of such laws as will best accomplish this purpose. The laws enacted have in the League an ardent friend and defender.

### Where Does the Money Come From For Its Support?

From the free will offerings of good people all over the State.

### What Bills Did it Work for in the Late Session of the Legislature?

The Carmichael Bill, the Fuller Bill and the call for a Prohibition Constitutional Amendment. These were the principle ones. It helped also with some smaller bills and favored every measure looking to the protection of the morals of the people.

### Who is Carmichael?

He is an able attorney in Colbert county, a member of the Methodist church and Speaker of the House of Representatives. He introduced House Bill 21. It bears his name and is now a law.

### Who is Fuller?

He is a member of the House of Representatives from Bibb county, and introduced House Bill No. 257, which bears his name, and is now a law. He is a member of the Baptist Church at Centerville, and President of the Alabama Sunday School Convention.

### Who Drafted These Bills?

Judge S. D. Weakley. He is the General Council of the League, Ex-Chief Justice of the Supreme Court of Alabama, a member of the Presbyterian Church.

### Who Were These Strenuous Laws Made For?

"The law is not made for a righteous man, but for the lawless and disobedient. . . . Any one who knows the dealers in liquor, their disregard for all law and the length to which they will go in violation of all laws restraining their traffic, will say these laws are not too stringent.

They are for the protection of the innocent and helpless against the most cruel, oppressive business, that ever cursed the earth.

### Is Prohibition Best for All the People?

It is. Best for the Saloon-keeper. An ex-saloon-keeper, now an ardent prohibitionist said: "I kept a saloon in Lowndes county. Prohibition put me out of business. I didn't like it one bit. I was mad with you all. But I soon saw I was wrong. I wasn't aware until then, what a hold liquor had on me. I was fast becoming a drunkard. I quit the business and gave up drink. From the bottom of my soul I thank the Prohibitionists and am working with you now doing my level best."

### It Is Best for the Drinker.

Said a fine young fellow: "I owe you Prohibitionists \$15.00 a month. That is what I spent for beer each month. I have cut that out and have bought a home, paying \$15.00 a month on it." Said another: "You fanatics are going to make a sober man out of me. I think I know where I could get liquor to keep up my drinks; but I won't drink on the sly,

so I have cut it out and I believe I am going to be a sober man from this on."

Two traveling men at different times said about this: "I go every where in the South and West. I am ready to testify that Prohibition is saving the laboring man, the negro, and the boys and girls. There is no question about that. I have seen the boys and girls at the cafes drinking beer and you know what is certain to follow in that case."

### Is There More Liquor Consumed in Prohibition Than in Licensed Territory?

Of course not, or all the Brewers and Distillers would be in favor of Prohibition. The internal revenue office is short many millions of dollars the past year over the year before, and that means many millions gallons less being used. Said a Montgomrian: "I have just returned from Milwaukee. I saw my first brewery. It was idle. It represented many hundred thousand dollars. The man in charge showed me around. He said: "We did rug night and day, but this Prohibition business is knocking us out."

### What is the Difference Between Statutory Prohibition and Constitutional Prohibition?

Statutory prohibition is the law against the sale or giving away of distilled, vinous or malt liquors. The Carmichael Bill gives us Statutory Prohibition. The Legislature made that law. What the Legislature did

another Legislature can undo. Prohibition can be put in the Constitution only by the votes of the people of the whole State. The Legislature cannot take it out. It can be taken out only by another election—a majority of the voters would be required to take it out.

### Do the People of Main Believe in Constitutional Prohibition?

They do. They voted it in three to one in 1884 and no party has dared to try to take it out.

### Is the Law Violated?

Of course it is, as all laws are. The large cities and counties bordering on license States give the most trouble.

### Have Conditions Improved in the State?

They have, as statistics abundantly prove.

### In a State Which has Statutory Prohibition, Why Should Any One Oppose Putting it in the Constitution?

If he is a Prohibitionist he will not unless he is misinformed or is the victim of prejudice. Of course the liquor men oppose it, because they hope to have the law repealed at the next session of the Legislature.

### Why is There no Penalty in the Constitutional Amendment Now Before the People of Alabama?

There are but few penalties in the Constitution. Penalties go with the Statutes. There are no penalties in the Ten Comandments.

### If the Amendment Carries Will Any Sheriff or Other Officer Have the Right to Search Private Residences?

They will not. Adopting the Amendment does not change a single law. It only makes Prohibition safe from repeal by the Legislature.

### If the Amendment Carries Can Any One Order Liquor?

Just as they can now. No law is changed by the adoption of the Amendment.

### Where Can Wine For Communion Purposes be Purchased?

From the Druggists for that purpose.

### Can Alcohol be Secured for Medicinal Purposes?

Yes, on a physicians prescription from the druggists.

### Why is so Much Money Being Spent and Such Efforts Being Put Forth to Defeat the Prohibition Amendment?

I cannot tell, unless they want to elect a Legislature in 1910 that will repeal the Prohibition law. If the Amendment is defeated that will undoubtedly be the next move.

### Who is the Anti-Saloon League for, in the Race for Governor?

It is for the Amendment now and that only.

After that is settled, each member will line up with the candidate which he prefers. For ninety days the wise thing is to say nothing about candidates.



OUR SEMINARY PROFESSORS

## THE ALABAMA BAPTIST

### THE CHILD ERA.

(By Miss Ella Fleming.)

St. Louis is to have the first large apartment house exclusively for families with children. The building is to cost \$400,000, is to be shut against bachelors, old maids and childless couples, and no limit is to be placed on the number of children. One child will be a badge of admittance, but the family with a dozen children will be welcomed with open arms. With every girl born in the house the landlord will present a receipted bill for one month's rent to the parents. Twice as high a value is placed on the boys, as every boy born will mean to the parents a receipted bill for two months' rent. One of the most pleasing features of the house will be a general nursery in charge of competent nurses. Mothers going out shopping or elsewhere may leave their babies in the care of the nurses. Not a year ago a woman with three children walked the streets of New York from morning until night trying to rent an apartment. She had moral character, good children, perfectly normal, with money and references, yet no place for children—"flat nuisances," the landlord called them. This seems a sad commentary on our liberal America—a mother being refused comfortable housing on account of her children.

It was the greatest mistake ever made by a nation when France discouraged children—a mistake from which she has not recovered to this day. Mr. Roosevelt, fully realizing this, never wearied of warning against race suicide. "I am convinced that the apartment-house for children will fill a real want," says Mr. Lederer, the originator of the idea. "It will be the only one of its kind in the country, but I expect to see many more like it." Thank the Great Heavenly Father for Mr. Lederer! Thank him that at last we have reached the era of the child. Cornelia stands out amid the darkness and degeneracy of Roman matrons, declaring her sons her jewels. Samuel and Susanna Wesley considered their nineteen olive branches as God's most sacred and priceless gifts. This twentieth century is encouraging homes ringing with the merry laughter of children—homes presided over by even wiser Cornellas and Wesleys.

In Mr. Lederer's building will be fifty-four apartments. Each apartment will have a specially equipped play room. In addition there will be a large play room in the basement, and in the summer the children will disport themselves on the roof. A gymnasium will be attached and physical instructors provided who will care for the physical needs of the children without charge to the parents.—Christian Advocate.

### THOSE CHURCH LETTERS. OR BAPTIST DISLOYALTY.

(By Rev. J. E. Hunsberger.)

I am amazed to discover Baptist disloyalty in every community. O Lord, how long, how long shall this be true? Wherever the old patriarch Abraham went he took his religion with him. The altar was erected, God was thanked and worshiped. No doubt, if they would have had churches in the days of Abraham he would have been faithful to take his church letter with him to the local church. His tribe has increased but little today. The followers of Christ who move from one place to another seldom think of taking their church letters with them. A few do; the majority do not. To which class do you belong? What retards the work of the church of Christ is to have those interested in other churches who ought to be loyal to their own. Comparisons are frequently made with the larger and wealthier churches in the city, and these are not always favorable.

The very sight of people passing their own church and going into a church with a large congregation or wealthier one in the same city or town is not a favorable testimony to their own conviction. Many are Baptist in name, not in principle. People who do not bring their church letter with them and settle at once in the local church of their own belief remind us of those matches which you cannot strike without the box. Not so long since I read of a little fellow who was rummaging through the trunks in the attic. There he found his mother's church letter, somewhat faded by time. He came running to his mother, shouting, "O, mamma, mamma, I've found

your religion in the trunk!" Another little fellow doing the same thing is said to have found the church letters of his parents badly eaten by rats, and came running and yelling, "O mother, your religion has been eaten by rats!"

Dear reader, have you a church letter, put it in the local church. I think how your action affects the non-church-goers of the local community. If you have not asked for your church letter, ask for it today and give your hand of help to the local church of your own denomination. Be a loyal Baptist.—Baptist Commonwealth.

### WILMINGTON'S PASTOR-ELECT.

The Baptists of North Carolina will join the First Baptist church of Wilmington in extending to its new pastor, Dr. J. H. Foster, now of Anniston, Ala., a most cordial welcome to our seaside metropolis and to our state-wide brotherhood.

Dr. Foster is a native of Alabama, an A. M. graduate of the University of that State, and a full graduate of the Southern Baptist Theological Seminary. The degree of D. D. was conferred upon him by Howard College in 1893. His pastorates have been at Union Springs, Greenville, East Lake and Anniston—all in Alabama. During his pastorate at Anniston he has given the right hand of fellowship to 920 new members. The average attendance at Sunday school has more than doubled, and the church has quadrupled its gifts to missions. The Parker Memorial church has had only four pastors—Dr. G. A. Nunnally, 1887-1889; Dr. George B. Eager, 1889-1892; Dr. S. C. Clopton, 1892-1895, and Dr. J. H. Foster since March 8, 1896.

We thank and congratulate the Wilmington saints upon bringing to the State this consecrated, scholarly and successful minister of the gospel, now in the prime of life, and, we trust, with many golden years before him. Wilmington will prove for him, Mrs. Foster and their five children a delightful home and a fine field for usefulness, all of which, we anticipate, will atone for the dissolution of life-time bonds in Alabama.

Dr. Foster will begin his work at Wilmington on the first Sunday in October.—Biblical Recorder. (Alabamians are mighty sorry to lose Dr. Foster and Mrs. Foster and their charming family.)

### \$400,000,000 WASTE.

One of the problems of the age is the prevention of the immense waste of natural resources that is going on in America. The United States government is trying to conserve the wild game, the forests, water power, the land and other natural resources.

But each individual farmer loses 10 per cent. of his output of "animal products," such as eggs, cheese, milk, meat, etc., from the ravages of insect pests. The total sum of money actually lost in this way every year by the American farmer amounts to about \$200,000,000—equal to about one-fifth of the total capitalization of all the national banks in the United States.

These losses, caused by insects, could be largely prevented if every farmer would regularly use BLACK-DRAUGHT DISINFECTANT AND DIP to disinfect all his animal and poultry houses and the animals and birds themselves. Not only that, but an additional saving could be made in the prevention of germ diseases, which probably cost the farmer another \$200,000,000 per annum, by this same disinfection, properly carried out in accordance with the instructions that go with the medicine.

### FISH.

Write for Catalogue "A" and we will put you on to something new and inexpensive. You can turn your neighbors green with envy by catching dead loads of fish where they have fished in the old-fashioned way. Now is the best season for all varieties of cat fish and suckers. It will cost you only a postal card to find out that what we say is true.

EUREKA FISH NET CO.

Griffin, Ga.; Dallas, Tex.

Dr. E. Y. Mullins recently spent a week at Battle Creek, Mich.

### THE SEMINARY.

Ten years ago, when Dr. Mullins came to the headship of the seminary, the endowment funds amounted to \$100,000—approximately that, at least. During the first nine years of his administration, and largely under his leadership, \$200,000 was added to that amount. One year ago the Southern Baptist convention authorized the trustees to undertake the raising of \$600,000 additional for the seminary endowment. After the collection taken in Louisville during the convention, it was found that we already had in trustworthy subscriptions \$200,000 of that amount, and that makes \$800,000 endowment already in hand or in sight. Thus we can safely say that during the last ten years the endowment of the seminary has been doubled. But, mark you, \$400,000 of the amount which the convention authorized the trustees to raise remains yet to be secured.

Let all of our people remember that our seminary at Louisville is not a money-making institution. It charges no tuition fees. The denomination has decided that they will educate their preachers free of cost so far as tuition is concerned. And so we get nothing to help us along from that source. Remember, too, that we had 322 students in our seminary last year—so far as I know the largest Protestant Theological seminary on the earth, and I think a student body that covers the united constituency of five or six of our best Baptist Theological Seminaries in our republic. Of course, this requires a greatly enlarged faculty—a faculty, too, of the very strongest men that we can find; and yet we have no means of supporting them except from the income of the endowment. I may truthfully add that, while our seminary is more flexible in its courses of instruction than some of its sister schools, we are quite willing to compare notes with all comers as to the breadth, depth and thoroughness of our regular courses of instruction in the seminary. This is said in no invidious spirit, but simply to let our people know that we have a seminary at Louisville worthy of our love and very much in need of our support.—William E. Hatcher.

### AN EDITOR'S GRIND.

In the following experience, under the head of "An Editor's Grind," the Christian Index tells the experience of many another editor:

"Recently there was placed in our hands the manuscript of an article to be put into the paper. It was long, and when we went to read it, we found it very badly constructed—full of abbreviations of the worst kind, and the punctuation much 'awry.' No printer could have used it. We read it over once carefully. Then, in order that it might go to the printer in a decipherable condition, we dictated it to our stenographer, who was to write it out fully—for it contained much matter well worth printing. This was our second 'going over' it. When the stenographer had finished it we had to go over it a third time, to see that she had made no mistakes. When it comes from the printer's hand, it must go to the general proofreader, who will correct the most glaring errors, but it will still be ours to go over it carefully again, to make sure that all errors are eliminated. All this, in order that a good article may be presented to the readers of the Index, without blemish. This monotonous 'grind' is part of an editor's life and work, hardly a line going into the Index that does not pass under his eyes from two to four or five times. And yet many people think that editors have such an easy time. If they do, the readers of their paper will suffer."

The question comes: Why should not writers for papers take as much grind as possible off of the editors by writing the articles they send as legibly and as accurately as possible, instead of writing them hurriedly and carelessly and leaving them for the editor to correct, thus taking up much of his time which might be otherwise employed?—Baptist Reflector.

Rev. R. S. Gavin, of Huntsville, Ala., has a letter in The Alabama Baptist of last week bearing the inscription, "To a Deacon Who Wasn't Worth Killing." It is a unique and interesting production. Pastor, get a copy and give it to your deacon.—Fleetwood Ball, in Baptist and Reflector.

## THE ALABAMA BAPTIST

### SOME NEGLECTED COMMANDMENTS.

Thou shalt be holy, for I, your God, am holy. Lev. 19:2.

Thou shalt not profane the name of God. Lev. 19:12.

Thou shalt reverence thy mother and father. Lev. 19:3.

Thou shalt rise up before the hoary head, and honor the face of the old. Lev. 19:32.

Thou shalt not speak disrespectfully of those in authority. Ex. 22:28.

Thou shalt not speak evil of the deaf, nor put a stumbling block before the blind. Lev. 19:14.

Thou shalt not go up and down as a tale-bearer. Lev. 19:16.

Thou shalt not hate in thine heart. Lev. 19:17.

Thou shalt warn thy neighbor, and not suffer him to sin. Lev. 19:17.

Thou shalt not take vengeance, nor bear a grudge, but thou shalt love thy neighbor as thyself. Lev. 19:19.

If a stranger sojourn with thee, thou shalt do him no wrong, but thou shalt love him as thyself. Lev. 19:33.

Thou shalt not steal, neither deal falsely, nor lie one to another. Lev. 19:11.

Thou shalt not be unfair in judgment, in measures of length, of weight, or of quantity. Just measures thou shalt have. Lev. 19:35f.

Thou shalt take no bribe. Ex. 33:8.

Thou shalt not afflict any widow or fatherless child. Ex. 22:22.

Thou shalt not take up a false report; nor put thy hand with the wicked, to be an unrighteous witness. Ex. 23:1.

Thou shalt not follow a multitude to do evil. Ex. 23:2.

Thou shalt keep far from evil. Ex. 23:7.

If thou seest the property of thine enemy threatened with destruction, thou shalt do thy utmost to preserve it. Ex. 23:4.

If thou findest what is not thine own, and the owner is not known to thee, guard it carefully that thou mayest restore it to the rightful owner. Deut. 22:1f.

If there be among you a poor man, thou shalt not harden thy heart, nor shut thy hand, but thou shalt surely open thy hand wide to him, and shalt surely lend him enough for his need. Deut. 15:7.

If thou lend money to the poor, thou shalt not be to him a creditor, neither lay any interest upon him. Ex. 22:25.

Hear, and observe to do, that it may be well with thee.

### JUDGE N. D. DENSON.

This worthy Baptist layman, who recently resigned from the Supreme Court of Alabama, said:

"For seventeen years I have been in the public service. During this time I have been circuit court judge and Supreme Court justice. I consider it a debt to my family to return home and engage in private practice. I will be located in Lafayette for the present."

He has the hearts of the people, not only in chambers, but all over the State.

Not only the man who originates slanders, but the man who idly repeats them, or even lends ready credence to them, is poisoning the sources of public opinion. One of the first things that is prohibited in warfare is soon as nations begin to become civilized is the poisoning of wells. Yet we too often allow in times of peace the poisoning of the wells of public opinion by the light repetition of unfounded reproach against one's neighbor.—President Hadley of Yale.

"The gambling spirit stalks abroad and demands as its victims some of the brightest individuals, and through them ruins whole families. It affects the rich and poor alike. It takes the crust of poverty and the gold of wealth. It flouts itself in our great cities, corrupting the administration of law and undermining the municipality. Drunkards have reformed, but never a confirmed gambler. Gambling is the most insidious of habits. It isn't the loss of the money that counts. No; it is the different outlook it makes us take of life."

There was a sign upon a fence:

The sign was "Paint."  
And everybody that went by,  
Sinner and saint,  
Put out a finger, touched the fence,  
And on then sped,  
And, as they wiped their finger-tips,  
"It is," they said.

—Selected.

The divorce rate in the United States in 1870 was \$1 to the 100,000; in 1900 it was 200 to the 100,000—two and a half times greater.

The Home Board evangelists will devote the month of November to a simultaneous evangelistic campaign with the churches of Nashville, Tenn.

The fountain of youth lies indeed in the mind, and men like Goethe, Gladstone and many others kept themselves young by keeping all their faculties awake.

"I felt so nervous, mamma," said a little girl, referring to an accident of the previous day. "What do you mean by 'nervous,' my dear?" "Why, mamma, it's just being in a hurry all over."—London Tid-Bits.

"Memory, the daughter of attention, is the teeming mother of wisdom; and safer is he that storeth knowledge than he that would make it for himself." Please remember to pay your back dues and renew.

James G. Blaine had, to a remarkable degree, the ability to bring people close to him, to bind them to him. He would shake hands with a stranger with a warm grasp and cordiality which not only put the man at perfect ease and dissipated every bit of fear, but also made the man think he had found a friend that he was really glad to see.

Bishop Vincent claims that the best time for a man or woman to study is from thirty to sixty. It is an accepted fact that the brain centers and cortex are at the best for life's business after thirty-five, and he who does not reach out for new brain development after sixty loses an ounce in brain weight every five years.

There is nothing more fatal to personal popularity than a feeling of restraint, reserve, shrinking from meeting people, shyness, over-sensitiveness, or the feeling of antagonism. You must let your heart run out into your hand to your very finger tips when you greet people with a handshake, and call them by name. Do not be afraid of giving too much of yourself to them. Do not hold yourself back, as though you were afraid you would give something away which you ought to keep, or that you would say something which you would be sorry for.

Joseph Jefferson was one day introduced to General Grant, an event which naturally would have impressed him very strongly. A few hours later he got into the elevator of the hotel at which they were both stopping. A short, heavy-set man also entered, bowed to Jefferson and made some off-hand remark. "I beg your pardon," said the actor, "your face is familiar, but I can't recall your name." "Grant," said the stranger, laconically. In telling the story Jefferson said, "I got off at the next floor for fear I should ask him if he had ever been in the war."

Between the traveling brother and the Association there should exist most cordial relations. The traveling brother should not presume to try to direct the affairs of the Association, and should not offer an opinion in such matters unless asked by the moderator to do so. The Association, on its part, should regard the traveling brother as a fellow-helper and not an intruder. He is there by instruction of the convention, of which the Association is a part. He is not there in his own interest, but to represent some object to the support of which the Association is committed. "Let there be no strife between us, for we be brethren."—Livingston Johnston, in Biblical Record.

Why does a duck go into the water?  
To liquidate his bill.  
Why does he come out again?  
To make a run on the bank.  
Why does he go in again?  
For divers reasons.  
Why does he come out again?  
For sun-dry purposes.  
Why does he make so much noise about it?  
Because he believes in "quacks."

Out of 51,700 students at German universities during the summer term of this year 3,921 are foreign subjects.

It was Gladstone who said that the ships that pass between one country and another are like the shuttle of the loom, weaving a web of concord among the nations.

Dr. L. O. Dawson's health is greatly benefited by his vacation. He has declined the call to Murfreesboro, Tenn., and will remain in Tuscaloosa, Ala. The church there is much rejoiced.—Baptist Record. (And so are all Alabama Baptists.)

From the great generals who knew the names and faces of all their soldiers to the merchant princes of today, who can at once tell the prices in the world's market—in fact, all the most successful business men have possessed wonderful memories. But, unfortunately, our subscribers can't remember to pay their back dues and renew.

"To be 'well spoken' is a strong point in favor in many walks of life. The pleasant voice and delivery, the breeding implied in correct speech, the evidence of character and culture in the touch of distinction in the vocabulary, the power of graphic distinction and narration—these things have even a commercial value; while ability to read and recite agreeably, to debate and argue effectively, is everywhere a valuable asset, and in certain callings—political, ministerial, legal—an indispensable condition of success."

Longfellow translated "The Inferno" by a few minutes' daily study while waiting for his coffee to boil; Huxley by methodizing his work saved years of time; Humboldt had so little time for study that he read in the night and morning while others were asleep; Burritt learned twenty languages in intervals while hammering away upon his anvil; Lincoln while clerking in a general store learned the English branches, and while working at surveying studied law. Young man, it is a crime to waste your valuable time.

Here is a pretty dog story, which is also quite true. During one of the last birthday celebrations of the poet Whittier, he was visited by a celebrated singer. The lady was asked to sing, and seating herself at the piano, she began the beautiful ballad of "Robin Adair." She had hardly begun before Mr. Whittier's pet dog came into the room, and seating himself by her side, watched her as though fascinated, listening with delight unusual in an animal. When she had finished he came and put his paw very gently into her hand, and licked her cheek. "Robin takes that as a tribute to himself," said Mr. Whittier. "He also is 'Robin Adair.'"—Southern Churchman.

Once in a while when we are grieved because there are so many pastorless churches and churchless preachers, we say, "O, for an episcopate to run things!" It looks like the way out. But a little heart talk with the laymen and preachers after conference would cure the episcopallitis in any Baptist patient. The bishops pay little heed to the requests of churches. Certain men always get the plums, and everything must be arranged to meet the supposed demands of certain fields. No class of men of our times are so loyal to a machine as are Methodist preachers, but that loyalty means much heartache on the part of both pastors and churches. There is a growing feeling among the intelligent laymen of the Methodist church that the day of the lordship of the bishops is about over.—Pacific Baptist.

# THE ALABAMA BAPTIST

The Woman's Missionary Union of Alabama convenes in Selma November 2, 1909.

Every society is entitled to two delegates. Officers of the W. M. U. and associational vice presidents and secretaries are delegates ex-officio.

No yearly reports from societies will be heard. These are given at the associational meetings. The vice president of the association will give a summary of all that has been done during the year. Some time during the session every worker will be given an opportunity to speak, to ask questions, to tell of difficulties or some good plan thoroughly tested; to give the most encouraging or discouraging features of the work.

We are expecting great things of the program. We have our very best material on the committee, viz: Miss Kathleen Mallory, chairman; Mrs. N. A. Barrett, Mrs. T. A. Hamilton. The program will soon be published.

Dr. White has been secured for a great speech on Mountain schools.

Miss Edith Crane, from Baltimore, corresponding secretary of Woman's Missionary Union, will be the honored guest. She will speak several times and will be in attendance during the entire session. Afterwards she will visit our girls' schools and other important places, staying in the state two weeks. Those who are particularly anxious for her to visit their towns should write Mrs. Charles A. Stakely, Montgomery, who is arranging her trip.

It is not too soon to begin planning for the Selma meeting. Send your associational vice president, take no excuse, insist upon her going, and pay her travelling expenses to and from Selma. Our vice presidents are the life of our work, exalt the office in your community and association, give this good woman who holds it your heartiest sympathy and co-operation. Send her to Selma.

Each society should elect two delegates to W. M. U. and impress upon them that each must make a report to the society after returning, that they must endeavor to keep their society up to the standard during the year, diffuse into their own local work the enthusiasm and inspiration of the great meeting.

And it is going to be a great meeting! I ask all that read this line to pray that it may be—pray earnestly and the Lord will surely bless. Relying upon His promises we can claim that the Selma meeting will be the greatest meeting that Alabama has ever had.

"It is as ill wind that blows nobody good." The doctor's orders prevented Miss Willie Kelly from sailing in September, and although she has the love and sympathy of every heart, if she is not allowed to go until after our meeting, what a joy it will be to have her, our very own beloved missionary, with us in our gatherings once more. May God bless her and keep her and tenderly direct every step in our prayer.

## Officers Chosen by Associational Meetings.

Mobile—Mrs. I. J. Armstrong, vice president, Mobile; Mrs. J. W. Kallin, secretary, Mobile.

Selma—Miss Kate Welch, vice president, Selma; Miss Ikie Morgan, secretary, Tyler.

Montgomery—Mrs. T. W. Hannon, first vice president, Montgomery; Mrs. McQueen Smith, second vice president, Prattville; Mrs. Henry F. Martin, secretary.

Shelby—Miss Ella Latham, vice president, Montevallo; Miss Maroney, secretary, Montevallo.

Tuscaloosa—Mrs. Fleetwood Rice, vice president, Tuscaloosa; Mrs. W. B. Donohoe, secretary, Tuscaloosa.

Etowah—Mrs. Burns, vice president, Gadsden; Gadsden; Mrs. H. L. Ison, secretary, Gadsden.

The executive board wishes to pay a tribute of love and appreciation to Mrs. J. H. Locke, former vice president of Mobile Association, for her efficient services to the association and the state. Mobile is

## 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.)

most fortunate in securing Mrs. Armstrong as her successor—a woman capable, charming and consecrated. Mrs. Kallin is one of our best workers. With two such officers we are expecting great things from Mobile.

The Selma Association regretted to give up Miss Kathleen Mallory, an ideal vice president, and not until they realized that she needed more time for a broader work did they consent. Wisely were they led to choose Miss Kate Welch, whose wide culture, travel and accomplishments have been laid at the Master's feet for His service.

Montgomery knows when it is blessed and re-elected the same excellent officers, adding a good secretary, Mrs. Martin.

In Shelby they have been without a vice president for a long time. We are rejoicing that now they will have two fine officers: Misses Latham and Maroney. We hope to see Woman's work go forward rapidly in that association.

I challenge all associations to watch Tuscaloosa this year. Mrs. Rice and Mrs. Donohoe are competent workers, thoroughly in earnest, and they are going to bring things to pass.

Etowah has been doing good work, but is determined to do better. The outlook is most encouraging. Mrs. Burns and Mrs. Ison are a fine working force.

The eleventh annual session of the Woman's Missionary Union Auxiliary to the Montgomery Baptist Association convened in the basement of the Baptist church at Wetumpka August 27th.

First Vice President, Mrs. T. W. Hannon, presiding. Devotional exercises were conducted by Mrs. J. C. Stratford, the theme being "Know God and do His will." Hymn from a foundation was sung, and the audience led in prayer by Mrs. Hannon.

Officers for the year were elected as follows: Mrs. T. W. Hannon, first vice president; Mrs. McQueen Smith, second vice president; Mrs. Henry F. Martin, secretary. In a charming and gracious speech by Miss Lucy Lill, we were made to feel the generous welcome which the Wetumpka people know so well how to extend to the "strangers within her gates."

The response was made by Miss Lillian Caldwell, of Montgomery. The Montgomery Association was born in Wetumpka, twenty-eight years ago. The church itself is one of the oldest in the state. One would scarcely think so, however, to look at the beautiful interior which has been recently remodeled and is quite one of the most artistic in the state of Alabama.

Our meeting brought forth good reports from all societies. Our Year's Work, by Mrs. Hannon showed that we have in our association seventeen W. M. U. societies, six ladies' aid, nine Sunbeam bands and two working circles, three Young Woman's Auxiliaries. These have raised all told the past year the sum of \$4,479. The Sunbeam report was given by Miss Johnnie Speer. The First church band of Montgomery carried off first honors for prompt reports and largest contributions.

A message from our state president, Mrs. Charles Stakely, was read by Mrs. Henry Martin. This recommended that our association aid in the support

of Miss Salter, a former Montgomerian, who is now city missionary of the First Baptist church in New Orleans.

We were given a clear and comprehensive view of a Week in the Training School by Miss May Anderson.

The Margaret Hojne was most eloquently presented by Mrs. J. A. Jenkins, of Wetumpka.

Aged and infirm ministers by Mrs. M. H. Norman. Observance of special days by Mrs. J. F. Thornton, who told of the observance of special days in Biblical times, coming on down to the present day and the importance of these in the work of our societies.

Miss Olive Rushton read a paper on Spiritual Uplift to Richer Service Through Prayer. The thoughts brought out were beautiful and inspiring and much enjoyed by her listeners.

A message from Miss Kelly was received with interest. We regret to know that she is at present recuperating in a sanatorium. In spite of the fact, however, that she is not yet strong, she expects soon to return to her work in China.

ANNIE MURPHREE O'HARA.

Official Reporter, Montgomery W. M. U.

## THE SPIRITUAL UPLIFT TO RICHER SERVICE THROUGH PRAYER.

Olive Rushton.

Phillips Brooks says truly that we are our best when we try to be it, not for ourselves alone, but for our fellows, and power to be our best enters the life through the avenue of prayer, creating an eager desire to serve.

Not one of God's children is too weak to render acceptable service, for there are many ways in which spiritual force may show itself and reveal its power. First, by what we are, we may serve better in the lives we live than in any other way. They also serve who only stand and wait." Second, Through the lips: if we are in touch with God, his fire burns whether the tongue stammer or has good control of its powers. Third, Through what we do: our best may not be the best, but if it is our best it will bring a harvest. Fourth, Through our money; not what we keep, but what we loosen to God. Some one has said that money comes nearest to omnipotence of anything we handle. Fifth, Through our prayers: "Let not God speak to us lest we die," said the children of Israel in the wilderness, because they feared Him. Christ was the liveliest of living men, and God spoke constantly with Him as He prayed. The greatest blessings of Christ's life came while He prayed; while praying, the Holy Spirit descended upon Him; He was transfigured; three times a heavenly voice of approval came; and in His hour of sorest distress in Gethsemane a Heavenly messenger came to strengthen Him. It was not only His regular habit to pray, but He prayed in every emergency; when broken down by overwork, when criticised, when hungry for fellowship, when tempted, and prayer brought Him unmeasurable power, keeping the flow unbroken and undiminished. The bond between us and Christ makes it possible for us to join hands with Him, to compass release from ignoble thoughts, selfish desires and sordid lives, for ourselves and others, through prayer in the name of the Lord.

Let us consider the thought "In the name of the Lord Jesus," with which, alas! we often conclude our prayers as a mere set formula. Originally, among Orientals, the name and the person to whom the name belonged were inseparable. Thus when Aaron came before the altar of the Lord as the spokesman of the twelve tribes, he wore their names engraved on his breastplate; David vanquished Goliath clothed in no armor save the name of the Lord of Hosts; the Psalmist says, "The name of the Lord is a strong tower," and when Jesus says over and over again to His followers, "Whatever ye ask in My name, that will I do;" "If ye shall ask anything of the Father in My name, He will do it," He is assuring them that they may approach the Father with all the confidence of favored children, because they come in the personality and character of His divine Son.

Prayer is as much an instinct of primitive man as is self-defense, and employed by him for the same purpose; therefore, we find no command to pray in the Decalogue, and this elementary idea of prayer

## THE ALABAMA BAPTIST

will continue as long as man is man and God is God. In its first analysis, prayer must have two points—a God to give and a man to receive. Everything God does for man and through man He does with man's consent; always there must be an open hand and heart and life through which God can give what He longs to.

Our prayer is God's opportunity to get into our lives to render us useful to others. It gives us a whole planet for our field of activities; through its instrumentality we may be potentially present in the remotest parts of His vineyard, and enjoy the high privilege of serving where the need is greatest. Prayer is striking the winning blow at the concealed enemy in our own lives; service is gathering up the results of that blow among the men and women we see and touch. In its simplest meaning prayer has to do with conflict; it is the deciding factor in the soul's welfare, after which comes the ability to render acceptable service to God. "It is a spirit force, in which our souls are in full touch with the Saviour victor, to incessantly, insistently and believingly claim victory in Jesus' name, the one irresistible spirit-force which Satan cannot withstand."

Prayer has three forms: First, communion; being on good terms with God; it includes confession and forgiveness, and is the essential breath of the religious life. It is productive of the highest type of Christian character, being based on the idea of the relation of parent and child. Through the years of growth the child advances from a position of dependence on his earthly father to that of friend and equal, with enlarged privileges, without having suffered the loss of the father's loving care; so in our relation with God, it is not His will that we remain merely children of His bounty in material things, but that we should rise to a spiritual plane of living where constant communion with Him shall lift us to mountain heights of joyous service, as we are led to follow in the footsteps of His Son, who gave us the example of a life of unselfish devotion to the good of the world.

Second, Petition: A definite request of God often for material blessings, but also for strength in temptation and other spiritual conflicts. It reaches within, where just two are concerned. Gordon says: "The door between God and one's self must be kept ever open. The knob to be turned is on our side. He opened His side long ago; and propped it open, and threw the knob away."

Third, Intercession: The very climax of prayer. Communion and petition are subjective in their effect; they act upward and downward, storing the life with the power of God, while intercession, being objective, lets it out in behalf of others. The first two are for self; the last for others. Communion and petition are self-wide; intercession is reflex and world-wide.

The great people of the earth today are the people who pray; they are the people who are winning souls for God, awakening churches, supplying men and money for mission posts; keeping this old earth sweet a while longer. In retrospect we all find our rarest moments of spiritual uplift to have followed the discovery that our prayers in behalf of others are answered, and our joy is in direct proportion to the degree of our dependence, not on any virtue in our words of prayer, as the heathen imagines, but on the Divine strength sent in response to our appeal.

The greatest of all prayers was uttered by Christ in the garden when He made absolute surrender of His mortal life in the words, "Thy will be done." Shall we, in this closing hour, make them ours, in complete surrender to God, dedicate our talents to His service, prayerfully, as did Jesus, supplementing our weakness with His strength, and in all confidence leave the result with Him whose we are, and Whom we serve?

"Let us, then, labor for an inward stillness;  
An inward stillness and an inward healing;  
That perfect silence where the lips and heart are still.

And we no longer entertain our own imperfect thoughts and vain opinions,  
But God alone speaks in us, and we wait  
In singleness of heart that we may know  
His will, and in the silence of our spirits,  
That we may do His will, and do that only."

(Paper prepared and read by Miss Rushton at the Montgomery Associational W. M. U. meeting held at Wetumpka, Ala.)

We had the pleasure of being present at the Liberty Association, which met with the Athens saints (we use this word advisedly, for if ever a little band wrought nobly, the members of the First Baptist church in this beautiful little city are justly put at the head of the list). The new church is a gem in every way, and all the while we sat there wondering how on earth they compassed it. The Hon. R. E. Pettus was placed in the chair, and gave evidence that he is able to handle even a larger assembly with ease and dignity. My old friend, the faithful Perry Henderson, was chosen clerk. At this association we heard some fine reports and some excellent speeches, but we saw and heard something that we care say we will never hear at another Baptist Association, even though we become a centenarian, for the body not only changed its name to North Liberty, but revised its constitution, changed its articles of faith, and struck out some of its rules of decorum, without the least suspicion of a wrangle and with an ease that was truly marvelous. There was not the faintest suspicion of anything like "railroading" or collusion, but each section, article and paragraph was carefully dealt with. We had the pleasure of being the guest of the Hon. W. R. Walker, and both he and his charming wife were most gracious in their hospitality. They do say that he is one of the best lawyers in the State, and we know that he has one of the best working law libraries that we ever saw in a small city.

The Birmingham Association, which met with the Ruhama Baptist church at East Lake, had an unusually good session. The attendance under the weather conditions was fine, and the way in which the crowd was handled at the dinner hour was something out of the ordinary at associations. Owing to the rain, it was impracticable to have dinner out in the open, so the good ladies, helped by a few chosen men, went to work and converted the Sunday school annex into a great dining room, and on the second day over one thousand meals were served at noon without any confusion. The smell of the barbecued meats permeated the atmosphere, and the aroma of the coffee was pleasing on such a damp day; and the pies they were many, and the cakes were assorted—but to run over the bill of fare would be tantalizing, so we desist. That splendid layman, J. W. Minor, was elected moderator, and really ran on schedule time. Rev. A. E. Page is a hustling clerk. The fellowship was excellent, and altogether the association was noteworthy. We had the great pleasure of spending the night under the roof of Howard College's great president. A happier or more hospitable home would be hard to find. Every one is so friendly, even to "Teddy Bear."

We have just closed a meeting at Lehigh, Ala. The Lord was with us, and wonderfully blessed us. Several souls were saved during the meeting. Rev. R. L. Durant, of East Lake, did the preaching. At the close of the meeting we organized a Baptist church, with 18 members. This is a destitute field. Several times the work has been undertaken here, but failed. The prospects are bright for a good church at this place, and we believe there are no better Christian people anywhere in Alabama than around this place. May God bless this people, and may the church which He has planted here grow in strength and be the means of saving many precious souls who are still out in the dark mountains of sin.—E. S. Brewer, Village Springs.

The Mineral Springs Association, which met with Watts-Union church at Seloca, is one of the smaller bodies, and yet contains a number of godly men, and we always enjoy sitting with this band of brethren. Brother Moncrief was re-elected moderator. We had the privilege of preaching the introductory sermon, and Brother S. O. Y. Ray preached at the evening service. Brother John Ragland showed the visiting brethren many courtesies. The Brethren Hughes have a host of friends in this body. We got to say a good word for the amendment here.

Rev. J. O. A. Pace, of Florence, is now desirous of serving some church or churches. His pastor, Brother Spencer Tunnell, recommends him most highly.

As I got no Alabama Baptist for last week, and none for the week before, please send both numbers to this office and oblige your brother, J. C. Hiden, Pungoteague, Accomac county, Va., Monday, Sept. 20, 1909.

Mr. and Mrs. Reuben Alexander Mitchell request the honor of your presence at the marriage of their daughter, Myra, to Mr. Elwood McLaughlin, on Thursday evening, October 7, at 6 o'clock, First Methodist church, Gadsden, Ala.

Brother Barnett: Please change the time and place of the meeting of the Crenshaw County Baptist Association. Our Association meets at Brantley, on the Central of Georgia railroad, 25 miles south of Troy, on Wednesday after the first Sunday in November, 1909.—Elder C. L. Elland, Moderator, Wright Lancaster Davis.

The highest priced choir singer in the world is Corinne Rider Kelsey, who receives \$4,000 a year from the First Church of Christ Scientist in New York for singing once every Sunday nine months in the year, according to an article appearing in Hampton's Magazine.

We have received with pleasure the following invitation. Brother Wilks' many friends in Alabama will be pleased to learn that he is to wed a lovely Kentucky woman: "Rev. and Mrs. W. D. Powell announce the marriage of their daughter, Mamie Tupper, to Rev. William Pugh Wilks on Friday, September 3, 1909, Louisville, Ky. At home after September 20, 205 East College street."

Association Meets.—The Zion Association will meet with the church at Loango Wednesday, October 13, 1909. Each church is entitled to two messengers until its membership reaches fifty; three for membership of fifty and one for each twenty-five or fractional part thereof. We hope that all churches will be represented with the full number of delegates. Those who will come on the train should write Brother E. A. Brantley, Red Level, Ala., who, we are sure, will see that conveyances are on hand to accommodate all delegates. Loango is six miles south of Red Level. J. B. Jones, Chairman Executive Committee.

A Plain Statement.—I have a copy of Joel F. Sturdivant's pamphlet, which he calls "A Plain Discussion of Baptism," and which is a monument and relic he has erected and left to his ignorance of the Hebrew, Greek and English languages, in which he disregards the plain teachings of the Holy Bible. May God open his blind eyes to the plain truth and teachings of His word. He should read the Bible prayerfully and study "A Catechism on Baptism" by Dr. J. M. Cramp, written in 1865.—John L. Ray, Albertville, Ala.

The purpose of the constitutional amendment is to make the special prohibition acts of the present legislature as effective and as permanent as possible by erecting a well-nigh insurmountable obstacle in the way of the liquor interests in efforts they may make in future through their influence upon this or subsequent legislatures to get the prohibition laws repealed or so modified as to give the saloon another foothold in Alabama and enable it to return as a source of constant political disturbance.

A Chinaman who had been robbed by a woman on the Bowery was trying to describe her at the police station.

"Can't you remember how she was dressed?" asked the lieutenant at the desk. "What sort of a hat did she wear?"

For a moment John seemed puzzled. Then his face brightened.

"He dead—she glad," he confidently announced.

And now the police are looking for a woman with a Merry Widow hat.—Everybody's Magazine.

AMUNITION FOR USE ON THE FIRING LINE

THE FAMILY INCOME AND THE DRINK BILL.

It has been fairly well determined that the average man who drinks spends 50 cents a day for liquor. These figures are for this country. I believe he spends a little less in Germany and more in England. This takes from his income \$182.50 a year. A man who is a steady drinker requires more medical attendance in a year than a man who is not. This has been demonstrated by physicians. More men are rejected by life insurance companies because they are drinkers than men who are weak otherwise. We have, therefore, less financial protection for the family of a drinker than for the family of a temperance person. A man who drinks creates more debts, as a rule, than a man who does not drink. Summing up all these things against the annual earnings of such a man, we find that he costs his family, through his habit, about \$250 a year, which includes his liquor bill, his debts, his medical attendance and loss of profit in an insurance policy.

Now in the United States there are 2,352,000 farm families whose annual income is less than \$400; 3,422,090 city families whose income is less than \$400; 1,447,000 farm families whose income is less than \$600; 2,230,000 city families whose income is less than \$600; 274,000 farm families whose income is between \$1,200 and \$1,800; and 1,413,000 city families whose income is from \$1,200 to \$1,800.

You deduct from the farm and city families having annual incomes less than \$400, \$250 for liquor, sickness, debts and loss of insurance, and you are steadily driving that family into bankruptcy or crime. The condition is a little better for those families whose incomes are \$600 a year, and who have net for their necessities but \$350 a year, if the father is a drinking man. The loss is not so severe on the families with the larger income, but it, nevertheless, is a steady financial drain.

The diversion of so much money into a single habit and its attendant evils affects the purse of the breadwinner, the comforts of the home and the schooling of the children; and the comforts and physical character of the head of the family himself are attacked.

WHERE LABOR COMES IN.

The United States census returns for 1900 give the amount of wages paid by the traffic to labor as \$28,005,484, a little more than half the sum named in the circular. According to the census returns, the ratio of wages paid to the value of the products of liquor manufacturing has dropped, in the cost of distilled liquors from 0.69 in 1850 to 0.17 in 1900 and in the cost of malt liquors from 0.15 in 1860 to 0.10 in 1900.

It is interesting in this connection to note that when the public spends \$100

- For distilled liquors, labor gets . . . . . \$ 1.08
- For malt liquor, labor gets . . . . . 5.18
- For boots and shoes, labor gets . . . . . 22.50
- For clothing, labor gets . . . . . 22.10
- For bread, labor gets . . . . . 17.94
- For average products of industry, labor gets 17.78

WHAT THREE BEERS A DAY WILL BUY.

One barrel of flour, 50 pounds of sugar, 20 pounds of corn starch, 19 pounds of macaroni, 10 quarts of beans, 4 twelve-pound hams, 1 bushel sweet potatoes, three bushels Irish potatoes, 10 pounds of coffee, 10 pounds of raisins, 10 pounds of rice, 20 pounds of crackers, 100 bars of soap, 3 twelve-pound turkeys, 5 quarts of cranberries, 10 bunches of celery, 10 pounds of prunes, 4 dozen oranges, 10 pounds of mixed nuts. Four big barrels heaped up, and in the bottom of the last barrel a purse with two pockets. In one pocket a five dollar gold piece marked "a dress for mother," in the other pocket a ten-dollar bill marked "to buy shoes for the children."

Are you going to fight for the fireside or are you going to fight for firewater? A vote for the amendment means a vote for the home and a vote against it means a vote for the saloon idea. You can't be

a two-headed man in this fight. This is one time we advise our friends to take an "eye-opener" so they can see the fireside when they vote, and yet God help them, some are going to shut their eyes and vote for firewater.

The opposition to the amendment is resourceful in means and men. Money will be spent and brains employed to counteract our campaign. The enemy will employ some ready writers and some reader speakers. Names high in church and state will be found on petitions against its passage. The men behind the movement to defeat the amendment are tireless and adroit workers. It is going to be no easy thing to circumvent the opposition, for it will work more often in the dark than in the open. To all outward intents they will carry on a fight that is open and above board in order to hold the best men in line, but underneath there will be trickery and debauchery.

There will be less than ninety days in which to conduct our great propaganda for the amendment. It will take tireless work. The state must be sowed down with tracts and pamphlets setting forth our side. The voice of our speakers must be heard on the "stump" at the cross-roads, on the city corners and in the churches (despite the fact that our enemies are crying out against the bugaboo of the union of church and state). Then there is the organizing in beats, wards, cities and counties, and the house to house canvassing. Not every one can make public speeches, but all can do quiet personal work. Only a few can write for the papers, but every one can write a letter to some friend, or even foe, to the cause. Do not forget that it is time for all to get busy.

THE SALOON AND THE LABORER.

Circulars of inquiry were sent by the United States commissioner of labor to 7,000 labor employing concerns, all of which are representative in their lines of business. There were 6,976 replies received. Of these, 5,363 state they they take the drink habit into consideration in employing new men. The reason given by most is that it is simply a business precaution. The employer is liable for damage done by accident in his establishment, and it is only prudent to employ only men with clear heads. Working-men should take warning.

Generally speaking, we believe the liquor laws are being enforced in Alabama. We know that the traffic is not so defiant as it was before the recent laws went into effect. We know that men who ran risks as long as they could pay out have quit since they feared a prison sentence. We believe there is a healthier sentiment growing for law enforcement. We believe that we see a steadily diminishing liquor power making a final desperate stand to break the force of an ever growing multitude assembling on the side of sobriety and total prohibition. We take courage as we go up and down the State working for the amendment.

We hear much about pure wines, and that they ought to take the place of distilled liquors. The California wine-makers, while advertising their wines as "pure" and "straight," have been so bold in demanding cheap alcohol for "fortification" (this means where alcohol is added to raw wine to strengthen it) purposes that they made it a political issue, and during the congressional session of 1899 a measure was enacted providing that spirits required by wine manufacturers in their business should not be subject to the internal revenue tax. Some things are not so "pure" as they seem.

We stand pledged by every legitimate means to work, write, speak and pray for the passage of the amendment, for we believe if it carries it will overthrow the iniquitous liquor traffic in Alabama; but that if it is lost, liquor will get a hold on the State that it will take years to throw off.

THE CASE OF ROCHESTER, N. Y.

Capital invested in breweries . . . . . \$6,455,000  
Capital invested in clothing manufactories 6,150,000  
Capital invested in boot and shoe manufactories . . . . . 3,281,000

From these industries the following figures are taken:

Brewers, amount invested, \$6,455,000; men employed, 434; wages paid, \$381,000.

Clothing, amount invested, \$6,150,000; men employed, 3,132; wages paid, \$1,561,000.

Boots and shoes, amount invested \$3,281,000; men employed, 4,868; wages paid, \$2,031,000.

From the above it is readily seen that one-half of the investment in the shoe industry employs eleven times as many hands and pays five times as much in wages as the breweries. The same investment that gives employment to 434 men in the breweries of Rochester would give employment to 9,736 hands in the shoe industry.

The picture frame factories of Rochester, with one-thirty-second of the capital invested, employ twenty-four more hands than the breweries and with the same amount of money invested would employ 13,000 men.

If we divide the money now spent in the saloons in the country at large among the twenty leading necessities of life, it would require \$400,000,000 more raw material than is now used in the manufacture of drink to manufacture them and give employment to 1,347,000 more men.

The union of church and state is pressing heavily upon some of our pro-liquor friends and a howl has issued from some editorial sanctums, while frenzied orators have beat the air and pens and voices have been sharpened to try and separate the two before dread disaster overtook them both. They have been strangely silent about the liquor traffic menacing the purity of the Christian church and the safety of the state. The same zeal shown in trying to separate the saloon and the state would be appreciated by the clergy which is now so busily engaged in "politics."

To listen to the brewers and their hired writers and subsidized press one is ready to believe that if the distillers would only be decent that beer would make the world happy and that drunkenness and debauchery would disappear from the face of the earth. They tell us that beer is not a drink but a food, or words to that effect. They would make us believe that it is the purest and most wholesome drink ever brewed. But we are informed that the cocculus indicus berry, stronger than alcohol in its poisonous action, is the favorite adulterant used by brewers to give fictitious strength to their product. Beware of the brewers.

What is "whisky" has been agitating the government, and even the president has been called in to give an opinion, but the thing that is troubling many Alabamians just at present is how to get a drink of it, for despite the fact that the distillers and brewers and the pro-liquor press are claiming that prohibition does not prevent any number of weary "thirsts" who are wandering around in search of "wet goods" to slake their parched throats. Prohibition is prohibiting in some of our cities and courties. It is going to get dry and drier.

If liquor had the power it would rescind every existing prohibition law and would intrench itself behind such binding legal protection that its free hand should never again be restrained by legislation. But when the prohibitionist seeks legal protection against its encroachment upon the peace of his home and the sobriety of the people he is dubbed a fanatic and a tyrant.

In the furnace district of Alabama tongues and nations are as numerous as they are at Jerusalem on the Pentecostal day. In the mining town of Ensley there is an Italian colony of 15,000.—Kind Words.

LETTER NO. 26—TO AN INFIDEL MAN OF SCIENCE.

My Dear Friend:

It seems to me that of all the inconsistent men I know, those in the class you represent are most deserving of the "blue ribbon." You claim to be a man of science, and yet you say you are an infidel.

Now, I maintain that it is impossible for the same man, at the same time, to be both a real man of science and a real infidel. Christianity, like many other systems of truth which you have been investigating for years, has no new principles, rests upon no dogmas of its own, in fact, lays claim to no exclusive peculiarities. On the contrary, it is based upon the plainest reason and simplest philosophy known among men. If you will use the same rules and apply the same principles in your investigation of the system of truths known as CHRISTIANITY that you use in arriving at the "ultimate truths" of all your other scientific investigations, you will find that the principles and requirements of Christianity do not conflict, in whole or in part, with the principles of any man (the principles of human life), whether he be free-thinker, unbeliever, skeptic, infidel or Christian. Christianity has no argument with you, or anybody else, upon matters of principle. So far as the logical part of this letter is concerned, I care not whether I write to you, or you to me. But in thus broadly endorsing your principles of life, I beg that you may not try to infer that I endorse your inconsistency. Remember, my claim is that, in the matter of inconsistency, you, and the others in your class, are deserving of the "blue ribbon."

1. Truth is always the same, no matter who finds it, or where, or how.

I know we are agreed on this proposition. Now, fortunately, God has more ways than one of communicating truth to the world. We are, no doubt, agreed on this proposition also. Now, the fullest and most sublime of these ways God has of communicating His truth to the world is the introduction of His written Word. That's my claim—not yours. But still there is no principle involved in our difference of opinion here. The bible is either God's Word or it isn't. You claim that it isn't; I claim that it is. I maintain that among other sources of information, the Bible occupies the position the sun does amidst the stars of heaven. See how he quenches their feeble glimmerings as he comes into the meridian splendor of his noonday glory! But the sun, as he pours his flood of light upon the world, does not contradict anything that was known to be true before he appeared above the eastern horizon. He makes no war upon the organs of vision; but, rather, in co-operation with them, he makes everything the more easily seen. Now, while you are investigating the stars, if you will use the same rules and apply the same principles in your investigation of the sun, you will find that the sun and the stars (the Bible and Science) do not contradict, but establish each other.

Or, if you will indulge another figure the Bible, as the revealed Word of God, is to Christianity, and all the balance of the great world of truth, what the telescope is to astronomy. I look into the heavens with the

naked, unaided eye, and most that I see is the emptiness of space, or the darkness of unlimited night. But the lens carries my vision forward, and introduces it into new worlds—worlds which existed before, to be sure; but which, unassisted, I did not know about.

Now, the Bible comes to man as the revealed Word of God, and appeals to his religious instinct, showing him certain great truths he did not know before. These truths, gathered into a system, constitute what is known as Christianity. These truths are deserving of the same investigation at the hands of science as are the truths of history, or geography, or geology, or philosophy, or chemistry, or any other system of truths. The truth of the Christian religion is not unlike the truth of any other established system of facts. It is no matter who has found this truth, or where, or when, or how—it is deserving of the same treatment at your hands, as a disciple of science, that you give to any other truth.

Weigh it in the same balances in which you weigh the truth of all other systems, and see if it is found wanting. Give it a fair chance to make good.

2. You have never yet denied the truth of Christianity.

I'll make my statement stronger than that—the truth of the Christian religion has never been denied. I mean this: No one has ever yet denied the truth of the religion set forth in the Bible, who, at the same time, has undertaken to set forth fair and logical grounds of objection; or who has undertaken to set up and explain any antagonism between the principles of Christianity and the principles of any other system of truths.

The authenticity of the Bible has been often denied. But the authenticity of the Bible and the truth of Christianity are two things—they are not one and the same question. The former inquires into the history of the printed Bible, the latter into the truth of the precepts contained in the Bible. I am not saying that the Christianity of the Bible may be true, while, at the same time, the Bible itself may be unauthentic. I am only maintaining that demonstration in the one case does not necessarily institute an inquiry into the other.

Now, what is necessary or essential to a denial of the truth of the Christianity of the Bible? Let us see. Facts can only be proved or denied by the production of testimony; and argument, for or against, is only a comment upon such testimony. So it comes to pass that it can never be said that any man has really denied the truth of Christianity until he has first produced legitimate testimony in the case. Most any upstart of an infidel can affirm that Christianity is not true—so far as he knows. But any court in the land would turn down that kind of testimony. Facts are not proven by bringing forward persons who call themselves witnesses, but by the production of testimony that is competent.

Here is a witness in court. It is inquired of him if a certain person performed a certain act, at a certain time and place. The witness says, "No."

Then it is further inquired of him whether or not he was present at the

time and place in question. He says, "No, I was not there, and what is more, I never saw this man; but I do not believe the alleged fact." He records his testimony against it. Another witness is brought forward and he does the same thing. A thousand others do the same. Have all these thousand and two witnesses really called the fact in question? No! It cannot be really contradicted until witnesses who are really competent add their testimony against it. The argument of all the infidels that ever lived is not enough to offset the testimony of my father as to the truth and worth of the Christianity of the Bible. To her it was an actual experience; to you and your kind it is only a theory.

It is asserted by one that the taking of a certain kind of medicine will produce certain sensations in the head and nerves. You cannot deny, by logical argument, that assertion until you can base your denial upon either your own experience or upon the testimony of other persons who have tried thoroughly the medicine in question. You might as well argue that the Mississippi river does not enter the Gulf of Mexico, because you have not navigated its waters. Your testimony is not competent; your argument amounts to nothing.

Now, the Christianity of the Bible purports to set forth a rule of life. It assures men that if they will, in good faith, believe in certain things, and live in a certain way, then certain valuable results, in life and in death, will follow. It says to men that if they will in all sincerity walk in a certain course, they shall be elevated in their moral condition; that if they will adhere heartily to these precepts, they shall feel enlarged in their moral feelings, justified in their moral relation to God, benefited in all their social relations, and have assurance of an endless, happy existence beyond the grave. You say you don't believe it. I know it is so, for I have tried it.

If you will not be inconsistent, or partial in your investigation of truth, then I can make no better wish than that you go on in your study.

Your wish may even be to discover truth in order to overthrow Christianity; and the truth which you discover in your investigations of science ought to overthrow Christianity, and will certainly tend to that end, if Christianity be not true. But if Christianity be true, then all your discoveries can have no such result. You must remember that everything that is true receives support and not damage from everything else that's true.

The researches and labor of the antiquarian, or the astronomer, or the geologist, or the chemist, have, without exception, strengthened the testimony of truth in favor of Christianity. I am unable to see how you and your kind are to get around that fact. The truth of Christianity as a religion is, out of necessity, in the keeping of experimental Christians. They asked a man born blind what was his conception of the color red. He said he imagined it was like a mark which he made on the floor and which resembled very much the course of zig-zag lightning. I have often wondered what we might be conscious of if we but had a sixth sense! There is more about the Christian religion than one

can get at until he tries it as a personal experience.

I say, then, that the truth of the Christian religion is in the keeping of experimental Christians. But the truth of Christianity, as a theoretical system, is in the keeping of all men who handle the implements of scientific truth, or who search into the magazines of moral, mental and physical philosophy. So go on with your investigations. Only be fair; give Christianity an even chance. And then, if it is the truth, why not accept it?

I quote the words of Jesus of Nazareth in Jn. 8:46, "And if I say the truth, why do ye not believe me?" Yours truly,

R. S. GAVIN.

Huntsville, Ala.

SERMONETTE BY DR. M'ARTHUR.

All ye inhabitants of the world, and ye dwellers on the earth, when an ensign is lifted up on the mountains, see ye; and when the trumpet is blown, hear ye.—Isa. xviii, 3.

It is said that on one occasion Napoleon, standing before his troops, asked for one hundred men to lead a forlorn hope. He frankly told them that every man would doubtless be killed the moment the enemy opened fire. Who would dare to respond to this call and die for his emperor? Did one hundred men respond? It is said that the whole regiment as one man instantly sprang forward in solid line to obey. Shall Christ call, and refuse him as the Captain of our salvation and the Redeemer of our souls? True Christian love and loyalty to our Divine Commander will teach us to make any sacrifice for our faith and our Lord. We must break with the world; we must follow the Lord fully; we must follow Him more than father or mother. But love makes obedience easy. Let our love lead us to lay down our life at the call of the King of Kings.

The trumpet call of duty

Is sounding on the air;

It calls for strength and beauty,

It calls the brave and fair;

It calls to strife and sorrow.

To present toil and pain,

But victory tomorrow

Shall be eternal gain.

—Alfred H. Miles.

THE TRUTH ABOUT THE MATTER.

Richmond, Va., Sept. 15, 1909.  
Rev. Frank Willis Barnett.

Alabama Baptist, Birmingham, Ala.  
Dear Brother Barnett:—I am enclosing a copy of a letter which Rev. Paul Wakefield sent to the Jeffersonian, Tom Watson's paper. I do not know whether it has ever been published in his paper or magazine. If you think it worth while you might make a note in your paper. In addition to this letter from Dr. Wakefield we have gotten letters from a large number of our most honored missionaries, and with one accord they say that our women missionaries in China are treated with the utmost respect, and are fully as safe there as they would be in this country, but they conform to the usage of the Chinese and confine their work to the women of China.

Sincerely yours,

W. H. SMITH.

Why do so many of our politicians now yearn for local option? Is it because they are such simon-pure democrats, or is it not rather because they have always had a leaning toward whisky? Do we not hear them everywhere as champions of "personal liberty"? Are they not adepts at ringing the changes on the danger of surrendering their "constitutional rights"? Do not many of them say, "Yes, I take a drink whenever I want one," and then add: "It is nobody's business except mine." And how mad they get when voters say at the ballot box, "We like you, but we put in one for a man who neither drinks or believes in legalizing its sale."

The thing that is making certain politicians in Alabama mad comes from the fact that Alabamians have realized that a local option act, like a comprehensive prohibitory statute unsustained by a constitutional article, has no assured stability, but may be overturned with comparative ease by the liquor politicians. It is true that state-wide prohibition involves arbitrary and seemingly despotic interference with the prevailing sentiments of particular constituencies, such as we find in Birmingham, Mobile and Montgomery, yet this interference is nevertheless justified when associated constituencies, comprised in the same political unit, declare by a preponderance of sentiment that the interest of the whole people in the state demand prohibitory law for all. This may smack of might is right, but its done for self-preservation, for we have had ample proof that "wet counties" never failed to ship in their goods into "dry counties" within the same state. We do not care to give any counties in Alabama the opportunity to neutralize our prohibition laws in prohibition counties.

#### THE CRIME AGAINST HUMANITY.

The late George Lorimer, our beloved Baptist preacher, well said: "We may plan, we may reform, we may spend millions on education and philanthropy, and we may suppress corporations and reduce taxation, and yet unless the liquor plague is stayed, society will hardly be any better than it is today, and it may be worse. "Knowing all this we are calmly told that it is inopportune and wholly unnecessary for the ministry to cry out against the evil, because economic and political questions are involved, about which they are supposed to be ignorant, and that if they line up for the amendment they will embroil the state in financial and political ruin. We might pay some attention to them if our public advisors would stop here, but not content to frighten us away with such doleful prognostications, they try and bolster their warning by writing in large letters over the door of every saloon "The amendment is not a moral question," and because we fail to heed it when we read it and straightway say we will vote for it they begin to make faces at us, and tell us to stick to our texts.

#### CHRISTIANITY AND COMMERCE.

There have always been men who, exploiting their fellow man in violence to the spirit of Christ, but permitted by the law of the land who have called in question any minister brave enough to lift his voice in behalf of the oppressed. Hugh Price Hughes, the great English preacher, was taken to task for not "preaching the gospel" because he dared to plead for the better housing of the poor and ran counter to the pocket book of an English landlord. And there are those in Alabama today who occupy high places in our churches who are trying to muzzle the ministry because they are fighting against the whisky power. Some of these church members who are so eager to "hear the gospel" have vacant stores on their hands since the saloons were put out of business. Since they can not intimidate their pastors some have threatened to withdraw their financial support. If a God-called man has to modify his message to suit the taste of members who are guilty of ensnaring their fellow man for gain, then the quicker they are silenced the better it will be for the cause.

#### WHY WRITE IT IN THE CONSTITUTION?

It is always in the power of the Legislature to enact a rigid prohibitory statute such as the Fuller Bill, provided the friends of temperance control both houses, but statutory legislation is by its nature unstable because partisan or tentative. Hence a prohibitory act as drastic as the above mentioned bill may be carried by a great majority through a given legislature, but there is no assurance so long as the Constitution makes no explicit direction that it will be retained on the statute books for a period long enough to admit a fair trial, and we have cause to know that temperance legislation of a most sweeping character was almost nullified by the indifference of the officers whose business it was to enforce it; and the very next legislature is at liberty to repeal a law that, while sufficient in itself yet failed of enforcement because the machinery of the law happened to be in the hands of those not in sympathy with carrying it out. It has been pointed out time and again that political vicissitudes, popular caprice, the influence of systematic bribery, the violent opposition of a venal or prejudiced press, manipulation by political tricksters, the organized power of the liquor interest in outside states, may together cause an abrupt change of legislative attitude on the prohibition question (for did we not see some remarkable conversions in the special session), and bring about repeal of the act before it has been tested at all. For these reasons we want the amendment passed by an overwhelming majority so that the liquorites will give up all hope and quit the state without trying to elect a Legislature that will do their bidding. If the amendment passes it can not be repealed without first annulling the Constitutional requirements by direct vote of the people. Keep it in mind, for it is good democratic doctrine despite the continued assertions of some defeated candidate and other politicians who are nursing grievances because they have not been able to gratify their political ambitions, that no CONSTITUTION OR CONSTITUTIONAL AMENDMENT can be adopted in any state unless a majority of the people voting on the question at the ballot box shall approve. Our pro-liquor antagonists know full well that if the people speak and loudly say it shall go into the Constitution that it is well nigh irreversible.

#### LEARN THE VALUE OF TIME.

One of the most successful men of America when asked to what he attributed his success replied: "I built my fortune on the dial of my watch; seconds became pennies, minutes became dimes; hours became dollars. I gave a money value to every tick, and took advantage of everything that economized time. I never procrastinate; I never wait for other people to get ahead of me. I keep my eyes and ears open for opportunities; I look well into whatever seems good to me; when my judgment approves I act promptly and with decision. I don't know that there is any particular rule or law of success, but I'm pretty sure that one of the foundation principles is 'Don't lose Time.'"

Time saving, which means the intelligent use of time, is undoubtedly one of the great factors of success in any walk of life; and that is why inventive genius is kept busy devising means to multiply the values of a day. Anything that enables a man to do more with less effort saves time and energy and permits him to undertake much that was impossible before. The steam engine, the telegraph, the telephone, the automobile, the electric motor, the type writer, the perfected printing press, etc., are time savers that in fifty years have done more toward the development of civilization and the increase of the world's wealth than had been accomplished in a thousand years of effort before these economists of time were introduced. Whatever saves time, increases convenience, and limits the waste of mental or physical energy, adds to the money-making power of the world and becomes a business necessity.

Recently we had the pleasure of being with Brother W. Y. Quisenberry at three associations, and while he is traveling in the interest of the Seminary Endowment Fund, he by no means confines his endeavors to getting gifts for it, but takes opportunity in public and in private to encourage the Baptists of Alabama to stand by all the work of the Baptists in the state. His addresses about China have wonderfully helped our foreign mission cause, and he has not been silent about the work of the Home Board. He is continually speaking a good word for the Howard and the Judson in public and privately trying to get young men and young women to enter these Baptist institutions. He has uttered some strong words in favor of the Amendment, has not forgotten the Orphans' home, the Sunday school work, and continually kept the Alabama Baptist, the Foreign Mission Journal and the Home Field before the people. He has not failed to put in a good word when occasion offered for all of our organized work. May God's blessing be upon him in his tour through Alabama.

#### WILLIAM PENN AND PEACE.

As respects the blessings of peace and the evils of war, the situation has not changed since these were characterized by William Penn in 1695, who said:

"Peace preserves our possessions; we are in no danger of invasions; our trade is free and safe, and we rise and lie down without anxiety. The rich bring out their hoards and employ the poor manufacturers; buildings and divers projections for profit and pleasure go on. Peace excites industry, which brings wealth, as wealth again provides the means of charity and hospitality, not the lowest ornaments of a kingdom or commonwealth."

And of war, this wise old Quaker said:

"War, like the frost of '83, seizes all these comforts at once and stops the civil channel of society. The rich draw in their stock, the poor turn soldiers, or thieves, or starve; no industry, no building, no manufactory, little hospitality or charity; but what the peace gave war devours."

#### PREACHERS AND PEW.

The editor and speakers who are prophesying that the pewholders will bring the preachers to terms and close their mouths on the proposed amendment by withdrawing pastoral support little know the caliber of the men upon whom they are waging war. We have had some few to tell us that they expected to withdraw their financial support from the church. Some of those who are fighting the amendment speak more in sorrow than in anger, if you will believe their statements that they do not care so much about its passage as they do that if it is passed the power will have passed from the preachers for the pew will have lost confidence in them as spiritual leaders. We believe the preachers of Alabama will "cry aloud and spare not" even though they had to go hungry for it.

Is an agitation such a fearful thing? It seems to us there are worse things to be feared. Is the advent of the Anti-Saloon League into Alabama and its anti-liquor agitation such an awful thing as some of our political purist make like it is? We confess that we like to be "agitated" sufficiently to pull off our coat and go out and fight against liquor making, liquor selling and liquor drinking, and the whole host of liquor forces when lined up for their last battle in Alabama.

If skilled labor wants the open saloon, why do they not depose their great leaders who sometimes take public pledges of abstinence and denounce alcohol in unmeasured language and cordially advocate prohibitory amendments. It is true that sometimes little local and self-styled leaders are blatant supporters of the whisky interests, but the men who have the best interests of labor at heart are always found on the side of temperance and sobriety.



# THE ALABAMA BAPTIST

## CONSTITUTIONAL PROHIBITION

Then deem it not an idle thing  
A pleasant word to speak;  
The face you wear, the thought you bring,  
A heart may heal or break.

Thousands of persons fall in life through lack of a good memory, and cause other thousands to fall by forgetting to pay what they owe.

Twenty-six churches in New York will come together in a great union revival service in January, and Dr. George W. Truett will be the leader.

Rev. C. V. Edwards, after ten years' arduous but successful work with the First Baptist church of New Orleans, resigns to go to Greenwood, Miss. Brother Edwards recently visited Birmingham.

Dr. J. L. Gross, pastor of the First Baptist church, Houston, was re-elected moderator of his association. He makes an ideal presiding officer, says the South Texas Baptist.

We are obliged to Dr. Folk, editor of the Baptist and Reflector, who has been the fearless leader in Tennessee against the liquor forces, for his kind reference to our editorial in which we pledged ourself to fight for the amendment in the face of all warnings.

Miss Gertrude MacArthur, daughter of the genial and gifted pastor of Calvary Baptist church, in this city, has accepted an appointment as teacher of English in the Peereses' School in Tokio, Japan. In this school the young daughter of the Mikado is a student. The school is intended for the education of the daughters of the higher-class of Japanese, and presents an exceptionally influential field for good service in the line of moral education.—N. Y. Observer.

In Louisiana there are 200,000 French-speaking people and 50,000 Italians. Practically all of these are Romapists. In eight Louisiana counties there is not a single evangelical church. In New Orleans there are about 35,000 persons of foreign birth, of whom 6,500 are Italians, 5,000 French and 9,000 Germans. The city has only a few thousand Methodists, 4,000 Presbyterians and 1,000 white Baptists, among 181,000 Roman Catholics.

With prohibition in the constitution, reflecting as it would, the sentiment of the people upon this subject, the liquor interests would recognize the hopelessness of securing a two-thirds majority in the forthcoming legislature friendly to them and they would drop the issue. They might renew the fight in time, but peace would be assured for a number of years at any rate.

Two dollars renewal for J. R. Morris, Bermuda, Ala. He said he subscribed because he wanted to help you out after he heard your talk, but he found he had gotten more out of the deal than you had. He says if you will send him some circulars giving information about the paper, he thinks he may be able to get some subscribers before the association. John W. Stewart.

Dear Alabama Baptist: I am back in good old Alabama again. Have been here at Lay Springs for three months recuperating. While pastor at Crockett, Tex., my health completely broke down, and I was forced to give up one of the most delightful fields in Texas. They are furnishing me with money while I am broken down. God bless them all! I am ready now for work again, and I want a pastorate somewhere in a high climate, as it would not be prudent for me to try to live in a low, malarial country. It makes no difference whether I locate in the North or South, East or West, just so it is a high, healthful climate. I have just "one wife," and we are in the prime of ministerial life. Write Hon. C. L. Edmiston, chairman board of deacons, Crockett, Tex., to know about our work there. Address me at Keener, Ala.—W. W. Harris, Keener.

(We welcome Brother Harris back to Alabama, and hope some field or fields will open to him.)

I notice the big dogs have fired their fire gun against constitutional prohibition. Let every preacher in the State and every other advocate of temperance with speaking and talking ability square up against them. I do not claim to amount to much, but if the ablest one of them thinks he can thresh me before an audience in my town on the subject, the way is open with notice to me, that I may arrange to be there from my preaching appointments. There is not an argument used by one of them not tainted with love for whiskey, or the financial benefits derived from it, without regard to its hurtful and destructive effect on the proper interest of men, women and children. If that crowd is to dominate the morals of our State, God pity the possibilities of morals. If there are any skulkers on this question among our preachers, let them skulk where they belong. Any man can whip the devil anywhere.

W. R. WHATLEY.

Something of the strenuosity of an editor's life during the Associational season is indicated by the following paragraph from the Religious Herald of last week: "These are strenuous days with the editor of the Herald. He is attending at least one Association every week, has been preaching nearly every Sunday, keeping an eye constantly on the business of the paper, writing editorials, conducting correspondence, editing every department and planning for larger things, meeting with boards and committees and the like, traveling sometimes by day and sometimes by night—altogether he is compelled to lead a pretty lively existence." Dr. Pitt has expressed the experience of the editor of the Baptist and Reflector, and we presume, of the editors of other Southern Baptist papers during the present season. We imagine that even President Roosevelt would be pretty well satisfied with the strenuosity of life led by a Southern Baptist editor during the Associational period. In fact, we believe that, so far as the strenuosity is concerned, we would rather hunt lions and tigers and elephants.—Baptist and Reflector.

We are engaged in a chase as exciting as any man need crave. We are pursuing the delinquent subscriber in his lair. He is a wary animal, and hard to get at, and still harder to get anything out of.

"The Big Nail"—Drive it hard, drive strong, and clinch it well on the other side by voting for the constitutional amendment.—J. C. Brown.

When we are weak and wretched,  
By our sins weighed down, distressed,  
Then it is that God's great patience  
Holds us closest, loves us best.

—Saxe Holm.

Professor Foster threatens us with two more volumes, besides a revision and second edition of "The Finality of the Christian Religion."—Journal and Messenger.

Dr. B. H. Carroll, president of the Southwestern Baptist Theological Seminary, announced in the Baptist Standard of last week that he has secured, mainly in interest-bearing notes, the rest cash, \$100,000 for the new seminary endowment.

We will soon be in the midst of a whirlwind campaign for the amendment, and the dust is going to fly and some sensitive eyes are going to run water. The best way to keep out of the dust is to stay close in the lead. We advise all friends of the cause to get on the "water wagon" at once.

On August 16, 1859, the corner-stone of the Metropolitan Tabernacle, London, England, better known as "Spurgeon's Tabernacle," was laid by Sir Morton Peto in the presence of 3,000 spectators. A jubilee service was held in the Tabernacle Monday evening, August 16, in commemoration of the event. It was conducted by the pastor, Rev. Archibald Brown.—Baptist Commonwealth.

Teacher was telling her class little stories in natural history, and she asked if any one could tell her what a ground hog was. Up went a little hand, waving frantically.

"Well, Carl, you may tell us what a ground hog is."

"Please, ma'am, it's sausage."—Everybody's Magazine.

Dr. F. T. Hale finished up his three years' work with the Baptist Educational Society of Kentucky on September 10th, and has begun his work as financial secretary and lecturer on evangelism in the Southern Baptist Theological Seminary, to which position he was elected last May. His first work will be towards raising the endowment of the seminary.—Baptist and Reflector.

The defeat of the amendment would mean that for the next two years, or until the next legislature is elected, Alabama would be torn by a political battle of intense bitterness. It would also mean that if the liquor interests failed in the next election to secure a friendly majority in the legislature, the campaign would be carried on with renewed energy and then Alabama would be in the midst of another political fight which would last for four years instead of two.

Will likely be here six months for the benefit of health of Mrs. Ray and babies. Have been looking for our baby to die for some time. It is critically ill. I do hope the good Lord will not take it away from us. But His will is mine. I always stay at one house when I go to a town, and don't get to see the people as I used to and speak a good word for the paper. W. J. Ray.

Dear Brother Barnett: I am handing you herewith a check for one dollar, for which I want you to send the paper for one year to Grandma Mary Williams, Mt. Union, Ala. She is not my grandmother by blood, but she was a veritable grandmother to me, and I wish to express, in a small way, my kind remembrance of her to me while a child. Fraternal yours, E. L. Barlow.

The liquor forces are all dead against this amendment; they will vote solidly to defeat it, and every man who votes against the measure will line up with the liquor crowd. This is inevitable. Some men have declared their purpose to vote against the amendment yet seem to be very sensitive about being classed with the liquor crowd.—Birmingham News.



REV. A. E. PAGE,

Pastor of the East Birmingham Baptist Church.

His church granted him leave of absence to attend the seminary. Dr. Page is an A. B. graduate of Howard college and has taken a year at the Southern Baptist Theological Seminary at Louisville, Ky. He has been pastor of Searles, Dora, Coding, Elyton and Duncanville Baptist Churches.

# The Tennis Champion Says

MAY SUTTON

Tells American Girls How To Be Healthy and Graceful.

SAN FRANCISCO, Cal.

Don't drink coffee.  
Don't drink tea.  
Don't exercise too much.

These three don't constitute the advice of Miss May Sutton, champion woman tennis player of the world, to girls who would go in seriously and systematically for athletics.

Eat what you want.  
Take long walks.

Get all the fresh air you can. These are the three rules Miss Sutton lays down for girls who desire merely to be strong and healthy.

The little champion recently appeared on courts in San Francisco in a series of exhibition matches. It had been reported that she was not in the best of health, but she gave no indication of having "gone back," playing her strong game that made her world's champion, with her same old dash and accuracy.

At the close of the series Miss Sutton was asked to tell what system of training she had found most effective and what, in her opinion, is the best form of exercise and diet for the average American girl. In part she said:

"While I advocate hearty eating, I can not say too much against the use of tea or coffee. They are nerve destroyers and no one can be healthy who persists in their use.

"Too much exercise is as bad as too little. Walking is the best exercise there is. Early each morning, after drinking a glass of hot water, dressed in loose clothing, I walk for nearly an hour.

"Athletics should receive some attention from every girl. If her time precludes the playing of tennis or golf she should take long walks in the open air, both before the morning and evening meal, throwing the head and shoulders back and taking long, deep draughts of that which money can not buy but is in reach of the poor as well as the rich—pure air.

"Pure air and a moderate amount of exercise I can not too strongly impress upon girls as being the only secret of health and grace. Medicine for that out-of-sorts feeling may cause girls to imagine they feel all right, but what they really need is more fresh air and not quite so much sitting around the house in tightfitting clothes as a great many of them do."

Miss Sutton is declared by physicians to be a perfect athlete. Tennis experts declare that every movement is "a picture."—Lexington (Ky.) Leader.

Postum Cereal Co., Ltd., Battle Creek, Mich., U. S. A.

"Don't Drink Coffee

"Don't Drink Tea

"Don't Exercise Too Much"

Very easy when you know how much more satisfactory

## Postum

is, as a morning cup.

A hot, steaming cup of Postum is as invigorating and bracing as coffee. But instead of caffeine-wrecked nerves, headaches and heart troubles that overtake the coffee drinker, Postum furnishes a liquid food which strengthens head and body.

A ten days' trial of well-made Postum (boiled 15 minutes) convinces.

"There's a Reason"

WONDERED WHY

Found the Answer Was "Coffee."

Many pale, sickly persons wonder for years why they have to suffer so, and eventually discover that the drug—caffeine—in coffee is the main cause of the trouble.

"I was always very fond of coffee and drank it every day. I never had much flesh and often wondered why I was always so pale, thin and weak.

"About five years ago, my health completely broke down and I was confined to my bed. My stomach was in such condition that I could hardly take sufficient nourishment to sustain life.

"During this time I was drinking coffee, didn't think I could do without it.

"After a while I came to the conclusion that coffee was hurting me, and decided to give it up and try Postum. I didn't like the taste of it at first, but when it was made right—boiled until dark and rich—I soon became very fond of it.

"In one week I began to feel better. I could eat more and sleep better. My sick headaches were less frequent, and within five months I looked and felt like a new being, headache spells entirely gone.

"My health continued to improve and today I am well and strong, weigh 148 lbs. I attribute my present health to the life-giving qualities of Postum."

"There's a Reason."

Read "The Road to Wellville" in pgs.

## ALABAMA READY FOR CONSTITUTIONAL PROHIBITION.

Wonderful Record of Birmingham After Eighteen Months of Local and State Prohibition is Duplicated in Rest of State.

(As already noted by the Associated Prohibition Press, Alabama is rapidly approaching a political crisis on the prohibition issue. Many influential politicians in the democratic party of this state, because of old political alliances with the outlawed liquor traffic, are uniting in a bitter movement to defeat constitutional prohibition when it comes before the people for popular decision in November.

On the other hand, prominent men in politics, business and reform and religious circles, are rallying to the support of the constitutional prohibition issue. All other issues are in the background of state politics today, and predictions are freely made that the democratic party will face a life and death struggle between its liquor and prohibition factions at the next primaries and election.

It is necessary to understand this situation in order to accurately gauge the results of local and state prohibition epitomized below. For the last two years the prohibition element in the democratic party has controlled her policies and successfully led the fight for law enforcement of the state-wide prohibition legislation.

But, as a matter of fact, the democratic party is in increasing danger of being rent in twain through the desperate attempt to recover their former supremacy being made by the liquor politicians still remaining in her ranks.

For during the past two years the only distinct alignment in state politics has been prohibition versus anti-prohibition, and the measurably encouraging results of prohibition in Birmingham and other parts of the state during that time has been due to the fact that the enforcement of the law has been backed from the start by an almost distinct prohibition party movement, of course so far within the ranks of the democratic organization.

Because of this, the results detailed below are in some respects the most significant facts yet published with regard to the benefits of prohibitory law when actually supported by what may be called an alert and well organized political prohibition movement.

In the very fact of the case, however, such an anomaly—a prohibition party still remaining in a political movement locally indifferent and nationally hostile to this issue—cannot long persist, and all signs indicate a sensational denouement within the next twelve-month.)

The Associated Prohibition Press is glad to present below a study down to date by Robert G. Hiden, of the Birmingham News, detailing the effects of city and local prohibition on industrial developments and law and order in Birmingham and the state of Alabama during the first seven months in 1909, together with a summary of the results in Birmingham and other Alabama cities for the year 1908 under local prohibition, as compared with the previous period under open saloons:

The first year of local prohibition in the chief industrial district in the



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Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address: **MRS. M. SUMMERS, Box 543 - South Bend, Ind., U. S. A.**

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state of Alabama witnessed the greatest building operations ever known in the history of Birmingham.

The amount of foreign capital invested in this district exceeded by several millions the record made during the previous year, when the saloons were legalized.

According to the official records:

Crime was reduced more than 50 per cent.

Accidents were greatly decreased.

The health of the community was improved.

Predictions that many desirable laborers would go away as a result of prohibition did not materialize.

Neither did the warning that labor conditions would be such as to retard industrial progress.

Under prohibition the district experienced no difficulty in getting ample desirable labor.

Such were the conditions when the last inventory was made concerning local prohibition in this district.

**Business and Commercial Prosperity Under State Prohibition.**

But during the past seven months under statewide prohibition the Birmingham district showed even more favorable results.

Leading bankers and industrial men estimate that the investment of foreign capital increased about a million and three-quarters over the same period of 1907, when the saloons were in operation.

Industrial activity here has been very much larger since the saloons were abolished.

During the last seven months:

One large railroad system has entered the district.

Noticeable improvements in city railway construction have been made.

A million-dollar hotel has been financed, \$800,000 of the capital being subscribed by eastern financiers.

Three new banks were opened for business, with a total capitalization of \$300,000.

The bank clearings of the city for seven months show an increase over those of the corresponding period of last year of nearly six million dollars.

The postoffice receipts show an increase of 19 1/2 per cent.

The building record furnishes no comfort for the opponents of prohibition. Building operations amounted to \$1,609,098, as against \$1,251,181 for the corresponding seven months period of last year, which is an increase over the highest record in the history of the city of nearly \$360,000.

The building record for the month of July, 1909, showed a larger percentage of increase than that of any city in the south and was exceeded by that of only three cities in the United States.

The building inspector is being flooded with applications for permits. Many industrial concerns in other parts of the country with branch offices here are making extensive improvements, and preparations are being made for the establishment of no less than half a dozen large new plants here.

The investment of foreign capital has been larger in this district since the saloons have been outlawed than ever before.

Figures compiled from the office of the city treasurer show that property

Continued on page 15

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A new book that has just come out, called "Glimpses of Thrift-land," is attracting wide attention. It is a little souvenir gotten up by the International Harvester Company of America, which they are sending out to friends and patrons. We have never seen anything more novel and original than this charming story, told in rhyme and beautifully colored pictures. It is a sort of modern fable which introduces a fairy-like being who calls himself "Prosperity" the Herald of "Prosperity."

"Prosperity" is a Son of the Soil, a wonderfully constituted little individual, born of Sunshine, Rain and Fertile Soil. He appears before Farmer Brown with a body of yellow corn, a head-dress of red clover, bedecked with oats and alfalfa, carrying a long spear of wheat in one hand and a golden shield in the other. Strapped to his back is a supply of timothy arrows.

Farmer Brown pauses amidst the summer heat of hay-making and hears "Prosperity's" strange story of the "Land of Thrift." Farmer Brown first scoffs at the fairy tale, but later becomes interested and finally allows his guest to show him the well-marked road to "Thrift-Land."

The story itself, the multi-colored pictures of "Thrift-Land" and of "Prosperity" are all exceptionally entertaining.

It is quite impossible to do justice to the Booklet here, but any of our readers may easily secure a copy of it and we can assure you that it is well worth having as a keepsake. It is free.

A nice little Monogram Tie Pin or Lapel Button accompanies "Glimpses of Thrift-Land" if you send the International Harvester Company of America the name of anybody whom you think might buy a Cream Separator, Manure Spreader, Gasoline Engine, Wagon, Feed Grinder, Hay Press, Auto Buggy or Disk Harrow. The Tie Pin is made up in bronze, silver or gold finish—the Button is in gold, finish only. State which you prefer.

All communications should be addressed to "Prosperity," care of International Harvester Company of America, Room 123, Harvester Building, Chicago, Illinois.



**EAST BIRMINGHAM BAPTIST CHURCH.**  
A. E. Page, Pastor.

This picture shows the church under way of construction. It has since been finished on the outside and they are holding services in it.

The East Birmingham Baptists are justly proud of their new church in which they held their first service last Sunday. This church was begun last June and is now almost complete to hold services in.

**Location.**

The East Birmingham Baptist church is located about one mile east of the new Terminal station on the Gate City car line, at 48th street and Tenth avenue, and lying between Woodlawn, Avondale, Boyles and North Birmingham. This is one of the thickly populated sections in the suburban district of Birmingham, with the population consisting of working people almost entirely. The east side of Birmingham proper has some splendid church buildings, but none exceeding in beauty and room the East Birmingham church.

**History.**

This church was organized six years ago by Howard college students and since that time has had a wonderful growth. Rev. J. W. Vesey was pastor for three years, during which time the old church, which is now occupied by the Sunday school and the parsonage, one of the roomiest and the nicest preacher's homes in the city was built.

The church membership was increased from about fifty to nearly two hundred; the Sunday school grew from forty or fifty to a hundred and fifty.

One year ago last May A. E. Page was called as pastor. It was decided at once that a new house must be built, as the old house, was entirely inadequate and it was decided to begin building at once, but owing to the financial depression the sufficient amount of money with which to begin was not forthcoming until this past spring.

In May, 1909, the work of laying the foundation was begun; since that time the work has progressed as fast as the money could be raised to carry it on.

The cost of the building as it now stands has been about \$1500, and \$500 more will complete the building, exempting of course the seating.

When the size of the house is taken into consideration and the material with which it is built, this is indeed a remarkable piece of financing. First class material was used throughout and the workmanship is of the very best.

**The Arrangement.**

The new building is joined on to the old building and is forty feet wide by sixty long with two towers facing Tenth avenue, two vestibules and a basement thirty by forty feet built of brick.

The new building added to the old gives a seating capacity of seven hundred and fifty in the main auditorium when both the old and new are thrown into one.

Each department in the Sunday school has a separate room for their exercises and each class also has a room. The building is well lighted and the acoustics are fine.

Between the vestibules is a ladies' dressing room, which will be furnished with mirror, combs, brushes, etc. Back of the pulpit is the pastor's study, a cozy little room facing Tenth avenue.

Brother Page boasts that he has the roomiest suburban church in the district, but he knows how to build a church, for this is his third undertaking in five years, all of which have been eminently successful.

While he was a student at Howard college he built the Dora Baptist church, a nice little church of which the Baptist there feel justly proud; raised the larger part of the money to pay for the Seales Baptist church. He then became pastor of the Old Elyton Baptist church, from where he went to the seminary. While at Elyton he repaired the old church building, spending \$500 in re-covering, repainting and repapering and general repairing. He has left his tracks plainly everywhere he has been.

The East Birmingham brethren have never received a dollar help from the outside, but have through sacrifice and a willing spirit done all that has been done there. They deserve great credit.

Last Sunday week Brother Page tendered his resignation to take effect October 15th in order that he might attend the seminary this fall, but the church absolutely refused to accept his resignation, but, however, they granted him leave of absence for four months this year and four months next to enable him to finish his degree of Th. B., agreeing to supply the pulpit until he returns. This shows their appreciation of a good pastor.

**Cancer is Curable.**

Dr. Bye, of Kansas City, Mo., after devoting many years to the study and treatment of Cancer, makes the above statement, also that he will prove it to any one who wishes to investigate. Mr. Joseph McMeekin, Jenkinsville, S. C., says of his treatment: "My Cancer has all disappeared and my health is as good as it ever was. Other doctors said my case was Carcinoma Cancer and that cases like mine had never been cured." Wm. F. Harrison, R. D. No. 3, Fairfax, Va., says: "The Cancer for which you treated me in 1905 is still cured." J. R. Ward, Gage, Okla., writes: "My face is all healed up. Your treatment was painless." By addressing Dr. W. O. Bye, Kansas City, Mo., you can get an illustrated book free, describing the various forms of Cancer and giving full information about his method of treatment.

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### 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.

### Bro. Solley's Accident.

On the first Sunday in July as I was on my way out from Ohatchee to Oak Bowery to fill my regular appointment I was thrown from a buggy, fracturing my hip, with other injuries to my left leg, which has made me a cripple ever since. I have resigned my churches, as it looks now that it will be some time before I will be able to do them service, if at all, which we hope for the better. While I want to say that I never have served a more loyal people than the Oak Bowery and Oxana churches. After I was thrown from the buggy and crippled I was carried to the home of Brother B. B. Nunley, where I remained sixteen days before I could be brought to my home, where everything that could be done for an unfortunate man was done by the family and the entire community, and the good Dr. Mahung, who gave me all needed attention; also the brethren and sisters. Many of them came from Anniston to see me and render help to me in any way that they could, and since I came home many friends have come to my help in substantial ways; also some from Talladega likewise. God bless all these good people; they will ever have a warm place in my heart. I never can forget them. I said to one brother that came to see me, that it looks like that sometimes a man has to get about half killed to find out that he has friends. His reply was, But not so with you Brother Solley; you have many and you know it. Yes, thank God for them; they are better than rubies. If it is the Lord's will for me to get active again I am His to serve. The Alabama Baptist has been more comfort to me than ever since I have been confined to my bed and room. God bless it and all of its readers. Yours fraternally, J. M. Solley.

(We rejoice to know Brother Solley is improving. He deserves to have friends.)

I don't remember seeing any account of the work at East Florence since the close of our meeting, which was held several weeks ago. There has been no great outburst of any kind, but there has been a steady growth in the work during the entire year. The Sunday school has done splendid work under the very efficient leadership of William N. Conwell. He is a young man, deeply consecrated and very popular among the people. Our average attendance for the past associational year was the best in the history of the church, being something above one hundred and fifty. The Lauderdale county Baptist association will meet at our church on the morning of September the 9th. We expect a large delegation and would be delighted to have our editor honor us with his presence.

I am seriously considering a call to Tennessee, a field near my old home; but I hesitate when I remember how very kind and good and how spiritual are these people here. To labor among them, is a perfect benediction to a pastor. There isn't a discord in any department of the work and no pastor ever gave his efforts to a people who are more appreciative. Should the Lord direct me to work elsewhere. I shall ever have the deepest concern for the work at this place. Fraternally, George H. Freeman.

## A Soda Cracker is Known by the Company it Keeps

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

## Uneda Biscuit

have been in no company but *their own*. When you open a package you find them so oven-fresh that they almost snap between your fingers as you take them from the package.

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### September.

The blue, blue sea has a note of gray; On the sumach near the red leaves sway—

First hint of frog that is coming soon. Yet, still as with lightest of steps we pass,

We startle the crickets out of the grass

In the great, warm, drowsy afternoon.

—Alice F. Tilden.

The Winona Bible conference opened August 22 with the largest attendance in the fifteen years of its history, there being over ten thousand present. William Sunday raised about \$4,000 at the morning service toward the expenses of the conference, donating all of his time and adding a personal check for \$500.

The East Liberty Association will meet with the church at Center on Tuesday, October 5, and all brethren representing denominational interest and visiting preachers will be met at Camp Hill on Tuesday at 11 a. m. The train schedule from Columbus to Birmingham is 7:30 a. m. and 4:30 p. m. From Birmingham to Columbus, 11 a. m. and 8 p. m. C. J. Burden, Moderator.

It was stated by Dr. William C. White, of Pittsburg, at the recent meeting of the National Association for the Study and Prevention of Tuberculosis, that 90 per cent. of all the school children in our large cities have tubercle bacilli in their system before reaching the age of 19 years.

Continued from page 11  
valuations have increased ten million dollars during the year.

**Building Record Exceeds All Previous Records in History of Birmingham.**

The building records for the last eight months show by far the largest building operations in the history of the city.

The building record of 1908 broke all previous records; that of eight months of 1909 was \$379,506 larger than for the corresponding period of the previous year.

For eight months of 1908 the figures as furnished by the building inspector were \$1,394,998, and for 1909 the record was \$1,774,504.

**Internal Revenue Drops Under State Prohibition.**

In the month of August, 1909, during half of which the new and sweeping prohibition laws were in force, the internal revenue collections were \$9,044,89, as against \$14,198.76 for the corresponding period of 1908.

**Increase in Bank Clearings Exceeds \$6,000,000 in Eight Months' Period.**

The first eight months of 1909 show a marked increase in bank clearings over a similar period of 1908, the gain being \$6,365,839.

It is seen from this and many other things that could be mentioned in this connection that the absence of saloons has not retarded industrial progress or interfered with the quantity or quality of labor, but, on the contrary, that both of these conditions have improved since the saloons were abolished.

**Crime and Drunkenness Show Starting Drop Under Prohibition.**

The criminal record of Birmingham and all the rest of the state has shown a steady improvement.

Records of the county jail and of the court dockets show a decrease of crime in the last six months of some 20 per cent as compared with the records of the same period a year ago under local prohibition, and about 70 per cent lower than for the same period when saloons were in operation.

On September 2, 1907, when the saloons were doing business in Birmingham, there were 48 cases tried in the police court. On the same date in 1909 there were only 8 cases, and in the afternoon of the latter date there was not a case for trial, which was never before known since Birmingham became a city.

An interesting comparison is found in the matter of deaths from violent and unknown causes as taken from the records of the health department for 1907, 1908 and part of 1909. This shows a decrease in unknown deaths in 1908 under the old prohibition laws, as compared with 1907; when the saloons were in operation, and also a large decrease in the first eight months of 1909 as compared with the corresponding period of 1908. Dr. R. B. Harkness, health officer, assumes that the larger proportion of these decreases is attributable to prohibition. Here are the figures:

Deaths from—	1907.	1908.	8 mos. 1909.
Gun shot .....	80	57	19
Stab wounds .....	12	4	9
Fractured skull .....	30	15	6
Unknown .....	127	74	6
Railroad accident...	91	16	6
Acute alcoholism...	16	4	1
Poison .....	8	4	3
Broken back .....	12	1	—
<b>Total .....</b>	<b>376</b>	<b>179</b>	<b>47</b>

It will be seen by those figures that the record for violent deaths and for deaths from unknown causes, the latter attributed largely to the long use of liquors, has been steadily improving ever since the saloons were outlawed. In the past few weeks since the new prohibition laws went into effect the record all along the line has been especially favorable.

In 1907, when the saloons were in operation here, the number of arrests in the city was 11,812, and in 1908, when prohibition was in force, the number was 6,820. For the first eight months of 1909 the number of arrests, as nearly as can be compiled at this time, was a little less than for the corresponding period of the previous year, and less than 5,000 when the arrests for the violation of the prohibition laws, which was not an offense in 1907, are subtracted.

The chaplain at No. 2 Pratt Mines two Sundays ago asked all of the 300 convicts he addressed who knew that intoxicating liquors caused their downfall to stand. All but 19 arose.

Prisoners in Jefferson county jail:  
1907 .....

1908 .....

Eight months of 1909.....

Arrests for drunkenness alone are not available, as many charges are combined with that of drunkenness, but the decrease is reported to be about in proportion to the above.

**Crime Summary Throughout State Shows Effect of Prohibition.**

Taking nineteen of the cities and towns of Alabama, including all industrial centers, and ranging in population from 1,000 to 120,000, it is shown by the figures from the court dockets and police records that these towns, with a total population of more than 200,000, had 6,830 arrests for drunkenness in 1907, when saloons were in operation, and 1,536 in 1908, when saloons were outlawed. It is also shown that for 1907 there were 24,044 arrests for all offenses, and for 1908, 12,907. In at least one-half of these towns the proportion of decrease of arrests for drunkenness since the saloons were outlawed was very much larger than is shown by the totals above.

For instance, in Attalla, Ala., with a population of 2,500, there were 218 arrests for drunkenness in 1907 and only 20 in 1908.

In Fayette, Ala., with a population of 1,000, there were 80 arrests in 1907 for drunkenness and only 4 in 1908.

As far as can be gathered from records all over the state, there have not

been as many as 25 per cent of arrests since the saloons were outlawed as when they were in operation.

It is estimated by the railway and express companies' officials that the amount of liquor shipped into this district has not been more than 30 per cent of what it was under the saloon regime.

Under the more drastic and effective laws recently passed, the consumption of liquor will be reduced to scarcely more than 10 per cent of what it was before the saloons were outlawed.

The full text of the new Carmichael law, which has closed up blind tigers all over Alabama, is given in the September issue of the Citizen, Birmingham. One of the unique features of the bill is the comprehensive definition which it gives of the liquors and beverages prohibited by Alabama's state-wide law. This definition is divided into five points. The term prohibited liquors and beverages shall include and be deemed to embrace the following: (1) Alcohol, alcoholic liquors, spirituous liquors, and all mixed liquors any part of which is spirituous; foreign or domestic spirits or rectified or distilled spirits, absinthe, whiskey, brandy, rum and gin; (2) vinous liquors and beverages; (3) malt, fermented or brewed liquors of any name or description manufactured from malt, wholly or in part, or from any substitute therefor; beer, lager beer, porter and ale; and other brewed or fermented liquors and beverages by whatever name called; hop-jack, hop-ale, hop-wells, hop-tea, malt tonic or any other beverages which is the production of maltose or glucose, or in which maltose or glucose is a substantial ingredient; (4) and other drinks, liquors or beverages, containing one-half of one per cent of alcohol or more by volume at 60 degrees Fahrenheit; or any other liquors or liquids disposed of for beverage purposes containing one-half of one per cent of alcohol or more; (5) any intoxicating bitters or beverages by whatever name called.

**Saving is Making.**

Economy in itself is a great virtue, and thus we should strive to protect its worthy cause. It is NOT economy when a farmer sells his crop today at a lower price than he could have obtained yesterday by simply telephoning to the next town and get "price wise." It certainly is NOT economy if we use hours and days of our precious time to do a certain thing which could as well, and often better, have been attended to by telephone. Life is short, at best, Time is MONEY, and should not be wasted, lest we regret it, sooner or later.

If, perhaps, you HAVE no telephone, you can not blame any one but yourself. You can have one at surprisingly low cost. Write a postal to the Southern Bell Telephone & Telegraph Company, of Atlanta, Ga., and ask them to send you their free booklet. It tells things which will surprise you.

**Greatest Furniture Bargain Ever Offered \$22.78**  
**3-PIECE BEDROOM SUIT (Solid Oak) FREIGHT PREPAID**

As direct representatives of the manufacturers of all the furniture we sell, we are able to offer unparalleled bargains. No other furniture maker can match our prices. Profits of dealers and salesmen completely eliminated. The furniture goes direct from the factory to your home.

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

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**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.

**PUZZLE FREE**

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 ARTHUR 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. S. 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, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

**FREE DEAFNESS CURE**  
A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to persons who apply to him for treatment. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City, Mo.

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We make this our business. Tell us what you want. No charge to schools. Good teachers should write for circulars. Address R. A. Clayton, Mgr., Birmingham, Ala.

THE JEFFERSONIAN.

A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women must suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardul, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardul. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardul, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

What Cardul has done for Mrs. Allred and other women, it surely can do for you. Try it at once. Give yourself a "square deal." You will never regret it. Sold everywhere.

Your editorial of July 15th, on "What 'We Missionaries' conceal" has been forwarded me with requests for explanation.

There are three statements credited me in the article copied from the Crawfordsville, Ind. paper. They are these: That "more women missionaries are degraded by these Chinese men than there are Chinese converted." That the murder of Elsie Siegel "has uncovered the system of personal religious instruction which is almost universal in Chinese missions." That the missionaries had known these things and "kept them covered up."

Now, I have not seen the Crawfordsville paper, but these points credited to me are exactly the reverse of what I said. What I did say was this. That in China in our work we never have such troubles. The women missionaries go and come freely, conforming to the customs of the land. I have never known or heard of such a trouble as this in New York. Further than this, in China the women work only among women and men among men. I have never known of "individual religious instruction" being given by one of the opposite sex.

Again, I called attention to the fact that the mission societies have for years protested and do protest against this type of "fashionable slumming." Some American girls go crazy over Oriental men. In the name of "missions" they take liberties they would never take with their own people. There is not a mission society that sanctions such work. Any one who will take the trouble to look up the methods of the mission societies will find their work is sane, properly managed, adapted to the race among whom the work is done and is effective. Such men as President Taft, Hon. James Bryce and Hon. Charles Denby are not missionaries, but have seen the work and believe in it.

Finally, let us look at this affair in New York. The young lady becomes infatuated with a young man. She writes him kitten love notes, goes to his private rooms in a chop-suey joint (very often these are gilded brothels) and rejects him for another lover. At best the girls invited trouble—and it is unfair to judge the Chinaman any more severely than you would an American citizen.

I am at a loss to understand the spirit of a reporter who would so misquote me. But I am quite as surprised that such a paper as the Jeffersonian should copy or credit such a report. On the face it is false. No mission could exist six months under the conditions you seem willing to credit. How you could conceive American women going into such work is more than I can understand. I feel sure had you known of the work, or thought of the criticism of our women missionaries your article implied, you would never have printed it. I hope you will do all in your power to correct the matter. Yours truly,

PAUL WAKEFIELD.

727 South Fifth Street, Springfield, Ill.  
September 4, 1909.

Go and toil in any vineyard,  
Do not fear to do or dare;  
If you want a field of labor,  
You can find it anywhere."



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My wife uses your Tetterine for Ringworm, also uses it in her family for all kind of skin diseases, and she thinks it a good medicine. There is no substitute. L. E. Dowling.  
Tetterine cures Eczema, Tetter, Ring Worm, Old Itching Sores, Dandruff, Itching Piles, Corns, Chilblains and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggists or by mail direct from The Shuptrine Co., Savannah, Ga.

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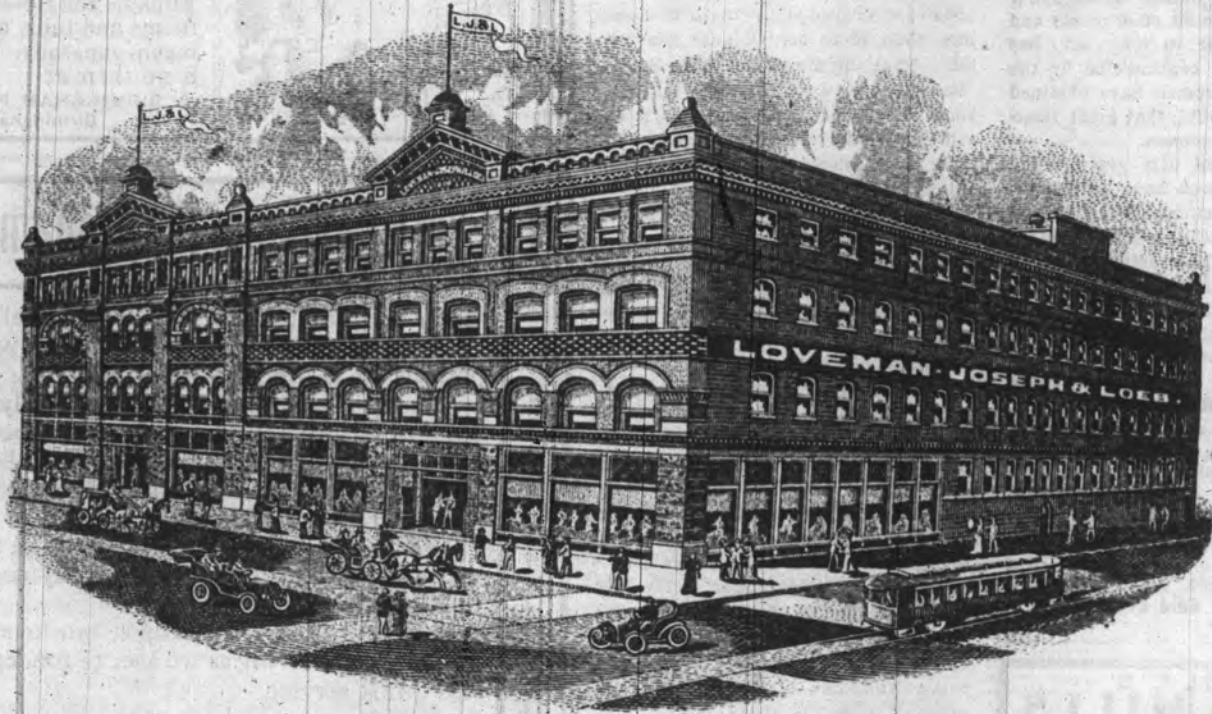
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