

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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NOTICE TO DELEGATES TO W. M. U. CONVENTION.

ALL DELEGATES TO THE W. M. U. CONVENTION, WHICH WILL MEET IN SELMA, ALA., IN NOVEMBER, ARE REQUESTED TO SEND THEIR NAMES AND ADDRESSES TO MISS KATE WELCH, 598 UNION STREET, SELMA, ALA., BY THE MIDDLE OF OCTOBER.

Please change my paper from Birmingham to Phoenix, Ala. I go to begin my work with the First church. I am yours in Him, Oliver C. Dobbs.

Inclosed please find \$1 for Alabama Baptist. You may move up my figures one year if you please. Will canvass my field for The Baptist just as soon as possible. Yours fraternally, J. L. McKinney.

The Unity Association meets on the 6th at New Prospect. Brethren will meet No. 9 at Mt. Creek Wednesday morning with conveyance. I could not get the information in time to put it in the paper. Come and bring others with you.—F. M. Woods.

We, the Baptist church at Hanceville, express our love and appreciation to our pastor, W. Y. Adams, for his faithful services rendered to us, and pray God's blessings upon him in his labors wherever his lot may be cast. W. S. Linton, R. Brand, A. A. Pannell, committee.

Bro. Wallace Wear has been with us here in two meetings, in which he endeared himself to our people. He preaches the pure gospel, and his methods are sane and Biblical. He is coming back to hold another meeting with us soon. Any person desiring evangelistic help will do well to engage his services. Fraternally, F. Jonah, Paducah, Ky.

The Moody Bible Institute of Chicago announces that its annual mid-winter convention of Christian Workers will be held earlier than usual this year, to coincide with the return of Messrs. Chapman and Alexander and their party of evangelists and teachers from Australia who are to take part in the convention. The dates now contemplated are December 2 to 5.

Last Sunday I closed one of the best revivals in the history of the Cropwell Baptist church. Rev. J. W. Coffman, of Pell City, and myself did the preaching. Bro. Coffman did some fine preaching for us. He preaches the straight truth and trusts God for results. In this meeting we had about thirty conversions and added nineteen to the church, fourteen for baptism. Prof. A. W. Hazelwood, of Pell City, did the singing and did it well. If any preacher in Alabama needs a singer we suggest Hazelwood. The Lord be praised for His blessings on this meeting.—J. L. Aders, pastor, Cropwell.

DON'T FORGET!

OUR BIRTHDAY RALLY OCT. 23rd

SEND A CHECK FOR RENEWAL AND BACK ONES



NOTICE TO DELEGATES TO W. M. U. CONVENTION.

ALL DELEGATES TO THE W. M. U. CONVENTION, WHICH MEETS IN SELMA NOVEMBER 2, 3, 4, ARE REQUESTED TO SEND THEIR NAMES TO MISS KATE WELCH, SELMA, ALA., BY OCTOBER 15, IN ORDER THAT THEY MAY BE ASSIGNED HOMES.

I called Monday, but did not find you. I hope to place The Alabama Baptist in more homes here in the near future. With best wishes, yours for service, J. R. Stodghill.

I have resigned the care of the church at Phillman and will leave after the fourth Sunday in this month for Louisville, Ky., where I will enter the seminary. With best wishes, I remain, fraternally, O. T. Anderson.

I have decided to change my location from Monroeville, Ala., to Selma, Ala., and can serve such churches as can be reached from that point by rail.—L. C. DeWitt.

My address for the next two weeks is Marion Junction, Ala.

I am at the Southern Baptist Theological Seminary in Louisville ready to take a course in the great theological seminary. Please change my Alabama Baptist from Albertville, Ala. to Louisville, Ky., room No. 95, New York Hall. Your friend, John L. Ray.

Please send my paper to Tallassee, Ala., until further notice. I will be there with my parents for a while, and then will locate somewhere in Alabama. My short stay in Kentucky has been very pleasant, and I am now leaving a delightful pastorate to return to my native state. The death of my brother a short time ago left my parents entirely alone, and I am coming back that I may be nearer them. With kindest personal regards, I am, fraternally, L. T. Reeves, Columbia, Ky.

WHY I GO TO CHURCH ON RAINY SUNDAYS.

By Francis R. Hayergal.

I attend church on rainy Sundays because:

1. God has blessed the Lord's Day and hallowed it, making no exception for hot or cold or stormy days.
2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.
3. If his hands fall through weakness, I shall have great reason to blame myself unless I sustain him by my prayers and presence.
4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.
5. My presence is more needful on Sundays when there are few than on those days when the church is crowded.
6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

Pastors Please Push Paper

The Alabama Baptist, per year	\$2.00
The Foreign Mission Journal, per year	35
The Home Field, per year	35

Our special club offer for the three for new cash subscribers is \$2.00. These three publications ought to be in every Baptist home in Alabama.

Do you think it worth while? Let's see:

The world has its news—largely of the progress of sin and selfishness.

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

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

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

The Alabama Baptist.

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

The Home Field.

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

The Foreign Mission Journal.

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

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

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

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

AMMUNITION FOR USE ON THE FIRING LINE

MAYOR OF ATLANTA EXPLODES LIQUOR LIBELS ABOUT GEORGIA'S CAPITAL CITY.

Real Estate Values Increased, Arrests Reduced, Building Operations Break All Previous Records During Eighteen Months of State Prohibition.

"I don't believe the city of Atlanta has been damaged by prohibition. The places that were formerly occupied by the whisky saloons have all been rented at equally as good or better prices to the near-beer dealers or other lines of business.

"Real estate values have not decreased in Atlanta during the one year and a half of prohibition, but on the contrary, they have been fully maintained, and are today the highest in the history of our city.

"Building permits to the amount of \$3,714,573 have been issued during the past seven and a half months of 1909, which exceeds any corresponding period of any other year.

"The prohibition law is being enforced in Atlanta. The blind tiger where whisky is illegally sold is hard to find, and I believe the number of them is decreasing. The arrest of 354 blind tigers attests the fact that the law is being enforced.

"As to the statement frequently made that the prohibition law can not be enforced where public sentiment is against it, I desire to say that in my opinion an honest and courageous police judge, backed by a mayor of the same kind and by superior court judges who also believe in the enforcement of the law, will in cities of 100,000 to 200,000 inhabitants, very soon create public sentiment which will stop the illegal sale of whisky or reduce it to a minimum. A study of the arrests shows that the drunks are far behind the times of the whisky saloon.

"A great deal of whisky is being legally shipped into the city from other states . . . and many cases of drunkenness may be attributed to this source of supply."

This is the significant testimony as to the influence and effectiveness of state prohibition in the metropolis of Georgia, given by Hon. Robert F. Maddox, mayor of Atlanta, Ga., in an address before the League of American Municipalities at Montreal, Canada.

In his address Mayor Maddox detailed at length the experience of the municipal administration with the prohibition law and emphatically disproved the many stories circulated by the liquor men alleging disorder and failure as following in the wake of prohibition in Georgia's capital city.

"At the coming national census in 1910, Atlanta will go over her record of 89,000 to the neighborhood of 150,000," asserted Mayor Maddox, "and will easily retain her deserved title as 'Gate City of the South,' and metropolis of our southeastern section."

A Glimpse of Atlanta Industry.

"We make nearly everything in Atlanta," continued the mayor. "We have our own cotton and woolen mills, shoe factories, and flour mills. We make the highest grades of furniture, carriages, wagons, cotton ties, fertilizers, bricks, furnaces, hosiery, cotton gins, nails, steel hoops and bars, car wheels, tinware, trunks, stoves, agricultural implements and automobiles. We sell stockings in Japan and shirts in Mexico.

"We have more and higher sky-scrapers than any city of our size in the world. As an insurance center, we rank third in the United States, following New York and Chicago.

"In other words, we have in the South great, growing, hustling cities, full of happiness and full of hope.

"Many southern cities, and foremost among them Atlanta, are at this time making close study of garbage and sewage disposal, water distribution, septic tanks, crematories and extermination of flies and mosquitoes, and all other phases of the health question.

"In Atlanta we have recently had inspections made and reports furnished by the finest engineers of the country on the subject of sewage disposal.

"To eliminate the danger of spreading disease by flies, we have but recently passed ordinances, requiring owners of property to keep manure on their

premises in tight bins, also to close up tightly their surface closets, and to keep on their premises closed garbage cans. All of this excrement is frequently removed and the good results upon the public health have already been observed.

"We shall continue to work along this line until Atlanta is in possession of the most perfect system of sanitation which money and brains can secure."

"But few cities of the South have inaugurated the system of physical examination of their school children. In Atlanta this system was inaugurated under my administration, and although it has been in force but a short while, the results obtained are as astonishing as they are gratifying, and recommend the system as one of the most important, far-reaching and valuable as anything we have ever attempted.

"Our city owns its water works, which is estimated to be worth \$6,000,000. So it can readily be seen that Atlanta is in splendid condition to place the contemplated issue of bonds at a very low rate of interest."

In connection with these features of this flourishing prohibition city, Mayor Maddox gave the strong testimony quoted above as regards the influence and beneficial results of the prohibition law.

THE LIQUOR TRAFFIC AN ENEMY TO LABOR.

The increasing territory of prohibition and its fine history of success are not surprising when we take another point of view. The liquor traffic is the enemy of labor. Wages, like any other commodity, depends upon supply and demand. When the supply is great the price is low. When the demand is lessened, the wage-earner suffers loss. Whatever, therefore, tends to decrease the demand for or increase the supply of labor is of vast interest to the great army of wage-earners. The commodities of life differ somewhat, in the number of wage-earners employed, and the amount of raw material required in their manufacture.

For example: Out of \$100 paid for shoes by the consumer, \$22.85 goes to the wage-earner. Of furniture, \$22.76; cotton goods, \$15.94. Intoxicating liquors, on the other hand, pay to the wage-earner only \$1.94 out of \$100 spent by the consumer. It is evident that more shoes and less booze means a vast deal to the man in the factory.

Liquor, too, is peculiar in this respect, that it not only pays so little to the laborer, but it also destroys the ability of the consumer to buy other commodities. A man well-shod is better equipped to become a customer for furniture and for other useful commodities. But a man well boozed passes by the furniture store, does not patronize the clothier, has no money for the dry goods merchant, and even grows less and less profitable to the liquor interest and finally is unable even to keep up a trade which pays the paltry sum of \$1.94 out of \$100. Instead, finally he lands in jail or the work house, and then the wage earner contributes his share of taxes to pay his board bill.—From address by Hon. Felix I. McWhorter, treasurer of the Prohibition National Committee.

LIQUOR DOES NOT PAY ITS SHARE.

If we take as a working basis one-sixth of the retail price of such commodities as are used in every family for the part paid to labor, in their manufacture, we shall find that liquor on this basis should pay two hundred million dollars. As a matter of fact, its wage payment is less than twenty millions, being a net loss of one hundred and eighty million dollars annually because of the consumption of liquor instead of other commodities. With this loss, one million people are now in the straits of poverty, and ten million more are traveling the road to want. This vast army, with an average of four additional dependents in each family, deprives the wage earner of a normal demand and an increasing ability to buy useful commodities. These commodities are now crowded out by strong drink from not less than fifty million consumers. We have heard much about over production, but I am here to say that as long as there is a barefoot boy in wintry blast, a poorly clad woman at a table without the best the land affords, we are not living up to our possibilities, and there is no over production.

LIQUOR AS RELATED TO EMPLOYMENT.

Moreover, the liquor traffic does not give adequate employment for its output. Other commodities use six times as many men in their manufacture of like output. For example, to manufacture \$10,000 of cotton goods, six and eighty-nine-hundredths men are required; iron products, three and fifty-two hundredths, shoes five and three-hundredths. For \$10,000 of liquor sixty-one hundredths of a man is required. In other words, one billion dollars of liquors require sixty-one thousand laborers; whereas, like amount of useful commodities would require upwards of four hundred thousand wage-earners. Is it any wonder that the clamoring crowd of unemployed force the laboring world to organize unions in order that a fair wage may be maintained? Is it right to allow the liquor business which stands in the way of the employment of four hundred thousand wage-earners to be continued?

But what shall we do with the saloon keepers? If they are willing to work, and some of them are, they can find employment in the distribution of a billion dollars of useful commodities, and there would not be half enough of them if every one of them was willing and competent to take a place in retail stores and in transportation companies.

Raw Material in Liquor.

Yet we have touched only one side of the problem. The raw material used in the manufacture of liquor is less than one-third of that used in the manufacture of useful commodities. Without taking time to go into extensive analysis, we here find occupation for six hundred thousand additional people. This makes a grand total of one million men who are now blocked from opportunity to work on account of the liquor business. In the readjustment, the congestion of the cities would be relieved.

If men at the head of trade unions want, as they do, fair demand and fair pay, the way is open by the destruction of the liquor octopus.

Demand for a million laborers awaits the call whenever the manufacture and sale of intoxicants are prohibited.

Labor and Capital.

Since there are not a million men now idle the demand would be greater than the supply; and under natural law, wages would advance and work would be continuous. Under such conditions, labor would be in better position than unions can ever effect. Capital will respect labor, when it is in position to demand respect. Capital cannot outgeneral the law of demand and supply. When there is no army of unemployed to fill up the ranks of the discharged employee, the golden rule of fair pay will be brought by an evolution, which has grown out of soil not defiled with the dregs and stench of the liquor curse. If the laboring man saw the issue involved in this question, he would decide quickly for his own best interests.

In the face of the fact that the liquor trade blights and finally destroys every avenue of useful industry, its advocates nevertheless have the audacity to picture widespread emptiness of a town or city, that would attempt to route the poison shops and supplant them with grocery stores, meat markets, shoe stores, clothing parlors, dry goods establishments and enterprises which would demand every place now occupied by the saloon and would enlarge these places to double their present capacity.

We read that Bildad Shuhite bade Job "inquire of the former age." This was good advice. The past is worth searching, what has been must largely be the mentor of what is to be. But it is also profitable to inquire of the present age—for God is in the history that is making as He has been in that which has been made, and if it be true, but it is not, that prohibition has always failed, and writing it in the constitution of other states has been ineffective, yet we believe that the hour has come when it is wise to pass the Amendment in Alabama.

"TRYING TO BE FAIR TO THE BAPTISTS."

By H. Beauchamp.

When we were studying the lesson of the baptism of the Eunuch, The Sunday School Times gave us the following exposition of that passage by Prof. Riddle:

"Both went down into the water: Preparatory to the baptism. And he baptized him. The mode is not stated, and it would be unprofitable to discuss it here. Luke, in writing of John's baptism, says, 'baptized with water' (Luke 3:16; Acts 1:5), not 'in.'"

In an article in The Baptist Standard a few weeks subsequently I called attention to this covert attack on the Baptist position, saying, in part:

"Think of an honest writer saying 'they both went down into the water, both Philip and the Eunuch, and he baptized him' by sprinkling or pouring, and yet that is clearly the teaching of this author. It is an old stock argument of pedobaptists, long since exploded, that 'with water' means the water was applied to the candidate. What twaddle and nonsense! I suppose if we were to say that 'the woman cleanses her clothes with water,' we mean she sprinkled a little water on them! Professor Riddle says it 'would be unprofitable to discuss the mode here,' but he can't lift his pen till he has taken a side slash at immersionists. He says, 'the mode is not stated,' but he wants you to understand that it is sprinkle or pour. To say nothing about the argument, it is certainly very questionable ethics to get into Baptist circles with a professedly non-denominational lesson-help and take advantage of the situation to inveigh against a cherished Baptist doctrine and practice."

Later I wrote the Editor of The Sunday School Times a courteous letter, inclosing my article asking him whether Baptists are to expect such attacks on their position, in his paper, in the future. He replied in a short letter to me, under date of July 8th, 1909:

"I can not see that there would be any gain whatsoever, in my sending you any message as to our future course, either for yourself or for your people." He flatly refused to promise Baptists that his paper will not continue to attack their faith in the future.

He comes out in an editorial in his paper in the issue of July 24th, under the caption, "Trying to Be Fair to the Baptists," in which he spends the greater part of his time in a thoroughly effectual effort to prove that his paper has, in the past, been on both sides of the baptism controversy and has been attacked in turn by immersionists and non-immersionists, according to its varying attitude; therefore, he is "Trying to be Fair to the Baptists." That is queer reasoning, indeed. Does he think this will satisfy Baptists? His paper, treating this same passage in 1897, said the mode was "probably immersion," and for this he tells us it was attacked by some non-baptists for being "unfairly pro-baptist."

Then he says "attempting to profit by the attacks of a dozen years ago," his paper changes up and makes the comments, quoted above, on the passage. His reason, then, for attacking the immersionists in 1909 was because the sprinkler attacked him in 1897. Of course when we get to this passage again in 1915, or 1921, as we shall in the regular course of the lessons, it will be time for him to dodge to the other side and attack the sprinklers because the immersionists attacked him in 1909, and this would prove without a doubt that he is "Trying to be Fair to the Baptists." What are we to think of the reliability of an expositor of the Scriptures who "profits by an attack" from one side of a question and proceeds to get on the other side, switching back and forth to curry favor with those on both sides of the question?

When I had chided this editor because his paper had taken the sprinkling side of the question, he said:

"Does he forget that there are a great many other readers than Baptists of an interdenominational paper like The Sunday School Times? Does he realize that those other readers would be offended if Prof. Riddle should express the view that the baptism of the Ethiopian was by immersion, and that Prof. Riddle may have refrained from expressing any view quite as much in order to avoid offending the non-Baptists?"

In other words—the question with The Sunday School Times is not what do the Scriptures teach, but what will please or displease our readers. "We mustn't say the mode was immersion for that will offend a large number of our readers, and of course lose us subscribers."

Yet he would pose as a teacher of God's truth. For shame! Who can put dependence in a teacher (?) who would sell the truth for the subscription price of a paper? The proper attitude toward the truth for a teacher or a religious paper to occupy is "We'll teach the truth, it matters not who stops their paper, aye, even if the editor suffers martyrdom at the stake. We will 'buy the truth and sell it not at any price.'"

I want all Baptists everywhere to take notice that by its own confession what The Sunday School Times teaches depends on who attacks it—next time it will be on the other side—that the editor emphatically declares that the question of offending its readers enters in to determine its interpretations of the Scriptures. That's a demagogue, pure and simple—by definition—a religious demagogue! Think of it! with God's Truth and the destiny of immortal souls at stake! If he will sacrifice one truth he will sacrifice another. Is this the paper for us to use in teaching our people the Word of God? I repeat what I said in my former article:

"This is a very serious matter. Baptist Sunday schools exist for the sole purpose of teaching the truth, and if they are to use literature that teaches error, they might as well disband."

"The fact that these non-denominational helps are scholarly and sweet-spirited and contain many fresh and bright ideas and suggestions on Sunday School management and methods is no argument for their use in our Baptist Sunday schools, even though it be admitted that they excel our own Baptist literature in this respect."

"The poorer and less effective the method, the better, if the subject matter of our teaching is here. Besides the regular use of a non-denominational lesson-help by the teacher will inevitably produce a non-denominational type of scholar and he will be a non-denominational church member who will think as much of one denomination as another and be of little or no account to any. This would be suicidal to our Baptist churches. A non-denominational study (or treatment) of the Scriptures that is honest, candid, conscientious, accepting all the truth, is, in the very nature of the case, an absolute impossibility. This statement can not be disputed."

His editorial begins as follows: "The transgressor is not the only man whose way is hard. The lesson-writer who — strives to be fair to both sides of denominational differences of view has learned that his way is also hard."

Think of a lesson-writer, with the solemn responsibility of teaching God's truth on him, "striving to be fair to both sides of a difference of view." The failed old school teacher who was willing to teach either that the earth was round or flat according to the views of the patrons of the school; was not more ridiculous nor half so culpable as he.

What the Sunday School Times needs is not to be fair to the Baptists nor any others of its readers, but itself to have a firmer grip on the truth before it assumes to teach others. If its lesson-writers will please Christ its full duty is done, even though the heathen may rage. We put this challenge to The Sunday School Times: Be fair to Christ and His Word, and He'll never offend Baptists. We are not asking that he shall be fair to the Baptists, but to the eternal word of God, and the more he turns on the light of the world's best scholarship the better for Baptists. All this namby-pamby, please-everybody and offend-nobody spirit is thoroughly nauseating to the real lovers of the truth.

In the meantime let Baptists, who believe that the supreme need of their Sunday School scholars is God's unadulterated Word, keep all this non-denominational, inter-denominational, nondescript, responsible-to-nobody literature out of our Sunday schools and use our own denominational literature whose teaching can be relied upon. Again we sound the warning that the use of this non-denominational literature by our Sunday school teachers is a slow but sure denominational suicide, since it will bring up a generation that knows nothing of the distinctive Bap-

... doctrines, a people who can as easily be one thing as another. He who introduces it does it, unwittingly, it may be, to the damage of his church. Of course, those who care little for the truth will crash on me with their teeth for writing the above and continue to patronize those publishers who, like themselves, have but a slight hold on that truth and would part with it on slight provocation.

We believe in urging men to quit drinking alcoholic beverages, we know that frequently in stirring campaigns like the one we are now entered upon that much stress is laid upon legal restriction against the whiskey traffic and that for the time being perhaps the question of striving with individuals to be temperate is overshadowed, giving our enemies an opportunity to trot out their favorite lobby horse and crying out that "you can't make men moral by legislation." So as we go about the getting of the Amendment in the Constitution lets urge our fellow man to keep whiskey out of their constitutions, there will be no trouble in writing prohibition in the Constitution of Alabama.

There's a vast difference between personal liberty as the means for the pursuit and enjoyment of happiness on the part of all the people, and the license of a special interest to prevent such pursuit and enjoyment by depriving the public of reasonable safeguards against constantly increasing crime and the dangers and expense thereof. There is a personal liberty as the right of the people to protect the public and private life of the state from a distinctly harmful influence. The great object of those who favor the adoption of the constitutional amendment is that the people may enjoy the personal liberty of conducting their own public affairs and protect themselves against the constantly increasing dangers of the liquor traffic. That is real personal liberty; its opposite is organized license of a menacing character.—Birmingham News.

In July, 1901, at the British Congress, Professor Brouardet, dean of the faculty of medicine of Paris, and leading member of the medical faculty in France, and now unfortunately dead, gave a most remarkable address on tuberculosis, in which he said: "The public house is the purveyor of tuberculosis. In fact, alcoholism is the most potent factor in propagating tuberculosis. The strongest man, who has once taken a drink, is powerless against it. A universal cry of despair rises from the whole universe at the sight of the disasters caused by alcoholism."

WHEN DINNER COMES.

One Ought To Have a Good Appetite.

A good appetite is the best sauce. It goes a long way toward helping in the digestive process, and that is absolutely essential to health and strength. Many persons have found that Grape-Nuts food is not only nourishing, but is a great appetizer. Even children like the taste of it and grow strong and easy from its use.

It is especially the food to make a weak stomach strong and create an appetite for dinner.

"I am 57 years old," writes a Tenn. grandmother, "and have had a weak stomach from childhood. By great care as to my diet I enjoyed a reasonable degree of health, but never found anything to equal Grape-Nuts as a standby."

"When I have no appetite for breakfast and just get to keep up my strength, I take 4 teaspoonfuls of Grape-Nuts with good rich milk, and when dinner comes I am hungry. While if I go without any breakfast I never feel like eating dinner. Grape-Nuts for breakfast seems to make a healthy appetite for dinner."

"My little 13-months-old grandson had been very sick with stomach trouble during the past summer, and finally we put him on Grape-Nuts. Now he is growing fat and well. When asked if he wants his nurse or Grape-Nuts, he brightens up and points to the cupboard. He was no trouble to wean at all—thanks to Grape-Nuts." Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

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

THE ALABAMA BAPTIST

TRIP NOTES.

We greatly enjoyed the Coosa River Association, which met with Winterboro church. It is always a pleasure to attend this body, as John C. Williams, the genial editor of the our Mountain Home, knows how to help along a brother editor. The spirit of the-body was fine, and it was really a great session. The speeches were all excellent and the fellowship was truly Christian. Dr. Montague and ye editor were entertained in the hospitable home of Bro. Ira W. Rhodes, who easily got us to agree to return some time soon on a visit to Winterboro church.

It seems a little strange that one has to go to Rome, Ga., to get back into an association in Alabama, but Brethren Montague, Ray and ye editor found out that this was the quickest way to get from the Coosa River Association to the Cedar Bluff Association, so we went to the classic Georgia city and spent the night. The good brethren of the association, not expecting us to reach them in such a round-about way, met the train from Gadsden and went back, believing that the visiting brethren had failed to show up, but we hailed a negro who was driving a wagon and soon were racing for Gaylesville, where we received a hearty welcome. I was greatly pleased with the school building, a substantial and imposing stone edifice, and the dormitory is large and comfortable. The Baptists certainly made a good trade when they took over the property. Gaylesville is beautifully located. It was hard to stay indoors with such a beautiful panorama unrolled on the outside—the river, the mountains, the valleys making a lovely picture, and the air was sweet and cool with the glorious sunshine. I forgot to say that en route from the station to Gaylesville from a distance we saw a grove in which were many horses, mules and buggies, and we naturally thought we were nearing the association, but as we got closer we found it to be the monthly horseswappers-convention. Dr. Montague was at his best when he rose to speak on education, and so strong was his presentation that at its close more than \$700 was made in individual pledges, while a large sum was pledged by the churches. The Baptists of the state ought to know more of these loyal brethren in and around Gaylesville, who had made such sacrifices to found a Baptist school for their sons and daughters. In years to come the members of the Cedar Bluff Association will understand the heroic effort of J. N. Webb and his great yoke-fellow, W. J. Leath (who, by the way, read one of the finest reports on education that I ever heard of an association), together with the other band of noble pastors and liberal laymen who helped to hold up the hands of these worthy leaders. Bro. Yarbrough, the principal of the school, has made a hard fight to put the school in the very front of our secondary schools and has succeeded remarkably well and deserves the hearty co-operation of his brethren in North Alabama.

From Gaylesville I went to Atlanta to perform a marriage ceremony, as my wife's sister, Miss Gertrude Proctor, a lovely young woman, gave her heart and hand to Mr. Walker Scott Askew, a cultured young man. They went on their wedding journey to Florida and Cuba, but I caught an early morning train and rushed to the Cleburne Association, which met with Chulafinnee church, ten miles out from Heflin. I got there through the kindness of Bro. McMurray, a Methodist, who having joined the Baptists, is doing a fine work as President of the Cleburne County Sunday School Association. When we arrived Bro. G. L. Hicks, the moderator, was preaching a strong and helpful missionary sermon, after which a collection was taken (this to encourage Dr. Crumpton). At the special request of the association, Bro. J. D. Ray and ye editor spoke on the amendment, and when he asked all who expected to vote for it to stand nearly every man in the house rose to his feet. I had the pleasure of meeting at this body Bro. L. S. Foster, of Fruithurst. Little by little the missionary spirit is growing and I feel sure that under the leadership of some of the pastors that the Cleburne Association is going to do great things in the near future.

The Etowah Association met with Pilgrims' Rest church, out about nine miles from Gadsden. Bro. George D. Motley took Brethren Solley, Dickinson, Goodhue and ye editor out in his auto on the first day, which is a delightful way to get over much ground in a short time. I was glad that Bro. Solley was sufficiently recovered from his severe fall to make the trip. On the second day Bro. Motley took out with him Brethren Ray, Montague, Dickinson and the Alabama Baptist (I am it). Rev. J. E. Smith, lovingly known all through the association as "Bud" Smith, was elected Moderator. Rev. J. K. Trotter, of Lincoln, who baptized "Bud" when he was a little boy, was present, shaking hands with his many friends, as he once served Pilgrims' church as pastor. I had the honor preaching the introductory sermon in the absence of the appointee. "Bud" Smith, in introducing me, got warmed up and made a strong talk for the amendment. He was so full of the subject, he said, he couldn't wait for the temperance report, which, by the way, was a strong one, and prepared by Hon. George D. Motley, in whose lovely home I was entertained. Temperance, missions and education had the right of way.

I attended the ministers' conference in Atlanta and was greatly pleased with the good fellowship—in fact, it was a regular love feast, and got to be so intimate and personal that I felt just the least bit embarrassed, as the brethren tossed one another such aromatic bouquets, and yet it was good to be there. I was very much struck by what Dr. Young said about Bro. Jackson, who seemed to have a strong hold on the hearts of the brethren. Dr. Young said that as an exigete he had gotten his knowledge of texts and passages through the careful study of lexicons and manuscripts, but that having often sat under Jackson, he was surprised to find that he had gotten the most difficult passages in Scripture right without having had to bother his mind with the usual aids of a scholar. The Holy Spirit had led him. Dr. Daniels, the new pastor of the First church, said that he felt like an old "residentifier." It is marvelous how quick one gets on to the Atlanta spirit. Dr. John E. White was on hand, unscarred from his conflict with Tom Watson—as a matter of fact he cleaned Tom up mightily successfully. Dr. John Purser seems to be a fixture and is greatly beloved in Atlanta. I failed to see Dr. Broughton, whose dear wife was near death from an operation for appendicitis. I called several times at the Tabernacle Infirmary and was greatly rejoiced to know that she had a fighting chance.

We wish to call special attention to the fact that the Birmingham Ledger is making a special campaign subscription offer of three months (by mail) 75c.

This is a high class daily newspaper favorable to prohibition and the amendment, which will give the news of the campaign. This offer of the Ledger is very liberal and, taken in connection with the size of the paper (12 to 24 pages daily) the variety of its news, correct market reports—which should appeal to every farmer—and special departments of interest to each member of the family—should be taken advantage of by every one who wants one of the best newspapers in the south at a small price. Keep posted on the progress of the campaign. Endeavor to interest your neighbor who is indifferent, lukewarm or against the amendment. The best way to do this is to have him take a daily newspaper favorable to the cause which will give him arguments, reasons and news in line with the views of the prohibitionists.

Regular price \$4.00 per year.

Thirty thousand persons on Boston Common on June 27 honored the memory of Father Matthew, the great temperance advocate and apostle. Thousands of children were assembled, and a number of old men were present who took the pledge from Father Matthew when he visited Boston sixty years ago. There was strong temperance element in the Roman Catholic church, but it has much to contend against because of the drinking practices of many of the priests and hosts of the laity. But for every bit of temperance enthusiasm anywhere we are thankful.—New York Observer.

SOME NOTES FROM BRO. CRUMPTON.

We are having some great sessions of the association.

Brethren are ordering the outfit for the new schedule.

Everything depends upon the pastors. It will be a great success or a disastrous failure, just as they elect.

About the Amendment.

There never was such a stir in Alabama. There is no need of bitterness or hard words. Everybody is in a good humor where I go. Now and then a fellow is caught lying. Of course he don't feel good, but he is too cowardly to get mad. The people are finding out—as fast as they do, they are for the amendment. Old Abe said: "You can fool some people all the time, you can fool all the people some time, but you can't fool all the people all the time."

"There is my check for \$10." That is the way a brother wrote who couldn't be at the Birmingham meeting. There are many hundreds of men and women who ought to do that way. Millions of pages must be printed, thousands of letters written and hundreds of miles traveled by men who can afford to give only their time to the work. Of one thing all can feel sure, not one cent will be used except for legitimate purposes.

Bro. Crumpton writes:

"October—the second month of the new schedule—is upon us. All the returns are in for September. I fear some of the brethren forgot; as it always is, some were indifferent—maybe some allowed the amendment campaign to absorb their thoughts to the exclusion of everything else. Brethren, that will never do. If we do that we will be "political parsons," sure enough.

The amendment must go, of course, but our denominational interests must not be allowed to suffer.

The schedule should be pressed every month, if we make the love of Christ constraineth us," should be the controlling motive. We have passed the point where the old appeal counts. There it was: "The books of the boards close this month. Drs. Willingham and Gray are in deep distress, lest they have to report a debt. Let's all do our best now in this last emergency and roll up the best collection ever taken." That sort of appeal put 42 per cent of the whole year's receipts into the treasury for Home Missions and 30 per cent for the Foreign Boards, on the last day—the 30th of April.

Shame on us to put off that way!

And shame on us to make an appeal on so low a plane as that! Our people can never be made missionaries that way. We have made a long step in advance of that. Will the better motive mean more money or less. It ought to mean more.

Have you the collection calendar and wall cards? If not, let me send them at once. You can send 35 cents, which pays for the printing and postage, or you can order and take the 35 cents out of the first collection.

The Columbia Association meets Wednesday, Oct. 13, at Pleasant Hill church, six miles from Pansey. Pansey is on the A. C. L. railroad, fifteen miles below Dothan. Those wishing to go by rail should notify Bro. Rush Harmon, Gordon, Ala., Route 1. He will have conveyances to meet the train Wednesday and other days if he is given notice. We hope we will have present with us a goodly number of visiting brethren.

CHAS. H. DAVIS, Moderator.

Liquor selling is a detestable vocation for any man, and when a state engages in it it becomes party to an opprobrious business, and yet a vote against the amendment will surely open the way for either the return of the saloon keeper or the dispensary, and most likely both. If you are down on dram drinking and dram commerce vote for the Amendment.

THE ALABAMA BAPTIST

A STORY OF A MASTERPIECE.

Mouldering away on the wall of the old building in Milan, Italy, hangs the famous "Last Supper" of Leonardo da Vinci. Like other masterpieces, the painting required many years of patient labor, and as a result of that labor it is perfect in its naturalness of expression and sublime in its story of love. In addition to these qualities it has an incident in its history that contributes not a little towards making it the great teacher that it is. It is said that the artist, in painting the faces of the apostles, studied the countenances of good men whom he knew. When, however, he was ready to paint the face of Jesus in the picture he could find none that would satisfy his conception; the face that would serve as a model for the face of Christ must be dignified in its simplicity and majestic in its sweetness. After several years of careful search the painter happened to meet one Pietro Bandinelli, a choir boy of exquisite voice, belonging to the cathedral. Being struck by the beautiful features and tender manner that bespoke an angelic soul, the artist induced the boy to be the study for the painting of the face of Jesus. All was done most carefully and reverently, but the picture was as yet incomplete, for the face of Judas was absent. Again the painter, with the zeal of a true lover of his art, set about in search of a countenance that might serve for the face of the traitor. Some years passed before his search was rewarded and the picture finally completed. As the artist was about to dismiss the miserable and degraded wretch who had been his awful choice, the man looked up at him and said, "You have painted me before." Horrified and dumb with amazement, the painter learned that the man was Pietro Bandinelli. During those interesting years Pietro had been at Rome studying music, had met with evil companions, had given himself up to drinking and gambling, had fallen into shameful dissipation and crime. The face that now was the model for the face of Judas had once been the model for the face of Christ.—The New World.

TEMPERANCE.

There is expended in this country every year for strong drink something over \$2,000,000,000. Among the results of this traffic in intoxicating liquors are the loss of 100,000 lives each year, 95 per cent of the murders in the country, 75 per cent of all crimes, 75 per cent of divorces and 40 of insanity. With such results, can any one expect the followers of Christ to sit by and see this traffic continue without offering any protest against that traffic and doing everything possible to destroy it? Whosoever may so expect, simply does not understand the genius of Christianity, whose fundamental policy is extirpation of the bad, as well as upbuilding of the good.

To the task of destroying this traffic, that it may no longer be, as it has been, the greatest obstacle to the progress of the kingdom of our Lord, the churches of Christ have consecrated themselves, and will never cease their efforts until every vestige of the accursed traffic is abolished from our land.

We are glad to report that six of the fifteen states comprising the territory of this convention have already abolished the traffic entirely from their borders, while all the others have abolished it from a large proportion of their territory. We confidently expect the time to come soon when every vestige of this liquor traffic shall be abolished from every part of every state in the bounds of the convention.

That traffic, and especially its concrete representative, the saloon, has no place in a civilized community, no business in a Christian country. It is an anachronism, a barbarism. From a moral, religious, scientific, economic and political standpoint, the saloon has not one redeeming feature. It is an incubus, a parasite, a nuisance, the center of all vice, the radiating point of all evil influences, the breathing hole of the devil, a monster of injustice, iniquity and impurity.

The saloon has sinned away its day of grace, if it ever had any, and now the time has come when the saloon must go.

But how? Temperance means three things: 1. The moder-

ate use of that which is good. 2. Total abstinence from that which is bad. 3. Helping others to abstain. We may help others (1) by moral suasion, (2) by legal suasion. Moral suasion means keeping the boy out of the way of temptation; legal suasion means keeping temptation out of the way of the boy. While it is a good thing to keep the boy out of the way of temptation, it is a better thing to keep temptation out of the way of the boy.

To the end that the liquor traffic may be abolished, we recommend:

1. That we cordially commend the effective work of the Anti-Saloon League and other organizations seeking the suppression of the traffic, and give to them our co-operation and support to the extent of our ability.

2. That we again respectfully but earnestly request the proper officials of our national government not to issue privilege taxes for the sale of liquor where its sale is prohibited by the laws of the state.

3. That we urge our Senators and Representatives in Congress to pass one further and more effective measure, besides the amendment to the penal code bill adopted by last Congress, to prevent the shipment of liquor into dry territory.

4. That a standing committee on temperance be continued, to report at the next session of the convention, and that a report on the subject be made a part of the regular order of business of the convention.

5. That we urge people everywhere not to vote for any one for any office who is known to be in sympathy with the liquor traffic.

God hasten the day when the traffic shall be completely abolished from our Southland, our country and from all the world. Respectfully,

EDGAR E. FOLK,
S. P. BROOKS,
C. W. DANIEL,
J. B. GAMBRELL,
I. C. WOLFE,
W. T. AMIS,
W. D. UPSHAW,
B. G. LOWREY,
H. A. SUMRALL.

HARRIMAN ON FAIR-WEATHER CHRISTIANS.

The religious side of the late E. H. Harriman was disclosed by his pastor in his address at the funeral. When Mr. Harriman provided for his great estate in the mountains of Orange County, employing an army of men for its improvement, he did not fail to care for their religious welfare. There was lack of attendance at the services, both of the church and Sunday school, and Mr. Harriman, when his attention was called to the matter, met the issue as he met every other question in a wonderful business career. He sat down and sent a letter to every employe on the place, calling attention to the opportunity given them to attend church and to give their children religious training in Sunday school. He urged them to evince more interest in the services and enforced his appeal by his vigorous statement: "Fair-weather Christians are of no use in a community than the same sort of laborer, milk man, dairy man, farmer, carpenter, blacksmith, railroad man or any kind of a fair weather man."—Leslie's Weekly.

As John W. Gates, financier and mining operator was entering his private car recently, a white-haired clergyman stepped up to him and extended his hand. "Hello, John," he said.

"Well, how are you, Mr. Foster?" replied Gates.

Forty years ago Mr. Foster was minister of the little Methodist church at St. Charles, Ill. There came to him one day a member of the congregation, a young man, from the big farm south of Turner Junction, Ill., and Della Baker, one of the prettiest girls in the Sunday school. The young man was John W. Gates and Miss Baker was his betrothed.

"When you married me I only gave you a \$5 fee, but I'll make up for it now," said Mr. Gates today, as he wrote his check for \$1000, handed it to the wondering clergyman and swung aboard his car as the train pulled out.

ALABAMA AND MISSION STUDY.

By T. B. Ray.

It was my great pleasure to lead a mission study class at the recent Alabama convention which met at Andalusia. I have been hoping that every person who came into that class and in this way had the opportunity of observing the method, would organize a mission study class this fall. I hope that those who may chance to read these lines will be reminded that this fall season is the very best time for organizing the mission study class work.

Alabama made a very creditable showing last year in the number of mission study classes organized. Classes were organized in the Sunday Schools, B. Y. U.'s, women's societies and other organizations. The colleges did splendidly, too.

Now, as we turn to our fall work, we are expecting that our Alabama pastors and other workers will plan definitely for a far more adequate organization of these mission study classes in their churches. Nothing can be more fundamental than this mission study. It is essential to future progress. The success of the mission study class in places where it has been tried demonstrated beyond all doubt that it is a most effective means of disseminating missionary information.

It uses the intensive method of education—the method that we employ in our schools where we gather out of a large multitude of citizens in a state a small number to be educated in the colleges. That small educated number, in turn, elevates the whole. So it is with the mission study class in a church. A small group of people meet together in a class. One person leads the class through the entire course. An especially prepared text-book upon some country or phase of missions is studied. The course requires ten weeks for completion. The result is that a few people in a church get a systematized knowledge of missions. This number, in turn, leavens the whole body.

We are not writing about theories. We speak out of experience. This thing has been done in hundreds of churches, and what is more, if our churches ever get informed on this great subject of missions, this information will be obtained in this way. The question with every pastor, every church, every society is not whether it is practical to organize a mission study class, but whether that pastor, church or society can get along without it.

Fortunately, we have a good list of splendid text-books and helps for mission study, adapted to every department of the church's activity. This fact makes mission study feasible for all. Write to T. B. Ray, Educational Secretary of the Foreign Mission Board, Richmond, Va., for full particulars.

Do not let this invaluable aid to your church work pass you. It is blessing wonderfully many churches. It has a great blessing for you and your church. Organize your mission study at once. Richmond, Va.

FRENCH RAILROAD SYSTEMS

The railroads of France a few years ago took advanced grounds on the liquor question. All government roads in the republic entered upon an agreement which called for the discharge of every employe who used liquors while on duty. The agreement further provides for dropping from the pension list of the company all persons who continue to be addicted to the liquor habit, thus excluding all such persons from the benefit of railroad endowment fund in case of accident. The agreement also prohibited the sale of liquors in all railroad restaurants. The estimated number of deaths due to the use of intoxicating liquor is 140,000.

(Show the wise ones this when they talk about conditions abroad.)

The average monthly salaries of teachers in the nineteen states are: Illinois, \$60.26; Iowa, \$37.58; Kentucky, \$44.24; Missouri, \$46.61; Wisconsin, \$38.14; Minnesota, \$43.63; Arkansas, \$40.10; Georgia, \$33.33; Maine, \$30.40; New York, \$67.76; Indiana, \$54.40; Kansas, \$41.88; Michigan, \$44.86; Nebraska, \$35.76; Ohio, \$41.79; Tennessee, \$36.18; Alabama, \$28.20; Mississippi, \$30.84; Vermont, \$32.11.

To One Who Loves To Debate Many Questions, On As Many Points, Touching the Authenticity of the Bible.

My Friend—I have often wondered why you take so much delight in arguing against the Bible. To be sure it has never done you any harm. Truth is, it has done the world more good than all the other books that have ever been made. Said one of the world's great men: "Rob the world of the Bible and you have robbed it of its chart, robbed it of its compass, robbed it of its Magna charter—the bulwark of its liberties—robbed it of that which has produced the noblest manhood and the purest womanhood, robbed it of that which has worked out its highest civilization, robbed it of that which has made the Christian nations the most enlightened, the most progressive, the most humane, the wealthiest, the most powerful peoples on the face of the earth." And yet you are doing all within your power to bring this, the greatest of all the benefactors of mankind, into disrepute. Don't you think you ought to be ashamed of yourself? I think you ought; and nearly all of your other friends whom I have heard express themselves, also think so.

The fact is, most of your friends think that in spending the best there is in you in trying to tear the Bible all to pieces, you are succeeding most admirably in making an ass of yourself.

1. You question the Bible's prescription for sin. The Bible does prescribe certain remedies for certain human misfortunes and disabilities of a moral and spiritual nature. Are these prescriptions true or false? You affirm that they are false, and then you try to maintain your affirmation by springing various and sundry questions relative to the biography or morals of the reputed authors of these rules of living.

You remind me of H. B. Sharman in his little book, "The Teaching of Jesus About the Future." My? How the Chicago University man tries to "riddle" the Bible! He affirms that what our Lord is reputed to have said really came from some other source; he declares the Ordinance of baptism was the invention of the disciples after the Lord's death; that He did not give the Great Commission; nor did He say about the Church what He is quoted as having said. Then he turns upon the synoptic writers, Matthew, Mark and Luke, and reaches the conclusion that they were about as big liars as ever undertook to write. I judge that you endorse Mr. Sharman's books, for I think you like books about like that. Let us suppose a case like this: The truth of a nautical chart and geography of certain seas is questioned.

That is, it is questioned whether it does or does not correctly measure the distances from place to place; locate the islands correctly; measure the waters correctly here and there; truly point out the rocks in this place, and the reefs there, and all the harbors where they really are.

A witness comes upon the stand to prove that these facts are not true. And he undertakes to do so by testifying that the book was not written by its reputed author! He says there is evidence in the book itself that the so-called author of the book was not even a navigator; that he lived and died long before the book was written. He even testifies that the book is a forgery, and was written for mercenary purposes and not for the benefit of sea-going men. Has our witness really touched the main thing? No! The issue involved is the truth of the book. The thing the navigator wants to know is not who did or did not write the book. He is not necessarily any more concerned about that than he is about what particular kind of ink or paper was used in the writing of the book. The question with him is not what motive the writer had, or whether he had any motive at all. He cares not, even, whether the book was written at all, or whether it came into existence some other way. What the navigator wants to know is whether the book tells the truth about the waters, the headlands, the reefs, the harbors.

If so, then he knows he can navigate these seas in safety.

And how is he to know whether the book is true

or false? He can only know from a sea-going man who has tested the facts in question. The man who stays on the land can theorize and argue as much as he may about the reputed author of the book, but it proves nothing. I am sure you see the point in the analogy. The Bible claims to be just such a chart. Is it true or false? To answer different questions from that which is asked really amounts to no answer at all. The only way to know whether or not the Bible's prescription for sin is true is to get it from professing Christians. I know of nothing else that can be brought forward as the basis of a logical argument. I wonder if you have ever known one of the many thousands who have tried it, to come forward at the last and say, "I have fought a bad fight; and while I have kept the faith, yet I find that there is no such crown laid up for me as the Bible promises. It is all a cheat, and a delusion." Did you ever hear any one who had tried the Bible's prescription testify like that? Ah! No, to ask it is to answer it! Did you ever see a Christian die? You and your kind ought to witness a few Christian death bed scenes. I have seen them—faithful, honest, trustful, carrying sometimes the weight of three-score years and ten, in the last ebullience of life, with the border stretched of the spirit-land just in view—and after bidding adieu to the world, and listening to catch the sound of the bells of heaven as they chime the jubilee of their ultimate salvation, I have seen them die as composedly as an infant goes to sleep on its mother's breast.

I have yet to hear one say: "I regret it! I regret it! Wife, husband, children, friends, brothers, sisters, follow me not, hither! Trust not in God! Believe not in Jesus Christ, for He is a deceiver!" All the regrets I have ever heard have come from your side of the house. Oh! my friend, what have you gained and what proved by calling in question the Bible's prescription for sin?

2. You base most of your attacks upon the Bible on your claim that it is an unauthentic work.

Now, if the principles of the Christian religion are true, (and all the testimony the world has that is worth while says they are), then all your attempts to prove anything about the authenticity of the Bible are efforts on your part to evade the main thing, but not to answer it. Suppose you should prove all the Bible unauthentic. Then what? Suppose you should be able to produce any amount of testimony showing that not one of the men who are said to have written the Bible ever lived? That would by no means effect the truth of the Bible as a divine revelation. It could only prove that it was written by some other persons. We know it was written, because it is here. If the first five books were not written by Moses, then they were written by someone else. If you should prove to a certainty that Moses did not write them, you have only created the necessity of accounting for their existence in some other way. With reference to my supposed book on navigation, let it be granted that it is a probable fact that the book was not written by its reputed author. Then what? If it correctly describes the seas in every detail, and fails in none, then it was written correctly, no matter who wrote it. Or if it was not written by some person who knew what he was writing, and who intended to write the truth, then it was miraculously written. Either horn of the dilemma gets the objector in a corner.

The Bible is here, and all the testimony the world has that is worth while says its precepts are true. And that means that it came from heaven in some way. If you can prove that it did not come by way of the reputed authors, then you place yourself under the necessity of showing how else it came to exist. We claim that Moses and Paul and all the others were inspired to write these heavenly sentiments. Suppose we are wrong? Then all you have proved is that Moses' name was not Moses, and that Paul's name was not Saul of Tarsus, etc. You have not touched the main point at issue, namely: "The truth of these divine precepts. Your objection against the authenticity of the Bible is really nothing more than an objection against the particular mode in which we claim that the revelation was made. The Bible is like all other books in this regard: Its authenticity is a very different thing from its truth. I believe it came from God just as we have it. I accept both its authenticity and its truth,

You can't assail its truth because it is above your head. And if you could batter down its authenticity, then you would find yourself confronted with problems far more serious than those which confronted you at the beginning.

I have on my table as I write this letter a little book: "The Spirit of Christ," said to have been written by one Andrew Murray. Two reflections come to me: If this little book was not written by the great South African reformer, then it was written by some one else, and so we have his name wrong. The other reflection is this: Does the book tell the truth?

To answer this question one must compare the book with the teachings of the Bible, upon which it purports to comment, and with the human mind and heart. This done, I find it to be a deep and real exposition of this very phase of revelation. Then the little book is true, whether Andrew Murray ever lived or not. His life and authorship of the little volume do not add to its truth. And, furthermore, I have in my own personal experience testimony far above any that history or theory can furnish, that the things written in this little book are true. They have enlightened my mind, softened my heart, and enveloped in me a spirit of trust that has already proven of incalculable benefit to me. Now, you and thousands of others may tell me that you can prove that no such person as Andrew Murray ever lived, and even that information will not in the least dim or efface the light that has come into my life through the teachings of this little book.

It is even better with reference to the Bible and Christians. Its principles are in them. And these principles do modify the ills of life, and open up to us the portals of heaven. These experiences forever settle with us the questions of the Bible's truth and its revelation. That is, we know that the truths of the Bible are from Heaven, whether the book was made by good men, or bad men, or devils, or wise men, or fools.

For my part, I do not believe you will ever be able to account for its existence in a way any more logical or satisfactory than to take it just like it is—Jonah and the whale, and all the balance of it.

Yours sincerely,
R. S. GAVIN.

Huntsville, Alabama.

Total abstinence is not a "fad" but a mark of discretion and intelligence, and while we want votes of men for the Amendment who take their toddy, still we say that there will be enough votes cast by men who never taste it to carry it by an overwhelming majority.

CHILDREN SHOWED IT
Effect of Their Warm Drink in the Morning.

"A year ago I was a wreck from coffee drinking and was on the point of giving up my position in the school room because of nervousness.

"I was telling a friend about it and she said, 'We drink nothing at meal time but Postum, and it is such a comfort to have something we can enjoy drinking with the children.'

"I was astonished that she would allow the children to drink any kind of coffee, but she said Postum was the most healthful drink in the world for children, as well as for older ones, and that the condition of both the children and adults showed that to be a fact.

"My first trial was a failure. The cook boiled it four or five minutes and it tasted so flat that I was in despair, but determined to give it one more trial. This time we followed the directions and boiled it fifteen minutes after the boiling began. It was a decided success and I was completely won by its rich delicious flavor. In a short time I noticed a decided improvement in my condition and kept growing better month after month, until now I am perfectly healthy and do my work in the school room with ease and pleasure. I would not return to the nerve-destroying regular coffee for any money."

Read the famous little "Health Classic," "The Road to Wellville," in pkgs. "There's a Reason."

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

MISSION WORK IN AFRICA.

By Theodore Roosevelt.

We herewith give a selection from a notable address made in Washington when Theodore Roosevelt was president. It is of particular interest now that he is in the heart of Africa, as a private citizen:

A New Africa at Hand.

The twentieth century will see and is now seeing the transformation of Africa into a new world. Within a few years its vast domain has been partitioned among various European nations. These nations are expending enormous sums of money and utilizing their best statesmanship and colonizing abilities in the development of colonial empires of wide extent and extraordinary material possibilities. Steamship lines encircle the continent. A continental system of railways and of lake and river steamboats will soon extend northward from Cape Town 6,000 miles to Cairo, while branch lines will unite the east and west coasts at several points. The latest results of science are being utilized in mining and agriculture, while scholarly experience in different centers of Europe are studying the questions of native languages and religions, as well as the best methods of advancing civilization among the many millions of native peoples. The wealth of the commerce which will be developed cannot be estimated. The white man rules; but there is only one white man on the continent to one hundred others, who are either barbaric black heathen or fanatical Mahometans.

Self-interest and competition will, I believe, unite in making the governments fail to the people, and the indomitable energy of the adventurous settlers and the wealth of the nations behind them will result in exploiting the vast commercial resources of the continents. But there is a question that is larger than either government or trade, and that is the moral well-being of these vast millions who have come under the protection of modern governments. The representative of the Christian religion must have his place side by side with the man of government and trade, and for generations that representative must be supplied in the person of the foreign missionary from America and Europe. Civilization can only be permanent and continue a blessing to any people if, in addition to promoting their material well-being it also stands for an orderly individual liberty, for the growth of intelligence, and for equal justice in the administration of law. Christianity alone meets these fundamental requirements.

The change of sentiment in favor of the foreign missionary in a single generation has been remarkable. The whole world, which is rapidly coming into neighborhood relations, is recognizing as never before the real needs of mankind, and is ready to approve and strengthen all the moral forces which stand for the uplift of humanity. There must be government for the orderly and permanent development of society. There must be intercourse among peoples in the interests of commerce and growth. But, above all, there must be moral power, established and maintained under the leadership of good men and women. The upright and farseeing statesmen, the honest and capable trader, the devoted Christian missionary represent the combined forces which are to change the Africa of today into the greater and better Africa of the future.

The responsibility of America for the moral well-being of the people of Africa is manifest. Our wealth and power have given us a place of influence among the nations of the world. But world-wide influence and power mean more than dollars or social, intellectual or industrial supremacy. They involve a responsibility for the moral welfare of others which cannot be evaded.

The responsibility of America toward Africa is emphasized because of our past history, and because of the number of our citizens who are of African descent. As a result of the African slave trade, that crime of the ages, and because of a half centuries of slavery in America, the United States has nearly 10,000,000 of colored people as a part of its citizenship. No other country outside of Africa has so large a negro population; and, what is more, there

are no other 10,000,000 negroes in the world who own as much property and have as large a percentage who are intelligent, moral and thrifty. The education and uplift of the American negro now going forward should be accompanied by the increase of the missionary and Christian forces on the continent from which his ancestors came. The number of those who go as missionaries to Africa will increase; and it is not unreasonable to suppose that a large share of the leadership for the evangelization of the continent will be furnished from among our own colored leaders in America.

THE DENOMINATIONAL PAPER.

Bishop E. E. Hoss, for twelve years editor of the Christian Advocate, this city, now Bishop of the Methodist Episcopal Church, South, recently wrote: "Where are we to look for the men and women who love the institutions and enterprises of Zion; who lead upright and Godly lives; who freely give to their substance to support and sustain the ministry and the great Christian characters? The testimony of all the best pastors is that they are to be found among those who are the regular readers of the Church papers. I say this is the testimony of all the best pastors; but I might make the assertion more comprehensive, and say of all the pastors. With one voice they declare that their most loyal and liberal members; those upon whom they can depend in every emergency, are just those who, are best informed as to the claims that are entitled to recognition at their hands.

"In view of all that has been said, it is folly for any pastor to intimate that he has not time to push the circulation of these papers. The very scarcity of time is a reason why he should see to it that every family in his charge is supplied with them. There is no expenditure of effort that brings a larger return. I am personally acquainted with a few uncommonly successful circuit preachers who often subscribe for a Church paper to be sent to each one of their officials, and pay the bills out of their own pockets, when the end cannot be reached in any other way. Talking to one of these preachers once, I said to him: 'You cannot afford to stand the expense of such a policy?' He quickly answered, 'I cannot afford to do anything else; it is an investment that never fails to yield more than a hundred per cent.' And no doubt he was right. Let us sow down the Church as never before with our own Church papers. The duty cannot be shirked or neglected without loss in manifold ways."

The experience of Bishop Hoss, as editor of a religious paper and afterwards his wide opportunity as Bishop for observing the influence of a religious paper enable him to appreciate the importance of the denominational organ. What about yourself, pastor?—Baptist and Reflector.

PACIFIC BAPTIST.

An Eastern paper recently gave some details as to the life of old, queer, sharp-tongued Anne Royal, owner, editor, and chief reporter of The Huntress, a paper published in Washington early in the last century. She is said to have once published conspicuously on the editorial page a notice which is perhaps unique in journalism: No paper will be issued from this office this week. We really must take one week once in ten years to fix up our wardrobe, which is getting shabby." For the sake of typesetters, pressmen and other helpers, as well as for the sake of our mental, if not our bodily, wardrobe, we shall at once follow the example of Anne Royal and take a week's vacation. There will be no issue of The Pacific Baptist for September 2.

(We wish we could take a week off but with the great and pressing questions to be settled in the next ninety days we will have to wait until Christmas.)

We hope those who arrange the program for missionary rallies fifth Sunday and associational meetings will put on laymen who are interested in missionary topics and that the experienced and successful laymen volunteer to aid the young preachers of the near-by country charges and small towns in their plans of missionary education.

THE LIQUOR FIGHT IN OHIO.

The Anti-Saloon League writes Hugh C. Weir in the April Circle Magazine, went into politics as a veteran political organization, and the total of its votes in the first campaign stunned the brewers much as a cyclone would have done. "For the first time in years their sneer vanished and the 'peanut politicians' who had been lolling in the shadow of their might, scampered like frightened sheep to the camp of the new David who had appeared in the field.

The saloon keepers and the brewers were frightened, plainly and painfully so, and in their fright they said and did things which fanned the fire of public resentment yet higher. For instance, at a meeting of the State liquor dealers at Wirthwein Hall, in Columbus—at a time when the attendants carelessly left the doors open—one of the delegates, in a paper on "How to Build up the Saloon Business," said crisply:

"The success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created our counters will be empty, as will be our coffers.

"The open field for the creation of appetite is among the boys. After men are grown and their habits are formed they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickles expended in treats to the boys now will return in dollars to your tills after the appetite has been formed. Above all things create appetite."

The reformers who had fought the liquor traffic in the futile years that were past had hurled their forces against the saloon from the outside and endeavored to work inward. The Anti-Saloon League, combining wisdom with enthusiasm, gathered its forces on the outside, within the walls of the enemy's stronghold, and threw its strength outward.

It was a contest reduced to the blunt principle of fighting fire with fire. "The organization won at the polls because it met politics with politics. But this was merely a starting-point, a center for the circle. Beyond the polls was the Legislature, and the highly paid, highly trained lobby of the brewers and distillers. Against its wiles the league threw a similar organization, but with this difference. The latter was working for principles, the former for dollars.

This is the way the Journal and Messenger records a recent bit of Baptist history:

"They've had a case of 'frogs' down in the Southwest. A few pastors and some churches got to croaking about the Southern Baptist Convention. It paid salaries to the men who devoted all their time to the promotion of missionary work, and noble brethren in Arkansas and Illinois got to thinking that there were ten thousand croakers. So they proposed to organize a new society, one which should be run without money—that is, any to speak of. They sent out propositions, and waited for replies. Dr. Throgmorton was able to warr in 135 churches in Illinois, and 'Dr.' Bogard was able to add 257 in Arkansas; but when they looked to Tennessee and Kentucky, where they expected to find their great strength, only forty, in both states, responded. So now, Dr. Throgmorton withdraws, and leaves 'Dr.' Bogard to fight the battle alone. Croakers had been heard by the thousand; but when the gathering for market began the thousands dwindled to a few hundred, and these uncertain. Better go back to the Illinois Convention, 'Bro. Throg.'"

President Taft's determination to carry out, so far as in him lies the pledges of the platform on which he was elected was indicated afresh by his announcement, on August 25, of his intention to urge upon Congress at the opening of the winter session the passage of legislation providing for the establishment of postal savings banks.

We hope there will be an increasing number of laymen at our associations who will prepare themselves for discussion of missions from the scriptural and business point of view.

GIVE US CONSTITUTIONAL PROHIBITION IN STATE AND NATION.

We belong to the radical wing of the Prohibitionists for we believe in Constitutional Prohibition, that is the prohibition of the manufacture and sale of intoxicating liquors of every kind for beverage purposes by direct mandate of Federal and State Constitutional law. The fundamental power of the Federal Government and of each State Government being defined by a written Constitution, which is the permanent fountain of all statutory legislation, which under our institutions can never be abolished save to give way to another written instrument of equal dignity, and which cannot be changed or amended in any detail without mature deliberation and the observance of carefully prescribed forms, it follows that the Prohibition of the drink traffic, if provided for by Constitutional enactment, will be in the highest attainable degree authoritative, effective and enduring, and for these reasons the friends of liquor want to keep prohibition out of the constitution. This is the case in a nut-shell, although they are trying desperately to confuse the issue and becloud the minds of the people by dragging in various and sundry unrelated questions.

It is of the highest importance to obtain united political action on the part of all those who favor the passage of the constitutional amendment, and so we call upon the friends of Prohibition to busy themselves at once in getting ready for a united fight against those who are seeking to keep it out of the Constitution. This is a call to all those who favor the Amendment not to be led astray by any man's candidacy, but irrespective of their preference for gubernatorial honors, to unite for the passage of the Amendment and having seen it safely through, there will be time for personal politics.

The subject of forever keeping whiskey out of Alabama is now the paramount question before the people of this state. If you want it accomplished, be sure and vote for the Amendment.

MINISTERS AND SOCIAL REFORM.

Every minister who lives up to his high calling is bound to enter sympathetically, effectively and sometimes aggressively into the settlement of grave social issues, which threaten the moral welfare of mankind, and those who say that a minister has no business to meddle in the fight against the whiskey power now being waged in Alabama have but a poor idea of what it means to be called to speak in God's name, for if a minister is to keep silent at such an hour as this, pray when will the clock strike to loosen his tongue? We know full well that many publicists are prodding the ministry for keeping quiet on the presence of grave social evils while many others are ready to denounce them whenever they open their lips against the evils of the day. We are proud to know, however, that here in Alabama the ministry as a class, are found fighting for the Amendment despite the fact that some of our papers are using their best efforts to discredit "preachers in politics."

PERSONAL LIBERTY.

We are hearing much these days about "Pussonel Liberty," as if it was something given away with each drink over the bar, and that if saloons are forever banished we will have to say goodbye to it forever. We wonder if some of the shouters for personal liberty ever took time to think or would care to know that every ancient government was really absolute despotism, and that even the Greek had no personal rights whatever against his state. Greek Roman and Jew built the highway over which Christianity marched to personal freedom. Hugh Price Hughes well says, "the barest justice demands that Christ should have all the glory which we now associate with the word 'freedom.'" When Jesus came, man as man, was nothing, and had no rights. He said "each shall count for one." It was Jesus who individualized the downcast man, and our constitution is built on belief in the equal right of every one to be an individual. Let every free man go to the polls and register his will without let or hindrance

always keeping in mind that it is Jesus who makes us free, and that if we are true to Him our personal liberty will be safe.

CHILDREN SHOULD BE TAUGHT OBEDIENCE

When a great financial paper like the Wall Street Journal, stirred by a case of parental dishonesty and juvenile imitation, turns aside to call attention to great changes in family life which menace our institutions, it is time for the pulpit and religious press to begin to stress the need of family altars and to urge parents to teach their children obedience. It says:

"Many are bringing up children without any moral training at all, and in so doing we are poisoning the supply of good citizens at the source.

"Laws are not obeyed, because children are not taught obedience from the time they are capable of receiving parental instruction. We have lost that old-fashioned directness which taught that breeches of God's law inevitably meant punishment here and hereafter. Instead we have substituted a flabby toleration which expects something positive to be achieved from a purely negative attitude. We talk windy platitudes about "broad views," whose breadth is really like that of a well known river in the west, "twelve miles broad and six inches deep."

"We are discarding the sanctions which made men honest and pure and of good report. We are teaching children that education can be acquired easily when we know that discipline and effort are themselves the education, and not the thing learnt. We are teaching an easy religion which makes the church an attractive Sunday club, where we are to insult our Creator with a casual nod of recognition once a week."

The Journal's conclusion is, "that if we are to have clean government, if we are to have honest finance, not merely in Wall Street, but in any part of America, if we are to enjoy those rights inalienable with which our Declaration of Independence says that our Creator endowed us, we must get back to definite religious teaching as a part of our children's education, in the home and elsewhere. Not billion dollar congresses or gigantic crops, make for the true advance of a people. Now as ever righteousness exalteth a nation. We have had enough of quack religious and political cure-alls. Let us get back to the Ten Commandments, and the fear of the Lord, which is the beginning of wisdom."

STUDENT VOLUNTEER MISSION STUDY.

In 1894 the movement began to promote the systematic and progressive study of missions among students. At that time there were less than thirty classes carrying on such study in all the institutions of North America. During the first year the movement organized 144 classes with an enrollment of 1,100. In the year 1907-8 there were in 531 institutions 1,920 classes having an enrollment of 23,240. More than three-fourths of those enrolled in mission study are not student volunteers.

When the movement began to promote mission study in colleges there were no text-books available for the classes. Since 1894 a text-book literature has been created, not only for the students, but the work taken up by other organizations, has been pushed in the churches among young people's societies, women's missionary societies, and in the Sunday schools, so that now the annual sales of missionary text-books by these different agencies has passed the 100,000 mark.

There are marked advantages in connection with this mission study work. It is developing an intelligent and strong missionary interest. It is doing much to make such interest permanent. It is an invaluable help in preparing missionary candidates for their life work. It is making the conditions favorable for the multiplying of the number of capable volunteers. It is developing right habits of praying and giving for missions. It is equipping those who are to become leaders at home to be real citizens of a world-wide kingdom.

"NATIONAL DAYLIGHT" PROPAGANDA.

In view of the fact that this reform of "more daylight" is "in the air" in many of the countries of the world, there is bound to be legislation resulting from it. So far as the United States is concerned, it is of importance, that, whatever is done, should be the reflex of a general united movement with the same definite object in view, namely: One hour each day for five months—May 1 to October 1.

Those having the interest of the cause at heart should, in any city or town, organize a National Daylight Association composed entirely of those living in their community, and the presentation made in this manner will be most effective, because espoused by those with whom the community is familiar.

Such organizations should designate themselves as "The National Daylight Association of Boston," or "The National Daylight Association of St. Louis," as the case may be, and in order to insure uniformity of purpose and action for the whole country, and for purposes of propaganda any of the circulars, leaflets, or other printed matter sent out by this association may be reproduced verbatim, elaborated upon, or localized, as the different associations see fit.

The Bureau of Propaganda is prepared to furnish sample copies of its circulars and leaflets, and also electrotype of the chart (small size) free upon request. Should any association so formed receive inquiries for plan of organization from any other locality, please refer the same to the National Daylight Association of Cincinnati, 115 East Fourth street, and such inquiries will receive immediate attention.

CHRISTIANITY AND POLITICS.

There are some who seem to think that a Christian has no right to take part in politics, and while many deplore that politics are unclean, still they frown down on the ministry when it tries to make them clean, and frighten preachers by saying that they will soil their ecclesiastical robes. Well, we do not take much stock in church millinery, and vestments, and are ready to take off our coat and roll up our sleeves and work for the amendment even though some ultra conservative and timid church members elevate their eye brows and rub their pious hands in deprecation. Some of the latter day saints who sit in editorial sanctums or hold forth on dry goods boxes, as they whittle, are foolish enough to think that they can make men of God, who are called to speak in His name, talk and act as if Christianity had nothing to do with business, with pleasure, and with politics; as if it were simply a question of private life, with no social obligations, and to be exhibited only on Sundays and at prayer-meetings, or other church gatherings. We believe in a Christianity that will make a man march up to the polls and vote for the right.

THE GREAT BLIND.

The great sightless of the world prove that blindness is no insurmountable handicap to success in life. Blind Homer, weaving legends of heroes and gods; Milton, creating epics of Heaven and hell, have been followed in this more practical age by the unique woman-figure, Helen Keller, that great ship designer, John Herreshoff; the great economist, Henry Fawcett, of England; the orator Senator Gore, of Oklahoma; Louis Braille, who gave the sightless the inestimable blessing of reading, and Joseph Pulitzer, the great blind journalist. Others there be, hardly less notable than these, who, by courage and patience, have made themselves useful citizens, adding to the world's happiness and triumphing over their blindness, which, of all afflictions, seems most satisfying. It is a curious fact that the ratio of really gifted blind people is out of all proportion to their total number when one compares them with those who have full power to see. Nature, as if repentant of the action it has imposed upon these people, seems, to endeavor to make partial amends by sharpening the other faculties to an almost uncanny degree in some instances.—August Van Norden.

THE ALABAMA BAPTIST

A BILLION DOLLARS SPENT FOR TWENTY LEADING NECESSARIES OR SPENT FOR DRINK.

Twenty necessities	Retail value	Raw material	Men employed
Boots and shoes	\$ 55,162,339	\$23,757,166	88,627
Bakery products	30,821,168	13,921,437	45,735
Carpets and rugs	11,942,548	5,728,981	20,476
Carriages etc.	27,492,457	9,578,721	38,601
Milk products	15,044,650	9,861,993	28,088
Men's clothing	94,505,704	35,885,132	140,549
Cotton goods	66,995,431	30,982,596	123,557
Flour and meal	123,353,154	83,857,240	225,578
Furniture etc.	28,502,634	9,322,278	38,946
Hats and caps	9,327,900	3,232,160	13,705
Knit goods	16,810,253	7,172,317	30,585
Iron and steel	103,429,043	56,789,346	174,528
Leather, etc.	33,187,681	19,222,043	55,756
Lumber	95,706,554	43,995,567	166,898
Publishing	68,770,978	13,748,790	68,150
Shirts	8,409,643	3,140,821	14,583
Silk and silk goods	21,824,613	10,200,885	36,272
Meat packing	135,520,088	92,716,297	246,544
Woolen goods	33,394,494	16,454,067	57,952
Worsted goods	19,798,663	10,141,354	34,656
Total, 20 necessities	1,000,000,000	\$499,209,261	1,649,586
Total liquor	1,000,000,000	98,640,650	302,457
		\$400,568,614	1,347,129

If the liquor business were abolished, and the money, now spent for drink, were put into these twenty necessities of life, employment would thereby be given to all now employed in the production of liquor, and 1,347,129 men besides. So, too, the farmer would have a market for all the raw materials which he now sells, and \$400,568,614 worth besides. What is the moral from this? Why just this, surely. Let these 1,347,129 men, who are now idle, most of them sober, and victims of the drink business, join the ranks of the Anti-Saloon men, and help drive out the accursed saloon and we will see prosperity and blessedness in our land.

PROHIBITION.

Prohibition of the manufacture and sale of intoxicating liquor is, without question, the ultimate solution of the saloon problem in a municipality, in a city, in a state or in the union. The only question in this connection has to do with the speediest and best method of permanently securing this desired result.

The American experience of over a century, in connection with the temperance reform, has demonstrated the fact that in a democratic form of government all effective temperance law, as well as all other laws, must be backed by public sentiment. A prohibition law, therefore, in order to be effective in any state, must be backed by the intelligent sentiment of the people.

It is true, however, that the public sentiment regarding prohibition, both in large and small units, has heretofore been often underestimated. Among the best examples along this line are the recent cases in connection with the various cities and countries in the states of Kansas, Alabama and Georgia. Public sentiment in these cities and states has, by practical demonstration, been found to be overwhelmingly in favor of prohibition, notwithstanding the fact that saloon sympathizers have for years insisted that the contrary conditions prevailed. And when the election is over some "Doubting Thomas" will find that sentiment was over-ripe for the Amendment.

JOURNALISTS AND THE PRESIDENCY.

With an ex-president, Mr. Roosevelt, as an editorial writer for a prominent periodical, and with an ex-reporter of a Cincinnati paper in the White House it may be said that the fourth estate has established a pretty close connection with high politics in the United States. In these two instances, moreover, the association is more than theoretical. Some vigorous contributions to the columns of his paper may be expected from Mr. Roosevelt for a year or two, at least. For the journal with which he was con-

nected, Mr. Taft did active work for two or three years. Several unsuccessful candidates for the presidency were editors or ex-editors. Horacy Greeley resigned from control of the New York Tribune just after his nomination by the Liberal Republicans in 1872, and just before the Democrats endorsed him and his ticket. The Republican candidate in 1864, James G. Blaine, had, at an earlier period, been editor of the Kennebec, (Me.) Journal. And he was a real and fighting editor, too. Mr. Bryan, who has three times been the nominee of his party and who may get the candidacy again, established the Commoner, a weekly paper, in Lincoln, Neb., in 1901 and has edited it ever since, except for a few months during the campaign of 1908.—Leslie's Weekly.

OYSTERS.

Just like confirmed invalids, oysters spend their lives in beds. The principal parts of an oyster is salt water and a handsome stomach. Every oyster has a mother-of-pearl lined overcoat with the moss on the side. But a Waldorf-Astoria oyster gathers no moss. Oysters, as a rule, keep their mouths shut, but when they have been in society too long they begin to gape. They are fond of playing games, one of their favorites being ring-around-a-rosy. In this game they join shells in a circle on a plate. They live in the ocean in summer, and during the winter months frequent the principal hotels and restaurants, where they have reserved seats on cakes of ice specially prepared for them. They are rarely met with at huskings or church fairs.

An oyster is a conchologist by nature, a bivalve by profession and an appetizer because he cannot help himself. There are girl oysters as well as men oysters, but so far as is known, one is not superior to the other.

Oysters vary in size according to their circumstances and their bringing up. Some are harder to swallow than others. There is no particular rule about this. But if at first you don't succeed, try, try again.

In June the oysters ought to be as rare as the days.

Thomas L. Masson.

Every community where prohibition has been given a fair trial shows a remarkable decrease in the criminal and pauper classes, an increase in bank deposits per capita, a rise in real estate values, and increased demand for dry goods and groceries. The Anti-Saloon League in its fight for the annihilation of the saloon, acts upon the principle of securing and maintaining the immediate available vantage ground while pressing forward with all possible rapidity to the ultimate complete victory. Hence its splendid generalship in rushing the Amendment through the legislature so that the people of Alabama could put it in the Constitution.

The Anti-Saloon League, taking conditions and public sentiment as found, not excepting to find or make the ideal at the start, but pressing the fight for betterment, and determined to carry it to a finish; holding, if possible, every inch gained, having gotten the legislature to pass strong prohibition laws in Alabama, now is strong to get prohibition embodied in the organic law of the state by advocating the passage of the Amendment. If you are an enemy to the saloon you will help support the Anti-Saloon League.

We do not believe there is any such thing as a "vested right" in the liquor trade, and we share this belief with the highest courts of England, and rejoice that our supreme court has said: "There is no inherent right in a citizen to sell intoxicating liquors by retail; it is not a privilege of a citizen of the State or a citizen of the United States." And yet despite this pronouncement of the highest court in the land we hear, much about "confiscation" because the sovereign people of Alabama put the saloon keeper out of business in this state.

Home Missions is the foundations on which have ever been builded most Christian institutions both Home and Foreign.

A CALL TO BAPTIST LAYMEN.

Beginning in October, a very unusual and comprehensive national educational campaign in the interest of the Laymen's Missionary Movement will be undertaken, running for six months. A list of the seventy convention cities with dates will be published as soon as it is completed. Many of these cities will be in the South. It is planned to have at least a thousand delegates at each of these centers drawn from the city and territory contiguous. From two to three days will be given entirely to discussing problems of the Laymen's Missionary Movement. The best speakers obtainable, and men of force and recognized ability, will speak at each convention.

Such an opportunity has never before been presented to the Baptist men of the South to hear speakers of national and international reputation for the work of this great movement in their own localities. No Baptist layman who can attend the convention most accessible to him can afford to miss attendance on any of its sessions. His own soul will be enriched beyond measure if he comes with a receptive mind.

Your executive committee is anxious that the attendance of Baptists at each of these convention cities shall be large and influential and representative. It will mean so much in furtherance of the interests of our own denominational work, both at home and abroad.

Full details will be published later in both the religious and secular press. Pray that as a result of this comprehensive campaign "the missionary spirit" with all that that means, way sweep this fair land of ours as a prairie fire. Fraternal yours,
J. HARRY TYLER, Chairman.

PERSONAL BAPTISTS.

By T. L. Lewis.

From one of my old Baptist scrap books I cull this interesting anecdote:

"A number of years ago a number of dissenting ministers of London—Baptists, Presbyterians, Independents—in the General Body were discussing a name for that body. The name Anti-pedobaptist was used, but it was objectionable as it was controversial in its aspect.

"Why should not the name Baptist be adopted?" inquired one of the most independent ministers present. "Because it is not distinctive. I am as much a Baptist as any of them, the only difference being that I am a family Baptist and they are personal Baptists."

Another thanked the brother for the name and added: "We are personal Baptists and as long as everything in religious practice is personal we shall remain personal Baptists. Repentance is personal. Faith is personal. Obedience to Christ in every matter is personal. Baptism is personal, too, or it is nothing."—Pacific Baptist.

Mr. and Mrs. Benjamin F. Browne request the honor of your presence at the marriage of their daughter, Berella Octavia, to Mr. John Treulen Barnett on the evening of Monday, the 11th of October, 1909, at 6 o'clock, 1812 Fairfield avenue, Shreveport, Louisiana.

The many friends of our brother, John T. Barnett, who was for several years business manager of the Alabama Baptist, will rejoice to know that he has won the hand and heart of such a lovely young woman.

"Baptist father and mother, what are you going to do about sending that son or daughter to college this year? You want them to go and think perhaps you will send them. Pray over the matter and then act. You can make no better investment, but where will you send them? There is no better place for them to go than to a Baptist college."—Central Baptist.

That tuberculosis is no respecter of persons is evidenced by the recent death of the two boy princes of Montenegro from that disease, which they contracted from a maid in their nursery.

HARRIS LITHIA WATER

Makes You Well And Keeps You So

This water has long been regarded by physicians and others as a **Positive Specific for Uric Acid Poisoning and all Kidney and Bladder Diseases.**

Produces most gratifying results in every case, being always fresh and as efficacious as when bottled at the spring.

If used freely and exclusively for the above troubles, a marked improvement will be noted, and in most cases a positive cure will be effected. Testimonials furnished on request.

Sold by all mineral water dealers and druggists or shipped direct from the spring—12 half-gallons, \$4.00; 6-gallon demijohn, \$2.50. Insist upon getting the Harris Lithia Water, "Nature's Sovereign Remedy."

Harris Lithia Springs Company
Harris Springs, S. C.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1698. AN OLD AND WELL TRIED REMEDY.

Work of a Good Man

A few men now and then, here and there, realize the responsibility they owe to the world to be of some benefit to their fellow men and one of the most conspicuous examples of this is Dr. B. M. Woolley, of Atlanta, Ga. Dr. Woolley is noted for his Christian integrity and fair dealing, being a highly esteemed citizen of his home town, where he has built up a reputation as a specialist for the cure of liquor and drug habits. He has had more than a quarter of a century experience in the treatment of these terrible diseases. Dr. Woolley and his son, Dr. Vassar Woolley, conduct an elegantly equipped sanitarium in Atlanta where hundreds of persons addicted to drugs and liquor are successfully treated every year. The average time required for treatment is thirty days except in extreme cases. Some time ago Dr. Woolley wrote and published a book on the effects of opium and liquor upon the human constitution. It brings out many facts not generally understood. If you happen to know of any person in your neighborhood to whom such a book would prove of value, you will do him a great favor by sending his name and address to Dr. Woolley, 200 Lowndes Building, Atlanta, Ga., and the book will be sent postpaid with the author's compliments.

FACULTY RECITAL AT THE CENTRAL COLLEGE.

Finished Musicians Give an Evening of High-Grade Music in Thoroughly Artistic Fashion.

Program.

"Pro Peccatis," from "Stabat Mater" (Rossini)—Mr. Naff.
"Polonaise," Op. 40, No. 2. Etude, C-minor. Etude (Black Key) (Chopin)—Miss Whiting.
Shaker Romance (Haight)—Miss Chariton.
"Der Erlkonig" (Schubert)—Mr. Naff.
Scherzo (Grieg).
"To a Water Lily" (McDowell).
Romance (Grunfield)—Miss Whiting.
"Auv Italiens" (Meredith)—Miss Chariton.

The annual faculty recital of Central College was given in Alumnae hall Friday night before an audience of goodly size and marked appreciation. President Giles has accustomed the Tuscaloosa people to expect something good of his music faculty and they went expecting to hear good things last night and they were in no sense disappointed.

There was a disappointment, however, in the fact that Miss Chariton, the accomplished teacher of expression, was unable to appear, she having developed a very sore throat and being scarcely able to speak. Mr. Naff and Miss Whiting kindly substituted for her numbers, however, and the program was one of great artistic merit.

Mr. Naff was greeted with great pleasure, this being his second year at the college, he having proved himself an able and popular teacher and a teacher and a singer of a fine type last year. His smooth, even baritone was in good form Friday night and he sang even better than usual. His selections were of a more dramatic type than he was wont to sing last year and he succeeded in bringing out the character of the compositions most attractively. He excels in execution and he does runs and coloratura work in a manner so easy as to be the envy of many a soprano singer. He gave the "Pro Peccatis" from Rossini's "Stabat Mater" with authority and finish, singing with charm and entering into the spirit of the composition finely. For one of Miss Chariton's numbers he sang "The Muleteer of Terragona," by Henlion, a piece with an attractive swing and calling for some technical ability, in which he succeeded delightfully, his flexible voice doing the work admirably. His concluding number was "The Erlking," one of the great songs of a master composer and one requiring a great deal of soul and vocal dexterity. Mr. Naff sang it in German and his enunciation was remarkably fine. To one unacquainted with the language it was easy to hear the dramatic story, and he sang with a most agreeable amount of force and expressiveness.

This was Miss Whiting's introduction to a Tuscaloosa audience and she made a fine impression as a musician of culture and fine expression. Having studied under some of the best teachers, being a graduate of Berlin Conservatory and also a pupil of Wil-

liam H. Sherwood, it was to be expected that Miss Whiting would give a splendid program in the most musicianly manner. She plays with a clear, strong touch and puts into her renditions a delightful amount of expressiveness. She has an abundance of technique and did her most difficult numbers last night as easily as her simplest ones.

In the three Chopin numbers she displayed a charming understanding of the great poet of tones and each selection was done with a nicety of technique and an intelligence most pleasing. Brilliance of treatment was accorded the "Polonaise" and the C-minor Etude went with splendid and expressive verve. The beautiful Black Key study, with its rippling melody, was daintily and expressively played. For one of Miss Chariton's numbers she played the Beethoven Sonata, Op. 31, No. 3, one of the most liked of the great sonatas. She did this with fine understanding of Beethoven and a wealth of execution as well as fine tone work. One of her best numbers was the Grieg Scherzo, which went with delicacy and style. The McDowell piece was charmingly done and a lot of feeling was displayed in the romance. Throughout Miss Whiting showed power and each number that she played, seemed to increase in surety and charm of style. Tuscaloosa will hope to hear her often through the year.

SOME GOOD MEETINGS.

I wish to tell my brethren of some more good meetings. Brother Wells and myself began a revival at Brent, my home church, third Sunday in August. Had good attendance, good interest and good preaching from Sunday until Saturday. Then he went with me to Plantersville, and he preached for me until Friday night after the fourth Sunday. Brother Wells did some of the best preaching here that I ever heard him do. This meeting was very helpful indeed to this church. Our Baptist cause at Plantersville has always been weak, but I am glad to say that it is growing during the two years I have been pastor there about fifty-five have been added. Thirty-five of these were added at our recent meeting. Brother Wells preached for three weeks at three different churches, and there were about fifty-six members added to the three churches. Now please allow me to say that Brother J. R. Wells is a splendid gospel preacher. He sticks to the Bible, holds the New Testament in his hand and proves all of his statements by the book. He preaches salvation by grace. After you listen to him for a week you will want to be a better man. He is impressed to go into regular revival work, and has gifts that fit him for the work. Brother H. V. Fawcenet, a member of my present church and brother-in-law to Mr. Wells, offers to fit him up for the work with a tent and organ. He has this proposition under consideration and it is very likely that he will work in Florida this winter and come back to Alabama in the early spring. Now I wish to say that I have known Brother Wells for nearly twenty years. He is a consecrated man of God. He has great knowledge of the Bible truth and knows how to present the claims of his Master. Any one wishing him in revival work will make no mistake.—J. W. Mitchell.

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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.

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WALLACE T. WARD, Attorney for Mortgagee.

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\$2 to \$3 for good nickel Watches.

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"WAR WITH AMALEK."

We read in the 19th chapter of Exodus that the Amalekites attacked the children of Israel in their journey through the wilderness to Canaan.

They were cowardly in their attack cutting off the faint and weary and those who lagged behind.

In the first battle at Rephelim, Joshua led the forces of Israel. Moses went up on a mountain with Aaron and Hur.

He had the rod of God in his hand, and as he held the rod aloft Israel prevailed, when his hands dropped Amalek prevailed. Aaron and Hur supported his hands so that they were steady until the going down of the sun, and Joshua discomfited Amalek.

Because of this cowardly attack on the part of Amalek, Jehovah declared that there should be war with Amalek from generation to generation.

Saul in after years was commissioned to utterly destroy Amalekites, but failed to obey the Lord's coming to take of the spoil. His kingdom was taken from him and given to another that was better than he.

David for this gained successes against them and we read of them no more.

Saul's expedition was in accordance with the word of Moses in Deuteronomy 25:10. "That thou shalt blot out the remembrance of Amalek from under heaven: thou shalt not forget."

In thinking over our warfare with the liquor traffic I have thought that this is a parallel case. God's indictment of Amalek is similar to our indictment of the liquor traffic. It attacks the faint and weary, the weak, the women and children caring nought for the heartaches and the tear nor for hunger, sorrow, sickness and death and above all it fears not God. Effort after effort has been made to win its victims and the ways of sobriety. Such efforts have not been successful, for the saloons were still open, liquor was yet being sold and with the temptation before them our boys became the victims of strong drink, many going down to drunkard's graves.

I believe the time has come, it is within our reach, when this enemy can be driven from our state forever. It is in the last ditch, let us drive them out by adopting the constitutional amendment.

There is going to be opposition to this, and some faint hearts will say we can't do it. In the strength of God it can be done.

There are Aarons and Hurs who will support us, hold up our hands while the battle lasts.

The Godly men and women of Alabama will not forget to pray for us in this great battle.

I have read where it was suggested that Amalek represents sin, as the conflict continues from generation, and that Aaron and Hur represent faith in God and prayer. Let us then have faith in God and forget not to ask for victory in humble prayer.

An old negro was told that the slaves would never be freed, but the old man said that here were thousands praying for freedom and that it would come.

It is so with us. I cannot believe that any man or woman can pray for the success of the liquor interests, but there are thousands who pray "Thy Kingdom Come" and that God will give us success against it.

Let us do our duty as Christian men. Nelson signalled at Frisfalgar, "England expects every man to do

his duty—we should be faithful to our duty, just now.

We have come to the Kingdom for such a time, should we fall, deliverance will come from some other source.

We may look up to our Lord and say, "Bless thy grace we will."

Should we fall to vote aright, to do our duty as followers of Jesus, I believe that God will take away from us his great opportunity to drive out liquor and will give it to others better than we.

Ask our wives, our mothers and our daughters and our sisters to pray for us, like Aaron and Hur, hold up our faith in God and help us by praying to God for success. May God give it to us, and like Israel, we will sing, "Not unto us, O Lord, not unto us, but unto thy great name be all the glory."

W. J. RUDDICK.

Slanton, Ga., Sept. 15, 1909

PRAYER.

Prayer is the key to open the day and the bolt to shut in the night. A good man's prayer will, from the deepest dungeons, climb heaven's height, and bring a blessing down. Prayer is the wing wherewith the soul flies to Heaven and meditation the eye wherewith we see God.

He that acts toward men as if God saw him, and prays to God as if men heard him, although he may not obtain all that he seeks, or succeed in all that he undertakes, will most probably deserve to do so, and with respect to his prayers to God, though they cannot make the Deity more willing to give, yet they will, and must, make the supplicant more worthy to receive.

Between the humble and the Majesty of Heaven there are no barriers. The only password is prayer. Prayer is a shield to the sword, a sacrifice to God, and a scourge to Satan. Our prayer and God's mercy are like two buckets in a well; while one ascends the other descends. Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but compunction of soul. When the heart is full, words bitter thoughts come crowding thickly up for utterance, and the poor common words of courtesy are such a very mockery, how much the bursting heart may relieve itself in prayer. We ignorant of ourselves, may ask in prayer for what would be to our injury, which the Father denies us, for our own good, so find we profit by the blessing of our prayer.

It is for the sake of man, not of God that worship and prayer are required, not that God may be rendered more gracious, but that man may be made better. Our thoughts, like the waters of the sea, when exhaled toward Heaven, lose all their bitterness and saltness and sweeten into an amiable humanity until they descend in gentle showers of love and kindness upon our fellowmen.

We should pray with as much earnestness as those who expect every thing from God, and act with as much energy as those who expect every thing from themselves.

OMA DUNAWAY.

"It's hard to lose a beautiful daughter," said the wedding guest, sympathetically.

"It's a blame sight harder to lose the homely ones," replied the old man who had several yet to go.

Old Father Time looked "all in." "Why is it you always look so bad in the summer?" asked the friend.

Father Time sighed.

"It is because so many people kill me during the summer months," he responded.

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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 A. W. H. PETER & CO., 651 Hill Street, Louisville, Ky.



BRIGHT'S DISEASE

Do you ever feel all tired out? Or as if you were going to die? Do you feel "blue" and ready to give up? Are you physically or mentally overworked? If so, your liver or your kidneys are out of order—bleamed. You are in danger of Bright's disease and other serious affections. Bright's disease is especially dangerous; it could be killing you and you might not know you had it. You should start at once to take

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

By the use of Dr. DeWitt's Liver, Blood & Kidney Cure you will regain health and strength and the world will seem brighter. If your druggist cannot supply you, accept no substitute, but send \$1.00 and we will send the bottle of the medicine to you, transportation prepaid. Address

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

A WAR UPON CONSUMPTION

Take care of the Consumption at the right time and in the right way.

Persons suffering from Tuberculosis of long standing have been pronounced cured after having taken our remedies.

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MELANCHOLY AND MENTAL DEPRESSION

Also Known as Low Spirits and "The Blues," Are Almost Invariably Caused by Indigestion and Stomach Derangement.

Chronic melancholy is a symptom frequently encountered in the victims of dyspepsia and indigestion. Defective blood nutrition or anaemia appears to be the physical state with which the great majority of cases of melancholy and mental depression are connected, and to which all modes of treatment are directed. Powerful and permanent and depressing moral and mental emotions act as effectively in arresting healthy digestion and assimilation as the eating of injudicious food, or the use of nourishment under circumstances such as the respiration of impure air, or indulgence in intemperate tendencies, which render proper assimilation of food impossible.

But while depressing mental emotions may cause disturbed digestion, on the other hand, dyspepsia may, in turn, cause mental depression, so that cause and effect may be transposed. Melancholy or "the blues" should not be regarded as a distinct and independent affection, as it is almost invariably traceable to, and dependent upon, some disorder of the digestive system.

The victims of this distressing condition present not only the usual symptoms of indigestion or nervous dyspepsia, but also a long train of symptoms of a peculiarly melancholic and morbid character, such as extreme increase of nerve-sensibility, palpitations, strange internal sensations, which simulate many other diseases, together with an exaggerated uneasiness and anxiety chiefly concerning the health. They imagine they have all the diseases known to Pathology, and are great pessimists, prone to look on the dark side of life. They are easily annoyed by small things, which if their health and digestion were good, would never bother them; and they feel constantly irritable, have dark forebodings, and fear the approach of some imaginary evil, impending disaster or calamity.

If they experience indigestion-pains in the heart region, they think it is heart disease; uneasiness in the chest means consumption, while the various other fugitive aches and pains distributed over the system they imagine to be symptoms of some fatal, organic disease.

Every one of these morbid symptoms depend upon a disturbed state of the digestion, and for the removal and cure of this condition, there is no better remedy in existence than Stuart's Dyspepsia Tablets. They get right at the seat of the trouble, cure the dyspepsia, and remove the cause. Every particle of food in the stomach is thoroughly and properly digested, with the result that the blood, which owing to a long-continued indigestion, mal-absorption, mal-nutrition and mal-assimilation of food, is in a thin, anaemic condition, is rapidly built up, and improved in quality—this improvement progressing along with the increased power of the stomach to properly digest its food through the aid-giving and toning-up properties of these powerful little digestive tablets; so that the melancholic and depressive symp-

THE ALABAMA BAPTIST

toms disappear along with the dyspepsia.

Don't allow yourself to be overcome with "the blues," but secure a box of Stuart's Dyspepsia Tablets at once from your druggist for 50 cents, and begin taking them; also send us your name and address for free sample package. Address F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

MISSION WORK IN NORTH ALABAMA.

Dear Editor:

My work is principally mission work in North Alabama. I began to serve Larkinsville church in June. The church had been without a pastor for some time. Consequently we began a revival the third Sunday in July, and continued it for ten days. We had only two conversions, but expect others. Our membership is small, being only thirteen.

At Cave Spring, eight miles from Stevenson, I found seventy members. Our meeting wasn't what we expected, but resulted in the revival of the church.

Rev. Stout, pastor of the Bridgeport Baptist church and also one of the teachers in the Baptist school there, assisted me in the meeting. He did some fine preaching. He's a promising young minister.

My next meeting was held with Stevenson church. This is another mission point. I became pastor of this church the second Sunday in November. It contained only thirteen members, but twelve joined later. We believe the State Board will be greatly strengthened by helping this church. The church greatly appreciates the help from the Board.

Rev. J. R. Stodghill, of Bessemer, came to us the second Sunday in August, and assisted me in the revival. Bro. Stodghill preached the gospel in its purity and with power. Though the meeting only resulted in two conversions and one addition, yet it was a great meeting.

At the last service of Bro. Stodghill's week's stay among us the church went into conference and agreed to undertake to build a house of worship. A building committee was elected and instructed to secure a lot and begin the work. Our people showed their appreciation of Bro. Stodghill's work by presenting him with \$25.35 for his earnest labor.

My next meeting was with Mt. Carmel church, three and a half miles of Bridgeport. This church will no doubt soon be the star country church of the association. I greatly love this church. It is very near my heart for several reasons. One is, it's my first church as pastor. Five years ago I came to this church as a missionary. It contained only seven members. Now we have seventy-four. We have a house of worship almost completed, which will be the nicest country church in the association.

Bro. Wix Collins, an old preacher of this association, who has given over forty years' labor as a minister in this, the Tennessee River Association, assisted me in the meeting. We had twenty-five accessions to the church, twelve by baptism and thirteen by letter. I finished the baptizing Sunday, the 19th.

May the Lord bless you in the great work you are doing for the Baptist cause.—A. N. Varnell, Stevenson, Ala.

Let us hold fast the confession of our hope, that it waver not; for He is faithful that promised; and let us consider one another to provoke unto love and good works.—Heb. x., 23, 24.

True faith is a looking to and trusting in the righteousness of Christ for justification; true faith lays hold of His atoning sacrifice for the pardon of sin and for securing peace with God; true faith is the acceptance of Christ for time and eternity. Such faith works by love; it is not a dead but a living, active, joyous trust in Jesus. It shows itself in acts of obedience, in a cheerful submission to His ordinances and in a complete willingness to confess Him before men and to obey Him in all things. A dead faith is no faith; an inoperative faith is a contradiction of terms. What is it to be a Christian? To obey Jesus Christ with the whole heart. If you have this spirit of obedience, you do not lack true faith; you show you have been born of God, and that you are an heir of everlasting glory.

Not in dumb resignation

We lift our hands on high,
Not like that nerveless fatalist,

Content to trust and die;
Our faith springs like the eagle
Who soars to meet the sun,
And cries, exulting, unto Thee,
O Lord, Thy will be done.

—John Hay.

GLEAMS OF LIGHT.

There is but little rain, or none, in Palestine during the summer. The land becomes parched. A rain changes the aspect of things, and makes the country new. The Jewish poets, therefore, use a drouth to represent distress, and rain as the emblem of prosperity. Isaiah thus prophesies the blessing of the gospel:

In the wilderness shall water break out,
And streams in the desert.
And the parched ground shall become a pool,
And the thirsty land springs of water.

The idea of water breaking out in a desert carries to the Oriental mind the picture of an oasis, green with turf, shady and fruitful with palms, musical with the babble of brooks, and abounding in plenty. Judea was a milky country. So when the rainy season set in, often calamitous freshets carried destruction before them. When David was fleeing from Absalom, he composed the forty-second Psalm, and used this figure to indicate his extremity:
Deep calleth unto deep at the noise of Thy waterspouts.

All Thy waves and Thy billows are gone over me.

As in a waterspout the sea below and the cloudy deluge above unite to make an awful flood, so it seemed to David that he was involved in a cataclysm of affliction. The two most striking objects in the land were Mount Lebanon and Mount Carmel; the former noted for its height and forests of cedar, the latter for its verdure, its olives and vines. Much figurativeness is made of these two mountains. When Solomon would speak of the dignity of a man's appearance, he said, "His countenance is as Lebanon"; but describing female beauty, he said, "Thine head is like Carmel." So in speaking of the church, Isaiah sings:

A Thing Worth Knowing.

An eminent Cancer Specialist states that hardly a day passes that does not bring him one or more letters from people afflicted with Cancer who have had operations performed and the disease has returned, also that in nearly all of these cases he finds the conditions a great deal worse than before the knife was used. He further states that there is no need of resorting to an operation, no use of applying burning plasters, and torturing those already weak and nervous from suffering. In a profusely illustrated book he shows how the disease is being cured with a Combination of Oils causing but little pain or inconvenience. This book is sent free to any one who will address Dr. W. O. Bye, Kansas City, Mo.

The glory of Lebanon shall be given unto it,
The excellency of Carmel.

—Exchange.

SOMEBODY CARES.

By Fanny Edna Stafford.

Somebody knows when your heart aches,

And everything seems to go wrong;
Somebody knows when the shadows
Need chasing away with a song.
Somebody knows when you're lonely,
Tired, discouraged and blue;

Somebody wants you to know him,
And know that he dearly loves you.
Somebody cares when you're tempted,
And the world grows dizzy and dim;
Somebody cares when you're weakest
And farthest away from him;

Somebody grieves when you've fallen,
Though you are not lost from his sight;

Somebody waits for your coming,

Somebody loves you when weary;
Somebody loves you when strong;

Always is waiting to help you,
Watches you, one of the throng
Needing his friendship so holy,
Needing his watch-care so true;
His name? We call his name Jesus.
His people? Just I and just you.

—C. E. World.

I am at Gadsden now, and shall be for about ten days after this is in print. All my correspondents will address me here, in care of Rev. J. G. Dickinson. Yours, R. S. Gavin.

MONEY BACK CATARRH CURE.

Catarrh is caused by germs. The way to cure catarrh is to kill the germs; no one will deny that. Stomach dosing, sprays and douches won't kill catarrh germs; they don't get where the germs are.

But Hyomei, the pleasant antiseptic air from the Eucalyptus forests of Australia, when breathed over the germ-infested membrane, will cure catarrh. If it doesn't, you can have your money back.

A complete Hyomei outfit, including hard rubber inhaler at any druggist's for \$1.00; or direct, all charges prepaid from Booth's Hyomei Co., Dept. 1, Buffalo, N. Y. Send for sample and booklet, "Booth's Famous People," free to you.

Hyomei cures coughs, colds, sore throat, croup and bronchitis.

Mi-o-na CURES Indigestion or Heart Ach
LARGE BOX 50 CENTS AT DRUGGISTS



DON'T SEND ME ONE CENT

When you answer this announcement, as I am going to distribute at least one-hundred-thousand sets of the Dr. Haux famous "Perfect Vision" Spectacles to genuine bona-fide spectacle-wearers, in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes, no matter how weak they may be; read the finest print in your bible with them on, thread the smallest eyed needle you can get hold of and put them to any test you like in your own home as long as you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes and if they honestly make you see just as well as you ever did in your younger days, you can keep the glasses pair forever without a cent of pay and

JUST DO ME A GOOD TURN

by showing them around to your neighbors and friends and speak a good word for them every where, at every opportunity.

Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat gold Spectacle Offer," and address me personally and I will give your letter my own personal attention. Address:—

DR. HAUX, (Personal), Haux Building, St. Louis, Mo.

NOTE.—The Above is the Largest Mail Order Spectacle House in the World, and Perfectly Reputable.

Quickly Cured

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

We want every man and woman, suffering from hemorrhoids, piles, or piles of piles to just send their name and address to us and get by return mail a free trial package of the most effective and positive cure ever known for this disease, Pyramid Pile Cure.

The way to prove what this great remedy will do in your own case is to just fill out free coupon and send to us and you will get by return mail a free trial treatment of Pyramid Pile Cure.

Then after you have proven to yourself what it can do, you will go to the druggist and get a 50 cent box.

Don't undergo an operation. Operations are rarely a success and often MID DRUG COMPANY, 154 Pyramid Pile Cure reduces all inflammation, makes congestion, irritation, itching, sores and ulcers disappear—and the piles simply quit.

For sale at all drug stores at 50 cents a box.

Free Package Coupon.

Fill out the blank lines below with your name and address, cut out coupon and mail to the PYRAMID DRUG COMPANY, 154 Pyramid Bldg., Marshall, Mich. A trial package of the great Pyramid Pile Cure will then be sent you at once by mail, FREE, in plain wrapper.
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Street
City and State

AGENTS WANTED \$2.19 SAMPLE OUTFIT FREE. 50 per cent profit. Credit given. Premiums, Freight paid. Chance to win \$500 in gold extra. Let the largest wholesale agency house in the United States start you in a profitable business without one cent of capital. Experience unnecessary. Write for free outfit at once. McLean, Black & Co., Inc., 100 Beverly St., Boston, Mass.

From McKinley.

I have just returned from the Bethel Association at Thomaston and we had a glorious three days' feast.

We turned the meeting into a temperance rally last night and the beautiful new high school was filled with Thomaston's fair women and loyal men.

I wish you could have been present and heard the nice things said about the "Baptist", (not "Bab-tist"), and the calm, but loyal and convincing speeches in defense of Constitutional Prohibition.

That Town is Safe.

Page wrote you an account of the meetings at Safford and McKinley, and as he had to leave me and I was compelled to hold my meeting at Myrtlewood alone I want to give you a short account of same and tell you what we are doing at the end of the L. & N. branch, in one of the best little towns in Marengo.

A prophet has not much honor (as a rule) in his own country, especially as the town had just gone through a fortnight's siege with two Methodists and one Presbyterian ministers in a union meeting.

I was expecting to hold my Myrtlewood meeting the coming third Sunday with Page to help me, but as the church insisted on my holding it then I did so and we were blessed at the end of the week with twenty odd additions.

I baptized nine fine young men and women, among them a cultured Campbellite. I have not reached that point where I believe in alien baptism.

I broke over into the Methodist ranks. Four came forward and asked for membership with us on profession in Jesus. One a graduate from Auburn and a noble fellow.

I cannot recall when I have been sadder or more troubled over anything than I was in case. He has recently separated from his wife and they are living with his father.

This father bitterly opposed his joining the Baptist church (so much so that his mother asked me to advise the young man not to join the Baptist church as it would make an irreconcilable breach between them and force the young man to leave home.)

It certainly placed me in an awkward position.

I did what I thought to be the most expedient thing in the premises, I advised him to seek at once an independent position and then come to us as an independent man free to follow the dictates of his better judgment.

The three little ones I left to the tender mercy of Christ.

It is only a question of time when they will all be within our fold and during the interim they are truly converted and safe. Baptism is not essential, obedience is, but when obedience cannot be followed, as in these cases, God will protect.

At the close of the meeting in less than fifteen minutes we raised thirteen hundred dollars for the new church, making a nucleus of sixteen hundred in sight.

The Bethel Association voted this morning to meet with us at Myrtlewood next September, and we promise the Association a fine new church which will be an honor to God and the denomination.

Howard is certainly doing a noble work at Thomaston and Linden.

I would like for every man in Alabama to learn this verse and repeat it morning, noon and night from now until the election next November.

"If washed in Jesus' blood, Then bear His image too, And as you onward press Ask "WHAT WOULD JESUS DO." God grant whiskey will be banished

Your Boy

No stimulation. No alcohol habit. Ask your doctor about Ayer's Sarsaparilla as a tonic for the young.

Ask your doctor how often he prescribes an alcoholic stimulant for children. He will probably say, "Very, very rarely." Ask him how often he prescribes a tonic for them. He will probably answer, "Very, very frequently." Ayer's Sarsaparilla is a strong tonic, entirely free from alcohol.

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Enabled through its endowment to offer better advantages and more opportunities to serious students than any other institution of musical education in America. A Faculty of eminent Artist Teachers. A School of Elocution, under the personal tutelage of an experienced director. The Odeon, listed among Cincinnati's representative auditoriums, owned and located in the College building. The Emile B. Schmidlapp Memorial Dormitory for Lady Students. Located within fifteen minutes walk from the shopping district and immediately adjoining Music Hall, the home of the Symphony Concerts and the Cincinnati May Festival. Non-resident students will find themselves in a rare musical atmosphere. Send for Catalog, Booklet D, and any or all booklets of above features. Address:

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NOTE—Booklets will be found valuable to anyone interested in music.

FOUND AT LAST

A Cheap, harmless, pleasant and ABSOLUTE cure for the tobacco habit in all its forms. Price per Box, \$1.00. ROSE DRUG CO., Birmingham, Ala.

from the State of Alabama forever. I would love to see this motto over every voting booth— "WHAT WOULD JESUS DO?" Most cordially, WM. F. SHUTE.

COLLINSVILLE REVIVAL.

Under the leadership of Evangelist W. J. Ray and Gospel Singer W. H. Carson, we have recently had the greatest revival in our history.

We baptized fourteen on Thursday evening, the 9th inst. We consider the moral and spiritual awakening of the church and town absolutely unparalleled.

Carson is a Godly Christian worker with a zeal according to knowledge and one who makes melody unto the Lord.

With the piety, purity and pathos of the nobles, he led our young people to large visions of usefulness. Of his singing all said no singing has ever equaled this in Collinsville.

While yet only a boy we predict for him a large part in the conquest of our King.

Ray is humorous and original with "catchy" sayings all his own. He is profoundly fearless in his condemnation of sin. He presents the gospel simple, safe and sane, and the multitudes hang on his words and believe in his Christ and his doctrines. Ray is a man with a message. The message is evangelical, philanthropic and Baptist.

One of our brainiest men said to me that he had heard the noted evangelists of the world and said that these men stood among the very best in his estimation. We gave them as an appreciation a purse of \$120 and more. As a result of the meeting the church voted to move up to full time.

We closed on the sun-crowned mountain peaks with seven volunteers for the foreign field.

"The Lord hath done great things for us whereof we are glad."

MARION BRISCOE.

Little four-year-old Maggie, who had been corrected by her father for disobedience, punished him by saying: "I do wish you had never married into our family."

WANTED TO MARRY.

Attorney—"You can sue him for breach of promise, madam, but it seems preposterous to claim two hundred and fifty thousand dollars damages."

Fair One—"But I want to get so heavy a judgment against him that he will just have to marry me—the scoundrel!"

"Jesus, victim, comprehending Love's divine self-abnegation. Cleanse my love in its self-spendings. And absorb the poor libation! Wind my thread of life up higher, Up, through angels' hands of fire: I aspire while I expire!"

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, box 543, South Bend, Ind.



Boys and Girls—Earn a Watch, Camera, Printing Press, Roller Skates, Pyrography Outfit, Boy's Tool Chest, Reflectoscope, Graphophone, Air Rifle or other premiums, selling our line of 400 fast selling Household Specialties. Send 38 cents for sample, Premium Catalogue and full instructions, postpaid. CECIL M. GIDEON, 828 East Rockdale Ave., Cincinnati, Ohio.

Attention, Fathers and Mothers

When you were a child your parents cured your boils, old sores, chronic ulcers, bone felons, carbuncles, skin-rot and many other ailments with "Gray's Ointment." For over half a century it has been the honored family remedy in thousands of homes throughout America and foreign countries. If you are not using it in your home regularly, it is because you do not appreciate how helpful and indispensable it is to every parent. Get a box for 25c at your druggist's, or if you have never used it, write us for a small sample, which we will gladly send free postpaid to demonstrate its value to those who do not know it. Address Dr. W. F. Gray & Company, 800 Gray Building, Nashville, Tenn. Mr. B. G. Worth, Wilmington, N. C., writes: "I have been extolling Gray's Ointment for over fifty years. I am now 86 years of age and would not be without your Ointment for anything."



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has a big boiler right close to the fire—boats water in a jiffy. Air-tight joints and pure asbestos lining make

WHAT ONE MAY KNOW.

Mr. Lampton may not be an "edicated man," but he strikes a true chord in his "skit" in New York Times upon "The Old Fogey and Eliotism."

Mebbe Mr. Elliot's right, It ain't fer me to say, When eddication is the thing That folks must have to-day. I hain't got much; I never had; It's jest enough to read The Good Book some how has been A mighty help indeed, In every time of trouble, and I don't know what I'd do. If after all these years I'd find The Bible wuzn't true.

I ain't the eddicated kind To study out a plan That's meant to work some other way To make a better man Of me and them that's like I am, But if some can, of course, It ain't 'er me to set myself Agin the fount and source Of eddication, brt it seems To me there'll be a loss Of something that's too good to lose If they cut out the cross.

Mebbe Mr. Elliot's right; I sure don't know no plan, Except that one, to do the work Of saving poor lost man, And somehow that seems good enough, Fer through the many years That I have lived, it never fails In time of joy or tears. Still I don't say that I am right And Mr. Elliot's wrong, Because it ain't my kind of folks That shoves the world along; But there's one thing I know I know, And I am here to say— Let them, as wants to, try new plans I'll keep the good old way. —W. J. Lampton.

"MEN OF ISRAEL HELP."

Help who and help when? Help the ones that need it, and help them when they need it. It is the Newton school that needs it and needs it now. The first week's enrollment of the school was 218. Since then others have been pouring in.

But the end is here, unless class room can be obtained for all, and dormitory room for the girls. It is thought not best that the girls board out of town; hence every available space is packed in the dormitory. These sons and daughters are children of our sturdy yeomenry—the best people in the world. Talk of your mountain schools as being productive of good men, what of the wire grass, the land once laughed at? Out of it are coming men whose hands will hold the helm of the state. This is the land of white people—the ideal "One mule and forty acre farm." Churches and school houses e now thicker than were residences twenty years ago. In many sections Baptist churches will average every ten miles all over this country. What do we here idle all the day? Shall we not give this generation an opportunity of an education? Baptists of Alabama, it is your opportunity to possess this beautiful land, the prettiest I ever saw Build you a school here. There is no use of talking Howard or Judson to this people till you have given them a taste of knowledge. Then we may hope to see them in our great schools, the Howard and the Judson, or with Giles and the Central. Why don't the Baptists who have pledged send in their money as they have promised; why don't others pledge more, and pay it? Why don't some rich Baptist, before they die, leave in their wills rich legacies to a

Tuberculosis Book



200 PAGE MEDICAL BOOK ON TUBERCULOSIS FREE This valuable medical book tells in plain, simple language how Tuberculosis can be cured in your own home. If you suffer from Tuberculosis, Catarrh, Bronchitis, Asthma or any throat or lung trouble, or are yourself afflicted, this book will help you to a cure. Even if you are in the advanced stage of the disease and feel there is no hope, this book will show you how others have cured themselves after all remedies they had tried failed, and they believed their case hopeless. Write at once to the Yonkerman Company, 3351 Water Street, Kalamazoo, Mich., and they will gladly send you the book by return mail free, and also a generous supply of the New Treatment, absolutely free, for they want every sufferer to have this wonderful remedy before it is too late. Don't wait—write today. It may mean the saving of your life.

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Scores of testimonials, from persons who gladly write to those now suffering, all tell of perfect cures. My Mild Combination Treatment destroys growth and eliminates the disease from the system. Free Book, "Cancer and its Cure," and 125 page book of testimonials from cured patients in every State in the Union. No matter how serious your case, how many operations you have had, of what treatment you have taken, don't give up hope, but write at once for my books. DR. JOHNSON REMEDY CO. 1235 Grand Avenue Kansas City, Mo.

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Alabama Man Says Tetterine Cures Eczema

Morvin, Ala., August 1, 1908. I received your Tetterine all O. K. I have used it for Eczema and Tetter, ringworms, O. d Sores and Ristings and can gladly recommend it as a sure cure. Tetterine cures eczema, tetter, boils, King Warts, Dandruff, Cankerred Scalp, Bunions, Itching Piles, Chitblains, and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At drugists or by mail direct from The Shuptrine Co., Savannah, Ga.

THE SAVINGS BANK

Everybody tries to save something for the day of need. Not all succeed. We are here to help you. You can add any little sum to your account at any time, and we pay you interest. Our large capital and surplus guarantee the safety of your money, and after all, safety is the main thing.

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Established 1892. How to find the right teacher for your school is a hard problem. Schools, colleges and families are fast learning that the safest plan is to submit their wants to some good School Agency where leading teachers of the country are enrolled. 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.

Sister Woman!

READ MY FREE OFFER

My Mission is to make sick women well, and I want to send you, your daughter, your sister, your mother, or any ailing friend a full fifty-cent box of Balm of Figs absolutely free. It is a remedy that cures woman's ailments, and I want to tell you all about it—just how to use it yourself right at home without the aid of a doctor—and the best of it is that it will not in the least interfere with your work or occupation. Balm of Figs is a remedy that has made many sick women well and weak women strong, and I can prove it—let me prove it to you. I will gladly do it for I have never heard of anything that has so quickly and surely cured woman's ailments. No material doing business is in a local treatment, yet it has to its credit some of the most extraordinary cures on record. Therefore, I want to place it in the hands of every woman suffering with any form of Leucorrhoea, Painful Periods, Ulceration, Inflammation, Uterine Displacements, Ovarian or Uterine Tumors or Growths, or any of the weaknesses so common to women.

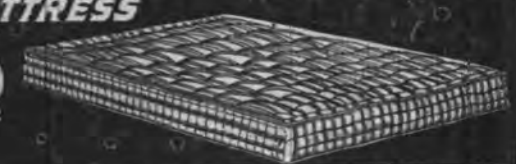
This fifty-cent box of Balm of Figs will not cost you one cent

I will send it to you absolutely free, to prove to you its splendid qualities, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to prove my faith by sending out these fifty-cent boxes free. So, my reader, irrespective of your past experience, write to me at once—today—and I will send you the treatment entirely free by return mail, and if you so desire, undoubtedly I can refer you to someone near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the very best test of anything is a personal trial of it, and I know a fifty-cent box of Balm of Figs will convince you of its merit. Nothing is so convincing as the actual test of the article itself. Will you give Balm of Figs this test? Write to me today, and remember I will gladly send you a fifty-cent box of Balm of Figs for the asking. Address MRS. HARRIET M. RICHARDS, Box 248D, Joliet, Illinois.



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

Sixty Nights' Free Trial

Let us send this mattress to you on 60 nights' free trial. Sleep on it 60 nights and if it is not absolutely perfect in detail, workmanship and all-round worthiness, you may return it and the purchase price will be quickly refunded without question.

We also sell the Royal-Blue Bed Springs—100 heavy coils—highly tempered. Will always remain in good condition. We guarantee them 20 years. Price, \$4.

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

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

Even if that famous medicine, Cardui, has helped so many others, will it help you.

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

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

She has taken Cardui myself and believe I would have been under the doctor if it had not been for that wonderful medicine.

Now I am in better health than in years."

Wine of Cardui.

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A remarkable offer by one of the leading ear specialists in the country, who will send two months' medicine to prove his ability to cure Deafness, Head Noises, Ear Aches. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

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This handsome 1000 Shot Rifle absolutely free to any boy who will send us 50 cents for one of our samples and give us a few hours of his spare time for one week. This rifle is great fun and worth every cent.
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Will cure one head 4 times or 4 heads one time. Money back if they fail.
Price 10 and 25c at all drug stores. Buy by mail on receipt of price.
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struggling school? What monument could outlast such an investment? Why don't some rich Baptist build here a memorial collegiate house, and let the trustees give it his name, or that of his wife or child, and thus perpetuate his name long after his body has gone to ashes, or his money has been eaten away by the rust of time? I have long since asked God to bless me as a minister of his word. To some extent, I believe he has heard my prayer. It would seem selfish to ask another boon so rich in its results, that is, that I might become rich so as to endow a cause so worthy and leave my name chiseled in its marble and enshrined in the hearts of unborn generations. I almost envy the rich men their wealth, not that I would consume it upon my luxuries, but that I might build schools to educate the youths of my own, my native Southland. If it is not right God forgive me such an ambition. Oh, how my heart goes out towards the long sought goal, a splendid brick building at Newton. How many students there are that come right by the high schools where there is no pay—come away from colleges—come away from home, and come here to these poor old buildings, and why, pray tell me? Tell me if you can. But if you cannot then come and see an ideal school, and a place where people are taught all that is good and nothing that is evil; a place whose very moral atmosphere makes the soul grow; a place made hallowed by the footsteps of the Galloway's and Jones' and Poyers, men whose impresses are living today in the little city that they loved, in the homes that they reared, in the school that they established, and that you should complete. Men of Israel, help, help help Newton, and help now.
R. M. HUNTER

Obituary of J. T. R. Lester
On Saturday morning, July 24th, 1909, when the curtains of night had been drawn back to let in the golden light of the sun, the spirit of J. T. R. Lester passed into eternity. Brother Lester was fifty years old in March. He joined the Missionary Baptist church at the age of fourteen and served as deacon the last ten years of his life. At his death he was a member of the Glen Addie Baptist church, Anniston, Ala., and the church has sustained a great loss in his death. He loved his church and was faithful to it. He was a loving, tender husband and a faithful citizen. He leaves a wife and other loved ones to mourn his death, also a host of friends. We believe that he was ready when the summons came. Only a few days before his death he told a friend that he was ready to go when God called. Why should we mourn his death if he was ready to go? It is our selfish hearts that cry out for his love. We should not question God's infinite goodness, wisdom and love, yet we do not understand. We know His ways are not our ways. While we miss his presence and feel the loss so keenly, still we must remember:

"Not now, but in the coming years, It may be in the better land, We'll read the meaning of our tears, And there sometime we will understand.
God knows the way, He holds the key, He guides us with unerring hand; Some time with tearless eyes we'll see, -Yes, here, up there, we'll understand."
W. D. OGLETREE, His Pastor.

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The greatest battle of the ballots in Alabama for many years will be fought during the next three months. It's a moral issue. Are you doing your part? The question is:

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We assume you are for it. You will want to keep up with the progress of the fight and with the reasons and arguments brought out in the discussions of the question. Then read this offer.

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