

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Please change my paper from Camden, Ala., to Atmore, Ala.—J. W. Wheeler.

We regret to learn that Rev. Geo. W. Freeman has accepted a call to Wartrace, Tenn. We had hoped he would be a fixture at East Florence.

J. W. Hopkins, of Lacey Springs, sent us in an interesting report of the Sunday school showing a total of 566 present. We regret that lack of space prevents our publishing it in full. We congratulate Bro. Hopkins and his teachers and officers.

Those desiring to attend the Centennial Association, which meets with Macedonia church, Bullock county, on Wednesday, November 3d, will be met at Boswell on the Central of Georgia if they will write to W. A. C. May, Inverness, R. I, so he may know how many to provide for.—Joe Nelson, Pastor.

Bro. J. T. McKee, our Sunday school superintendent, is winning great praise from the brotherhood as he goes from association to association, because he has the rare ability to combine a wonderful amount of real knowledge with a demeanor so modest that it is a sure winner. He knows his subject and he knows his people.

The Alabama Mission Club of the Southern Baptist Theological Seminary met in the chapel in New York bama men present and elected officers as follows: Rev. Ira L. Jordan, president, and Rev. William A. Darden, secretary. I am delighted with my work here in the seminary. Two hundred and sixty students, and they continue to come each day. God bless the seminary, teachers, graduates and students. May it continue to increase in power and usefulness. Yours in Christ, John L. Ray.

After ten months with Eufaula First church, let me say, we have a refined people, a lovely congregation and a beautiful structure. Our people have built for the future and are trying to get our debt behind them that they may more fully co-operate in the general work. The noble women are responsible for the handsome pipe organ and have many plans to pay for it. The opening of the Alabama Brown college has materially added to our regular congregation and swells our Sunday school attendance. We look forward to our fall and winter work with many anticipations.—J. A. French.

To the Baptist Pastors of Colbert, Franklin, Marion, Winston and Winston Counties:

Dear Brethren—October is your month for a collection in the interest of the "aged and infirm ministers' relief fund." Please see that this worthy cause is not neglected. Our preachers who have worn themselves out in the service of the kingdom deserve our help when they can no longer help themselves. Let us help them. Fraternaly yours.

GEO. W. MACON.

Send all contributions to R. F. Manly, treasurer, Birmingham, Ala.

Pastors Please Push Paper

The Alabama Baptist, per year \$2.00
The Foreign Mission Journal, per year35
The Home Field, per year35

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 Baptists 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 taking and holding our lovely Southland in captivity to our Christ. Its editor is Rev. Victor I. Masters, a well known and gifted newspaper man.

The Foreign Mission Journal.

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

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

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

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

Please change my address from Oakman, Ala., to Slocomb, Ala.—W. W. Falkner.

Please change my Alabama Baptist to Selma, Ala., 703 Mitchell street, instead of Monroeville. We are here for a while and do not want to miss the Baptist.—L. C. DeWitt.

The financial report of the Uniontown Baptist church recently published in the Canebrake Herald shows a healthy condition. We congratulate Bro. Barnes and his people.

I can not give up the Baptist. I do hope and pray that the dear old state will come out victorious in the election that is to come off soon in favor of prohibition.—S. R. McDaniel, Denver, Col.

I have resigned as pastor of the Pomona church to accept the Orchard Avenue church of Los Angeles. During my pastorate of two years and ten months the Pomona church received 275 members.—J. F. Watson.

I recently had the pleasure of worshipping with the saints of the First Baptist church at Anniston and found that Pastor Henson was greatly beloved. I had the privilege of spending a night in his home and greatly enjoyed it.

On Sunday, October 31st, Rev. Edmund D. Soper, general field secretary of the young people's missionary movement, will speak before several young people's societies and Sunday schools, as shall be agreed upon. Besides he will occupy a pulpit, both morning and evening. These sessions, however, are but preliminary. The main sessions will be held on Monday and Tuesday evenings at 7:30. On Monday evening, the first period will be occupied with a discussion of the best means for conducting missionary work in young people's societies. This will be followed on the same evening with a model mission study class, using one of the regular text books used throughout the country. On Tuesday evening the first session will be a discussion of missions in the Sunday school. This will be followed by the final address on missionary education.

We had a glorious revival, nine additions to the church, six by baptism and three by letter. The church was greatly revived and the prospects are good for a better year for the church than in some time. The pastor did the preaching for two weeks. The pastor and the church were drawn closer together. I moved on the field Monday, Sept. 27, and that night the pastor and his wife were made to rejoice over the fact that the members of the church pounded him with so many good things to eat. (He certainly did appreciate it.) We have some of the salt of the earth here, and I am very much pleased over the work, the people whom I have to preach to and also the outlook. Brethren, pray for us. The possibilities here are unlimited for a great work. Bro. Barnett, can you give some inducement so I can place the Baptist in the homes?—C. M. Cloud, Pastor Tuxedo Baptist Church.



AMMUNITION FOR USE ON THE FIGHTING LINE

The Amendment.

Section 1. The manufacture, sale and keeping for sale of alcoholic and malt liquors and other intoxicating beverages shall be forever prohibited in this State, but alcohol may be sold for medical, scientific and mechanical purposes, and wine for sacramental purposes, under such regulations as the legislature may have prescribed or may hereafter prescribe.

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

Exact Meaning of Amendment.

As matters now stand, the legislature of Alabama can allow saloons to be established in this State at any time and the people are powerless to prevent it.

When the amendment is adopted the legislature will no longer have the right to open the doors for the return of the licensed saloon.

Under existing conditions the liquor interests have only to elect a friendly legislature to get back into this State.

When the amendment is adopted it will be impossible for the saloons to be legalized without a vote of the people.

Shall the legislature or the people control in this important matter?

A vote for the amendment is a vote to put the question in the hands of the people.

A vote against the amendment is a vote to leave it in the hands of the legislature.

The whiskey people want the legislature to have the authority to open the doors because they are afraid of the people.

You are the people. Claim the authority that belongs to you and make the liquor interests consult you should the proposition to open the doors to the saloon come up in the future.—Birmingham News.

The Church People.

A newspaper which has opposed every movement inaugurated to get rid of the saloon and its demoralizing influences complains that the church people are supporting the amendment. That is true, as a rule. The church people usually and in overwhelming majorities stand for the best morals in private and public life. There is not a capitalist in this district who would feel at all safe with his property if there were no church people here. If the church is a good thing for the community; if the presence of the church improves the morals of the people and protects their property, surely there is no reason why the church people should stand aside and entirely withdraw their influence from the public life of the State. The thoughtful man in this district would shudder to think what would become of the public interests of the State of the political conditions in the State, if the church people should withdraw and take no part in the shaping of the public policies. The church people are needed in shaping the public life of the State just as they are needed in every movement which is designed for the progress and prosperity of the people. The church people, as a rule, are accustomed to line up on the side of what is highest and best for the public interests.—Birmingham News.

The Sanctity of the Home.

A good deal has been said of late about the sanctity of the home. There is no better way to maintain and protect the sanctity of the home than to keep liquor out of it. The home has been outraged and debauched and ruined more from the saloon than from any other source. There are thousands of victims of the saloon in the homes of this State, as in every other where the liquor traffic has been allowed to exist. The advocates of the amendment are as anxious to defend the sanctity of the home as anybody could be. They know by experience what liquor has done for the home and they are supporting the amendment for this very reason among others. There is no such thing as sanctity of the home where the rum demon holds sway.—Birmingham News.

Eighteen Prohibition Provisions Now in the Constitution of Alabama.

Read the following from Mr. Norman D. Godbold printed in the Wilcox Banner, of Camden, Ala. These statements are unanswerable reasons for the adoption of the constitutional amendment:

Some have argued that they are not in favor of making the Constitution a "patchwork" quilt by placing a prohibition clause therein. By reading the Constitution you will find that it already contains the following:

1. The establishment of religion by law is prohibited.
2. Any religious requirement as qualification for office is prohibited.
3. Compulsory attendance at any place of worship is prohibited.
4. The State shall not be made a defendant in any court.
5. Slavery is prohibited.
6. Involuntary servitude, except for the punishment of crime, is prohibited.
7. Lotteries are prohibited.
8. Duelling is prohibited.
9. The removal of the capital from Montgomery is prohibited.
10. State prohibited from engaging in internal improvements.
11. The retiring of officers on pay is prohibited.
12. The donating of State lands is prohibited.
13. The marriage of negroes and whites is prohibited.
14. The holding of two offices of profit at the same time is prohibited.
15. The selling of intoxicating liquors on election day is prohibited.
16. The issuance of free passes on railroads is prohibited.
17. The giving of rebate or bonus is prohibited.

These prohibitory measures are in the Constitution, and there may be others which I have not given. When you hear any one talk about "a patchwork" quilt or if he speaks of "the absurdity of putting a prohibition measure in the Constitution," ask him how about these eighteen or more already in that instrument. Tell him to read the Constitution.

NOTICE—No. 16 shows that there is already in the Constitution of Alabama the prohibition of the liquor traffic on election days. If this is good enough to put in the Constitution on certain days, why not put it in the Constitution for every day?

It is the same old issue—saloon or no saloon.

Under prohibition in Birmingham we believe the laboring men are not only doing better work, but that on Saturday evenings when they receive their week's wages, instead of making for the first saloon, they spend them for meat, and flour, and shoes, and clothing, and on other necessaries for their families. We had rather the saloonkeeper would be out of business than to have those dependent on the laborer out of life's necessities. A vote for the amendment means more food and clothing for our women and children in Alabama and less booze for our men.

Have our store houses become vacant? Have our business streets grown up in grass? Have our bank deposits dwindled away? Have our street cars ceased to run? Have our furnaces banked their fires? Have our merchants closed their doors? Have all the dreadful things prophesied by those who fought prohibition in this city come true? If you were fooled by the prophets of woe come and see, and what will you see? In Birmingham you will see a city throbbing with industry, in which all legitimate enterprises are moving forward with rapid strides. You will find a city that instead of being ruined by prohibition has been made by it.

It seems to us the height of economic absurdity to talk about prohibition being detrimental to the business interests of a city, county or State. We believe that when the prohibition laws in Alabama are fully enforced there will be such a saving by those

who have hitherto squandered their wages on drink to make it apparent to every fair-minded man. We believe it will show itself in better dressed and better fed men, women and children.

Men are against the amendment because they hope that its defeat will reopen a way to legalize and license the sale of liquor. We are continually hearing that we need the license money to reduce taxes. To our mind this is short-sightedness even from a strictly commercial view, for the loss of revenue is more than compensated by the growth in legitimate business. A sober and industrious community will save and pile up wealth.

Many are saying they do not object to prohibition, but the reason they are fighting it is because prohibition is not enforced. It appears to us that if they were sincere they would align themselves with the law and order leagues instead of with the saloon interests.

During the business depression, which was not brought on by prohibition, this district stood the panic better than Pittsburg did with all of its open saloons. It is true that many skilled workers left Alabama, but they also left States that licensed saloons and returned to Europe. It is folly to try and charge it up to prohibition. We do not believe that many respectable workmen left the State because the saloons were closed. This talk about "the blight of prohibition" is all "bosh," and manufactured by those who favor whiskey.

The suppression of the liquor traffic in Alabama has secured to the people more means to purchase what is essential to comfortable living, thus turning away the money that used to flow into the tills of the saloonkeepers into other and more desirable branches of trade. We believe that the panic would have been much severer in the Birmingham district if it had not been for prohibition.

Get a copy of "The Anti-Saloon Year-Book." Price, manila bound, 35 cents; cloth, 60 cents. Published at 110 La Salle avenue, Chicago, Ill., or send to Anti-Saloon League, Chamber of Commerce Building, Birmingham, Ala.

The lioness sent to the pope by Emperor Menelik of Abyssinia has given birth to six cubs, and the pope has decided to send two of them to President Taft, two to Emperor William and two to Emperor Francis Joseph. We are glad he did not see fit to send us one, for at present we are so busy fighting "blind tigers" that we fear the cub might feel neglected.

According to statistics issued from the prohibition national headquarters, there have been taken during the last two years seven and a half billion drinks less than usual. This represents a cost of more than \$464,000,000, and if the drinks had been poured into a tank of sufficient capacity they would have floated a fleet of battleships. Tell this to the brother who says more whiskey is drunk than ever before.

The time in Alabama has arrived when the co-operation of all enemies of the saloon should unite simply on the issue of the amendment. It is the crying need of the hour. Don't let our prohibition forces be divided.

D. K. Pearsons, who has given millions, has announced that no more of his money will go to colleges which tolerate cigarette smoking on the part of students.

Nothing will yield you richer reward of gladness, and a greater wealth of joy, than faithfully to cultivate and develop the happier, warmer, sunnier side of your nature, that you may be a blessing to yourself, and a blessing to all around you.—Schuyler Colfax.

TO A YOUNG FATHER AND MOTHER UPON THE ANNOUNCEMENT OF THE BIRTH OF THEIR FIRST-BORN.

Letter No. 28.

My Dear Friends:

Congratulations! I do not know when I have read a bit of news more to my liking than the announcement yesterday morning that to you a girl was born. And her arrival marks the first anniversary of your marriage! That is a coincidence of more than passing note. Wedding days that do not have "birthdays" for their ultimate purpose are somehow out of joint. The husband and wife who establish a home and rear a family are doing the very best service possible to both God and man. Manly sons and womanly daughters are the highest product of any land or age. Let me pour out to you some of the sentiments that are in my heart:

1. Where did she come from?

Don't think she is your permanent visitor simply because one of nature's laws decreed that she should be. God is greater than nature's laws; and, after all, He is the First Great Cause. Like produces like, I know; but still it's a fact that God sent her. Accept her as His best gift to you. He cannot bless a wedded pair more graciously than by giving them children. Somehow I feel that every childless union is under God's curse. I may be wrong. But I remember it is written, "And God blessed them, and said, 'Be fruitful and replenish the earth.'" The Psalmist sang, "Children are an inheritance of the Lord; and blessed is the man who has his quiver full of them. Storks, by nature, do not know how to come from anywhere else but heaven; and if they have their own way, they usually come!

Next to the visit of an angel, is that of a stork; and when the latter comes right, the former are not far away. A baby's cry and the rustle of angels' wings ought to make up the music of every natal room. Yes, your first-born could not have been any more really heaven's gift to you had she been handed down by an angel.

2. Why did she come?

Not merely to add one more to the number of our race; but to send babies for more important reasons than these. He sent her to enlarge your hearts; to make you more and more unselfish; to develop your sympathies; to enlarge your affections; to give your souls higher aims; to bring to your fireside a bright face, happy smile, and a loving, tender heart. I used to say that one of the calamities that come to many childless wives is that they themselves become too childlike. And my boy asked me one day, "Papa, aren't you mighty glad I came to save mama?" Well, there is a very true sense in which our babies save us. Homes were made for babies, and homes without babies are like this earth would be without springtime and singing birds. Women were made to be mothers, and it stands to good reason that every woman comes into the realization of her best possibilities in her motherhood.

In George Eliot's most famous story, "Silas Marner," an old miser one evening lifted the bricks of the floor to find that his gold was all gone.

Driven to the point of madness, he wandered all night in search of his lost idol. In the morning, as he staggered in out of the storm, he saw the glint of yellow by his hearth. He sprang forward like a maniac, and seized the yellow; but it was not his gold! It was something better. What was it? The yellow locks of a sleeping child! And the old miser took the deserted babe to his bosom and she completely transformed his life. Nothing so transforms and builds up human life as does grace, plus babyhood.

3. She'll be a care.

If you think she'll never keep you awake of nights, you are likely mistaken. The first ten days of her stay may be spent in the embrace of sweet sleep. But when she awakes, you may decide that she did all her sleeping at the beginning. And when she's sick, and she is sure to be, you will suffer a thousand useless anxieties. You may live to see her buried; or she may follow your caskets to the grave. Don't expect her coming to dispel every cloud from life's stay. That is not her mission.

I give you a little poem to think about. You will ample cause to remember it many times:

"We use to go on picnics
And excursions down the bay,
And say to friends who'd ask us,
'Oh, 'twill suit us' any day';
When friends would call to see us,
We'd complacently sit down—
But we've quit this routine business
Since baby came to town.

"We used to go out driving,
Take in concerts and the like;
When the mercury'd climb upward,
For the shore we'd make a strike
We'd entertain our neighbors
And friends of some renown.
But we've only time for 'How d'do'
Since baby came to town.

"And when the morning sunshine
Comes a-peepin' in the room,
And the little darling wakens
With the smile of heaven's bloom,
And lies there sweetly 'cooing'
On her tiny bed of down,
Then let us thank our Heavenly Father
That the baby came to town."

4. She'll add charm to your lives.

The sweetest bitter this old world sends out to wedded life is the care of little children. They say that sunshine is heaven's tonic, and baby-life is God's panacea. The best medicine in the world for wounded hearts is the soft palm of a baby's hand. No harp or flute or violin ever gave forth such thrilling music as that heard in the joyous prattle or the confiding "I love you" of the children of our own blood and life.

It's worth all that babyhood costs us just to be called "Papa!" And when she first lays the word "Mama," my dear young mother, and time will find your soul, and all the world will change.

You think you love her now, and you do. But at the present stage of her tiny life she is not unlike all other little babies. If she could send any word back to heaven, doubtless she'd say that she has found a paradise; that she is a little queen; that everybody is kind and gentle and loving; that all the grown-up folk are so considerate of the little bunch of flesh and flannel; that while she is only a little bunch of bother, and not knowing how to do anything special except to nurse and cry, yet the moment she lifts her wee voice everybody runs to see what is the matter. You think you love her all you can now, but wait a few months! He's wonderful what a hold they get on our hearts. Soon she'll begin to favor mother in her eyes and lips, perhaps, while her nose and chin and brow will favor father! Won't that be bliss? And it won't be long before she will think that the two most nearly perfect human beings on earth are father and mother.

The possibilities of her life are only exceeded by the possibilities which are yours in the training of her life to noble womanhood.

Remember Prov. xxii, 6, "Train up a child in the way he should go, and even when he is old he will not depart from it." Yours sincerely,

R. S. GAVIN.

Huntsville, Ala.

In the midst of life and its bustle—tired and spent with toil, sad with the infinite sadness which comes from thought, weary of our own errors and weaknesses, with the longing upon us to rise to something nobler and higher than we have known—we stand at last before the door of eternal life. God holds the key, and we seek to enter into the sweetness of his pardon, the upholding of his strength, the purification of his blessing, the eternal happiness of his love.—Selected.

He had attended evening service with his boy, who observed that his father put only one cent into the offering. On the way home, the man found fault with the heating and lighting, the carpeting and seating, ventilation, choir and sermon. As soon as the boy had opportunity, he asked: "Well, pa, what could you expect for a cent?"

INTERESTING NEWS ITEMS.

The Home Mission business is as broad, as vital, as fundamental as this American Republic and the Kingdom of God.

America can never be redeemed by our present methods of missionary offerings. They are as ill adapted and inefficient as they are little.

One-fourth of all American Foreign Missionaries are from what, not so long ago, were Home Missionary Churches. What if these churches had not been planted?

After a years trial, Rev. John McNeill has relinquished the pastorate of Christ Church, London, formerly occupied by Rev. F. B. Meyer. He is unwilling to state any specific reasons for his declination of the pastorate.

Bro. R. L. Scarborough's voice having improved a great deal, he will remove his family to Waco. Let us all thank God for sparing the voice of our beloved brother in the ministry. A preacher's voice is his stock in trade.—Western Evangel.

Walter Wellman's airship shed at Spitzbergen, Norway, was destroyed by a storm, resulting in the possible delay until next summer of the dash for the North Pole. Knud Johnson, one of two men left at the station, perished in an ice crevasse.

A deaf but pious English lady, visiting a small country town in Scotland, went to church armed with an ear trumpet. The elders had never seen one, and viewed it with suspicion and uneasiness. After a short consultation one of them went up to the lady just before the opening of the services, and, wagging his finger at her warningly, whispered, "One toot, and y' s oot."

"Is it really necessary that Cabinet conferences should be held on Sunday? Surely President Taft could spare a secular day, or a needful share of it, for business, rather than set the bad example of doing business on the Lord's Day. It would please a great many of his supporters and admirers if he would announce, No Cabinet meetings on Sunday, at least during the summer vacation."—New York Examiner.

MAY BE COFFEE.

That Causes All the Trouble.

When the house is afire, it's like a body when disease begins to show, it's no time to talk but time to act—delay is dangerous—remove the cause of the trouble at once.

"For a number of years," says a Kansas lady, "I felt sure that coffee was hurting me, and yet, I was so fond of it I could not give it up. I paltered with my appetite and of course yielded to the temptation to drink more. At last I got so bad that I made up my mind I must either quit the use of coffee or die.

"Everything I ate distressed me, and I suffered severely almost all the time with palpitation of the heart. I frequently woke up in the night with the feeling that I was almost gone—my heart seemed so smothered and weak in its action that I feared it would stop beating. My breathing grew short and the least exertion set me to panting. I slept but little and suffered from rheumatism.

"Two years ago I stopped using the coffee and began to improve. It worked a miracle! Now I can eat anything and digest it without trouble. I sleep like a baby, and my heart beats full, strong and easily. My breathing has become steady and normal, and my rheumatism has left me. I feel like another person, and it is all due to quitting coffee and using Postum, for I haven't used any medicine and none would have done me any good as long as I kept dragging with coffee." "There's a reason." Read the little book, "The Road to Wellville," in pkgs.

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

WOMAN'S MISSIONARY UNION OF TUSKALOOSA ASSOCIATION.

The Woman's Missionary Union held its meeting in the Holt Methodist church, a house of worship of a very attractive type, only recently erected. There was an excellent attendance and the meetings were full of interest.

The opening devotional exercises were conducted by Mrs. A. J. Roby.

The resolutions of the Executive Board were read and were explained by Mrs. D. M. Malone, of Birmingham. The resolutions were adopted.

Reports of the different societies in the association were next heard.

A letter of greeting from Miss Heck, at the head of the Woman's Missionary Union of the South, was read.

An excellent address on the Young Women's Auxiliary was made by Miss Lillian Wilds, who presented her fine ideas in most attractive fashion.

The principal address of the day was that on the general work of the women by Mrs. Malone, who is an extraordinarily gifted woman, enthusiastic over this splendid cause, and a speaker of the greatest charm. Mrs. Malone's address produced a marked impression on the convention and the ladies were united in saying that no man's speech in the association could surpass that of Mrs. Malone before the Missionary Union.

Afternoon Session.

The devotional exercises in the afternoon were conducted by Mrs. Emma Fant. One specially good feature was the mission chain, which consisted of short talks by five or six ladies, each relating to some missionary fact, either from her own experience or taken from a journal or paper.

The afternoon was then taken up by reports from the different societies represented in the association and brief talks or papers on the objects fostered by the W. M. U.

It was a source of regret to all that Mrs. Malone had to leave before the meeting adjourned, and it is our great desire to have her sweet, inspiring presence at all our meetings.

Our ladies left the association that day fully determined to do more and pray more than we have ever done or prayed. MRS. M. B. DONOHO,

Associational Secretary, Tuska-loosa.

WOMAN'S MEETINGS AT THE ASSOCIATIONS.

By Mrs. T. A. Hamilton.

We were carried on our way to the Coosa River Association by the kind offices of Mrs. J. B. Russell, at whose home church the meeting was to be held. Five years ago this scribe was the guest of the ladies of the Winterboro church, and found them after the long interval hospitable and warm-hearted as of yore. The church was full to overflowing, but a seat was found for the visiting sister and she greatly enjoyed the discussions.

After the beautiful dinner the home of Mrs. Dr. Reaves was placed at the disposal of the ladies for this meeting, and such a fine crowd as we did have of fine folks! Miss Nellie Morris had her Sunbeams out in force to meet the "Sunbeam Mother," who beamed to greet her children. It is remarkable how beautiful the Sunbeam children are! After talking with them the ladies were organized, or rather re-organized, for there has been an aid society here for years; but, as a dear, good woman said—and it made our "heart to sing for joy"—"We wish to have a missionary society. The woman will always take care of the church; and," she added, "our men are so liberal in supplying anything needed about our church that we are freer to do more for missions."

There is the secret of it all—they have the co-operation of the pastor and the laymen! "It goes without saying" that that sister was the one nominated for President of the Missionary Society of the Winterboro church and unanimously elected to the office. May it be a power for good in the Alabama Women's Missionary Union.

Mrs. John C. Williams, of Talladega, having resigned from the office of Vice-President of the association, Mrs. W. B. Castleberry, of Talladega, was elected to fill the vacancy, and Miss Carolyn Hen-

Women's Page



A LARGE DELEGATION OF W. M. U. WORKERS OUGHT TO ATTEND THEIR CONVENTION WHICH WILL BE HELD IN SELMA NOVEMBER 2, 3 AND 4. LET DELEGATES AND VISITORS SEND THEIR NAMES PROMPTLY TO MISS KATE WELCH, SELMA, BY OCTOBER 15, IN ORDER THAT THEY MAY BE ASSIGNED HOMES.

erson was elected Secretary. These ladies have the heartiest commendation of their pastor as well as of their sisters.

The officers of the Missionary Society are: Mrs. J. B. Russell, President; Mrs. Jesse Morris, Vice-President; Mrs. T. E. Reaves, Secretary; Miss Maude Robertson, Treasurer.

Again we acknowledge the kindly services of our brethren, who made possible our meeting and who will further the plans devised for the carrying on of the work.

We turned homeward with a happy heart, thanking God as we passed through the waving goldenrod to the fine old homestead, where the parents of our hostess had lived all their married life and had reared their family and renewed their youth in the grandchildren clustering round their knees, that such lives were "epistles read and known of all men," and that a kindly Providence had guided our footsteps thitherward.

Miss Effie Miller is the consecrated and efficient Vice-President of the Cedar Bluff Association, and we felt at home the moment she took us in hand, as we landed at Lawrence, several miles from Gaylesville, where the association was held. This mountain country is exhilarating at any time, but when the autumn sits upon the mountain-tops, "robed in azure hue," her feet resting in the goldenrod at their base, the fields of black-eyed susans stretching away like fields of California poppies, one feels as though an elixir had been administered and breathes deep and long the life-giving ozone.

The all-absorbing theme of interest at Gaylesville is her school—and well it may be. There are eighty young people and a fine corps of teachers, bent upon "improving the shining hours"; and one is dull indeed who does not catch some of their enthusiasm. A good round sum was raised for the school at the association by that "prince of beggars," the President of Howard College, and loud and long were the

thanks on every side for his fine effort. It was our privilege to dine in the dormitory, and we congratulate the pupils that a care so kind and parental is promised for them in Brother and Sister Grogan. We greatly enjoyed their care of us at their hospitable board.

A meeting in the chapel of the school was held at the hour preceding the convening of the association in the evening, and again the next morning, the latter especially to organize the Sunbeams. Valuable help is given by the teachers in our schools. "They have a mind to work," when they add anything to school duties, but they often render great assistance. Miss Willie Bankston and Mrs. Weaver will lead and "feed the lambs," and the little folks seems eager to begin their work. The little officers are all Christian children, and we had a sweet hour in dedicating them to this new service. Miss Effie Miller was re-elected Vice-President of the association, with Mrs. Cathron Secretary.

There were two innovations in this year's reports, a place being given to the "aged and infirm ministers" and to "woman's work." An excellent report was brought in on the former by Bro. Leith and one of the finest speeches on the subject, as he spoke on the report. Bro. Hicks on missions was soul-stirring and refreshing. We did not hear Bro. Cathron on woman's work, but he was compiling valuable information for it when we left the grounds. That is all that is necessary—information. And as our pastors are informed, they will "help those women," as Paul exhorts.

Together with Mrs. E. C. Watt, Vice-President of the Cherokee Association, her daughter and Mrs. Williamson, President of the Ladies' Society, we wended our way that lovely Sabbath afternoon to Cedar Bluff, where we had been before, and where we longed to go again.

A sympathetic audience in the shape of women who loved their Lord and dear little children, made the hour one to be remembered. We appreciated our Methodist sisters being with us. O for their system and enthusiasm! What couldn't we accomplish with Methodist fire and Baptist water?

Mrs. Watt had had her annual meeting at the time of the meeting of her association in Cherokee county. She was re-elected as Vice-President, and that was no mistake, for she is devoted and "wholly given to work."

The Cedar Bluff Society last year raised \$50 for missions—their number being only ten! Repairs on the church also claimed their attention, but they met their apportionment, under the direction of Mrs. Williamson, their President.

The F. W. A. met a loss and suffered a great shock in the passing away of their President, Miss Rosa Sewell. She was consecrated and energetic and filled every place well. She was faithful, and went home to receive the crown of life. May the companions left to "labor on" think only of her as being "promoted" to higher service, and then "close up the broken ranks," as she would exhort could she speak to them. Miss Emma Jones is now the leader of the F. W. A. at Cedar Bluff.

A visit to the lovely home of Mrs. Watt and a drive through the moonlight with warm friends, Mrs. Bishop and "Miss Susie," after testing their hospitality, which is superabundant, brought this pilgrim on her homeward way.

LINEN SHOWER TO MISS WHITE.

Thursday evening was the occasion of a very enjoyable event, when Mrs. John Kimbrough entertained at a linen shower in honor of her friend, Miss Floy White, who sails to join her betrothed within the next week, both being missionaries to China. Mrs. Kimbrough's home is an ideal place for such occasions. The double parlors and reception hall were thrown into one and beautifully decorated with ferns and cut flowers, the color scheme, pink and white, being in evidence everywhere in the flowers and in the pretty lace table covers over pink Mrs. Kimbrough was assisted in receiving by Misses Bertha Griffin, Coral Moseley, Fannye Bush and Everette Bozeman, who were attired in becoming silk kimono's; these conducted you to the tea booth, where iced tea was served by Misses Alice Bush and

THE ALABAMA BAPTIST

LAREDO AS A MISSION FIELD.

By: Rev. R. C. Blalock.

Lyda Hinson, also attired in kimonos. The booth was interesting with its swinging lanterns and symbols of Chinaland. After tea the guests, numbering sixty, were seated on sofa pillows scattered over the rooms. We Americans enjoyed this Oriental custom for this occasion, but not so much that we envy the sons of Siam. Several musical selections were rendered and added much to the pleasure of the evening.

Miss White gave quite a nice talk on "The Needs of China" and the work she wanted to do there. In her simple, earnest style she charmed her listeners, and with her sincerity and loveliness of character, she cannot but be a blessing in her new home. As she finished her interesting talk a white ship with "Asia" in gold letters on the side and pink ribbons flying was brought in by two little girls, Grace Wynn and Julia Kimbrough dressed in typical Chinese costume. The former saluted Miss White with a most beautiful and appropriate little speech, representing her as a bird about to fly across the waters to join her mate and presenting her with the ship laden with linen as gifts from the birds in their nests at home.

The gifts were many and handsome, expressive of the love and esteem of these present. Mrs. Kimbrough, assisted by Mrs. Julius Kimbrough and Mrs. Tom Kimbrough, then served a delicious course of ice cream and cake, the color scheme again being carried out in the pink and white brick cream and pink cakes. Much fun was evoked eating the cream with a chop-stick, which made an attractive souvenir for this delightful evening. On leaving each guest registered out on the porch in a neat little book which was presented to the honoree.

East guest parted from Mrs. Kimbrough declaring her a most pleasant and delightful hostess, and from Miss White with a clasp of the hand and "God bless you."

FROM ADAMS STREET CHURCH.

Am sure that you will be happy to receive this little note, as I have been silent so long.

We have been in the Adams Street Church field for five weeks, and find here a very kind, loving and social

ward and do a great work in the kingdom of God.

We have visited almost the entire membership, called upon many strangers who have already visited our church, have received into the church eleven members, one of whom for baptism, a strong young man; have written for a goodly number of church letters for those whom we expect to unite during October.

We are preaching our "loving series" on the "Tragedy of Tragedies," and the people are being very thoughtful of us and our congregations are growing rapidly. The present is encouraging, the future looks bright, the work is all about us; give us time, don't expect too much to start with. Applied religion and time will bring all things into captivity to Jesus.

We stand for, promise and expect our church to have a goodly share in all of our denominational interests. To this end it is our purpose to preach, pray, labor otherwise and give personally as an example and for encouragement.

We feel that our people in Alabama are praying for us, and anxiously awaiting our success for the honor and glory of our Lord. Hastily,

J. MARION ANDERSON.

LICENSE INDEFENSIBLE.

Observation of the results of license, both in this country and in Great Britain, leads irresistibly to the conclusion that it is not successful as a means of overcoming the evils of intemperance. Nothing can be said in favor of the saloon, whether licensed or unlicensed. To raise a revenue by authorizing the sale of that which debases and impoverishes the people is both unprofitable and immoral, and, therefore, indefensible.—U. S. Senator John J. Ingalls.

We must broaden our base to increase our output. The modern Home Missionary sermon thus deals with American issues which throbb for expression. It voices sentiments generic to humanity.

Perhaps it may be of interest to your readers to know something of this far-away city on the banks of the Rio Grande river. Anyhow, I think that from a missionary standpoint the situation here justifies this effort to get the attention of Southern Baptists.

The absence of the reference to Laredo in the denominational press when other places of missionary importance in this Southwest are reviewed, indicates a general lack of information about the place. But it goes without saying that missionary interest attaches to a place according to its present and prospective importance as a center of population and influence. For that reason Laredo well deserves the speedy attention of Baptists missionary forces.

A New-Old Town.

The city was founded in 1767 and has now a history of 142 years, for the most part under Spanish and Mexican rule. Politically speaking, Laredo became an American town with the treaty of Guadalupe Hidalgo in 1848. But the Spanish-Mexican stamp of life yet abides socially and religiously. It is a common thing to hear the remark about "annexing" the city to the United States by way of emphasizing its foreign character.

But from a commercial standpoint Laredo may be regarded as a new town. Recent years have marked a transition from a sleepy village to a city of enterprise and progress. From Mexico and from the States many people have come here to make their homes; and many are yet to come, or present indications mightily deceive one. She is equipped with all the conveniences of a modern city, including an electric street railway.

Commercial Importance.

There is abundant evidence to justify the claim of her citizens that Laredo is the gate city between the two republics. The most direct line between the centers of trade in the United States and Mexico is through the Laredo port. This is an advantage that means much, in view of the rapidly growing trade relations between the two countries.

Then, too, some twenty-odd miles from the city are a number of coal mines producing valuable coal in great quantities. Furthermore, much of the adjacent territory is susceptible of marvelous agricultural development by means of irrigation. The Laredo onion, now famous in all the leading markets of the country, netted the community the past season nearly \$700,000. The onion is Laredo's "special," but the soil and climate are adapted to a great variety of trucking and to the growing of all kinds of citrus fruits.

These facts all serve to emphasize the present and prospective importance of this city as a center of population and influence in the great border section between San Antonio and Monterey. The present population is approximately 20,000 souls, fully 15,000 of whom are Mexicans.

A Startling Fact.

It never fails to surprise those who have not investigated to be told that more immigrants enter from Mexico through this port than through all other ports on the Mexican border combined. But so the records prove. The past fiscal year the number admitted here was 12,231—an average of more than one thousand per month. Of this number 2,287 were for such temporary purposes as buying goods, attending school, etc., while 9,934 were for permanent citizenship. This fact alone seems sufficient to establish the claim of Laredo over any other point as the strategic place for Mexican mission work.

The Need.

The need appears the more appalling in view of the fact that for nearly two years nothing has been done for these increasing thousands. As pastor of the American church, the writer has done what he could to keep alive the hope among the very few of them who are Baptists that something worthy would be done.

In former years preaching was maintained in an old hull of a house, which in January, 1908, was wrecked by a storm, and the work came to an end. But, while it continued, very little was accomplished, for other reasons, perhaps, but mostly for want of a

suitable building. Mexican people are not easily induced to go contrary to their training and worship in any sort of a house.

And, if we are ever to get a hearing for the gospel among the better element in a city like Laredo, we must have a creditable house. Moreover, it ought to be adapted to school purposes as well as preaching. For, after all, the hope of this mission work rests with the children who may be trained at our hands to become their own leaders. We need \$10,000 (\$15,000 would be better) to put up the kind of house the situation demands.

We are glad that our Home Board has started the ball to rolling with an appropriation of \$3,000. I trust that many special gifts will be secured outside of that and that the time is near at hand when the call of Laredo to the Baptists in behalf of the increasing thousands of her Mexican population who know not the real gospel of salvation, will have a hearing.

Laredo, Tex., September 23.

DR. HARTWELL IN JAPAN.

In a letter dated July, our veteran missionary, Dr. Hartwell tells of a short visit to Japan. He says:

"We thought we were saving money for the Board when we bought tickets for Chefoo, but our taking this route has involved a stay of four days in Kobe on expenses. I begrudge every dollar and every cent of mission money that I have to expend on myself.

"We rode out yesterday to the Water Falls, and all the way were saying to ourselves and to each other 'Beautiful Japan!' It is, indeed, a beautiful country; scenery fine in every direction—and only man is vile. I cannot even yet (though I came to Japan first in 1860) get over the abominable dress of the Japanese—both of men and of women—or rather, the abominable lack of dress! So in contrast to the Chinese dress, which is modest and even tasty.

"We are to leave here tomorrow for Chefoo, and not looking forward with very great pleasure to a week's passage on a little steamer of less than two thousand tons' capacity, after having come thus far on a steamer of twenty-one thousand tons' capacity.

Some surprise was felt by some friends in California that we should take passage upon a Japanese steamer across the Pacific. Indeed, I was surprised at myself, but I wish to say I have never had a more pleasant voyage. The ship is new and clean and sweet in every way. The cabins are unusually large and elegantly furnished, as compared with some ships on which I have traveled. We had, for example, in each stateroom, besides the usual berths, which were roomy and nice, a good lounge, an upright washstand with two basins, soap stands and tumblers, of course; a writing desk with drawers that served well the purpose of a bureau, and a fine wardrobe with plate-glass mirror for a door, to say nothing of the numerous hooks, little drawers, little shelves, wall pockets, etc., all of which were handy and useful. Everything on shipboard moved smoothly on time.

While on board I had a fearful attack of rheumatic fever, from which I suffered pains such as I have hardly ever experienced in life. The ship's doctor (American) attended me most kindly, assiduously and successfully, and declined all remuneration for his services.

During the passage we came into the range of the wireless telegraph system, and for days we had a daily bulletin of news from London, New York, San Francisco, Honolulu and other points. Is it believable that away out at sea we could thus, on Thursday morning, be reading in printed sheet the doings of Wednesday in London, New York, Constantinople, San Francisco and other places? What is the world coming to?

My daughter is, as usual, taking the best care of me. While I rest in the hotel she is out attending to our business, that we may be ready to sail again tomorrow.

Rejoicing that I am again in the Orient, and hoping soon to be again in dear old Shantung, and hard at it, doing my Master's work in the dear Seminary to which He has appointed me, I am, in love, yours fraternally.

J. B. HARTWELL.

A PAGE OF INTERESTING NEWS ITEMS

Dr. Fred D. Hale, the great pastor-revivalist, has become editor of the Query Department of the Baptist Standard.

Just as we go to press we learn that Dr. A. J. Holt has resigned at Lake City to accept a prominent pastorate in Oklahoma.—Florida Baptist Witness.

Our Great-Hearted Corresponding Secretary, R. J. Willingham, of the Foreign Mission Board, has completed sixteen years of unselfish service. God's blessings on him and his work.

Birmingham is today law-abiding, peaceful and happy. The mills and mines and industries of the district are all busy and the business interests are on a better basis than they have ever been.

Dr. W. M. Vines, who has just returned from England, where he had a great time supplying at Union chapel, Manchester, and Hartsworth Road Baptist church, London, preceded by editor at Johnson City, Tenn. Dr. Vines is greatly beloved in East Tennessee.

The Western Recorder comments upon the statement found in the Michigan Christian Herald to the effect that there are 3,497 Christian Endeavor societies in Baptist churches. It says: "This may be the truth, but if so, is certainly a very sad one. We have our B. Y. P. U. and within its folds there is ample room for all of our young people."

The greatest champion of the policy of conservation of resources that the country has produced is Mr. Gifford Pinchot, chief of the Forestry Bureau of the Agricultural Department. Mr. Pinchot's work for the public welfare is so indefatigable and his character and motives are so high that nobody but a fool or a knave would venture an attempt to disparage either the man or his work.

We record with profound sorrow the death of Mrs. M. F. Crawford, at Tianfu, China, on August 9, 1909. She went out under appointment of the Board in 1851, fifty-eight years ago. She has been working with the Gospel Mission since 1893. She was the oldest Southern Baptist missionary in China, in point of service. She leaves us a heritage of long, faithful and efficient service. She enters into a rich reward.—Foreign Mission Journal.

The editor of The Alabama Baptist has arranged to give the Foreign Mission Journal as a premium to every new subscriber to his paper. It is a liberal offer which Dr. Barnett makes, and every Baptist in Alabama ought to take advantage of it. Judging from the long lists which Dr. Barnett has sent in, it is proving a success. We wish that other of our Baptist papers might see their way clear to make the same arrangement.—Foreign Mission Journal.

A little boy was given too much underdone pie for his supper and was soon roaring lustily.

His mother's visitor was visibly disturbed. "If he was my child," she said, "he'd get a good sound spanking."

"He deserves it," the mother admitted, "but I don't believe in spanking him on a full stomach."

"Neither do I," said the visitor, "but I'd turn him over."—From Success Magazine.

Rev. W. Jasper Howell, the recently elected pastor of the Columbia church, was educated at Wake Forest College, North Carolina. He graduated in theology at the Rochester Theological Seminary, and then was pastor for six years at Cortland, N. Y. He was eminently successful in this pastorate, but resigned it to take a post-graduate course in the Divinity School of Chicago University. He spent three years in that institution. He has since traveled considerably in the Holy Land and in Europe, and for New York, Baltimore, Washington, Atlanta and the past two years has been supplying pulpits in other cities.—Central Baptist.

For many years old Colonel Lee resided on Ninth street, New York, near the Hotel St. Denis. He is still remembered by hundreds of New Yorkers for his bright manner and happy, apt remarks. When the project of erecting an equestrian statue to General Washington in Union Square was proposed, Colonel Lee was intrusted with one of the subscription papers for circulation. Shortly after receiving it he approached a well known citizen and asked for a subscription. But the citizen declined to subscribe, stating in a rather pompous manner: "I do not consider, sir, that there is any necessity for a monument to Mr. Washington. His fame is undying; it is enshrined in the hearts of his countrymen." "Is he enshrined in your heart?" softly inquired the colonel. "He is, sir." "Well, all I have to say," retorted Colonel Lee, "is that he is in a tight place."—New York Sun.

The subscription price of the Texas Baptist Standard, which was reduced at one time to \$1.20 per year, was later raised to \$1.50, and now comes the announcement: "Saturday, October 16, the subscription price of the Standard will be raised. We are free to say that the price should not have been reduced, and if the present management had made the reduction we would say more against it. Everything in the printing line has advanced. The printing company doing our printing has raised the price \$40 a week, or \$2,080 a year." And yet there will be a howl from those who think \$2 is too much to pay for a religious paper.

General Wood expressed himself as delighted with the results of the Massachusetts war game from every standpoint. He emphasized particularly the fact that, though for nearly a week 14,000 men had been "fighting" over a country covering 2,000 square miles, there was only one death and less than 100 cases of illness reported, none of these being serious. That there were only six cases of stomach trouble speaks highly for the provisioning arrangements. The entire cost of the maneuvers was less than \$100,000 to the national government and about the same amount to the States concerned.

Sunday, September 12, completed the twelfth year of Dr. George W. Truett's pastorate with the First church, Dallas, Tex. The church is now completing the work of doubling the capacity of the house of worship. "There are 1,606 members, 285 added during the last year and 161 dismissed to other congregations. The offerings of the year were \$75,749.08, of which \$26,517.54 was to church and Sunday school expenses including the expense of enlarging the building; \$12,433.04 was given to missions, \$32,268.20 went to the Texas Baptist Memorial Sanitarium, and \$4,112.30 was for charities, including the subscription to the Buckner Orphans' Home."

Dr. F. I. Tarrant was chosen chairman, A. Vones secretary, J. H. Frye treasurer and a strong executive committee selected at an enthusiastic meeting in Maccabee Temple on Fourth avenue by men from almost every beat in Jefferson county, gathered to take up the fight in this section for the constitutional amendment.

"Nothing is more common," in the words of Burke, "than for men to wish, and call loudly, too, for a reformation, who, when it arrives, do by no means like the severity of its aspect." The cry was that the prohibition laws were too easily violated and now that they are too drastic.

The greatest gain through loss of all that Edward Henry Harriman experienced was his respect for public opinion, which in later years he found to be greater than any one man.

A lad who had just had a tooth extracted requested the privilege of taking it home with him. "I want to put some sugar in it," he said, "and watch it ache."—From Success Magazine.

The Chicago University shows a net increase of 550 in its enrollment over the enrollment of the preceding year.

The First Baptist church, St. Joseph, Mo., has eight members who contribute \$100 each for the support of eight native missionaries in China.

Capt. Richmond Pearson Hobson, congressman from the Sixth Congressional district, will take the stump in favor of the ratification of the constitutional amendment.

George G. Miles, of this city, the leading prohibitionist in this section of Alabama, says that he expects the amendment to carry by 45,000 majority.—Special from Montgomery.

The American Baptist Publication Society has just issued the Annual of the Northern Baptist Convention for 1909. It makes a volume of nearly 600 pages, and is a notable addition to our denominational literature.

Bro. A. J. S. Thomas, of the Baptist Courier, Greenville, S. C., is one of the few editors who is also a pastor. He recently closed a good meeting with his church (Berea). If it has been as hot up there as it has been down here, he certainly had a warm meeting, physically as well as spiritually.—Florida Baptist Witness.

One day Helen had been very naughty and her mother said, "Helen, if you are naughty you can't go to heaven."

"Well," said Helen, "I can't expect to go everywhere. I went to 'Uncle Tom's Cabin' once and the circus twice."

Dr. J. W. Brouger, of the First church, Portland, Ore., announced to the congregation assembled in the White Temple, September 12, that he had decided to accept the call to Los Angeles. The people broke out into singing and cheering and rejoicing generally.

A deaf but pious English lady, visiting a small country town in Scotland, went to church armed with an ear trumpet. The elders had never seen one, and viewed it with suspicion and uneasiness. After a short consultation one of them went up to the lady, just before the opening of the services, and, wagging his finger at her warningly, whispered, "One toot, and ye're oot."

A British Cabinet Minister was recently subjected to a merciless baiting at the hands of his opponents. After patiently enduring the attack for a time, he said by way of reply that upon entering an official career he had resolved "that he would do his best to have the wisdom of Solomon, the integrity of Samuel, the patience of Job and the hide of a rhinoceros."

Dr. R. H. Pitt closes an interesting editorial on "Some Recollections and Reflections" in the Religious Herald of last week, with the following remark: "Whenever the interests of the denomination and the immediate interests of the Herald came into conflict, we never faltered in deciding against ourselves. This has been the spirit of the paper, is still its spirit, and will continue to be its spirit under its present management. The Religious Herald seeks first the kingdom of God and His righteousness." This is true also with reference to the Baptist and Reflector, and we presume of all Baptist papers. We have seen times when it would have been money in our pocket to advocate some policy which we did not think was for the best interests of the denomination. The course pursued was always in line with the interests of the denomination, not of our own individual interests.—Baptist and Reflector.

Few realize how true are the editors of our religious papers to their trust.

**MONEY—WHAT IT IS—GOD'S USE FOR IT.
WHAT TO DO WITH IT.**

By Orrin P. Gifford.

Money is the measure of value and the medium of exchange in the business world. The golden reed with which we measure our modern civilization is the money rod. We turn labor and time into money, and money into civilization. Money is a product and a producer. Electricity is produced by machinery and drives machinery; money is produced by labor and pays labor. "Money is a defense." "Money answers to all things." "Put money in thy purse."

The Function of Money.

In our civilization money is the blood in the arteries of trade. "The life is in the blood." If I could cut the wires between Niagara Falls and Buffalo, the street cars would stand, the streets be dark, the elevators hang useless, printing be suspended, telephones muted. If I could rob the vaults of the republic today, the business of the country would be paralyzed tomorrow.

You go out tomorrow to seek work, you present your plea, show your papers, convince the man that you are faithful and useful. Work a week. Saturday night money is handed to you, the wage is the product of talent into time. Brain, time, strength, talent, skill are to you money. A week or your life has gone and in its place you have money. The product of your time and toil will be turned into money by your employer. Aaron turned Egyptian jewelry into a golden calf at the foot of Sinai, while Moses was on the mount. You have turned a week of time and of power into money. When Moses came down he burned the golden calf into ashes for the people to drink. You go to your boarding house and turn part of the money into rent and food; and a part into clothes and amusement; so long as your money lasts, you have a lamp; rub it and wish, and anything you call for is yours. That money is your measure of value, your medium of exchange. God has given you life and time, you sell them for money; you capitalize God's gifts for money. Then in turn money is your slave. It will not bring you life and time, but things that enrich life and time.

As the years go by you grow in value and get more money, but time shortens, time vanishes, but money accumulates. It becomes a house, a home, an automobile, a yacht, travel. You become a moneyed man, sometimes the more money, the less man. Everything you touch turns to money, but what money touches does not always turn to manhood. You complain because men seek you for money; when you were young they sought you, now they seek yours, and you shut men out. Why should you? Men sought what you were in youth, they seek what you have become in your old age. You have turned talent and time into money. Others seek from you what you have sought from others. In the early summer we seek apple trees for the bloom, in the autumn for fruit, and manhood has fruited into money.

Men seek the lawyer for law, that is his product; the doctor for medical skill, that is the fruit of his life; and the moneyed man for money, that is the sum of his power. Most men have some of this power; the man who cannot so adjust talent and time as to find money has a hard time in finding lodging, food, clothes.

God's Share of Man's Money.

God gave life and time. He has a right to a part of the product. He created man. He redeems man. He has a claim on the output of his creation and redemption. Christ has done more to make our civilization than any other man who has entered it. He has enriched it through the surrendered lives and substance of saved men. To accept and not share is to be a human Dead Sea, the end of life and a source of death.

The Christian religion has made our lives worth while because men gave money and made buildings, books and preachers possible. If we in turn, do not pass the work on, the past power ends in a curse.

One-third of the people in the American republic the confessed followers of Christ. Men are known by the use they make of money. During the year

1909 we turned
\$1,243,000,000 into liquors.
\$750,000,000 into tobacco.

\$700,000,000 into jewelry and plate.
\$178,000,000 into confectionery.
\$80,000,000 into millinery.
\$11,000,000 into chewing gum.
\$250,000,00 into church work at home.
\$7,500,000 into foreign missions.
\$257,500,000 into home and foreign work for Christ.

Aaron's golden calf was a kindergarten experience compared to our herd of fleshly cattle.

Think of turning life and time into money, and money into the things named in the list, and the paltry sum turned into Christian character!

Moving picture exhibitions are carefully censored lest the new plaything lead our young astray. Who shall censor the display of folly and pride shown in turning money into folly and death?

God made man in his own image, and man makes money into the image of his desires and passions. The exhibit is discouraging.

Life and time are the warp and woof given for our weaving. What strange patterns complete the toil. We change life and time into money, and then refuse to turn money into Christian character, into redeemed lives.

The Italian uses money to make a little Italy, the Russian to make a little Russia, the Christian ought to use money to make a heaven on earth.

The Resurrection and the Pocketbook.

Paul builds up the resurrection of Jesus Christ from the dead. That fact is the dynamo in Paul's argument; upon it he depends for power and light. In the letter to the Corinthians he turns the whole power of the resurrection on the pocketbook. He devotes the fifteenth chapter to the argument, appeals to the Christians to abound in the work of the Lord, then turns to the collection as a present duty, the resurrection of Christ a fact, labor a duty, the collection one form of labor. Then, as now, and now as then, the whole power of the resurrection is needed to break down the guard about the pocketbook, and get money for Christ.

Money is the product of life into time. Life and time are two forces the will of man can use, and money is the result. To give money means to give the sum total of one's past in visible form, and the power for future use. Money is the cream from the past, and butter for the future. Money is the fruit of the past and seed for the future harvest. Money means what I have done, and what I may enjoy. Giving money is like opening the arteries and giving life for transfusion into the body of organized religion. Money may be changed into houses and land, clothes and food, necessities and luxuries. It may also be changed into redeemed lives, saved souls. Giving to Christ is taking from self, and while giving is a delight, taking often hurts. It needs the power of the resurrection to move money from the pocket of the Christian to the treasury of the church.

One result of the resurrection is a day. The Jewish Sabbath was given to Israel and commemorated the end of creation and freedom from bondage. It came as a law. The Lord's Day did not come by law. It is one day in seven set apart to commemorate the resurrection of Christ. Christ did not command its observance. The early Christians grew into its observance. Paul bids the Corinthian Christians,

Upon the first day of the week, let every one of you lay by him in store as he is prospered. This is the Christian law of the Christian Sabbath—personal, proportionate, systematic giving. Bring the week's wage, the result of the week's work, to the open tomb. Lift labor into the light of the new life.

The papers report a Minneapolis evangelist as advocating Sunday baseball. "For myself, I do not usually attend Sunday games because I go every other day in the week, but there is no reason why others than myself should not enjoy the sport. The Sunday question is pressing upon us. Few would go as far as the brother quoted, but fewer do what Paul bids. It is better to obey positive precept than to find a fault with laxness of observance. If it is Sabbath desecration to spend the hours watching games, what is it to refuse Paul's command? How many Christians, jealous for the Sunday, spend any part of its hours in laying aside money for Christ?"

We shudder when men carry the week's sports into the Lord's Day, but rarely think of the law of Paul to carry the week's wage into the Sabbath, and

so consecrate the outcome of toil to saving the world. Sailors take a daily reckoning on the ocean. If Christians took a weekly reckoning on the sea of time there would be fewer financial wrecks. When men fail, and receivers are appointed, it does not take long to find where the business is. There would be fewer receivers if every Christian man should find where he is once a week.

Divorce threatens the family. The divorce of six days from the seventh, of money from Christ, threatens the church. The setting aside of Christ's proportion once a week would compel thought as to the methods of getting money. The light from the open tomb, falling upon money once a week, would put conscience into business. We should not have to depend upon congress for conscience.

About seventy years after the death of Christ, the younger Pliny, governor of Bithynia, in Asia Minor, wrote to Trajan, the emperor: "Their converts (Christians) without number come, before dawn, upon a fixed day, to sing praises to Christ as God. They make solemn engagements with each other to live a moral and serious life." Thus the early Christians kept the Lord's day, and won the world to Christ. The Lord's Day is in more danger from Christians who neglect it than from worldlings who desecrate it; and one great neglect is that they do not observe it as a day on which to set apart money for Christ.

God made us. Christ has redeemed us. Life and time are entrusted to us. The result belongs to Christ. Money is crystallized life and time. Let us give Christ a square deal, bring our incomes to the tomb upon the first day of the week, and give Christ his share of our prosperity.

Brookline, Mass.

A GOOD MEETING.

The woman's meeting of the Cedar Bluff Association was held September 25 at Gaylesville. Mrs. T. A. Hamilton was with us and did us great good. We feel it is a benediction to any community to have her with them.

Miss Effie Miller was elected Vice-President and Miss Mabel Tucker Corresponding Secretary, for this association. We only have one W. M. U. and one Sunbeam band in the Cedar Bluff Association.

The latter was organized by Mrs. Hamilton September 26, 1909. Both of these are at Gaylesville.

Our Vice-President is very much interested and means to do great things during the next association year.

Last year our union gave \$15 to home and foreign missions and on foot means of raising quite a large amount, which we hope to have raised by January 1. Pray for us. We need your prayers and sympathy.

MABEL TUCKER,
Corresponding Secretary, Gaylesville, Ala.

Recently, in Seattle, Mr. John W. Gates met the preacher who married him. The millionaire remembered that he had paid the preacher only \$5 as a wedding fee. Now that he had grown to be worth millions, he made the preacher now an old man, a present of a \$1,000 check. This reminds us of another case. Bro. J. D. Ray married Judge R. S. Lovett at Huntsville a number of years ago, and now since he has been elected to the head of the greatest railway system in the world, the hope may be indulged that between the influence of his Baptist wife and his professorial friend, the Seminary may receive a few shares of Union Pacific preferred. —The Baptist Standard.

It is needful that we should inaugurate a far-reaching campaign of missionary education if ever the great body of Southern Baptist laymen are awakened to a genuine interest in the cause of missions at home and abroad, if ever they are brought under a deep and abiding conviction as to the authority and purpose of the Great Commission, and if ever they adequately recognize their obligation to prosecute the missionary enterprise.

"Oh, for a closer walk with man!
Sweet fellowship of soul,
Where each is to the other bound,
Parts of one living whole."

WILL THE AMENDMENT BE REPEALED?

Many are saying that the amendment will not add one whit to the stability of temperance legislation in Alabama and it is a waste of time to put it into the Constitution.

The Hon. Sidney J. Bowie, who supported state-wide prohibition, but who is against the amendment, if reported correctly, said in his speech at the Jefferson Theatre in Birmingham:

"If the amendment is adopted, I say to you that the youngest of you will not see it repealed. It will require a three-fifths vote, and inasmuch as those absent from all causes are automatically counted against the change, it practically results in a two-thirds vote being necessary. In this way, an automatic minority ties the hands of a gigantic majority."

And this paragraph from the resolutions adopted is significant:

"But there is one office which this amendment if adopted will perform. While it will neither aid in the enforcement of prohibition nor interpose an obstacle to its repeal, it will effectually tie the hands of the legislature in the matter of providing other and different methods of regulating the disposition and sale of liquors if, notwithstanding all the laws on the subject, time shall demonstrate the failure and unwisdom of the policy. It will certainly be the better part of wisdom to leave some power and discretion in the hands of the legislature against the day, if unhappily it should come, when the laws upon the books are found to be either vicious in their operation or incapable of enforcement. The discretion of the legislature should certainly not be confined to a choice either of maintaining a policy in force after it had failed, or upon the other hand, of repealing such statutes without the power of substituting some other plan in its stead. All wisdom was not born in this legislature, neither will it depart with its demise."

Here we get the milk in the coconut. Reading between the lines, we see that those who are fighting the amendment have a faint glimmer of hope that if they can defeat the amendment they will be enabled to elect a legislature that will give the relief so craved, but that if the amendment goes through—if it is written in the Constitution, signed, sealed and delivered—it is good-bye to all hopes of getting it repealed.

BONFORT'S WINES AND SPIRITS CIRCULAR.

We have had many so-called temperance and prohibition waves in this country in the past, but never before such a well-organized movement as the one being directed by the Anti-Saloon League. It would be foolish to refuse credit to men who are directing this movement for great ability, directness of purpose and generalship. * * * The wine and spirit trade is now outlawed in most of the territory South, and in over one-half of the geographical area of the United States, and that is what the Anti-Saloon League is expected to do. That the Anti-Saloon League is gaining, and that our trade is losing ground, is simply beyond question.—Bonfort's Wine and Spirits Circular.

This does not sound much like the temperance wave is receding. The truth is many saloonkeepers are being given an enforced recess and they are mighty anxious to hear the bell ring so that they can get back to work. The bell will ring, but it will toll the death of the saloon in Alabama when the amendment is passed.

PLAYS NO FAVORITES.

But it is the Anti-Saloon League which is chiefly responsible for the big conquests which liquor exclusion has been making in recent times. The League has no politics. It works as effectively in Democratic as in Republican communities. It has done much more in the South in recent times than it has in the rest of the country. More Democrats are residing in "dry" territory than Republicans. All parties look alike to the Anti-Saloon League.—Pittsburg Liquor Dealers' Journal, February 26, 1908.

The Anti-Saloon League in Alabama is working in the interest of no man's candidacy for gubernatorial honors. Its task is to try and get the amendment passed.

CONCERTED PRAYER AND EFFORT.

Fifty men's missionary conventions in six months, culminating in a National Missionary Congress in April, 1910, is the program now being arranged by the Laymen's Missionary Movement. It is the most extensive educational effort undertaken by combined Christianity in modern times.

The spiritual power and enduring results of this national missionary campaign must depend primarily on the degree to which people of faith in all parts of the world claim the fullness of God's blessing upon this effort to extend His kingdom. The churches at home need a new baptism of power. Only thus can they become "the light of the world." They need to be saved from materialism, from commercialism, from rationalism, from formality, from selfishness and narrowness, and from indifference to the will of God. Thus will they become in very truth "the salt of the earth."

Prayer is always the primary condition of obtaining spiritual results. The present widespread missionary awakening is the fruit of prayer. "Therefore pray," was the one specific direction given by our Lord to His disciples in view of the white harvest fields and the lack of laborers. The greatest evidences of answered prayer in the history of the church have been in connection with the aggressive efforts to carry out the Great Commission. It was in an atmosphere of prayer that the Laymen's Missionary Movement had its origin. Its results thus far cannot be accounted for apart from the abundant blessing of God upon the effort to enlist the church in her primary task of evangelizing the world.

The coming campaign constitutes a loud call for concerted prayer. It should mark a new epoch in the history of Christianity.

DELINQUENT SUBSCRIBERS.

We find the following paragraph in the Standard, of Chicago:

"Several of our fellow-editors are calling attention to the carelessness of certain subscribers to religious newspapers, who fail to pay their bills. Thousands of dollars are due to almost every publisher of a denominational paper, in little dribbling bills of \$2 or more, the aggregate making an amount which often-times seriously cripples the usefulness of the enterprise. There is a point at which carelessness of this sort becomes absolute dishonesty. We have fairly good proof that some people, at least, who refuse to pay their subscription bills are dishonest, for within a few days the publishers of the Standard have received information that two delinquent subscribers are in the penitentiary, both, we are ashamed to confess, being ministers. Far be it from us to suggest imprisonment for all who are in arrears, but still we must advise our debtor friends that it is not safe to take risks!"

The Standard does not say whether these two ministers were put in the penitentiary because of their refusal to pay their subscriptions to the Standard. It leaves us to infer that such was the case. If, however, every delinquent subscriber to the Baptist and Reflector should be put in the penitentiary, it would probably become necessary to enlarge its walls, and some one in the office suggests that there might be a number of pastorless churches over Tennessee. Of course, however, we have no disposition to prosecute our delinquent subscribers, and certainly would not proceed to the length of trying to put them in the penitentiary, even if we could do so. But we take the occasion to ask, is not money due to a religious paper as sacred a debt, and should it not be as promptly and scrupulously paid as the grocery bill or the dry goods bill? What is the difference?

The history of the temperance movement in the United States is the history of many more or less effective organizations, employing a variety of methods, expressive of the phase of public sentiment uppermost at the time of their formation. Great among them, along the lines of agitation and education, has been the work of the National Women's Christian Temperance Union, organized in Cleveland, O., in 1874, and growing out of the women's crusade. Every State and territory in the United States has a State or territorial union, including Alaska and Hawaii. Out of it has grown the world's Woman's Christian Temperance Union, organized in fifty countries. From it has come the young people's Loyal Temperance Legion, with its three hundred thousand members. It has secured much effective temperance legislation, including righteous laws for the protection of women and girls, for the suppression of gambling and the cigarette evil, and for the spread of scientific temperance instruction. And in the fight for state-wide prohibition in Alabama they were persistent and fearless, and we know that they will do everything in their power to help put prohibition in the Constitution.

PREACHERS SHOULD BE LEADERS.

A preacher because he occupies a pulpit is not shorn of his citizenship, and because he has a spiritual message to deliver, it does not mean that he must keep silent when great social questions are clamoring for a hearing. We are glad that the great body of ministers of today are making themselves felt in the fight for civic righteousness and refuse to take a back seat because some of their timid members fear that they will soil their clerical garments if they get out of the pulpit into politics to fight the evils of the blighting curse of whiskey.

We need an outspoken and militant ministry, and because our preachers are making themselves heard throughout the State some of the dailies are trying to read them lessons on department and state, tending to lament the fact that they are losing their hold over the people, the truth is the opposite of the fact that the preachers are making themselves stronger with the people and making it harder for the professional politicians to lead them astray.

UNION OF CHURCH AND STATE IN MOBILE.

A good deal has been said in the Mobile papers and others papers of the state about the danger we are in of having a union of church and state because of the interest manifested by many ministers in the prohibition of the liquor traffic. I wish to call the attention of the readers of The Alabama Baptist to a plain case of a union of church and state which exists in Mobile and about which the Mobile papers have had nothing to say, and about which I am sure they will say nothing when their attention is called to it.

The McGill Institute is a Roman Catholic school located in the city of Mobile. The property on which the school is located is exempt from taxation because it is used exclusively for school purposes. But this institution is a corporation and owns other real estate in Mobile, business property from which an income is derived, and which, for this reason, is not legally exempt from taxation. This property to which reference is made was assessed in 1906 for \$86,000, in 1907 for \$157,000 and in 1908 for \$167,000. The corporation paid taxes to the state for the years mentioned and preceding years, but the board of equalization exempted the property from county and school taxes, thus contributing to the support of a Roman Catholic school.

This, to my mind, is a very plain case of a union of church and state, but no protest has been made by the Mobile papers, and, I think, none will be made. But these same papers have protested loud and often against the efforts of ministers to get rid of the accursed liquor traffic and have sought to make the people believe that opposition to the liquor traffic by ministers is at least a quasi-union of church and state. This charge is so absurdly ridiculous that it is difficult for one to retain his patience in answering it.

W. J. E. COX.

THE ALABAMA BAPTIST

GOOD MEETINGS.

For more than two months past the writer has been constantly engaged helping brother pastors in revival meetings. Notwithstanding the excessively hot weather we have had some glorious seasons of refreshing from the presence of the Lord. "The stakes of Zion have been strengthened," mourners comforted and sinners converted. Have helped in meetings in the counties of Geneva, Covington, Crenshaw and Wilcox. I can not give the particulars of every meeting held, nor of the places visited, but must say that I have had some most delightful experiences in meeting old friends and renewing old fellowship. I visited two churches in Crenshaw county—Mt. Zion and Bethel—the former within four miles of Brantly, the latter five miles east of Lurverne. These churches I organized twenty-two years ago, while doing missionary work under the direction of our State Board of Missions. I held revival services with them at that time. Many were converted and I had the pleasure of baptizing them. I had not visited nor had I met with these good people during the past twenty-two years. What a cordial greeting—what an ovation was accorded the visitor. How refreshing to the men of God to be affectionately remembered by those who have known him through the long years of the past. So many of the friends in Crenshaw county remember sermons, talks and incidents connected with my work in their midst in other days—things that have long ago faded from my memory, these people remember distinctly and readily.

"The Word of the Lord shall not return unto him void," etc. Many times the man of God is preaching the word to a dull congregation, and it may be that no one present thinks of any special good to come from the occasion. But the good seed have fallen on the good soil and they bring forth good fruit, some thirty, some sixty and some an hundred fold.

Bethel church has furnished members to organize five other churches and still has more than one hundred on her roll.

Bro. B. A. Sellars, one of our Geneva boys, who graduated at last session of the Howard, has accepted a call and entered upon the pastorate of Vinegar Bend church, below Mobile. This church used to be a part of my field, and when I think of the splendid people there I almost envy Brother Sellars. The Lord bless pastor and people.

We feel quite sure that we have an overwhelming majority for constitutional prohibition in this part of the state. Let all the brethren take an interest in distributing literature when necessary, and quietly and prayerfully look after the doubting "Thomases" and reason them into line with us. Keep the matter before us in your columns. And would it not be a wise thing for you to make another special offer, say till January 1, 1910, and give me pastors another opportunity of introducing the Alabama Baptist into the homes of our people, at a time when the people especially need the help it offers to bring them?

Geneva, Ala. A. T. SIMS.

LIFE.

Mysterious in its origin,
Uncertain in its scope,
Life with its varied tendencies,
Its downfalls and ascendencies,
Lives on in hopeful hope—
E'en mid its worst calamities
It lives in hopeless hope.

Prosperity may nourish it,
Adversity may scorn,
Real healthfulness may cherish it,
Real poverty may perish it
With each succeeding morn;
Yet life lives on continuously
When once it has been born.

Renown and fame may honor it,
Remorse and shame may chide;
It may have popularity,
It may procure from charity
Its wherewith to abide;
Yet life leaps onward blindly,
Led by no loyal guide.

Each step is an experiment
Out in the weird unknown.
There is no real security
Out in the fierce futurity
That's coming ever on,
Till, pressing o'er the present, it
Becomes the past and gone.

Life has a present and a past
O'er which it "pondereth"
With lingering regretfulness,
Or sorrowful forgetfulness,
Long as it has its breath;
But future and eternity
Belong alone to death.

THE ORPHANAGE.

At last we have undertaken to establish industrial work for the boys. There was a small nucleus, and we wish to add to it, and give some of the boys such training in wood working that they will have a profession that will make them self-supporting when they go out from us. We have secured the services of Mr. Pitman, who is now with us, and we soon trust to have this work well in hand. Some of our friends have signified their intention of giving us some special help in this direction, and we put them on notice that we will call on them in the near future; for the present our efforts will be confined to turned columns, ballsters and turned work generally, and band or scroll sawing. It is the intention of the board of trustees to give the girls special training in sewing in the near future, cutting and fitting, cooking, etc.

We have a splendid school in charge of Prof. and Mrs. Mash, and the work generally is moving along in good shape. Bro. Dunaway has been on crutches for some time, but is gradually getting better. Bro. Ray is out in the field attending the associations, and while funds are coming in slowly, we are sure it is no fault of his.

Fraternally,
M. C. REYNOLDS,
President Board of Trustees.

After six years' absence I met with the Alabama Association and found a number of friends on hand that I had made at Steep Creek, where it met in the early nineties. This great body has suffered much loss in the withdrawing of churches to unite with other associations, but I doubt if any

DEATH.

O, grave, where is thy victory?
O, death, where is thy sting?
Thou real of all realities,
Thou final of finalities,
Life's only lasting thing!
Thou art, in deed, the master thought
Of our eternal king!

As certain as eternity
Is death's mysterious change,
Creating unreality
Into its immortality
By means divinely strange,
Where feeble, altering, finite mind
Can never, never range.

If heaven is a certainty,
Then hell's a fearful fact;
If God does love humanity,
And hates deceit and vanity,
Then how ought men to act,
With God to bless eternally,
And devils to distract?

O, death, thou art no enemy—
Good messenger thou art;
So dreadful, yet so dutiful,
So sorrowful, yet beautiful,
Fresh from the father's heart,
Inviting weary, worried life
To lay itself apart.

Death has no present and no past—
No future it controls—
It ushers in eternity
To all of earth's fraternity
Of never-dying souls
To rise above, or fall to where
Hell's hot eternal rolls. —H. C. C.

association has convened in the state this year where the spirit was better than it was during the two days I spent with the brethren. Dr. Montague made by long odds the greatest speech on education I have ever heard him deliver anywhere, and every church in the association rose to the occasion and made a pledge to the support of Howard. I had the privilege of preaching at one of the evening services, and heard with great pleasure the introductory sermon preached by Bro. W. R. Adams. On the second day Brother W. P. Coffield, of Fort Deposit, preached a strong and helpful sermon that made a most favorable impression on the body. Bro. S. O. Y. Ray was scheduled to preach on Sunday morning. Col. J. C. Fonville was present and took an active part in the deliberations. He made a short speech on missions and closed it by walking up and putting a contribution on the table which set the others to giving. The moderator was Judge T. L. S. Grace, a prominent layman, and Bro. Lloyd, the courtly old soldier of the cross, acted as clerk.

A WOMAN'S APPEAL.

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

MAKING A GOOD IMPRESSION

A Person With Bad Breath Invariably Impresses People Unfavorably.

Every one desires to make a good impression with other people with whom they come in contact, whether in a business or social way.

No matter how well dressed a person may be, or how well educated or accomplished, if he or she has an offensive breath, every other consideration and good quality is likely to be overlooked, and the impression made is likely to be an unfavorable one.

The employer in selecting an employe is almost certain to reject the applicant whose breath is offensive, even though he may seem a good acquisition in every other way.

No merchant cares to employ a clerk whose breath is foul, to wait on his customers; he would probably drive trade away. Neither does an official desire to have such a person employed in his office.

Many a person making an application for a position has been rejected by a prospective employer on account of this undesirable possession, which proves so disagreeable to other persons, and often the applicant hasn't the slightest idea as to why he was "turned down," since he seemed to fill the requirements of the position in all particulars.

Every one who is so fortunate to possess bad breath, whether caused by disordered stomach, decayed teeth or nasal catarrh, should use STUART'S CHARCOAL LOZENGES, which afford immediate relief from this trouble.

Charcoal is a powerful absorbent of foul gases, and quickly oxidizes and purifies bad breath. The charcoal from which these lozenges are made is the best that money can buy, and possess a higher power of absorption not present in other and minor brands.

Bad breath from any cause can not exist for a moment when they are used, and all persons who are subject to foul and offensive breath should rid themselves of what amounts to a positive nuisance by using these powerful absorbing lozenges.

Use them freely before going in company, or to church, or to the theater, in fact, to any place where you will be brought into close contact with other people.

Before visiting your dentist, or your physician, or your barber, purify your breath, and take a box of Stuart's Charcoal Lozenges with you, and keep your breath pure and free from taint.

These lozenges surpass all others in their marvelous powers of absorption, as it has been proved again and again that they will absorb one hundred times their own volume in gases.

Every druggist has them in stock, price 25c per box. A free sample package will be sent to you, if you will forward your name and address to the F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

I tell Him all my sorrows;
I tell Him all my joys;
I tell Him all that pleases me;
I tell Him what annoys;
He tells me what I ought to do,
He tells me what to try;
And so we walk together,
My Lord and I.

10-95 Buys This Large Handsome Nickel Trimmed Steel Range



without warming closet or reservoir. With high warming closet, a certain lined reservoir, and as shown in cut, \$17.25 large, square, oven, wonder of hokar, 6 cooking holes, body made of cold rolled steel. Dishes grate, burners wood or steel. Handsome nickel trimmings, highly polished.

OUR TERMS are liberal. You can pay after you receive the range. You can take it into your home, use it 30 days. If you don't find it exactly as represented, the biggest bargain you ever saw equal to stoves so-called for double our price, return it to us. We'll pay freight both ways.

Write Today for our beautiful Illustrated Stove Catalog No. S144; a postal card will do. 150 styles to select from. Don't buy until you get it.

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"I have been troubled with a severe case of Tetter for ten years. In Columbia last week a druggist recommended Tetterine. I bought a box; it gave me relief, so I bought another and am entirely well." *Law Wren, Chicago.*

Tetterine cures Eczema, Tetter, Itching Piles, Ring Worm and every form of Scap and Skin Disease. Tetterine 50c; Tetterine Soap 15c. Your druggist, or by mail from the manufacturer, The Shurtzine Co., Savannah, Ga.

6% on Your Money

Why let money lie idle? Why waste time looking around? Invested in stock of this association it begins at once to earn 6 per cent, payable semi-annually. Call or

WRITE FOR PAMPHLET.

It will interest you to know about the plans of this Association, its objects and its soundness. It now has assets of over \$470,000.00.

Jefferson County Building & Loan Association
217 N. 21st St., Birmingham, Ala.

F. M. Jackson, Pres.
Chappell Cory, Genl. Manager.
W. A. Pattillo, Sec.
F. F. Putman, Treas.

DR. DICKINSON'S ABLE AMENDMENT ADDRESS

The contests over the saloon through which we have passed have been an education to our people in civic functions and obligation. The people have been made to think, to consider, to feel responsibility, to weigh arguments pro and con and to decide what is the civic duty of the voter in such a situation. The Anti-Saloon League, subservient to no party machine, allowing itself to be servant of no political guardian, but going directly to the people with a referendum, has been an educator of the people in civic affairs into their emancipation from the domination and dictation of political bosses and cliques, and their discipline in self-government. The campaign on this amendment will have an educative value on the people many times more valuable to the future of the state than it will cost. And so, whatever may be the outcome, this campaign will bear blessings for the future. Let us now in this spirit of honest search after our duty as voters, consider the issues involved in this referendum. The proposition put before us by the legislature is one touching a change in the constitution. Under our system of government there are two distinct, but related, bodies of laws, the statutes and the constitution. The statutes are the acts of the legislature giving laws to the people; the constitutional provisions are the acts of the people giving laws to the legislature. Another distinction it is well to keep in mind is the difference between the constitution of the United States and that of a state. The one consists in the exercise of government upon, and within the limits of a delegated power; and so the congress may only legislate within the sphere of authority expressly delegated to it by the states. It is a jurisdiction whose limits are confined to the express provisions of the federal constitution. But in the case of a state this is not true. The legislature of a state has all sovereignty except as it has been prohibited by constitutional provision; and so the constitution consists largely in prohibitions put by the people on the power of their legislatures. The whole of the bill of rights is but privileges the people reserve to themselves from the legislature; and its effect is to prohibit the legislature from exercising legislative jurisdiction within those excepted shores of activity. The practical effect and purport of a constitutional provision is to limit the jurisdiction of the legislature, the people recalling to themselves some of the power reposing in that body as an original sovereignty; or by reconveying to it a power hitherto reposing in the people through constitutional provision. Now, the amendments before us do both of these things. The first takes away from the legislature the power to reinstate the saloons or any substitute or subterfuge for them; while the second conveys to the legislature power which, according to a recent decision of the supreme court, it has not hitherto had under the constitutional provision concerning rights of property. So these two amendments enlarge the jurisdiction of the legislature in one sphere, and restrict it in another. Thus as the rabbins used to say, we "loose and bind" the law to the legislature; telling it what it may do, and what it may not do. Now in a state the only way to reserve certain rights and liberties to the people themselves, is to recall these right and privileges from the jurisdiction of the legislature by constitutional amendment, and thus prohibit that body from legislating on them.

Now the present statutes prohibit any citizen, or any organization of citizens, from instituting or operating a saloon or substitute herefor in this state. But they can not and do not prohibit the legislature from doing so, or authorizing persons to do so. Under statutory prohibition the policy of prohibiting the saloon lies entirely within the keeping of the legislature, and is subject to its action. But under the proposed constitutional amendment it will be put securely within the power of the people, and can be impaired or changed only by a direct expression of their will, either by reconveying to the legislature jurisdiction in the matter by repealing the constitutional provision, or altering it by another amendment according to their own will.

In its last analysis the question is: Shall the people recall to themselves the power and right to determine directly by their own express will when and where, if ever, the saloon shall be reinstated in this state.

To my mind the situation requires the citizens to resume their right and privilege of deciding this question of the reinstatement of the saloon by their own immediate and direct action, as provided in the first amendment, and I beg to give to my fellow citizens, who bear with me the responsibility of deciding this matter, my reasons for so thinking.

Separation of Saloon and State.

Any institution of society, legalized and regulated specially by law, gets engrafted as a fungoid on political life. We have inherited from the effete past many such institutions. More than a hundred years ago we inherited a state church, established and regulated by law, an object of special legislative grants, etc. The halls of legislation were beset with political parsons hanging around looking out for opportunities to get some special favors for their parishes. The thing became a nuisance, and was isolated against; but the state church lobby of one legislature sought to impair and annul the action of another. The fight waged hot until an amendment was added to the constitution of the United States, and to the several states forbidding the legislatures to legislate in the matter. So the people recalled to their own keeping legislative jurisdiction with reference to matters of church, and no one has heard of church lobbies since. Thus the state church was separated from politics by an amendment to the constitution. Slavery was inherited and was specially recognized in the constitution, and for more than a hundred years all politics was decided by its bearing on slavery, the contest issuing in a war. And yet that institution was gotten rid of only by an amendment to the constitution of the United States forbidding legislation with reference to it either by congress or by any of the several states. No one has heard of slavery cutting any figure in politics since. The lottery was an old and popular institution inherited by our fathers, and every session of the legislature was besieged by those who wanted franchise for lotteries. The constitution was amended, recalling to the people from their legislatures the power to legislate on that matter; and no one has heard of a lottery lobby since. Duelling was once an institution among us, until it was also legislated against in the constitution, and no one has heard of a duel since. Experience has abundantly proven that the only way to separate from politics an old institution, engrafted in political affairs, is by taking away its standing before the legislature by constitutional provision reconveying jurisdiction in the matter to the people. Now for years the saloon has been dominant and specially

Did You Ever

It used to be an awful task to make ice cream. Did you ever try it? To-day you cannot do anything easier than make ice cream if you use

JELL-O ICE CREAM Powder

2 quarts cost what 2 dishes have usually cost

Stir one package into a quart of milk and freeze it—absolutely nothing else to do—and you have two quarts of delicious ice cream at a cost of about one cent a dish.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHOSE TEETHING, with PERFECT SUCCESS, it SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 1098. AN OLD AND WELL TRIED REMEDY.

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avored in its political life of our people until it became an intolerable nuisance in state and municipal affairs. "The senator from the liquor district" was one of the most prominent and patent political factors in our legislature. The saloon was always on hand and in power, and had to be consulted in legislation national, state and municipal. The only way to separate the saloon from politics is to take away its standing before the legislature by recalling the power to legislate on it from the legislature and the municipal councils. This amendment will do this thing, and in my judgment it needs to be done. If this is done, in my opinion you will never hear again of the pernicious and officious activity of the saloon in political affairs, just as has been the case in the state church, slavery, the lottery and dueling.

Prohibition.

Another reason for the adoption of this amendment is that as yet prohibition is an experiment, and a very promising one. The saloon is no longer an experiment, but has been worked long and faithfully and found wanting in solving the liquor question, and is now a cast off institution by our people. Yet this invalidated and rejected institution persistently and perniciously interferes with your attempt to try out the policy of prohibition. It derides your laws, defies them before the people, defies your officers, berates your policy, and by its assaults in every way hinders you in your efforts to make effective prohibition. The saloon power, well organized, abundantly financed, manned with the most skilled and experienced advocates and political wire pullers available, has declared war on your effort to put prohibition into effect; and it also threatens to thwart you in such an arbitrary way as to force you to repeal your statutes, and reinstate the saloon as a power confessedly too great for your sovereignty. No statutes can have any chance to vindicate themselves when thus assailed. If the murderers were thus in conspiracy against the state, financed and organized, the statutes on that subject would be impaired in their efficiency. If the embezzlers were similarly organized and heavily financed they could make like war for the repeal of your laws against that nuisance; as indeed they did in the days of piracy. So if these statutes, so promising of good even when such bitter war is waged on them, are to have a fair show they must be protected from this pernicious assault by the saloon power. Now this amendment does not put prohibition into the constitution, so much as the saloon power out of legislatures and court houses. The amendment forbids the reinstatement of the saloon or any of its substitutes or subterfuges. It recognizes that the saloon is no longer to be experimented with in this state, and shelve it forever until the people shall of their own expressed will recall it. And so it takes away from the saloonists the incentive to further interfere in legislation, and gives the statutes a chance to prove out. So, if our experiment with prohibition laws is to be an honest experiment, we must entrench them behind this amendment so that its enemies may not invalidate its good effects under normal conditions.

The Amendment.

But the adoption of the amendment takes away the incentive for the repeal of the statutes in the interest of the reinstatement of the saloon. This is the reason for the strenuous opposition to the amendment by those who are in favor of the reinstatement of the saloon; and the advocacy of the adoption of the amendment by those favoring the policy of its prohibition.

The adoption of the amendment will render the repeal of the statutes by the legislature in the interest of the saloon impossible except by reference to the people, but it will not deprive the legislature of power to substitute for these statutes others in the interest of curtailing the manufacture and sale of intoxicating beverages, or of further perfecting the statutes as experience may suggest for more effective prohibition. After the amendment is passed the legislature may not go back to the old saloon policy of dealing with this question, but may legislate in the interest of temperance. It has been asked what would happen if the legislature should repeal the present laws after the amendment is passed. The answer is easy. They could pass other prohibition laws, but could not reinstate the saloon policy, nor legalize the sale of liquor. So we would be that much better off than with out the amendment. But, of course the supposition is as absurd as if we should suppose that the laws against murder and theft should be repealed. What, then, would be the effect of the constitutional provision against depriving people of life and property? The answer is plain. The legislature could not legalize murder and theft as in the days of piracy. It would be of no avail to the liquor forces to repeal the statutes after this amendment is passed for they could not then reinstate the saloon by law, which is their hope at present.

"I have been charged with being a political parson, I belong to the church military and not the church millinery. I wear no robes that may not be soiled in the service of humanity. I am not of the cloth, but of the sack cloth. No man or journal will deny me the right to speak to you as a citizen, and so long as Holy Writ teaches that 'No drunkard shall enter the kingdom of God' no man or journal need undertake to deny me the right to speak on this subject as the representative of a great religious organization and as pastor of the First Baptist church of Birmingham."

RESOLUTIONS.

At a meeting of the First Baptist church, in conference, on the evening of September 12, 1909, the following resolutions were unanimously adopted:

Whereas, Our pastor, Rev. O. T. Anderson, has served this church faithfully for the past year, and under his leadership the church has made progress in an increase in its membership, and has shown considerable advancement spiritually; and

Whereas, Bro. Anderson has severed his connection with this church as its pastor for the purpose of attending the seminary to better fit and prepare himself for the great work to which God has called him; therefore, be it

Resolved, By the First Baptist church of Cullman, Alabama, That we take this opportunity of giving this expression of our appreciation of the services of our brother in the effort he has made to build up our church, and that it is with regret that we give him up as our pastor, and that we commend him to the world as a faithful and able minister of the gospel, and as a consecrated Christian, and pray that God may bless him in his work in whatever field duty may call him in the future.

FINIS E. ST. JOHN,
S. M. LOVELADY,
J. W. SPARKS,
 Committee.

Attest: **W. CLAY SMITH,**
 Church Clerk.

The sad story of MY FATHER'S GREAT SUFFERING FROM CANCER

Read the following and be convinced WE CAN CURE YOU.



Forty-five years ago my father who was his own doctor, had a vicious cancer that was eating away his life. The best physicians in America could do nothing for him. After nine long years of awful suffering, and after the cancer had totally eaten away his nose and portions of his face (as shown in his picture here given) his pain was entirely destroyed together with removal of his throat. Father fortunately discovered the great remedy that cured him. This was over forty years ago, and he has never suffered a day since.

This same discovery has now cured thousands who were threatened with operation and death. And to prove that this is the truth we will give their sworn statements if you will write us. Doctors, Lawyers, Mechanics, Ministers, Laborers, Men, Bankers and all classes recommend this glorious life-saving discovery, and we want the whole world to benefit by it.

HAVE YOU CANCER, Tumors, Ulcers, Abscesses, Fever Sores, Optics, Catarrh, Salt-Rheum, Rheumatism, Piles, Eczema, Scald Head or Scrofula in any form.

We positively guarantee our statements true, perfect satisfaction and money refunded.

It will cost you nothing to learn the truth about this wonderful home treatment without the knife or caustic. And if you know anyone who is afflicted with any disease above mentioned, you can do them a Christian act of kindness by sending us their addresses so we can write them how easily they can be cured in their own home. This is no idle talk, we mean just what we say. We have cured others, and our cure today delay is dangerous. Illustrated Booklet FREE.

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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.

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Say you saw this ad, and send front of box in which Wintersmith's Tonic is put up and we will mail you picture puzzle; latest craze; for adults as well as children. Address ARTHUR PETER & Co., 651 Hill Street, Louisville, Ky.

FITS CURED NO CURE NO PAY—IS

pay our small professional fee unless cured and satisfied. German-American Institute, 524 Grand Ave., Kansas City, Mo.

OPIUM or Morphine Habit Treated

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

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Mi-o-na tablets are guaranteed by leading druggists to cure indigestion or any stomach disease or money back.

Mi-o-na for belching of gas.
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 Mi-o-na for vomiting of pregnancy.
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Fifty cents a large box at leading dealers everywhere, or direct, all charges prepaid from Booth's Mi-o-na Dept. 1, Buffalo, N. Y. Test samples free.

Hyomei guaranteed to cure Catarrh

Complete Outfit with Inhaler \$1.00 AT LEADING DRUGGISTS EVERYWHERE

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-

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.

MORE THAN 400 PER CENT GAIN.

We began a meeting at New Georgia (South Lewisburg) fifth Sunday in August, which continued about three weeks with splendid results. I am quite free to say that we had good preaching, for I did but little of it.

We had with us to begin with Bro. W. R. Carlisle, of East Lake, whom the people all soon learned to love, and who did some as good preaching as has been my good fortune to hear, but he could not stay with us but one week, and as the Lord raised up Joshua to take the place of Moses, so we believe he raised up Bro. Curtis S. Shugart for this emergency, so he fell in with us and the Lord wonderfully blessed our labors.

Bro. Shugart has a peculiar tact for getting hold of those who have gone deepest in sin. He is going regularly into the evangelistic work and with what knowledge we have of him and his work so far, we predict for him a successful career. We had also to our ministry Brethren W. B. McDaniel, of North Birmingham, and H. C. Watson, of Lewisburg, both of whom did us good work, as a result of which our little town is stirred as never before. We closed out with a business session in which we elected as deacons Brethren J. K. Brandon and Ben Austin and Bro. H. L. Hicks, church clerk. After having been built up from eight to thirty-six in number the brethren decided to have preaching twice a month instead of once, as has been our custom and also took steps toward building a house for worship, as we have none at all.

We meet at present over the drug store.
J. C. CONNELL,
Pastor.

East Lake, Ala.

LASTING-HYMNS, NOS. 1 AND 2.

Free sample to churches and Sunday schools contemplating ordering hymn books. Lasting Hymns are endorsed by our denominational leaders. Address Rev. J. A. Lee, Glencoe, Ky.

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Farm or Garden

Oats—Appler, Bancroft, Burt, Turf, Texas and Oklahoma Rust Proof.
Barley—Bearded and Beardless.
Wheats—Blue Stem, Early Red May, Red Wonder, Red Fulcaster.
Rye—Tall So. Grown, Georgia Rye and Abruzzes.
Vetches—Vicia Villosa (or Hairy or Winter Vetch), Vicia Sativa (English Winter Vetch known as Oregon Vetch) and Vicia Cracca.
Alfalfa and Clovers—All kinds.
Grasses—All kinds.
Onion Sets—White Bermuda, White Pearl, White Silver Skin, Yellow Danvers, Red Wethersfield, White Multipliers, Yellow Shallots.
Turnips, Beets, Cabbage and all Vegetable Seed.
Bulbs for Fall planting.
Write for Catalogue and price list.
N. L. WILLET SEED CO.,
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Why Be Sick?

Nearly every form of disease may be cured if proper treatment is employed.

My new, natural curative method has been successful in scores of severe cases of paralysis, epilepsy, rheumatism, dyspepsia, neurasthenia and other chronic ailments. I have many interesting and convincing letters and testimonials from patients whom I have cured. If you are afflicted and have been unable to obtain relief, write me for information about this new and better way.

NO DRUGS. NO SURGERY.

Write me a personal letter about your disease. My opinion of your case will cost you nothing and may bring health and strength to you.

DR. ANDREW C. BIGGS,

The Biggs Sanitarium, Asheville, N. C.

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ORDER OF PUBLICATION.

The State of Alabama, Jefferson County, in Chancery. City Court of Birmingham.

Rosa A. Causey vs. Robert A. Causey.

In this cause it being made to appear to the undersigned judge of this court in term time by the affidavit of James M. Russell, solicitor for and agent of complainant, that the defendant, Robert A. Causey, is in said affiant's belief a non-resident of the state of Alabama and his particular place of residence is unknown to affiant; and further, that, in the belief of said affiant, the defendant is over the age of 21 years, it is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in Jefferson county, Alabama, once a week for four consecutive weeks, requiring him, the said Robert A. Causey to answer, plead or demur to the bill of complaint in this cause by the 15th day of November, 1909, or after thirty days therefrom a decree of pro confesso may be taken against him.

This 7th day of October, 1909.

H. A. SHARPE,

Judge of the City Court of Birmingham.

JAS. M. RUSSELL, Attorney.

ORDER OF PUBLICATION.

The State of Alabama, Jefferson County, in Chancery. City Court of Birmingham.

Ella Rendle vs. Fred Rendle.

In this cause it being made to appear to the undersigned judge of this court in term time by the affidavit of James M. Russell, solicitor for and agent of complainant, that the defendant, Fred Rendle, is in said affiant's belief a non-resident of the state of Alabama and his particular place of residence is unknown to affiant; and further, that, in the belief of said affiant, the defendant is over the age of 21 years, it is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in Jefferson county, Alabama, once a week for four consecutive weeks, requiring him, the said Fred

Rendle, to answer, plead or demur to the bill of complaint in this cause by the 15th day of November, 1909, or after thirty days therefrom a decree of pro confesso may be taken against him.

This 7th day of October, 1909.

H. A. SHARPE,

Judge of the City Court of Birmingham.

JAS. M. RUSSELL, Attorney.

MORTGAGE SALE.

Under and by virtue of a mortgage executed to the undersigned by Mrs. Julia A. Pearce on the 28th day of October, 1908, and recorded in vol. 513, record of deeds, on page 73, in the office of the Judge of Probate of Jefferson county, Alabama, the undersigned will proceed to sell at public auction to the highest bidder for cash, in front of the court house door, in Birmingham, Ala., on the 15th day of November, 1909, within the hours of legal sale, the following described property, situated in Jefferson county, state of Alabama, to-wit: One lot on Woodlawn dirt road fronting forty-one (41) feet on said road, and extending back to an alley, being twenty-six (26) feet wide at the alley. Said lot known as lot No. two (2) on map recorded in plat book "A," page two hundred and forty-one (241). Said lot further described as fronting north side of said dirt road and running back one hundred and forty-two and one-half (142 1/2) feet to an alley on the east boundary, and one hundred forty-three and one-third (143 1/3) feet on the west boundary.

JOHN W. PRUDE,
Mortgagee.

DEAF 25 YEARS

Can Now Hear Whispers

I was deaf for 25 years. I can now hear a whisper with my artificial EAR DRUMS in my ears. You cannot see them. Put July 15, 1908 in my care. I can not feel them for they are perfectly comfortable. Write and I will tell you a true story—How I Got Deaf—and How I Made Myself Hear. Address
GEO. P. WAY
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Let Me Send You A Treatment of My Catarrh Cure Free



C. E. GAUSS.

I Will Take Any Case of Catarrh, No Matter How Chronic, or What Stage It Is In, and Prove, ENTIRELY AT MY OWN EXPENSE, That It Can Be Cured.

Curing catarrh has been my business for years, and during this time over one million people have come to me from all over the land for treatment and advice. My method is original. I cure the disease by first curing the cause. Thus my combined treatment cures where all else fails. I can demonstrate to you in just a few days time that my method is quick, sure and complete because it rids the system of the poisonous germs that cause catarrh. Send your name to C. E. Gauss, and he will send you the treatment referred to. Fill out the coupon below.

FREE.

This coupon is good for a package of GAUSS COMBINED CATARRH CURE, sent free by mail. Simply fill in name and address on dotted lines below, and mail to C. E. GAUSS, 6487 Main street, Marshall, Mich.

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Birmingham, Alabama.

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We guarantee our cures. Physicians treated free.

THE KELLAM HOSPITAL,
1617 W. Main St. Richmond, Va.

SOME GOOD MEETINGS.

Permit me, please, to mention some good meetings on my field this summer:

- At Hebron we had additions 8
- At Pine Grove we had 12
- At Sulphur Springs 12
- At Central (Argo) 16
- At Pelham (a new church) 33

Total 81

Of this number between 60 and 70 came into the church by baptism. The last church named, Pelham, was organized three months ago after a few days' meeting held by Rev. W. J. Ray. He put in motion a wave of influence that shall reach the farther shore. Have had baptism there every month since the organization of the church.

Credit is due also in this field to Bro. Lender, for God used him mightily in his vineyard.

Rev. O. C. Dobbs was with us most of the time in our meetings and did some of the most effectual preaching we ever heard.

The Lord has signally blessed him in his meetings while in the revival work this summer.

"Rejoice with us, for the lost are being found." "Praise ye the Lord."

J. L. MCKINNEY, Trussville.

The East Liberty Association, which met with Center church, was as usual a great body, not merely in numbers, but in the way in which it attended to the business in hand. Brother Burden and Brother Bledsoe are one of the finest working teams in any association. There is no rush, but everything is done decently and in order, and every cause has a fair hearing. I arrived too late to hear the introductory but heard many pleasant things said about it. Dr. Bledsoe was the preacher. I had the privilege at the evening hour of hearing John Stewart preach a helpful sermon. On the second day the crowd was so great that only a small part of it could get in the house, so Bro. A. S. Brannon, the born master of ceremonies, took charge of the grounds, and by request of the body, Rev. L. W. Nelson preached a stirring missionary sermon, and then ye editor spoke on the amendment, and was followed by Bro. Norman, who set at rest some of the foolish fears about the searching of homes. In the afternoon memorial services in honor of Dr. Shaffer were held and there were a number of tender and sympathetic talks made. It hardly seemed like an association without this great man in Israel. Touching reference was also made to dear Sister Shaffer. Uncle Walt Dawson was as usual chairman of the finance committee. I missed Hamner and Park Nichols. Judge Denson had a case in court and had to absent himself on the second day. He is a great power for the amendment in East Alabama.

AGENTS—IF I KNEW YOUR NAME, I would send you our \$2.19 sample outfit free this very minute. Let me start you in a profitable business. You do not need one cent of capital. Experience unnecessary. 50 per cent profit. Credit given. Premiums. Freight paid. Chance to win \$500 in gold extra. Every man and woman should write me for free outfit. **Jay Black, Pres., 100 Beverly Street, Boston, Mass.**

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REVIVAL IN CLANTON.

The greatest revival ever held in this town has just closed. Rev. W. J. Ray and his singer, W. H. Carson, came on Sunday, the 12th, and were joined on Monday by J. Mack Parker, of Ozark, and together they held the vast crowds spell bound until Sunday, the 19th. The meeting was held in the court house, to which place half the seats in the Baptist church had been moved, and yet there was not room to seat the people. Ray knows "big meeting" tactics to a dot; his sermons were clear, convincing, edifying and doctrinal, leaving no doubt in the mind of the believer and no hope for the unbeliever outside of Christ. He is the right man in the right place. Pastors will make no mistake in getting Ray. Mr. Carson has choir service and singing ability; his manner wins and his voice charms, and I feel sure that he has no superior and doubt if he has an equal in the state. J. Mack Parker is well known throughout the state as a very fine cornetist and has been with Mr. Ray for quite a while. Hitherto he has blown a Methodist horn, but from henceforth he will blow a Baptist horn, for the writer buried him, with nine other happy converts, in the liquid grave on the 20th. The church received him and gave him a letter of dismissal, and he, like the Eunuch, went his way rejoicing. The result of the meeting was 21 additions, ten by experience and eleven by letter, with a number of converts yet to come.

We raised \$1,017 for a pastor's home and over \$200 for expenses, and raised the pastor's salary \$180 without increase of time and gave the pastor the severest pounding he ever had, consisting of provisions in abundance, dry goods and cash.

Miss Nell Mullins presided at the piano, Miss Jattie Lawrence and Mr. Julius Palmer played first and second violin and Mr. Parker the cornet. The choir was complimented by Mr. Carson as being the best he has yet sung with. Messrs. Mack and Jeff Ruffin acted as ushers to a queen's taste. The church made the pastor's heart glad by remaining for the after meetings and receiving the converts into the church.

Unto God the Father, Christ the Son and Holy Spirit, three in One, be all praise now and evermore, amen.
F. M. WOODS.

Clanton, Sept. 21, 1909.

IN MEMORIAM.

On the morning of January 19 last, the death angel entered our ranks and took from our midst our dear sister, Stella Long. She had been a faithful member of Philadelphia Baptist church for twenty-odd years; she joined under the ministry of Rev. Benton and remained one of our number ever after, never having moved her membership, as her whole life was spent in the home in which she first saw the glorious light of day.

She was devoted to her church and when she undertook any work in its interest she was untiring in her efforts to complete her task. She was ever faithful in attendance until the hand of affliction was laid so heavily upon her and even then she was with us in spirit. She often expressed the hope that she might be able to attend the "next service," ever hoping to be restored to health and strength that she might again resume her duties and obligations as a true follower of the Master; but God knows best and called her home to join her loved ones gone before, there to await the coming of the dear ones left behind.

To the sisters, brothers, nieces and

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nephews whose hearts are torn and bleeding, we would say "weep not," she has only been called to her home above and is now free from all suffering and pain, there to sing praises to her precious Savior forevermore.

Therefore, be it Resolved 1: That we bow in humble submission to the will of our blessed Master, believing that he doeth all things well.

2. That we endeavor to emulate the example of our dear sister and be faithful to the end.

3. That we extend to the grief-stricken relatives our deepest sympathy in this dark hour, pointing them to a loving Savior for comfort and guidance, knowing that he alone can heal such sorrow.

4. That these resolutions be spread on the church record and that a copy be sent the family.

MRS. L. R. WHEELIS,
MRS. S. S. MULLIN,
MRS. W. T. STURKIE,
Committee.

July 17, 1909.

KIND WORDS.

Rev. C. M. Cloud has been appointed pastor of the Tuxedo Baptist church. He commenced by holding a protracted meeting from Sept. 5 to 16, and it has proved an emblem of victory, adding more souls to the church of God. It added six by baptism and three by letter.

Bro. Cloud has a very winning personality and has already planted himself in the house of the Lord; also in the hearts of the people. His words took root in hearts that had never been touched before. As he got into the stream of God's blessed gospel he knitted up and gave forth his talk with amazing force and effect that brought forth good results. These little touches that were familiar to any bystander when our Lord spoke the same immediate vividness to us until spoken by a disciple of God. Such exhortation as Bro. Cloud delivered could not but tend to compel us to "Gird up the loins of the mind" and let it become receptive to the great truths of the gospel.

May this good Christian man of God take firm root with branches abroad with spiritual water, rooted in Christ Jesus. May he be plentifully endowed with grace from God to continue in his good work, and catch each straying soul by his earnest efforts. May he flourish, May God bless him in his work. Amen.

BY A MEMBER.

A GOOD MEETING.

I began a meeting at Mt. Carmel on Saturday before the third Sunday in September. We had a great meeting so far as human judgment can tell. The church was greatly revived and many sinners convicted and many of the convicted were enabled to find the blessed Lord. I was ably assisted by Bros. T. E. Sanders and W. W. Cranmore. These brethren are fine work fellows. There were 22 additions to the church. One man fifty years old who had been a Methodist 30 years. One whole family came to us from the Methodist church. We start out for the future with bright prospects. The church has called me for another year and has raised my salary 40 per cent. I have served this church since 1878, and at no time has she been a brighter light than at present. The Lord has done great things for us, whereof we are glad. You are giving us a great paper. God put it into the brethren to help you to make it still better.

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