

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Rev. J. M. Shelburne Resigns at East Lake.



Rev. Austin Crouch Resigns at Woodlawn.



Rev. W. M. Anderson Resigns at Dothan.

THE JOY RIDER.

Mary had a little car,
Twas painted white as snow,
And everywhere the chauffeur went
The car was sure to go.

—Judge.

I put in the week's round of the associations with Dr. Montague and Bro. S. O. Y. Ray, a charming pair of traveling companions.

I forgot to say in my account of the meeting at Maplesville last week that at the close of the meeting we called for volunteers to the missionary work, and that nine offered themselves. Please add this to my notes of the meeting and oblige. Yours, J. W. Mitchell.

I have cast my lot among the saints of Georgia, so please change my Baptist from Citronelle, Ala., to Columbus, Ga., No. 432 Twenty-first street, and oblige. Yours in His service, J. S. Hartsfield

We are sorry to lose Bro. Hartsfield out of the State work, but pray God's blessings upon him in his new field.

Dr. J. C. Hiden supplied Calvary Baptist church, Richmond, for the nine Sundays of July and August, and the First church, Richmond, for the first Sunday of September. This made the eighth vacation in which he supplied the latter church. He is now resting at Pungateague, Va., and is ready for other supply work when it offers. Unless something unforeseen prevents, he expects to be in Birmingham before winter.

I went for the second time to the Elim, which met over in the Florida border with Bluff Springs church. Bro. J. T. Fillingham was a most courteous Moderator, while Clerk Killan was eager to serve. Rev. J. W. Wheeler, of Atmore, preached an introductory sermon, which was short yet helpful. My short excursion into the Land of Flowers made me long to meet with the Elim at all of its sessions. I missed J. E. Holley, but was glad to find my old friend B. Miles, of Wawbeek, present.

The Salem-Troy met with Hepzibah church. Prof. E. M. Shackelford, of Troy, was elected Moderator, and by the way, I am glad to see that more and more our associations are honoring our efficient laymen by choosing them as moderators. Bro. J. M. Carter makes a good clerk. George Miles, a man loved by all Alabama Baptists, was on hand and made a temperance address. The trip to the Salem-Troy proved a blessing to me, for that grand old patriarch, J. M. Leflin, preached an introductory sermon, which stirred me to my very depths. I had the pleasure of going and returning from the association with Bro. Joel Murphree, a consecrated banker, who loves the Lord. Drs. Montague, Ray, George Miles and yerscribe were guests in Sam Carroll's palatial new home. The house is fine, but not any more lovely than is the hostess, who delighted us by singing, at our host's special request, some charming love songs. May God's blessing abide on this hospitable couple.

After having been denied the pleasure of meeting with the Tuskegee Association for several years, I attended the recent session held with the Norasulga church and got to meet a number of old friends. W. W. Campbell, the consecrated banker layman of Tuskegee, who was unanimously re-elected Moderator, has done a great work in the association. Bro. J. H. Wallace, the Clerk, seemed just as natural as of old, despite his seminary visitation. Wallace is a fine fellow. Bro. Brewer was much at home and as usual was good to the visiting brethren. Rev. J. L. Slough broke all records for an introductory sermon, as he preached a good sermon in twenty minutes. The new church was much complimented. Mayor Park Nichols, of Roanoke, was among the visitors.

The Chilton County Association surpassed itself this time in everything at New Cedron last week. All churches represented better contributions and larger delegations. Visiting ministers were S. M. Adams, W. H. Connell and Robert Jones. Jerome O. Williams, of Howard College, preached a splendid introductory sermon. Fine work was done for missions, education and temperance. The association as a unit voted for prohibition now and forever. New Cedron church was unbounded in its entertainment of the great crowds. P. G. Mauess, Moderator. W. H. Shaw, Clerk.

THE SAW APPLIED.

Chauffeur when you reach a town
Stop to investigate,
He who kills and runs away
Lives to kill another day.

—Judge

By the time this is in print I'll be in meetings in the Birmingham district. For the next two weeks brethren will address me at East Lake, No. 7333 First avenue. Yours, R. S. Gavin.

Rev. Chas F. Aked, D. D., of New York, objects to the practice by ministers of psychotherapy for three reasons: First, it will tend to lower the idea of religion from its high spiritual ideals; second, failures to secure will turn against religion, and third, the use of personal hypnotism by ministers for women will inevitably lead to scandals, which will injure the cause of religion.—The Watchman.

In a recent address at the centennial celebration in Greenwich, New York, the governor of the state, Charles E. Hughes, said, "There is no Northern heart, no Southern heart, no Eastern heart, no Western heart, but the whole people are united in one common purpose to develop and ennoble the nation that they love." The governor's words were received with applause.

Please let the Alabama Baptist come to me at Luverne, Ala., after the first of November, at which time I shall begin work as pastor of the Luverne church. Most gladly do I join the ranks of the Alabama pastors again, and pledge my hearty cooperation in their persistent efforts to go forward in the Master's work. Sincerely, L. T. Reeves.

The revivals which are being held at the First Baptist church in this city are proving to be the most interesting that have been held in the city in many months. Last night Rev. Gavin spoke on the second coming of Christ. The house was filled to its fullest capacity, and a strong impression was made by the minister on the congregation.—Gadsden Evening Journal.

A STUDY OF RELIGIOUS GROWTH IN AMERICA

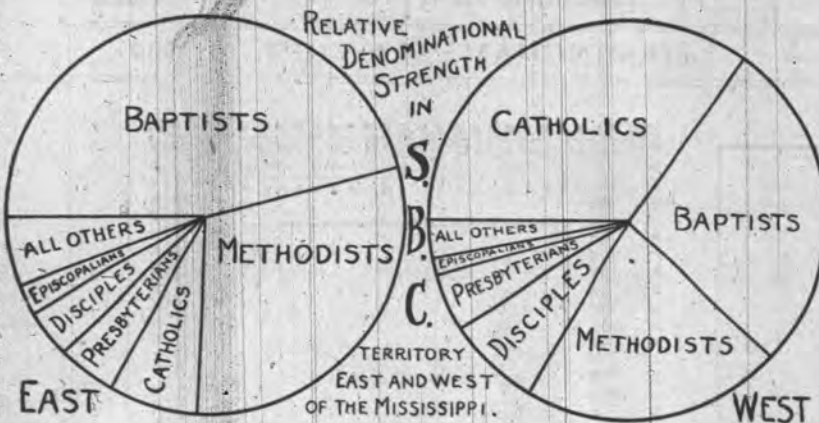
V. I. Masters.

The National Census Bureau, from time to time shows a census of the religious bodies of the United States. The religious census giving facts up until 1906 is just from the government press. It is issued as bulletin 103 and may be had by any student of religious conditions in America on application to the Census Department.

We have been studying this report and are here giving considerable space to such a digest of it as may be of special interest to the readers of the Home Field. The last religious census before that just issued was for the year 1890. A comparison between the two is very instructive as to religious tendencies in this country. In 1890 32.7 per cent of the population were members of some denomination. In 1906, 39.1 per cent were identified with some religious denominations. This increase was very largely due to the unprecedented immigration of Catholics into this country during the period covered. This fact is sufficiently indicated by the following:

In 1890, 9.9 per cent of the population were Catholics, while 22.3 per cent were members of evangelical denominations. But in 1906 we find that the percentage of Roman Catholics is increased to 14.3 per cent of the population, while the members of other denominations have increased to 24.1 per cent. In other words, while Catholics have gained 4.4 per cent on the population, all other denominations together have gained slightly less than 2 per cent on the population.

We will now turn to a presentation in which will be seen the contrast between



North. It will be observed that Baptists are far ahead in the South. They have 39.5 per cent of the church membership. Methodists come second with a membership of 26.5, while the Catholics are third with a membership of 15.9 per cent. The Disciples have 5.2 per cent, the Presbyterians 4.9 per cent, the Episcopalians 1.7 per cent, while all other denominations have 5.9 per cent.

At the north, Baptists are a relatively inconsiderable number. We have 5.7 per cent of the membership, while Catholics have 46.3 per cent, the Methodists 12.5 per cent, the Presbyterians 5.9, the Episcopalians 3.2, the Disciples 2.5, while all others combined have 22 per cent.

At the north from 1890 to 1906, Baptists lost 1.3 per cent membership, while all other denominations gained 1.3 per cent. Methodists lost 2.5, Presbyterians .7 per cent. In the same period, Northern Episcopalians gained .2 per cent, the Disciples .2 per cent, and the Roman Catholics 5.2 per cent.

In the Southern Baptist Convention territory the Baptists, as compared with the entire religious growth, gained 1.5 per cent, while the Methodists lost 7.9 per cent. The Catholics gained 4.4 per cent, and the Disciples .7 per cent. The Episcopalians remained stationary, and the Presbyterians lost .4 per cent. There was a gain of 1.4 per cent in all other denominations.

The next chart shows the percentage of the population not in evangelical denominations at the North in the year 1906. The membership in

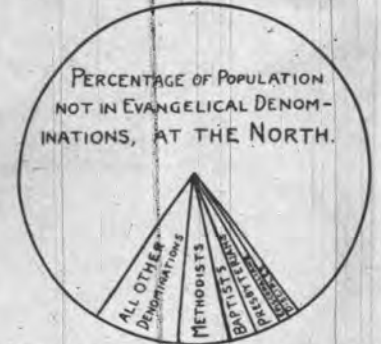
evangelical denominations at the North is only a fraction more than 20 per cent. The companion chart shows the percentage of membership in evangelical denominations at the South in 1906. It is a fraction more than 31 per cent. This in a rough way indicates that religious conditions are about 50 per cent better in the territory of the Southern Baptist Convention than at the North.

It will be seen, however, that both in the territory of the Southern Baptist Convention and in the rest of the country, the religious situation in America is not such as to encourage complacency and satisfaction. On the contrary, it is serious and distressing to the extreme. The United States according to the testimony of students of religious conditions in the world is the chief hope for the religious future of the nations. Especially have veteran missionaries in foreign countries sought to impress this fact upon the consciences of American Christians. Surely there is a great work to do if we are to make and keep this country a Christian country in fact as well as in name. Surely American Christianity must gird itself at home in order that it may do a more valiant part as the evangelizing agency of nations that lie in darkness.

The next chart is a study of the relative conditions in the territory of the Southern Baptist Convention west and east of the Mississippi river. It will be a surprise to many that in our convention territory which lies west of the river, the Romanists have a larger membership than the Bap-

tists. In that territory 34.4 per cent of the membership is Catholic, while 25.7 is Baptist, 21.3 Methodist and other denominations have a smaller number, as shown in the chart. In this estimate, New Orleans has been counted with Louisiana, which is a west-of-the-Mississippi state, but if New Orleans were counted with the east-of-the-river country, the percentage of Catholics would yet be larger than that of the Baptists in the western territory.

East of the Mississippi river in the south, Baptists do not lack very much of having one-half of the entire membership of all the Christian denomina-



Percentage of Denominations to Population at the North.



Percentage of Denominations to Population at the South.



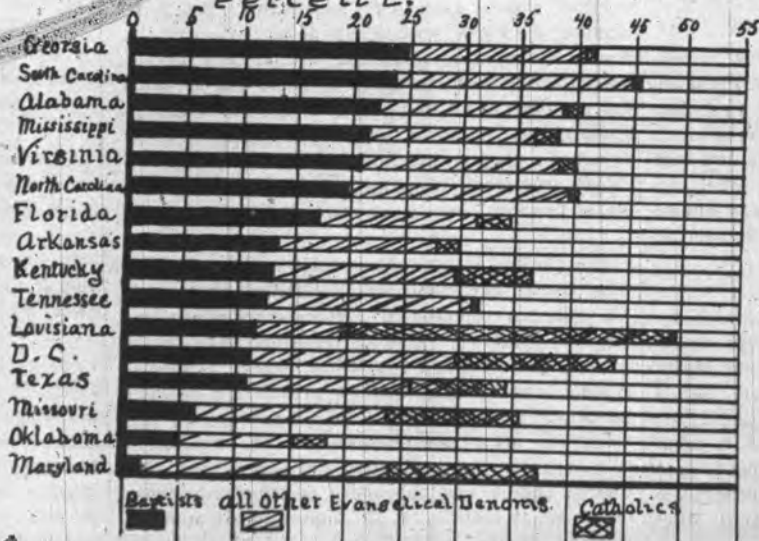
Relative Denominational Strength at the South.



Relative Denominational Strength at the North.

tween the religious tendencies in the Southern Baptist convention territory and in the rest of the country. The first chart published herewith represents the relative numerical strength of the leading denominations in the South, while the second shows that of the same denominations at the

Proportion of Population in Various Denominations in S.B.C. Territory



tions. It is altogether probable, if all of them counted their members as closely as do the Baptists, we would have quite or more than one-half. The percentage in this territory is: Baptists 45.7 per cent, Methodists 30 per cent, Catholics 7.4 per cent, Presbyterians 2 per cent, Disciples 3.9, Episcopalians 2 per cent, and all others 6 per cent.

A careful survey of these charts may suggest to the reader that the great conflict of religious views in the future in America may be between the Baptists and the Roman Catholics.

It will doubtless be a surprise that the Southern Methodists have, according to the figures in this census record, fallen off in their relative strength among the denominations as they have, and no one will be more surprised than will be our Baptist people. The Methodists have in the days past stood shoulder to shoulder with the Baptists in the south, carrying the gospel to the frontier and to the poor and needy and God has abundantly blessed them. We do not feel here like venturing an opinion as to the reason for this relative falling off.

The last chart, which we present (Continued on Page 15)

AMMUNITION FOR USE ON THE FIRING LINE

Part of Corn Crop Used for Liquors.

The Secretary of Agriculture and the Commissioner of Internal Revenue have received frequent letters on this subject, and their replies have always been that the proportion of the corn crop used for the manufacture of liquor is almost infinitesimal. Secretary Wilson told me yesterday that it was about 2 per cent. The corn crop harvested last fall amounted to 2,553,762,000 bushels. Of this not more than 36,000,000 bushels were used for the manufacture of distilled and malt liquors.

The value of the corn crop last fall, according to Secretary Wilson's estimate, was \$1,350,000,000, while the value of the corn used by the distillers and brewers during the year is estimated to have been from \$20,000,000 to \$21,000,000.

Mr. Giovannoli, chief clerk of the Internal Revenue Bureau, says that 23,474,500 bushels of corn were used last year for the manufacture of distilled spirits. That includes not only whiskey and other beverages, but the larger proportion was for alcohol and other spirits used in the trades and arts.

Mr. Giovannoli explains that the bureau does not compile the returns concerning the amount of corn consumed in the manufacture of malt liquors, but it is much less than for distilled liquors, because hops, barley, rice and other grains are used for beer rather than corn.

The Internal Revenue Bureau, therefore, confirms the estimate of the Department of Agriculture that only an infinitesimal percentage of the corn crop is used for whiskey or beer, and even if all the distilleries and all the breweries were closed, the farmers would never suspect, so far as their market for corn is concerned.—William E. Curtis, in Chicago Record-Herald.

Possibilities of a Bushel of Corn.

The distiller from the bushel of corn makes four gallons of whiskey with the aid of various products and adulteration. These four gallons of whiskey

The farmer who raises the corn gets 25 to 50 cents. The United States government, through its tax on whiskey, gets \$4.40.

The railroad company gets \$1.

The drayman who hauls the whiskey gets 15 cents.

The retailer gets \$7.

The man who drinks the whiskey gets drunk.

His wife gets hunger and sorrow.

His children get rags and insufficient food.

(Show the above to your farmer friend who is against the amendment.)

Personal Liberty.

Also the so-called personal liberty argument is advanced by opponents of the amendment. The more liquor distributed in Alabama the less personal liberty. There are in this State, as well as in many others, thousands of men, including the majority of the convicts, who have no conception whatever of personal liberty because of their slavery to liquor. The saloon has recruited more slaves than any other institution on earth. And it has robbed more wives and children of drunkards, more neighbors of drunkards and more victims of liquor of their personal liberty in Alabama than all the other evils combined. The supporters of the amendment want real personal liberty without the tentacles of the rum evil entwining themselves about it.—Birmingham News.

Not Tyrants and Fanatics.

No, there is no ground for calling the supporters of the movement to get rid of the saloon and its demoralizing influences permanently in Alabama heretics, fanatics, tyrants, boss-politicians, hypocrites and a variety of other more or less odious epithets, as one of the most vigorous opponents of the amendment frequently does. There is no reason to fear a return of conditions as bad as the terrible days of reconstruction, as one of the newspapers opposing the amendment says. There is no reason to anticipate intolerable conditions, as predicted by an enthusiastic anti-amendment paper, so long as industrial and commercial and moral conditions in the

State are getting steadily better, which is apparent to every man with three grains of sense. The amendment is simply a movement to abolish permanently the saloon and its terrible evils in this State. That is the issue, and the people of Alabama have no idea of being fooled by attacks of railroad attorneys on the State administration, by specious pleas about the sacredness of the Constitution (as if it has not been amended time and again, and as if it will not be amended in future as conditions demand) and by various and sundry efforts to becloud the issue. The majority of the people of Alabama desire the permanent abolition of the liquor traffic in this State, and they are going to the polls on November 29 and have it done by the adoption of the amendment.—Birmingham News.

One-half of the best and most representative men of today die from the changes that alcohol brings about in the arterial system. The alcoholics manifest the least resistance to every type of infectious disease. It is the old alcoholic who always succumbs to the poisons of typhoid fever, pneumonia, tuberculosis. There never was a more mistaken idea than that a barrel of whiskey will cure consumption. Common sense should teach us that if alcohol is poisonous enough to the human cell to cause degenerative changes to take place in its protoplasm, that when the protoplasm of the cell is already saturated with a tubercular toxine, alcohol will only hasten the degenerative changes. A cell saturated with alcohol loses to a great degree its resistance to other toxins.

It has been computed that 1,500,000 men and women are daily either mentally or physically disabled for work as the result of drinking. In addition to this, let us compute the public expenses for the extra number of the judiciary, the police force, the jails, the hospitals, the almshouses, the insane asylums. The value of grain wasted, and the labor used in the manufacture and sale of alcoholic beverages, though already included in the annual drink bill, should again be added, inasmuch as it would increase the wealth of the country if put into some useful business. The total cost of alcohol to the United States, directly and indirectly, cannot be less than \$3,000,000,000 per year.

I know what the saloons are. I have visited them at all hours of the night and on all nights of the week, and there is not an extenuating word that deserves to be spoken in behalf of them. They are foul, beastly and swinish, the prolific hotbeds of vile politics, profane ribaldry and unspeakable sensuality. * * * It is always becoming to be generously minded, even when talking about bad things, but we can never afford to let the kindness that is in our hearts soften the asperity that is in the facts. Calling a bad thing by its right name is the first step toward getting rid of it.—Dr. Charles H. Parkhurst.

The Anti-Saloon League thoroughly agrees with the declaration made by William McKinley early in his public career, namely: "By legalizing this traffic, we agree to share with the liquor seller the responsibility and evils of his business. Every man who votes for license becomes, of necessity, a partner of the liquor traffic and all its consequences."

I cannot say I am a temperance agitator, but I am a surgeon. My success depends upon my brain being clear, my muscles firm, and my nerves steady. No one can take alcoholic liquors without blunting these physical powers which I must keep always on edge. As a surgeon, I must not drink.—Dr. Lorenz, of Vienna.

Birmingham presents many unanswerable arguments in favor of the adoption of the amendment. The abolition of the saloon has been a great blessing to this community, which had gotten a terrible reputation abroad for lawlessness growing out of the drink evil. The criminal records of this county had

gotten to be the worst of any city of similar size in the country. Capitalists and desirable homeseekers were being kept away from this district by reason of its bad-criminal reputation.—Birmingham News.

Taking stock of what the cause of prohibition had on hand at the beginning of the present epochal campaign, of what has been accomplished since the call for the extra session was issued, and of what may reasonably be expected within approximately the next two months, an earnest study and impartial survey of the situation unquestionably warrants the belief that the majority by which the constitutional prohibition amendment will be ratified on November 29 will not fall under 35,000.—Birmingham News.

The claim that the men who are making Birmingham—the merchants, the manufacturers, the property owners, the bankers and the great manufacturers—are all against prohibition and the constitutional amendment is not founded upon fact. On the contrary, much of the most effective work now being done in behalf of the movement to make prohibition permanent is being done by leading representatives of the classes above named—merchants, manufacturers, industrial operators and property owners.—Birmingham News.

Mills all busy; building operations larger than ever before; crime greatly reduced; peace and prosperity in the saddle; law and order prevailing as never before; Birmingham a safe and desirable place to live in. The adoption of the amendment means the permanent abolition of the saloon. Keep these things in mind, Mr. Voter.—Birmingham News.

We have arrayed against us in the fight against the amendment the artful opposition of some of the most influential political leaders in Alabama, who not only know how to use political machinery, but in many counties control it. Many of these men are able, shrewd and unscrupulous. It is a time for watchfulness, for many "trick plays" are going to be introduced into the game. We have got to generate force enough to go through "the center."

We have against us some of Alabama's most influential duffers, and we need not expect any help or favors, but prepare ourselves not only to be attacked editorially, but despite all their protestations to the contrary, to have the news items colored. We expect from now on to see either a suppression or reversion of news from within and outside the State in regard to the failure of prohibition. We expect ridicule to be heaped on all who work for the amendment, and preachers who are active in the fight will be singled out for criticism. We sincerely regret the attitude of the papers who use their columns against what we deem to be the best interests of the State, and therefore in this crisis we welcome the fight that is being made on our side by the Birmingham News.

I have said a hundred times, and I am willing to say it again, that if anybody will take charge of all the poverty and crime which result from drunkenness, the South Congregational Church, of which I have the honor to be the minister, will alone take charge of all the rest of the poverty which needs relief in the city of Boston.—Edward Everett Hale.

"I suppose John is still taking life easy?" said the woman in the spring wagon on the road to Alexandria. "Yes," answered the woman who was carrying an armful of wood. "John has only two regrets in life. One is that he has to wake up to eat, and the other that he has to quit eating to sleep."—Washington Star.

The secular papers have noted the resignation of Rev. W. M. Anderson at Dothan. We hope if it is true that he will find congenial work here in Alabama, where he has a host of friends.

THE ALABAMA BAPTIST

HOW MUCH LIBERTY MAKES FREEDOM?

The country needs a large answer to that question. While "Liberal leagues" and other organizations are shouting wildly for "Personal liberty," men who walk by principle and not by prejudice ought to stop to dig out of political science and American history the genuine native-bore laws of liberty in democracy.

In any struggle with unscrupulous forces in politics, this is the only safe rule: First be sure you have your principles right.

Let it be noted first of all that the phrase "personal liberty" is comparatively new. The old heroes of liberty in the time of the American Revolution found no occasion for any qualified term. Neither the term nor the idea of it is in the Declaration of Independence or in the Constitution of the United States.

The freedom which the colonial patriots and the founders of the republic sought was civic, not personal. They would not be governed by one man, and they were just as far from being willing that any one man, king or commoner, should govern himself. For liberty they trusted the mass, not the individual.

It is very true that in all the constitutions which they wrote for nation or for states, they carefully reserved certain liberties of the individual. But they did not mean by this what modern agitators mean by personal liberty. They drew up for their constitutions "bills of rights"—never bills of preferences, still less bills of whims.

They were aiming to secure to the private citizen the sufficient standing ground of self-respecting personality. They meant to get him space in which to live and breathe. But they had no intention of setting the individual loose as an irresponsible roamer over the field of society, regardless of society's rights.

Honest self-expression, untrammelled loyalty to his own best conceptions of righteousness, security in the justice due to his person and possessions—of these privileges government might not deprive him.

But that civic liberty could set a man free from the restraint of the will of his fellow-citizens, leave him unchained to do as he pleased or follow what indulgence his fancy might prompt, no American statesman ever so much as dreamed.

Should these latter-day apostles of liberty be able to show that the liquor glass makes a better citizen out of the man who chooses to lift it to his lips, they would be in the way of establishing an indefeasible right to drink. Without question the personal unit in democracy has an absolute right to do whatever betters his force of personality.

But in regard to a pleasure, a gratification of taste, the indulgence of a habit, it is utterly idle to talk of one having any natural rights.

It is prattle to assert any right to drink liquor; a mere farce to pretend to link this question with the cause of human liberty.

However, to say that the government would not be invading real "personal liberty" by forbidding men to drink intoxicants does not argue necessarily that it would be wise to apply such an interdiction. Not every reach of power which is lawful is expedient.

In the administration of a democracy it is the first item of official wisdom not to touch the private life of the people with the finger of the law except where positively needful. The prejudice of men against "sumptuary legislation" is deep-seated, and on the whole can be freely admitted to be well grounded—that is, when the term has been properly defined. Sumptuary laws are those which would regulate the expenditures of citizens in their own personal affairs. If a law were passed which forbade a citizen to spend more than five dollars a year for alcohol, the act would be correctly styled sumptuary.

But American feeling has always been against enactments of that character, and even the most virulent foes of liquor have never proposed to meet the evils of intemperance from this point of attack. So when a man says he does not favor "sumptuary laws," he has said nothing whatever relevant to temperance agitation in this country.

If the use of liquor had been confined to private domiciles of citizens, and its effects for the most part had befallen the users only, it is unlikely that any

considerable sentiment for liquor prohibition would ever have arisen.

It was only when the liquor traffic was found undeniably corrupting the civic and political relations of American life, fostering crime, brooding vice, disturbing public peace, raising the cost of government, and debauching men in places of trust, that there began to grow in American society a determination to be rid of it.

For such conditions make the problem social.

Now, society has a primitive and essential right to secure the well-being and safety of its own masses. More emphatic than that, it is under inherent obligation to put down by direct exercise of its authority every abuse which robs the masses of their possessions or their happiness or makes it needlessly difficult for them to achieve their potential development.

This use of authority is not merely consistent with civic liberty; it is civic liberty—the use of the strength of all in the interest of each.

This is the source of the police power of the state—which is, rightly valued, the most sacred stewardship of government. And all the movement for prohibition in America is a movement not to impose sumptuary laws upon individuals to cure a private extravagance, but a movement to invoke the police power of government to correct a social disorder.

Against such a proposal it is pertinent, if any think it profitable, to argue the propriety of thus applying the police power.

But to interpose a plea for personal liberty when this tremendous question of society's self-defense is seething, is as irrelevant as reading lectures on the fine arts to rumbling vesuvius.—Interior.

REV. J. M. SHELBURNE RESIGNS.

The following resolutions were presented at the Ruhama Baptist church, East Lake, Ala., on October 10, 1909:

Whereas, our pastor, J. M. Shelburne, has signified his intention to resign the pastoral care of our church today, and to accept the call from the church at Bristol, Va.

Resolved, first, That it is the unanimous desire of this church that he reconsider the matter and not offer his resignation as announced. Every possible consideration moves us to make this affectionate protest against his leaving us.

1. In the first place, in our efforts to conserve the best interests of all concerned, we have canvassed the situation pretty thoroughly, and find no reason why he should bring his labors here to an end. Every one loves him and holds him in the highest esteem.

2. His opportunities and possibilities for service are greater now than when he first came to us. Never were his congregations larger than at present, and never did the people more thoroughly believe in him. Not only is this so, but his hold upon the State at large was never stronger than it is now.

3. Again, he has so organized and developed this church that it will be difficult to find a man who can take his place and do the work here that he can do.

4. On every hand the sense of loss on the part of the college comes to us. It is known everywhere how he has been a father to the college, a pastor, indeed, that we have no hope of replacing should he leave us. The college believes in him and loves him to the last man and wants none other.

5. Not only the church, but the entire community is unwilling to give him up. The closer we come to the possibility of his going, the more our hearts rebel. He has stood with us at the altar and by us in the shadows, rejoicing with the happy and weeping with the sorrowful. We beg him not to break these precious ties, but use them for a larger service and we will gladly follow his leadership in the future as we have done in the past.

Resolved, second, That we send our fraternal greetings to the church at Bristol and ask them to release our pastor from any obligations he may have entered into with them.

After the reading of the above resolutions Bro. Shelburne spoke on the subject and asked to be relieved, stating he felt it his duty to go. So by striking out section 2 of these resolutions they were adopted by a rising, unanimous vote, after which Bro. Shelburne's resignation was read and accepted.

S. R. HAWLEY, Church Clerk.

FROM WINCHESTER, KY.

Dear Bro. Barnett:

It has been my desire to write a few things from the heart of the bluegrass of "my old Kentucky home" ever since my arrival here, but time waits for no man, and so I find this the eighth day of October. I rejoice greatly in your noble fight you are making for constitutional prohibition. I can only say "Lay on Macduff" until the liquor devil cries out enough and gets up and leaves the State of Alabama, which thing he will do if you win in your fight for constitutional prohibition, and under God I believe the victory is yours.

It is hardly necessary for me to repeat that I love Alabama Baptists and the Alabama Baptist, too, if you please, for everybody knows I do. Somehow my memory runs so often to the hills of Randolph county and to Roanoke, the hub of Northeast Alabama, it makes me feel a little curious at times. There the Lord has a noble people, and I have been praying that the Lord would send them a pastor real soon, but the delay seems long. I thought that Dr. Edwards was the man for the place and advised the church to call him, which they did, and I was grieved when he declined. Roanoke has some noble spirits. There is J. Carter Wright, a better man we have never known. I have so much confidence in his integrity that he is Wright when he gets wrong. But for three years I failed to find him on the Lord's wrong side of any question. Then there are the Carlises—John and Wade. They are always going about doing good. And these are not all, but their names are too many to mention who belong to the Lord's elect people in the Roanoke church.

Well, Bro. Editor, Winchester is a fine bluegrass city of about 12,000 people. We have a great church and people. Our church numbers about six hundred of the best people in the city. Things are going on nicely. As you know, I was called here to succeed my lamented brother, Dr. J. J. Porter, whose shoe latchet I am not worthy to unloose. I am not wearing his shoes, I am just wabbling about in them. But few men could wear the pulpit shoes of J. J. Porter. The people here are a kind, cordial, lovable people, and are rallying to their new pastor nobly.

Now, Mr. Editor, this is last, but not least, and I am not going to forget your birthday. Enclosed find check for \$1; move me up and come on to see me with all the news from the great people of Alabama every week.

With best wishes to all my beloved at Roanoke and Fort Deposit and in the state, I beg to speak these few scattering words to my beloved through the columns of the Alabama Baptist. Best wishes and kindest regards to all. Yours cordially,

T. J. PORTER.

A BANKER'S NERVE

Broken by Coffee and Restored by Postum.

A banker needs perfect control of the nerves and a clear, quick, accurate brain. A prominent banker of Chattanooga tells how he keeps himself in condition:

"Up to 17 years of age I was not allowed to drink coffee, but as soon as I got out into the world I began to use it and grew very fond of it. For some years I noticed no bad effects from its use, but in time it began to affect me unfavorably. My hands trembled, the muscles of my face twitched, my mental processes seemed slow and in other ways my system got out of order. These conditions grew so bad at last that I had to give up coffee altogether.

"My attention having been drawn to Postum, I began its use on leaving off the coffee, and it gives me pleasure to testify to its value. I find it a delicious beverage; like it just as well as I did coffee, and during the years that I have used Postum I have been free from the distressing symptoms that accompanied the use of coffee. The nervousness has entirely disappeared, and I am as steady of hand as a boy of 25, though I am more than 92 years old. I owe all this to Postum. "There's a Reason." Read the little book, "The Road to Wellville," in pkgs. Grocers sell.

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

THE ALABAMA BAPTIST

STATE ELEMENTARY DEPARTMENT.

MRS. J. V. OHARA, SUPT.

Periods of Development.

A mother speaking of her little son, said to me: "Jack does not love to go to Sunday school, and I hate to make him go, for fear that he will acquire such a distaste for it that he will not want to go when he is older." Will Jack's feelings be consulted when it is time to start to day school?

Another time I am told that "Mary is too little to go to Sunday school; she would not understand the lesson or know how to behave." Yet I had just heard her mother tell her that the "bad man" would get her if she didn't behave.

If she could understand that why could she not comprehend a loving Father and be incited to good behavior for Jesus' sake?

One mother who had reared a family of splendid boys, who after they were grown still went to church and Sunday school, was asked, "Did they always love to go?" "Why, no," was her reply; "many times they did not want to go, but can a child or anyone be trained to do anything worth while if allowed to quit whenever he feels like it?"

Our object should be to teach the child to make wise selections, in spite of its feelings and impulses.

Do parents and teachers realize that a child's brain attains its full size about the ninth year? That during the period from nine to twelve the brain cells and pathways, trained by thought and action are hardening into habits, and later into character?

We in these later days are drinking from the fount of day school wisdom, and striving to adapt our teaching to the mental and physical development as well as the spiritual needs of the child, realizing his three-fold nature, and the necessity for harmonious joining of these forces.

In the first department of our Elementary School, we have the Cradle Roll. Here we touch the child only as we come in contact with the parents. This, however, is important, for many times a mother and father are won to church and Sunday school by this touch.

The tots from three to six we call our beginners. This is the period of awakening affection and imagination; the age of imitation. At this age the senses are peculiarly keen, and as it is the imitative period, a lesson which presents definite action, in forcible manner, will appeal most to them. Lessons of love, kindness, obedience, reverence should be taught in such manner that the impulse to action will be roused. We do not wish them to memorize at this period, but rather to absorb the spirit of Sunday school.

Pictures, flowers, sunshine, singing, order, all have their influence on these tiny buds of the Sunday school. A teacher who is loving, patient, gentle, kind, unconsciously impresses on the beginner the attributes of a loving Savior. Silently she is saying by her dally walk and attitude, "Be ye imitators of me, as I also am of Christ."

The Primary Age, from six to nine, has as its main features increased physical activity and mental growth. The wise parent and teacher realizes that this activity needs direction in right paths, rather than repression. Again, we gain from the day school a valuable suggestion, and introduce hand-work, in the form of scrap-books, with pasting of pictures illustrating the lesson, writing the golden text, etc.

Curiosity is rampant, and the "hows" and "whys" meet us on every side. These should never be lightly passed over. The child should be satisfied if possible, and he should have the truth. Memory work is begun, and right here is where thoughts and actions are beginning, which are to crystallize into habits and character later on.

In the lessons at this period the positive should be stressed, and the child left with some standard or ideal in his mind. The abstract form of lesson should be given in concrete form.

A child is roused to action only as he is made to see it in others. The abstract truth, therefore, does not appeal, as "Be ye kind" falls far short of a graphic telling of the story of the "Good Samaritan."

From nine to twelve we have the Junior Age, and the Golden Memory period. A well known teacher declares that a child cannot be given too much memory work at this age. It is the habit-forming time. The thoughts and deeds which have been tracing pathways in the brain will now begin to harden, and can never more be changed.

This is the time when it is easiest for the child to respond to the Savior's appeal, "Come unto me." Church going and service should be stressed. The use of the Bible, and becoming familiar with its divisions, its geography and great characters, must be emphasized.

Heroes of the Bible and history must have place in teaching.

The Junior boy and girl are sure to look for an ideal somewhere. Guide them in a wise selection.

Boys and girls should be separated now. They are impatient with each other's failings just here, and in teaching the truth must be adapted to the sex. How should we provide for the abounding energy which is so marked a feature of these years? Some one said, "It is impossible to confine a quart boy in a pint pot." Let them have their socials, their societies, good books, papers, and direct them in works of charity and benevolence. Give them in unstinted measure love, sympathy and encouragement.

I took a piece of plastic clay
And idly molded it one day,
And as my fingers pressed it still,
It moved and yielded to my will.

"I came again when days were past;
The bit of clay was hard at last;
The form I gave it still it bore,
But I could change that form no more.

"I took a piece of living clay
And gently formed it, day by day,
And molded with my power and art
A young child's soft and yielding heart.

"I came again when years were gone;
It was a man I looked upon;
He still that early impress wore,
And I could change him nevermore."

MOUNTAIN THOUGHTS.

Please give space in your noble paper for a few thoughts that came to me on yesterday as I came across Cumberland mountain alone on my way home from the association, which closed yesterday at Cave Springs church, on Little Coon, eight miles from Stevenson.

I was riding along thinking about the goodness of God. I was riding near a very high bluff, some some thirty or forty feet high, and beneath that bluff it was very craggy.

These thoughts came to me as nature revealed them. The great danger that there would be in one walking along on the brink of that precipice of losing his balance and falling off and mangling his body so he or she would forever be in pain, in distress and agony or dying, from the mere fact of not using proper judgment.

Then I compared it to the sinners who are neglecting the salvation of their souls. The sinner is in constant danger while in his sins of falling off the precipice into a lake of fire and brimstone, of everlasting despair, where the worm dieth not and the fire is not quenched, which means an eternal dying and yet never die.

Kind reader, if you have never seen a picture like this, study it and read it to your sinner friends. May God bless this thought to the awakening of the lost.

W. T. LARKIN.

Rev. Austin Crouch, who resigned at Woodlawn to go to the Gaston Avenue Baptist church, Dallas, Tex., is one of our most gifted young preachers. He is an orator, a strong doctrinal preacher, and blessed with scholarly habits. He is a man of charming personality and we predict that under God he will do a great work in Texas. We will greatly miss him.

REPORT ON CHRISTIAN EDUCATION.

Read by Rev. H. T. Leath at Cedar Bluff Association.

We use the name Christian to distinguish between state and denominational or Baptist education. We sometimes call this a Christian nation, but there is nothing in her constitution or her colleges that teach Christian.

We sometimes call our State a Christian commonwealth, but there is nothing in her organic law or her adopted school books, nothing in her whole school curriculum to characterize it as a Christian State.

Plato or Socrates taught more about God in Pagan Athens than our public school books and teachers are constitutionally allowed to do, if we allow infidel solons to interpret the state or federal constitution, but to admit the fact (which we do not) how thankful we should be that we can have Christian schools entirely separate from the state in which Christ may in all the fullness of His everlasting Gospel be taught here in this house. It is ours; God has given it to us, and sent us a Godly man to teach our children the whole of the Gospel, untrammelled by state or federal government.

If we had been told this seven years ago by some prophet we would have been like the Jew, when Cyrus made the emancipation proclamation that set free the Hebrew nation, and sent him full-handed to rebuild the sacred temple and rebuild the walls of dear old Jerusalem and set up the gates thereof. Too good to be believed, they say.

We were like them that dreamed, "Then were our mouths filled with laughter and our tongues with singing." Then they said, "The Lord has done great things for us, whereof we are glad." So has the Lord done great things for this Cedar Bluff Association.

Are we not grateful indeed to Him, and may not the Lord have in store for us still greater things to be developed in the next five or ten years.

Yes, I believe we have only to do our whole duty, trusting God, and He will do still greater things for us, whereof we may be glad.

A Christian school or a Christless school, which do not recognize a school where the Bible is recognized and taught in all its fullness and efficiency (or may be), or a school where the religion of Jesus and His love is not to be mentioned, lest you envy against the constitution, Jew or Greek, Mohammedan or infidel, Catholic or some one else, which do you prefer?

A school for Christ or a school for the world? As for myself, I had rather my child would never see the inside of a school or college building or textbook rather than have his faith shaken in the Bible and a Triune God.

Every day I wish them to read or hear read a portion of God's Holy Word. Every day I wish them to hear the words of humble, importunate prayers from parents or teachers or themselves invoking the mercy and forgiveness and the guidance of the Holy Spirit. Every day I want them taught and guided in the King's highway.

They say our constitutions, federal and state, know no God; therefore the infidel, the Jew, the Catholic say we must not teach the Bible in the public schools.

Well, I believe it is a libel on the constitution, but as long as we have the right to teach the Bible in our homes, in our churches and in our schools, we as a people should do our best.

Here at Gaylesville we have one of the best schools in the county.

At East Lake we have one of the best male colleges and at Marion one of the best female colleges in the State. We have but to patronize them with our children and money and all will be well if we teach a full Gospel.

I made my first visit to the Zion Association and got such a warm reception that I long to go again. Moderator Brassell, a Christian lawyer, did everything in his power for the visiting brethren. Bro. Martin, the clerk, also gave me encouragement by his kind words. The sermon preached by Rev. B. P. Floyd was a strong one. It was during the service at the Zion Association that Bro. S. O. Y. Ray wrote on an envelope and handed it to me, "B. H. Crump is dead." What memories and thoughts came to me as I waited to learn something of the details of his death.

A PAGE OF INTERESTING NEWS ITEMS

"I showed men God," my Lord will say,
 "As I traveled along the King's highways.
 I eased the sister's troubled mind;
 I helped the blighted to be resigned;
 I showed the sky to the souls grown blind.
 And what did you?" my Lord will say,
 When we meet at the end of the King's highway."

"I made life sweet," my Lord will say,
 When we meet at the end of the King's highway.
 I smoothed the paths where thorns annoy;
 I gave the mother back her boy;
 I mended the children's broken toy.
 And what did you?" my Lord will say,
 When we meet at the end of the King's highway."

Major-General Frederick Dent Grant, commander of the Department of the Lakes, United States Army, headed the great temperance procession in Chicago on September 25. It will be remembered that his distinguished father turned down his glass at banquets on his world tour.

Editor George W. Lasher of the Journal and Messenger has completed half a century in the ministry of the Gospel, and has been an editor for more than thirty years. A notable record.

Dr. A. C. Dixon, in the Chicago Daily News, quotes from Dr. Etheridge, of the British Museum, on evolution. Dr. Etheridge says: "Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. This Museum is full of proofs of the utter falsity of their views."

Rev. W. D. Hubbard, our old friend and schoolmate, has accepted the call to the Huntsville Baptist church. He is a splendid spirit, a sound Baptist, and will succeed in any pastorate. The church could have made no wiser choice.—Western Recorder.

There are 21,000 automobiles in the State of Ohio, and one-half of them are believed to be owned by farmers. Putting prohibition in its constitution does not seem to have hurt the farmers in the Buckeye State.

We extend to Dr. C. V. Edwards a hearty welcome to our State, and congratulate the church at Greenwood in securing such an excellent pastor. May he live long with us to propagate the kingdom of the Master.—Baptist Record.

(We had hoped Bro. Edwards would come to Alabama.)

Rev. W. Y. Quisenberry writes of Deacon Wright Campbell, of Tuskegee, Ala., as the model layman. He holds mission rallies out among the churches.—Baptist Reflector.

We welcome Bro. W. A. Lusk, of Mississippi, to Alabama and pray God's blessing upon his work at Lineville.

Rev. W. A. Wray, of Weatherford, Tex., recently held a successful tent meeting.

Thanksgiving makes our prayers bold and strong and sweet; feeds and enkindles them as with coals of fire.—Luther.

Worry is a classical example of the full opposite of concentration—namely, distraction. Distraction, taken in its original Latin sense, means that we are pulled apart, torn in two directions at the same time.

The Tabernacle church, Valdosta, made vacant by the resignation of Rev. L. R. Christie, to go to the First church, Columbus, has called Rev. J. E. Barnard, of Cartersville. Bro. Barnard has accepted the call and will begin work on October 17. The Tabernacle church is congratulating itself on its good fortune in securing such a distinguished successor to Bro. Christie.—Christian Leader.

Dr. A. J. Holt, of the First church, Lake City, Fla., has accepted the care of the First church, Chickasha, Okla.

The pulpit is no place for speculation or a gospel of doubt. People who go to church from a right motive, go to honor God by devout worship, and at the same time to have their spiritual natures fed and their religious purposes strengthened by the ministrations of God's ministers. If for bread and fish and eggs his ministers substitute stones and serpents and scorpions, his people go away unfed and unblest. More Bible and less philosophy, less literature, more sermons punctuated with "Thus saith the Lord," rather than with "Thus saith the preacher," will prove most gratifying and nourishing to a large class of hearers who attend the churches on the Lord's day.—Presbyterian Standard.

The British postoffice has purchased the wireless telegraph stations. It may be necessary for the government to assume a monopoly of wireless telegraphy and forbid any private persons using it, to prevent abuses and interference.

Spirits of ammonia, instead of brandy, are to be carried on the ambulances of Chicago, hereafter. The chief of police, who gives the order, says that spirits of ammonia will usually answer the purposes for which brandy is used by an ambulance, and will last longer. The brandy is often gone when the ambulance reaches the scene of the disaster, and is a very difficult commodity to keep on hand.

Rev. J. Frank Norris, of the Baptist Standard, will serve as temporary pastor of the First church, Waco, Tex., succeeding Dr. A. J. Barton.

Dr. H. M. Wharton, while serving as pastor of the Lee Street church, Baltimore, will have an assistant pastor and will devote a considerable part of his time to evangelistic work.—Baptist Chronicle.

Rev. Paul Price, of Urbana, O., who has conducted meetings in thirty-two states and Canada, has been an evangelist for a score of years. Bro. Price has many friends in Alabama.

A young man fell into a state of unconsciousness, but recovered before his friends had buried him. One of them asked what it felt like to be dead.

"Dead!" he exclaimed. "I wasn't dead. And I knew I wasn't, because my feet were cold and I was hungry."

"But how did that make you sure?"
 "Well, I knew that if I were in heaven I shouldn't be hungry, and if I was in the other place my feet wouldn't be cold."—Cleveland Leader.

In a will of but 100 words the late Edward H. Hariman disposed of all his property to his wife, thus putting her into possession of between \$75,000,000 and \$100,000,000, and making her the richest living woman. Mrs. Hetty Green, who has enjoyed this distinction heretofore, is credited with having \$40,000,000. No doubt when he made his will Mr. Hariman recalled the days before he got his big impetus, when his wife's money was a means of upholding him.

The woman who created some excitement in Christian Science circles some time ago by declaring Mrs. Eddy was held a prisoner, Mrs. Della M. Gilbert, who is also leader of the Christian Science society in Brooklyn, has again announced her intention of starting a Christian Science church of her own. She declares that Christian Science, as promulgated today, stands for Mammon, idolatry and suspicion.

No discussion of personalities can ever be final or very useful in a consideration of principles. Therefore, we hope our perturbed "defenders" will eliminate Brooks Lawrence as an issue in the amendment campaign.

Dr. H. W. Battle, of Kinston, N. C., has been called to the pastorate of the High Street church, Charlottesville, Va.

An honest Detroit teamster found the sum of \$900 and restored it to the owner, saying as he did so: "Money that belongs to somebody else never does anybody any good." That man may never be an official of a bank or a railroad or a life insurance company, but with a principle like that to stand upon he is better qualified than some who have had the handling of other people's money.—Michigan Presbyterian.

Dr. W. M. Vines has entered upon the pastorate of the First Baptist church of Asheville, where his former ministry is remembered and his future success is anticipated.—Baptist Recorder.

The last census states that there were 32,936,445 church members in the United States in 1906. That same year the liquor bill was \$1,243,000,000; tobacco bill was \$750,000,000, jewelry and plate was \$700,000,000, confectionery bill was \$178,000,000, millinery bill was \$82,000,000, chewing gum bill was \$11,000,000.

Prof. Ira M. Price, of the University of Chicago, has been attending the five hundredth anniversary of the University of Leipzig, Germany, where he spent part of his student life.

Be and continue poor, young man, while others around you grow rich by fraud and disloyalty; be without place or power, while others beg their way upward; bear the pain of disappointed hopes, while others gain the accomplishment of theirs by flattery; forego the gracious pressure of the hand for which others cringe and crawl. Wrap yourself in your own virtue, and seek a friend and your own bread. If you have in such a course grown gray, with unbridled honor, dress, and use.—Richardson.

"Who steals my purse, steals trash; 'tis something, nothing;
 'Twas mine, 'tis his, and has been slave to thousands;
 But he that filches from me my good name,
 Robs me of that which not enriches him,
 And makes me poor indeed."

When Dr. Theodore L. Cuyler was in England, he and his mother corresponded regularly and at great length, so the tradition goes. One day a letter came in which he described his presentation to Queen Victoria. Mrs. Cuyler read it with eagerness, hardly able to wait till she had finished before telling some one what had happened. When she at last got through the letter, she hastened to a neighbor's house and announced, "I've just got a letter from England, and, do you know, the queen has seen Theodore."

Scientists of world renown forcibly prove that even occasional drinking makes the body far more susceptible to disease.

The church at Yorkville, S. C., Rev. I. G. Murray, pastor, gave nearly one-third of the amount given by the association of which it is a member.

Dr. C. C. Brown, of Sumter, S. C., has returned from an extended trip abroad.

Dr. Judson Swift, the secretary of the American Tract Society, said on a recent warm afternoon: "Our army of colporteurs will soon be taking their vacations. They will return to work refreshed. They will labor with increased zeal. I am a believer in the vacation. And I have no patience with those who say to the vacationist as the old lady said to her pastor as he set out for a fortnight in the mountains, 'Satan never takes a vacation, Mr. Steenthy.' 'Well, my dear Mrs. Jones,' the pastor answered, 'I never did believe in imitating Satan.'"—Illinois Register.

PREACHERS IN POLITICS.

In the constitutional amendment proposition the howl is going up from various quarters, "Let the preachers stay out of politics." In this connection what is "politics"—the thing there is such an aversion to preachers being in? Succinctly stated, the science of government. What sort of government? Rules of action to control men. Why rules of action to control men? Because they have not respect enough for right to control themselves. Every law written in the constitution of state, United States, in our common and statute law, in the Bible itself, is a shameful and disgraceful reflection on the people for whom made. Paul said, "Law is not made for a righteous man, but the lawless and unruly." This means every business house in our town could go unlocked every night and undisturbed but for the "lawless and unruly." What is there so sacred and so precious in politics that demands the exclusion and the silence of preachers? Is it good things or bad things? It is bound to be one or the other, or both. If good, why propose keeping the preachers from them? They are as much entitled to their part of the good things say where and in any regard as anybody. "Politics" is as much for them as anybody. I know of nothing in the constitution, statute or common law to deprive them of anything accorded others. If it is bad things, it seems to me, nobody ought to be associated with things so bad that they object to preachers being associated with on account of its badness. If they are too "rotten" or "corrupt" for preachers to touch or handle, it seems to me the objectors ought to be as nice with themselves, for themselves, as they pretend or claim they want preachers to be with themselves, for themselves. If it is a mixture of good and bad that makes them object, why don't they use the objection on themselves they use on the preachers? If they say preachers ought to be preaching instead of "fooling with politics," why are they not out in Christian work instead of being engaged in what they object to preachers taking part in? When they talk about the "separation of church and state" in the sense in question, is it not that they may run the state with corrupt purposes, without the interference of preachers against their political corruption? Do they not say by the contention, "You preachers with your church folk run your churches and we will run the state?" Is that not their idea of the "separation of church and state?" Have they not sense enough to know that the doctrine of the "separation of church and state" consists in the inhibition that neither shall make a law and put it on its own books to govern the other in their separate capacities as church and state? To illustrate, a church cannot make a law to govern a man politically in his relation to the politics of his state, such as saying what political party he shall belong to, and what political principles he shall advocate for the government of the state. On the other hand, the state cannot make a law saying what church a man shall belong to, nor what religious principles he shall advocate as a member of such a church. The preachers and members of our churches are citizens of the state as well as church members. Their political rights are not abridged because they are church members. They have the same political rights they would have were they not members. The idea of church membership destroying the political rights of preachers and church members is too preposterous for anybody except an out and out fool. By such parity of reason, applied by preachers and church members, no man could become a member of their churches without renouncing the politics of the state. This is the idea of "the separation of church and state" held by those opposed to preachers in politics. What would be thought of preachers and church members saying to applicants for church membership, You have no right to what you ask for because you are in politics? Would we not have an insensible and ridiculous state of affairs, with the prevalence of such an idea of "the separation of church and state"—all the preachers and church people of the state running the churches of the state and all the politicians of the state running the politics of the state, independent of each other and without any connection or relation of interest whatever the one with the other? Here is where I base my

rights as "a preacher in politics," and have too much sense to be wheedledeed or wheedledummed out of them by any rampant, ranting, senseless politician. The only way I can be gotten out is to be whipped and, and have no objection to anybody doing it. There was a young man who went to the parents of a fair and beautiful maiden asking for her to be his bride. She was roseate-hued and carmine-tinged on brow and cheek; two radiant, vivacious blue eyes had their harmonious and symmetrical setting in their places, with a luster that reflected charms irresistible to the admirers of faces so attractive wrought out by the genius of the eternal hand. The consent was given, and at the marital altar he pledged himself to shield and protect her from all danger and harm to the extent of his ability as long as the union should last. He took to drink, and became a mad, frenzied inebriate. Finally, with the desperation of a heartless, diabolical fiend, he took a double-barreled shotgun and with one discharge he blew her brains out; with the other he killed the innocent, helpless child God had blessed them with. This thing actually occurred. Men or women so blind and hardened as to stare this fact in the face without a quiver of aversion to the atrocity evidenced by the absence of interest necessary to abate to the extent possible the source from whence the heinous horror sprung, are destitute enough of finer feelings and better sensibilities to oppose a preacher in politics or anywhere else. I am in politics to fight to the last ditch all such, and will stay there or die.

W. R. WHATLEY.

PRAY FOR THE AMENDMENT.

May I kindly ask Christians everywhere to pray each day in secret from now until after the election on the 29th of November? Pray for our Lord to guide us in the right. While we pray let's say, "Thy will be done." I humbly entreat every Christian, regardless of which side he or she favors, to pray. No one who trusts God can afford to swing out and not ask the guidance of the unerring Spirit at this time. Many of our church members are against the amendment. I would that all on both sides pray for all who are wrong. Let's not be biased by any evil or preconceived opinion. Let no one be ready to praise men for victory, but remember that all good comes from God. Give Him all the glory.

Dear editors of all moral and religious publications, please copy this one request, for all-Christians in every Christian nation and every missionary on foreign fields and all native Christians on the mission fields to pray that God may help Alabama to be the one thing needful at this great crisis to honor God and save the world.

Oh, beloved, let us remember now, "Pray for your enemies." There is no way to destroy an enemy except to make a friend of him. Everything begets after its own nature. Let's remember the Golden Rule. Don't forget God is faithful!

The whiskey night has been long, black and bloody. The waves have been many, high, rough, boisterous, strong, black and crimson. But of Israel, repent and pray and pray and work and trust and be faithful a few more days. I feel sure that we shall realize the glorious vision of our Christian women, who have prayed so long for this awful curse to be removed.

"Weeping may endure for the night, but joy cometh in the morning." Thank God, I believe the morning is nigh, and bears on her sweet bosom the victory that will bring joy to the disciples of Jesus. Don't fail to remember, victory is of the Lord.

W. H. CONNELL.

PROHIBITION AND THE CHURCHES.

Some have lamented the present constitutional referendum because they say they fear the churches and preachers will be brought into disrepute by the vituperation and abuse incident to a "political campaign." This lamentation veils a threat. Who is going to vilify and abuse the church? Certainly not those opposed to the saloon. The effect of this is to threaten the church with abuse and mud-throwing from their own ranks. The Devil has always threatened his enemies with a dose of his dirty work.

It is his trusted weapon of war, his mud-slinging competency.

Some criminals are provided by nature with the power to drive off enemies with their power to raise an offensive odor and besmirch their pursuers; but they are not tolerated in the realm of civilization, and are driven off for the welfare of men. The saloon may receive the same treatment at the hands of self-respecting society. We must get rid of this sort of social creature in order to secure cleanness and purity of social and political life. It may be necessary while doing so to endure their foulness, but it is necessary to putting an end to it. The churches have not been scared off by such threats in the past, nor is it likely to be now; but has but the more strengthened itself for its work as the salt of the earth which has not lost its savor.

A. J. DICKINSON.

ANOTHER GREAT MEETING.

Bro. W. J. Ray began a meeting with me at Maplesville on the fourth Sunday in September. He did some fine preaching. The crowds came-day and night to hear him. On Sunday night of the eighth day there were not less than four hundred present.

Bro. Ray is a church builder. If your church is dragging get him to hold a meeting with you. Our membership was very much revived, and there were twelve additions, four by letter and eight by baptism. The church gave him \$115 for his most excellent services. He had with him Bro. Parker, his cornetist, who rendered valuable aid as the leader of the music.

Bro. Ray left our church in much better shape than when he came. In a splendid humor, full of wit, he points out your sins, so much so that all realize that he is talking to them, and nearly all before he is gone resolve to live better lives.

This is the second meeting Bro. Ray has held for us at Maplesville. We might call him the father of this church, and it's a good one. He does not divide the church and pastor, but if there is any good in him he points it out, and leaves church and pastor more closely united.

By the way, I must not forget to tell you that Bro. Ray asked the church at the close of the meeting to give an expression as to their satisfaction with their pastor, and about four hundred voted for him to continue. Then he said you must dress him better. Forty or fifty dollars was subscribed for this purpose. Don't fail to get Bro. Ray and Bro. Parker to hold you a meeting. In much love to my brethren.

J. W. MITCHELL, Pastor.

STRENGTH Without Overloading The Stomach.

The business man, especially, needs food in the morning that will not overload the stomach, but give mental vigor for the day.

Much depends on the start a man gets each day, as to how he may expect to accomplish the work on hand.

He can't be alert, with a heavy, fried-meat-and-potatoes breakfast requiring a lot of vital energy in digesting it.

A Calif. business man tried to find some food combination that would not overload the stomach in the morning, but that would produce energy.

He writes:

"For years I was unable to find a breakfast food that had nutrition enough to sustain a business man without overloading his stomach, causing indigestion and kindred ailments.

"Being a very busy and also a very nervous man, I decided to give up breakfast altogether. But luckily I was induced to try Grape-Nuts.

"Since that morning I have been a new man; can work without tiring, my head is clear and my nerves strong and quiet.

"I find four teaspoonfuls of Grape-Nuts with one of sugar and a small quantity of cold milk, make a delicious morning meal, which invigorates me for the day's business." Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

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

EDITORIAL

STUDENT VOLUNTEERS.

Student volunteers are drawn from those who are or have been students in institutions of higher learning in the United States and Canada. Each student volunteer signs the "Declaration" of the movement, which is as follows:

"It is my purpose, if God permit, to become a foreign missionary."

The work for which the Student Volunteer Movement, as an agency of the church, is held responsible is the promotion of the missionary life and activity in the 1,000 institutions of higher learning in the United States and Canada, in which more than 250,000 students are matriculated. From these should come the future missionaries and missionary leaders of the church. Therefore no work can be more important than that of making each student center a stronghold of missionary intelligence, enthusiasm and activity.

To accomplish this a staff of secretaries is employed, offices are maintained in New York City, and conferences and conventions are held.

The secretaries of the movement are a general secretary, a mission study secretary, a candidate secretary, an assistant secretary, a business secretary and the traveling secretaries. The position of traveling secretary is usually held for one year by a student volunteer ready to go to the mission field.

The student volunteers in an institution are organized into a volunteer band. The objects of the volunteer band are to deepen the missionary purpose and spiritual lives of the members, to secure other volunteers, and to promote missions in the college and in the college community.

Once in four years an international convention is held. Five such conventions have been held. At the last of these conventions there were present 3,400 students and professors representing 716 institutions.

The volunteer movement has reached by its propaganda nearly if not quite 1,000 institutions of higher learning in North America. In the case of a large majority of these institutions the work of the movement has been the first real missionary cultivation which they have ever received. It is the testimony of professors and other observers that even in the institutions which had already been influenced in different ways by the missionary idea, the volunteer movement has very greatly developed missionary interest and activity.

There are few student communities in which the spirit of missions is not stronger and more fruitful because of the work of the Student Volunteer Movement.

THE PARENT IS THE LEADER.

We must be sure that the paper we invite to our homes is honestly edited for us. If there are young folks, the reading of the home must be watched with double care. Boys and girls enjoy the same sort of reading as their parents; for the very young it must, of course, be more simply phrased, but even for them it need not be different in kind. Parents are, in any case, the natural leaders in selecting the reading for the family. Whether they realize it or not, what they read will powerfully effect the choice of their young folks. They need not think that they can indulge in questionable reading and not have their children do so, too. In the family no book or paper should be allowed which does not help to build mind and character, and is not an inspiration to high ideals. It is both a parental and a public duty to see that young folks are wisely guided in their reading. Their emotions are quick, their imaginations overactive and undisciplined, their love of excitement is keen; the critical powers are low, their judgment is immature, their knowledge of the realities of life is practically nil.

We do not believe that the question of whether a man is for or against the amendment should be made a test of church fellowship. We believe that while those of us who are lined up for the amendment ought to do everything in our power to persuade those who are conscientiously opposed to it to come over and help us carry it, yet we do not think it right to try and coerce or dictate in the matter. Let's keep working, but let's keep sweet.

THE ANTI-SALOON LEAGUE.

"While the church is peculiarly qualified to give temperance instruction and create sentiment against the liquor traffic, and cannot escape its responsibility for such work by turning it over to any organization which it does not directly control, yet since no denomination alone can successfully secure legislation or compel the enforcement of law, we recognize the fact that our churches throughout the United States are already winning sweeping victories in this field through the Anti-Saloon League movement and are contributing large sums of money for its maintenance, therefore we endorse the Anti-Saloon League of America as a safe and effective agency through which the membership of the Methodist Episcopal Church may cooperate with members of other churches and temperance organizations for united action against the saloon, and hereby call upon our churches and pastors to continue increasingly their co-operation in carrying forward its work."

(Adopted by the General Conference of the M. E. Church at its quadrennial meeting in Baltimore, Md., in May, 1908.)

The great convention of the Baptist Associations in the Northern States, which held its session in Oklahoma City, Okla., in May, 1908, adopted the following very strong resolution endorsing the Anti-Saloon League:

"Resolved, That we rejoice in the splendid achievements of the National Anti-Saloon League; that we approve its aims and pledge to it our support in its effort to destroy that arch-enemy of our Christian civilization, the saloon; and that we bespeak the alliance of our churches in its efforts to promote temperance and the suppression of the liquor traffic; and in our emphatic condemnation of this traffic in strong drink we include with unsparing hostility the open saloon, the hotel bar and the wineroom of the social club."

The church membership of nearly every denomination stands back of the Anti-Saloon League, and the united effort of the good men of every political party has been responsible for its splendid success in the securing of legislative enactments and law enforcement. It led the fight for the constitutional amendment, and it is entitled to the credit of having gotten it submitted to the people by the Legislature, and we ought to rally to the League's support and fix the amendment in our organic law.

When the full history of the anti-saloon movement in Alabama shall have been written, chief among the many who have toiled, fought and sacrificed for its success will be the names of W. B. Crumpton and Brooks Lawrence.

A VISIT TO UNCLE REMUS.

While in Atlanta we called to see our old schoolmate, Koly Robinson, manager of the Atlanta Constitution, and found him deep in consultation with Julian Harris, editor of Uncle Remus, who kindly offered to show us through the plant, which, by the way, is thoroughly up to date and well worth a visit from any one who knows and cares about high-class printing. The machinery and other equipment interested me greatly, but not so much as the men who make the magazine. Joel Chandler Harris was fortunate in having a son with literary ability to continue the magazine which he founded and for which he had such high ambitions. We met Don Marquis and had quite a pleasant chat with him about our literary likes, and was pleased to find that we were in such close accord. We also chanced to meet Mrs. Mary E. Bryan, whose page is one of the features of Uncle Remus, and spent a half hour pleasantly in calling up old times. We have high hopes for Uncle Remus. We want it to be a great success and we believe it deserves it.

Some good men are being "bewitched" by the enemy, and it behooves us to be wise and loving in our dealings with them. Some can be won back by persuasion and reason, but few can be driven.

NOT TIME FOR THE DOXOLOGY.

"Does prohibition prohibit in Alabama?" someone asks. Well, not entirely, but since the Legislature adjourned and the Governor put his signature to certain bills it has been getting dry and dryer. Some folks seem to think because the temperance people succeeded in getting stringent prohibitory laws enacted that they would then fold their hands and go to sleep, and because they did not do it and give the liquorites a chance to make the laws inoperative, but are pressing on to put prohibition in the Constitution, our friends, the enemy, are crying, "Not so fast, you are getting ahead of public sentiment." Which, put into plain English, means, "Please stop and take a rest while we manufacture sentiment against the statutory laws, for with a little more time we believe that we can repeal them, but if you put them in the organic law, why we will be undone." We have no intention of singing the doxology and resting from our labors at this stage of the game; in fact, the services are just being opened, and before they close there are many songs to be sung, many prayers to be lifted up, many sermons to be preached, and much personal work to be done, and then "mourners" will be called up to the bench.

THE PASSING OF OUR PREACHERS.

How fast they seem to be going! Some end their careers just as they were beginning to be useful; others after long and useful lives.

Among the last is my old cousin, E. H. Crumpton. I was far away from the railroad, and it was impossible for me to mingle my tears with the family at the grave. It was not a surprise, for he had been feeble for several years. He was the boy preacher in Dallas and Lowndes when he was eighteen years of age. Raised in the best society, among the most cultured people of the State, with good educational advantages, he entered the ministry under the most favorable circumstances. A fluent speaker, intensely evangelistic and full of zeal in winning souls, his time was much in demand in revival work. Hundreds, maybe thousands, owe their conversion to his

It is said of one of the old kings of Israel, "He loved husbandry." This was conspicuously true of our brother. He believed, too, that farm life was essential to his good health. Never a robust man, it is probable that exercise in the open air aided in prolonging his life to the allotted three score years and ten. His last years were spent in Conecuh and Monroe counties, though he was widely known over much of central and south Alabama. His home during all his married life has been presided over by a quiet, queenly woman, whom he married when he was quite young. She with a large family of devoted children are left to mourn his loss. May the mantle of the father fall upon his son!

He was a friend of young preachers. The writer, entering the ministry rather late in life, owes much to his example and advice. Let prayers be offered by the devout in all our churches that the Lord of the harvest will thrust in more laborers to fill the fast depleting ranks of our Alabama ministry.

W. B. CRUMPTON.

A NOTE FROM BROTHER CRUMPTON.

I am on the go now attending the associations. There is much to encourage us. Brethren, listen patiently and with apparent interest to what I have to say about the new schedule. Will they adopt it generally? I can't say about that. Some are doing so and are ordering the outfit. All ought to do so. As I have so often said, the pastors hold the key to the situation.

Our associations furnish great opportunities for us to get together, plan the work and infuse interest. It is unfortunate that so many meet at the same time. The past week there were nine meetings on the same day. Next week it will be repeated. Some brethren criticize the traveling brethren for their mad rush to get from one association to another. How can they help it if they do the work the brethren have put on them? I have a plan to improve matters if the Moderators and Executive Committees wish to see a change.

W. B. C.

THE ALABAMA BAPTIST

PLEADING FOR A MAN.

By A. Y. Napier.

After coming to China, one of the first of my impressions was the deep poverty of a majority of the Chinese. This poverty includes the whole life, the body, the mind and the heart.

In this empire there are large numbers of bright, laughing children, but the poverty of the Chinese most pathetically touches the lives of many little children. The child is betrothed in infancy. Thousands of little girls are sold and carried to large centers to be reared for a life of shame. Some years ago in one of the cities in China where we have a girls' school, an opium-smoking neighbor came and offered to give his infant daughter to the lady in charge. She could not accept the child, and later she heard that the father had sold his innocent babe for a pittance into the hands of those who would keep her for a life that is worse than death.

The boys are prized at the stay of old age, the preservers of the family name and the hope, after the parents are dead, of ancestral worship. Providing food and clothing for the boys is too often a serious problem, and frequently the little fellows are apprenticed, and as everything in China is moved by hand, too early begin to bear burdens.

A few weeks ago Bro. Pierce and I were walking on the Yangchow city wall, and we strolled into a temple over the south gate. A bright-faced boy, just in his teens, courteously led us upstairs and showed us a view of the city. While there the hour came for worship. The boy presented himself before the largest idol, and reverently kneeling, several times solemnly bowed till his head touched the floor. As we walked away I spoke of the sadness of giving a child to such a life. Bro. Pierce replied that it was probably for the sake of the boy's food. In times of famine or financial distress one or more of the boys are sometimes sold. A mother, who now works for us, during the famine of 1906 sold her second son for the equivalent of \$2.50 United States currency. After selling she was not permitted to see him and she does not know where he is.

funds for buildings and equipment for a school for boys (or for boys and girls) to be erected at Yangchow, and to provide the running expenses for seven years, provided our board furnishes the walled-in lot and the man and family to superintend the school. If there is a school for both boys and girls, the sexes must, at least, be separated by a brick wall, but could be under the management of one family. Our board has sent the money to purchase the lot, but it is the opinion of most, if not all, the members of the station that it is unwise to attempt to enter this open door unless a man or a family comes to take charge of the school.

Our American friend prefers that this school should have industrial features, and should primarily seek to help destitute boys and girls. This line of education, especially among boys, is largely new and untried in China, but our mission believes that a school for the training of the hand, mind and heart, conducted along right lines, would be a true evangelistic agency and would greatly help in building up our Lord's work.

A recent inquiry made among a number of the denominations working in China shows that in the mission schools there is a good per cent of students who purpose to give themselves to the work of the ministry. Last year one of our schools in one North China mission found work within the mission awaiting every one of the school's graduates. They could not spare one to central China.

In Yangchow one of Miss Mackenzie's teachers is a graduate of the Methodist girls' school in Chinkiang. Several years ago, when that valuable teacher was a child, her opium-smoking father gave her to Miss Robinson, who was then at the head of the Methodist Episcopal school.

Our mission is requesting a man or a family for school work in Yangchow. The board is anxious to send the man, but no suitable man is available for this work. Will you not make this open door a subject of prayer, asking our Father, if it is His will, to now thrust forth the laborer for this work, and if the Master desires you, will you not come at once?

The resignation of Rev. J. M. Shelburne, D. D., pastor of the Ruhama Baptist church, East Lake, to go to Bristol, Tenn., will affect the whole State, as Bro. Shelburne has not only done a great work at East Lake itself and through Howard College, but has always been a leader in the organized work in Alabama. Few men of his age have more favorably impressed themselves upon the denomination in the State. Dr. Shelburne is a man of rare culture and deep spirituality and has shown himself to be an organizer of great ability. His lovely wife, who is a daughter of Dr. W. B. Crumpton, our State Secretary of Missions, is in every sense a helpmeet and will be a great addition to the church life in Bristol. It is with sincere personal regret that we relinquish them to the saints at Bristol.

FROM MARION, ALA.

The ninety-first session of the Cahaba Association met at the Uniontown church on the 29th and 30th of September.

Bro. J. M. Bradley, of Selma, preached a very stimulating and helpful sermon at 8 o'clock Tuesday evening.

The association was called to order at 9:30 on Wednesday morning, after a helpful devotional service was conducted by Bro. P. V. Bomar, of Marion.

A permanent organization resulted in the election of Brethren J. E. Barnes, Moderator; J. O. Dickenson, Clerk and Treasurer, and P. V. Bomar, Auditor.

All of the thirty-one churches that compose the association were represented by letter and messengers except three.

A cash collection for the Orphans Home amounted to \$31 or \$32. The collection for State Missions was about \$24.

The last meeting of the association was held in the opera house, at which time a mass meeting in the interest of temperance was addressed by Bro. Crumpton, there was a large audience and much good was accomplished.

Though the panic was on, the church gave about \$1,600 more the past year than the year before. We are planning for larger things for another year.

I am told that the women's meeting, which met at the Presbyterian church in the afternoon of the 30th, was a most excellent service.

We meet next year with the Pine Flat church, about twelve miles east of Marion.

J. E. BARNES.

ANTIOCH BAPTIST ASSOCIATION.

The twenty-seventh annual session of this body will convene with Isny Baptist church, Choctaw county, Alabama, October 22, 23 and 24. The program follows:

- 10:30 a. m.—Prayer service.
- 11 a. m.—Sermon by Rev. T. Tucker.
- Appointment of Committee on Credentials.
- Adjournment until 2 p. m.
- Report of Committee on Credentials.
- Permanent organization.
- Petitionary letters called for.
- Visitors enrolled.
- Report on Publication—Rev. J. H. Mackey.
- Report on Orphanage—George W. Granade.
- Adjournment until 7:30 p. m.
- Report on Education—Prof. W. B. Spear.
- Ministerial Education—H. M. Mason.
- Adjournment until 9:30 Saturday morning.
- Report on State Missions—Rev. T. E. Tucker.
- Report on Foreign Missions—Rev. W. L. Brom-beloo.
- Adjournment until 2 p. m.
- Report on Home Missions—Rev. W. A. Parker.
- Report on Woman's Work—Mrs. M. E. Bailey.
- Adjournment until 7:30 p. m.
- Report on Temperance—James N. Granade.
- Temperance rally.
- Adjournment until 9:30 Sunday morning.
- Report on Sunday Schools—A. J. Harrell.
- 11 a. m.—Preaching.

All are invited to attend. We hope to have the greatest session in the history of the body.

H. M. MASON,

Committee on Program.

FROM FORT RILEY, KANSAS.

It has been my pleasure to be present at most of the sessions of the Republican Valley Baptist Association, which convened with the Junction City First Baptist church at Junction City, Kan., September 9, 1909. On Friday, the 11th, I had the pleasure of preaching the doctrinal sermon before the association.

The Baptists in this section are weak both in numbers and financially, but they are making mighty strides forward. When I first came to Fort Riley, the church at Junction City had no pastor and felt too weak to secure one. For nearly a year I ran down each Sunday morning and preached for them. The Lord blessed these labors with twenty-seven conversions and baptisms. Then the church, with the help of the State Board, employed a pastor, and his labors have been greatly blessed.

While I was preaching at this church the pastor of the Christian church approached me upon the question of a union of both churches, which were both weak, but combined could afford to employ a pastor—he being the pastor, I suppose. The question was easily settled. I told him that if he and his congregation would come around the next Sunday morning and there make a public profession of faith in the Lord Jesus Christ and be baptized, that there would be a happy union and I would recommend him as pastor. I have never heard from them since. But I am getting away from the association.

Sunday it was a gracious privilege to hear the sermon preached by a Frenchman, who was educated for a Catholic priest. This man of God, just as he had finished his course of fourteen years and was about to receive the authority of his office, accidentally had a Bible to fall into his hands, which opened at John v, 39. When he read the verse he refused to be ordained a priest, and after three months of careful study he became a humble Baptist preacher. His text yesterday was John viii, 32, "And ye shall know the truth, and the truth shall make you free." Graphically did he show how the truth came to him, and how after being spurned by his own mother and the rest of the family, and being driven from his own country, yet trusting in the promise, "Whatsoever ye shall ask in My name, that will I do," God in a providential way sent his mother to his home. She was converted, and through her all the other members of the family. The brother said that, relying on the text above quoted, he never said one word to his mother, but he simply prayed and laid a New Testament on her table. She read, stayed three months at his house and was saved. Brethren, Baptists have the truth, for they have nothing but the Bible. Let us place the truth before those who know it not.

Pardon me for this bit of egotism. The association asked that my doctrinal sermon be put in tract form. If they do it, I will send you a copy.

On Sunday night, after a powerful sermon on "What Will You Do with Jesus?" there was one conversion and candidate for baptism.

On last Sunday night the Lord blessed my home with another boy. Both the boy and his mother are doing nicely. I trust that out of the three boys God has given me I may at least have one preacher of the Word.

The work here has not been all that I could have wished, still good has been done. In the first place, I am hampered by a priest (a chaplain), who ranks me and gets the first show at everything. If God can use me here I want to stay, but I do long for the companionship and fellowship of my brethren at home.

If there is a Baptist in Alabama that would like to invest \$250 in the souls of the boys of the United States army, I could use it to great advantage. There are numbers who could afford this, and if they will only drop me a line expressing a willingness to give if convinced, I believe I could get a thousand instead of two hundred and fifty. Brethren, won't some of you help in this great work? Bro. Willingham and Bro. Gray need all they can get, yet here is one of your own crying for help. The government leaves us to find the way and the means.

If I can't have your financial aid, may I ask that the brethren pray for me and my work?

God bless you and your paper. Fraternally,

CHARLES M. BREWER.

FROM FLINT.



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Dear Baptist:—I have just got home from a month's vacation, which I used in meetings in Lamar county, one at Cody. I held a meeting at that place before a church was established. Later I with others organized a church there. Each year since, except one, I have aided in these protracted meetings with good results. The church has a hard time, being surrounded by "Anti-Boardism," "Modern Holliness," etc., but they are the "Salt of the Earth" in that section, standing alone for our organized work. They are a faithful band and Bro. Crumpton will hear from them often as he has in the past. It is a great pleasure to work with them. We closed at the river the third Sunday. Before the baptizing your scribe preached to a large congregation seated on the grass and other temporary seats on the subject of Baptism—its administration, mode and subject. Administration—a Baptist minister having his baptism in succession from John the Baptist. Subject—a believer in Christ or our "Born again" made a burial in water and coming forth in the likeness of burial and resurrection, to walk in newness of life. Of course the Baptists were pleased, but some others were displeased. After this I started for the Clear Creek Association, Bro. Crumpton having written me to attend. This Association met at Addison with a fairly good representation of delegates. The meeting was full of the Holy Ghost and harmony prevailed throughout. The various denominational interests were represented by the writer and Bro. Glass. ("Field Glass") and, by the way, he was sick and at one time I thought he would not live 30 minutes. Something like congestion came near carrying him off, but with the faithful efforts of Drs. Humphrey and Orten he revived. He says he is saved and while he is prepared, yet he thinks he could do more good here than in Heaven. I trust the good Lord will spare him many years.

Among the things new done by this Association was to raise a nice sum for Bro. Henry Custes and endorse him as their beneficiary. He is struggling for an education and was missed in this Association. Also the Educational Committee recommended the appointment of a missionary for the Association and desires to co-operate with the State Board in this work and recommended the writer to that work. I may accept if the arrangements are satisfactory. Can't tell yet, as I had rather continue in the pastorate if I could get a healthy field (my health is bad since coming to the valley).

I shall continue here at Flint for a month or perhaps two. Anyone addressing me do so at Flint, Ala., until further notice. Yours faithfully,
T. W. SHELTON.

P. S. Bro. G. W. Gibson was elected Moderator and Rev. R. F. Estes Clerk of the Association and both make efficient officers.

A MEMORIAL

At five o'clock Thursday morning, September 16, 1909, the death angel visited the home of Mr. and Mrs. C. H. Lozenby and took away their little son Curtis. For a little more than four years he had filled their home

with his innocent glee, and his little love light shined into the hearts of mother, father, brother and sisters. He was of a sweet, and gentle disposition and possessed a charming personality which endeared him to all. He was exceedingly bright and beautiful, and a source of great pleasure to the entire family. Little Curtis was not ill but a few hours. The very best medical aid was summoned and everything possible was done for his recovery, but alas, all efforts were in vain. A very large concourse of sorrowing relatives and friends followed the little body to Good Hope Baptist church where the funeral services were conducted by Rev. R. L. Stuckey, after which with loving hands the little body was laid to rest in the silent tomb to await the coming of the Lord Jesus. And now since this dear little one has filled his little mission, and laid his little armor by, may Heaven's choicest blessings rest upon the bereaved family; and may the unseen hand of a loving Savior give sustaining grace, in this, the raging storm of their bereavement, and may our Heavenly Father fill the vacancy in their home with his own divine presence and great love, and help them to say, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord, who doeth all things well."

Brother Lozenby and his family is a well known and highly esteemed Christian family who resides near Floyd, in Elmore county, Alabama, and their many friends extend to them their deepest sympathies. **M. T. JONES,** Cloud, Ala.

FROM FABINS, ALA.

This is from a layman. We have had a glorious year up here in the mountain country. The Lord has graciously blessed us. Our Baptist churches are in better working order than ever before. Sunday school and prayer meeting are better. Fewer people are drinking since whiskey went out of Chattanooga, Tenn. I have just got in from the Tennessee River Association. The session was very good. Elected our noble layman, R. L. Butler, moderator, and Rev. A. N. Varnell clerk. The next meeting of the Tennessee River Association will be held at Bridgeport, Ala., on Thursday after the fourth Sunday in September, where we have a good Baptist college. I will send you two dollars. I have stopped all my papers but the Alabama Baptist. The Baptists of this part of the country are working for the amendment.—J. H. Fuller.

Congress appropriated \$25,000 for the president's traveling expenses. This is drawn on only as actually expended, but it is said that with the president's trip of 14,000 miles through the west it will all be exhausted within the first six months of the year. We wish somebody would provide traveling expenses for ye editor.—Exchange.

Photographer: "Now, sir, if you'll look a little less as though you had a bill to meet, and a little more as though you'd just been left a legacy, you'll be a picture." Pay up before you primp up.

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In children is strain on the muscles of the eyes. Correctly fitted, glasses, place the eyes in normal condition. They work in harmony and are straight. If the eyes remain crossed too long only an operation will straighten them.

Parents interested in their children's sight will save considerable pain for children and trouble for themselves if they call on Optician Ruth.

If glasses are not needed you will be told so.

C. L. RUTH & SON
JEWELERS—OPTICIANS
ESTABLISHED 1878
15 DEXTER AVE. MONTGOMERY, ALA.

Tuberculosis Book



FREE

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

BRIGHT'S DISEASE

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

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

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

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

Dr. DeWitt's...

Wintersmith's Chill Tonic

NO CURE, NO PAY.

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

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

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

PUZZLE FREE

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

"Let nothing disturb thee!
Let nothing affright thee!
All passeth away:
God only shall stay.
Patience wins all.
Who hath God needeth nothing,
For God is his all."

REPORT ON TEMPERANCE AT BIBB COUNTY ASSOCIATION.

Temperance means the moderate use of all things good and total abstinence from all things evil. And as the liquor traffic by outlawing itself has become the greatest evil of intemperance the contents of this report will be devoted to the discussion of its suppression. Recent heroic efforts have placed one-half of the population of the entire United States under some form of prohibition, and 1908 closed eleven thousand saloons.

The official figures of the internal revenue department for the fiscal year ending June 30, 1909, are reported to show a decrease in the revenue from the distilled and fermented liquors amounting to \$7,725,188.46. It is apparent that prohibition with even less than half a chance is beginning to make inroads upon the production of alcoholic liquors; it seems to show clearly that the statement of brewers and distillers that they sell more liquors under prohibition than under licenses are unqualifiedly false. The idea is also suggested that if results of this kind can be obtained with prohibition laws in the hands of their enemies for enforcement or nullification, how much greater the benefits would be if the entire nation were under prohibition laws and those laws were placed in the hands of real prohibitionists for enforcement. Under prohibition cities like Atlanta, Birmingham, Montgomery and Mobile show a decrease in crime of over 50 per cent.

A prominent railroad official whose road enters Birmingham states that accidents on his line have reduced 65 per cent.

Even in Montgomery, according to the Advertiser, the first three days after the passage of the prohibition laws not a single drunk was recorded in the police court and very few for any crime, while the usual record had been from three to five per day for drunks.

The constitutional amendment now before the people in this state when rightly understood and stripped of all prejudice is, we hope, simply for prohibition. Its adoption does not sanction or make permanent any of the present prohibition laws. They can be repealed or amended as easily afterward as before its adoption, only no laws can be made licensing the manufacture or sale of intoxicants without asking the people. It is simply the people coming into their own and taking the question into their own hands.

Respectfully submitted,
N. H. LANGSTON,
W. H. THOMAS,
PAUL A. CALDWELL,
Committee.

Pinson, Ala., Sept. 23, 1909.

The death angel has taken from our Sunday school and church dear little Berty Rodgers, a daughter of J. G. Rodgers, of Pinson. She was about 20 years of age at the time of her death, which occurred September 21, 1909. Berty was loved by all who knew her. She was never known to speak a cross word. She was patient and sweet during her illness. While suffering, she always had a pleasant smile on her face. She looked more like an angel than any human I ever saw in death.

The home has lost one of its purest jewels. The entire family loved her, for she was so pure. The church has lost one of its purest and best members. The Sunday school will miss her most; she loved it so much, and even after she had lost her voice and could not speak above a whisper, she came and would answer the questions in a whisper with a smile on her angelic face. How many girls would do this for Christ's sake? Oh, how the class will miss her sweet, smiling face!

God saw fit to take her to paradise above; she was too pure for earth. We must bow in humble submission to the will of Him who doeth all things well. We know that our loss is heaven's gain. While we mourn our loss she is basking in the sunlight of eternal joy in the reunion of her dear, sainted mother, sisters and brother that have gone on before to wait at the beautiful gate for Berty.

She has gone from our sight, though never to be forgotten. The memory of her sweet life will ever live in our hearts. May we all try to imitate her pure and beautiful life and meet her in the sweet bye and bye, where there will be no more sad good-byes.

We would say to the aged father, sisters and brother, weep not for Berty, for millions now in heaven are singing to greet her joyful entrance there.

Written by her Sunday school teacher, Mrs. Dora Anderson.

Whereas, it has pleased our Heavenly Father to remove from our midst our beloved superintendent, Bro. Barrie Reeves; be it

Resolved, first, That in the death of Bro. Reeves we, the church and Sunday school, have lost a most earnest worker and faithful teacher.

Second, That we grieve for him and miss his loving counsel and leadership, but realize that our loss is his gain.

Third, That we bow in humble submission to the will of an all-wise God, and pray that we may meet him in the sweet bye and bye.

Fourth, That we may earnestly endeavor to carry on his faithful work that has fallen in our hands, and may we be sustained and directed by our Heavenly Father, whom we know will lead us in no other way but that which is right.

Fifth, That we may live and be prepared to meet him in the great beyond.

Sixth, That we may mourn his loss, but ever be thankful that he was spared us these few years, although short, but inspiring.

We miss him here; God wants him there; A home in heaven and a crown to wear.

Seventh, That a copy of these resolutions be sent the church and family.

MISS MATTIE OLIVER,
MISS BERTA STRENGTH,
MISS EXA CARMACK,
Committee.

We, the committee appointed by the Woodlawn Baptist church, in conference October 2, 1909, on resolutions touching the resignation of our greatly beloved pastor, Rev. Austin Crouch, make the following report:

Just Six Minutes to Wash a Tubful!

This is the grandest Washer the world has ever known. So easy to run that it's almost fun to work it. Makes clothes spotlessly clean in double-quick time. Six minutes finishes a tubful.

Any Woman Can Have a 1900 Gravity Washer on 30 Days' Free Trial!

Don't send money. If you are responsible, you can try it first. Let us pay the freight. See the wonders it performs. Thousands being used. Every user delighted. They write us bushels of letters telling how it saved work and worry. Sold on little payments. Write for fascinating Free Book today. All correspondence should be addressed to 1900 Washer Co., 401 Henry St., Binghamton, N. Y. If you live in Canada, address Canadian 1900 Washer Co., 355 Yonge St., Toronto, Canada.

BRANCH HOUSES: We maintain branches at 197 Broadway, New York City; and 113 Fishhook Ave., Brooklyn; and in all principal cities. We also make shipments from our warehouses in Kansas City, San Francisco and Seattle.

DEWBERRY SCHOOL AGENCY. Established 1892.

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

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

Resolved, (1) That, as a church and as individuals, we feel keenly the loss of our pastor and wish to express to him our recognition and appreciation of his faithful and loyal work for Christ and His cause and for this church and this people during the past five years; that his going from us will be distinctly felt by our church and congregation, as well as the Baptists throughout the entire Birmingham district.

(2) We cordially commend him to the brethren in his new field of work, the Gaston Avenue church of Dallas, and to all the brotherhood in the great State of Texas. In him they will find a conscientious, faithful and eloquent servant in our Master's cause.

(3) We feel the inadequacy of words to convey our love and comradeship to one who has led us nobly and unselfishly to higher and better lives during these years, and our prayers and hearts' tenderest affection go with him and with his co-worker, Miss Lide, whose consecrated life and ardent labor of love for the Master have wrought such magnificent results. May God's blessing attend them.

Resolved, That these resolutions be printed in the Alabama Baptist and the Baptist Standard, of Dallas, Birmingham and Dallas newspapers.

Respectfully submitted,
J. B. HURRIS,
H. E. DALBEY,
W. E. BERRY.

Plant City, Oct. 6, 1909.

During the month of August I supplied for the First Baptist church, Plant City, Fla. Have since accepted a call here, and began the work the first of October. Mrs. Riffe and I have received a hearty welcome and the work seems to start off well.—J. H. Riffe.

"A SMALL SWEET IDYLL."

Come down, O maid, from yonder mountain height;
 What pleasure lives in height (the shepherd sang),
 In height and cold, the splendor of the hills?
 But cease to move so near the Heavens, and cease
 To glide, a sunbeam, by the blasted pine;
 To sit, a star, upon the sparkling spire;
 And come, for Love is of the valley, come,
 For love is of the valley, come thou down
 And find him; by the happy threshold he,
 Or hand in hand with Plenty in the maize,
 Or red with spirited purple of the vats,
 Or foxlike in the vine, nor cares to walk
 With Death and Morning on the silver horns,
 Nor wilt thou snare him in the white ravine,
 Nor find him dropt upon the firths of ice,
 That, huddling, slant in furrow-cloven falls
 To roll the torrent out of dusky doors:
 But follow; let the torrent dance thee down
 To find him in the valley; let the wild
 Lean-headed eagles yelp alone, and leave
 The monstrous ledges there to slope and spill
 Their thousand wreaths of dangling water-smoke,
 That, like a broken purpose, waste in air:
 So waste not thou; but come, for all the vales
 Await thee; azure pillars of the hearth
 Arise to thee; the children call, and I,
 Thy shepherd, pipe, and sweet is every sound,
 Sweeter thy voice, but every sound is sweet;
 Myriads of rivulets hurrying thro' the lawn,
 The moan of doves in immemorial elms,
 And murmuring of innumerable bees.
 —Alfred Tennyson.

FROM REHOBOTH.

I wish you could have been over at Rehoboth and shared a blessing of our glorious meeting last week. Rev. Wm. F. Schute did the preaching. His sermons were of deep thought and forceful. Every one was benefited. Even the children seemed to catch the inspiration and divine love. He is indeed a man of rare opportunity and travels. He attributes all his achievements to God's grace and power. Only those who let God rule them can accomplish great deeds which will be living forever in the eternal world.
 He attributes his calling and divine guidance to the prayers of his Godly, consecrated, Christian mother; a firm believer in doctrine.
 Two lovely young ladies gave their hearts to God just on the threshold of womanhood and were baptized in the beautiful mill pond surrounded by the beauties of nature. Another one expressed the wish to be baptized, but didn't feel quite ready. Oh, what a lovely scene to see Christians mingle together in Christ-like love and Christian fellowship. Services were held in the M. E. church, as the Baptist church is in a rather dilapidated

state. The Methodists joined hand in hand in their prayers and co-operation. Where there is union there is strength and power.

I heard several Baptists express the wish to be able to secure such a great yet humble man of God for pastor. The ambition of his life is to have even rivers of living water flow forth from him, first to God's children to comfort and cheer and uplift them and then to suffering, sin-sick humanity all around him. May this be the holy ambition of us all. Then we will be used of God to hasten the day when the gospel shall be preached to all nations and Jesus shall come to reign and the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea.

My little six-year-old girl said she thought Bro. Schute was firmly a man of God. Fraternally,
 THEODOSIA DEWITT.

The Unity Association met with New Prospect church and Rev. F. M. Woods, of Clanton, was elected moderator for life, and the way in which he lifted the missionary collection it looked as though he had an undying hold on his brethren, for after his great sermon he asked for fifty dollars and got it. I wish Bro. Crumpton could have seen him raise it. It staggered even Dr. Montague, that prince of collector raisers, for the genial president of Howard jumped to his feet and begged the moderator to take in charge the raising of pledges for Howard college, and he did it most handsomely. It was a fine session. The Unity is forging to the front. Brother Riddick, the clerk, is a good helper to the moderator. T. U. Crumpton was on hand, and as usual Tom was a large contributor. There are some fine men in this body. Eugene Ballard made a short talk for the amendment. He is one of the strongest young laymen.

Mild Cure for Cancer.

Many things considered impossible yesterday are being accomplished today. It has been proven by unimpeachable testimony that the dread disease Cancer is cured with Dr. Bye's Combination Oil Treatment. Hundreds of men and women—farmers, bankers, physicians, ministers, lawyers, etc.—state they have been cured with this treatment. Our readers having Cancer should surely investigate before giving up hope or enduring the surgeon's knife or the torturing, burning plaster. Full information about this treatment will be sent free by simply writing Dr. W. O. Bye, Ninth and Broadway, Kansas City, Mo., for his literature on Cancer.

TO OUR PROHIBITION FRIENDS.

We are now prepared to furnish prohibitionists with eye-opening literature for the present campaign. The Voice of Rachael, or why our noble white women are fighting and praying for prohibition, and The Opposition Army, or why the church and saloon hate each other, are regular battle-axes for the constitutional amendment. The reading of these eye-openers will fire the zeal of prohibitionists and cause them to redouble their energies and convert hundreds and thousands of the opponents of prohibition, or weaken their efforts, leaving them powerless to do any harm. These two pieces of ammunition are printed on the same paper, one on either side, and will be furnished to our friends at 60 cents per hundred. Send in your orders at once.
 J. B. ALBRITTON,
 Secretary Prohibition League Geneva County, Bellwood, Ala.

WANTED—All kinds of old-fashioned furniture, looking glasses, clocks, brass articles, etc. Send description and price. Address, IRVING ELTING, Saugerties, New York.

You Hear Whispers Through a New Giant 'Phone



With Andrae's New Giant Telephone you don't have to be yelled at, neither do you have to shout to make people understand. That is because of a transmitter toned to every possible condition. This handsome, never-out-of-order, adjustable-ringing, guaranteed telephone sent on

Test at a Kentucky Exchange

Number of Andrae Giants in use	110
Repair jobs on them	None
Other makes in use	139
Repair jobs on them	148

order, adjustable-ringing, guaranteed telephone sent on 30 Days' FREE TRIAL.

It is a storm-proof phone. It is capable of better service than any other make, because it is built for hardest usage and of strongest materials. 5 bar, 1600 ohm

NEW LOW PRICE

Any subscriber to this publication can secure interesting facts about telephones by mailing us this coupon. [1]

Julius Andrae & Sons Co.
 Sycamore Street, Milwaukee, Wis.

COUPON
 ANDRAE & SONS CO.,
 Milwaukee, Wis.
 Gentlemen—Please send me your telephone booklet telling all about the Low Price "New Giant" phone at once.
 Name _____
 P. O. _____
 State _____

The College of Music of Cincinnati

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

THE COLLEGE OF MUSIC

1210 ELM STREET CINCINNATI, OHIO

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



IF YOU ARE IN DOUBT

... paint for your new house, barn or outbuildings, or for general use, decide on what is right and best first by choosing the Birmingham Paint Mill's paints. They will never fail you in all around satisfaction, and in house cleaning time or invaluable for closets, floors, bathrooms and tubs, and for retouching up generally. You will always find them at

BIRMINGHAM PAINT MILLS.
 Birmingham, Ala.

NOTICE OF APPLICATION TO SELL LAND BY ADMINISTRATOR.

The State of Alabama, Jefferson County. Probate Court.

Estate of Rufus Spake, Deceased.
 This day came Mary E. Spake, administratrix of said estate, and filed her application in due form and under oath, praying for an order of sale of certain lands described therein, and belonging to said estate, for the purpose of division, and upon the ground that said land cannot be equitably divided. And it appearing to the court from said application that A. T. Spake, one of the heirs of said deceased, is in the United States navy and a non-resident of the State of Alabama,

It is ordered, that the 11th day of November, 1909, be appointed a day for hearing such application, at which time the said A. T. Spake and all other parties in interest can appear and contest the same if they think proper.

SAMUEL E. GREENE,
 Judge of Probate.

Gardener: "This here is a tobacco plant in full flower." Lady: "How very interesting! And how long will it be before the cigars are ripe?"—Illustrated Bits.

BIG CATARRH OFFER.

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

Hyomei guaranteed to cure Catarrh
 Complete Outfit with Inhaler \$1.00
 AT LEADING DRUGGISTS EVERYWHERE

THE SHILOH MEETING.

On Saturday before the first Sunday in August, a meeting of six days began at the Shiloh Baptist church, in which the pastor was assisted by Rev. W. J. Ray, one of the state evangelists. Mr. Ray brought with him Mr. Carson, an evangelistic singer, who has been with him for some time. The reputation of the preacher had preceded him, for he is widely known throughout the State, having been in the employ of the State Board of Missions about four years. Hence, everybody was expecting much and their expectations were not disappointed. In the very first service he won his way to the hearts of the people and the congregation began to grow at once, and in a day or two the building was taxed to its utmost capacity. People came to church who had not been known to do such a thing in years. One party came who had not been inside of a church house for twenty years. Mr. Ray is a unique speaker. His style is peculiarly his own. He is both grave and humorous, pathetic and sarcastic, commonplace and odd, sometimes having his audience convulsed with laughter and then bathed in tears. He has the wonderful faculty of taking a mighty sweep from the ridiculous to that which is sublimely grand; at other times when giving a graphic description of some occurrence he becomes intensely dramatic. His sermons no man can describe, for such a thing is impossible. But, one thing is sure, he reaches the hearts, for the Crucified One is clearly seen in all his sermons. Is it any wonder that men are led to believe by his preaching? He not only wins men's souls to Christ, but he leaves the church in excellent shape for aggressive work with pastor and people much closer together.

Immediate results were nine additional baptisms, and the profession of faith and baptism, the meeting continuing only six days.

Seventy dollars was raised for state missions, the pastor's salary was raised 25 per cent above what it was, and the pastor was also presented with a suit of clothes costing thirty-five dollars.

Mr. Carson is the best of help in singing the gospel. In one or two days after his arrival the congregation was singing as if they had been trained for weeks. He won all our hearts by his sweet singing and his Christly bearing, and we predict for him a future of great usefulness.

But I must not fail to mention the assistance rendered by Miss Eulalia Leverett, of Brundidge, who presided at the organ. She was always at her post, ready to perform faithfully her part of the service, sometimes plunging into the most difficult pieces of music without any previous notice. She is a Christian young woman of splendid accomplishments.

Some of us feel that the results of this meeting will be felt in the years which are to come.—J. L. Thompson in Troy Herald.

A GREAT REVIVAL.

Our meeting at Mt. Zion church, in Calhoun county, closed the 29th of August. It commenced the 15th of August. The pastor, Rev. J. M. Rogers, of East Lake, was assisted by Rev. C. O. Stewart, of Newton, Ala. The sermons and prayers by these men were so powerful until the result one hundred and forty-eight additions to the church, forty-seven by letter and restoration. Five are awaiting baptism. Ninety-six happy people were led down into the baptismal waters by Revs. Rogers and Stewart. Some of them were the hoary-headed parents. The majority were the young

men and ladies of our beautiful valley. Then our boys and girls must not be forgotten. They are the hope of our country. God has never poured out His holy spirit upon us in such quantities before. I have seen the membership of the church, as I thought, revived before, but not as now. Each one feels there is a work for them to do; that they must be about their Father's business. Bro. Rogers and Bro. Stewart did some noble work that will go down in history to be told in years to come. They are noble young men consecrating their lives to God, and for His service. Anywhere He calls they are ready to say, "Here, Lord, am I, send me."

Ever since Bro. Rogers has been pastor of this church he has been praying for this one thing, and when he saw the fruits of his labors being garnered in, he exclaimed: "Why don't you shout? I only wish I could." There are so many yet that will not let Jesus come into their hearts, tho' He stands at the door and knocks. A dozen or more of these are heads of families within bounds of our church. They are very stubborn. Brethren, will you unite with us in an earnest petition to God in their behalf? How the people could resist the Holy Spirit when these grand men would draw the picture of hell and heaven so plain that you could almost see them writhing in the lake of fire, or sitting before the throne singing the sweet songs of Zion, I can not see. In the consecration service on Saturday night before the meeting closed so many of the new converts and members of the church consecrated their lives to the Lord, to do whatever He called them to do. Friends, it has been a day of rejoicing with us. But continue to pray for us that this Pentecostal blessing may continue until every man, woman and child in the Alexandria valley may claim Jesus as their Savior, and that the religious fever of this church may always flow at high tide; that Bro. Rogers' labors during life may always be crowned with success; for Brother Stewart that he may still continue to be a great soul winner for Jesus.

MISS ESSIE LANFORD.

NO PERSON SHOULD DIE

of any kidney disease or to be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Palmettona will be sent Free and Prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Palmettona.

Any reader of the Alabama Baptist who needs it may have a small trial bottle free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh of the stomach, indigestion, flatulence, constipation of the bowels and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and enlargement of prostate gland it is a reliable specific.

For sale by all leading druggists

The Tennessee Baptist Convention met in the Edgefield Baptist church, Nashville, October 13-15. The ministers' conference was held in the same church the day previous.

SOME GOOD MEETINGS.

After some unavoidable delay, I send in a report of my meetings in Lowndes county.

I began my meeting at Lowndesboro the second Sunday in July, continuing through the week.

Evangelist W. J. Ray, of Montgomery, and his singer, Bro. Carson, of Birmingham, were with me.

To say they did their work well is to only express it mildly.

Bro. Ray is safe, sane and powerful in his chosen work.

Bro. Carson is sweet spirited and convincing in song.

We had a great meeting. People came to church who had not been to church in a long time.

The church was greatly revived and sinners were made to think on their way.

At the close of the meeting I baptized four happy converts into the fellowship of the church.

I had the assistance of these same brethren at Letohatchee.

Here these brethren did some of their best work. The town was stirred, the church revived and sinners were converted.

Here the church almost doubled in membership. We had thirteen to start with and closed with twenty-three.

At Fort Deposit I had the help of Bro. A. G. Mosely, of Enterprise, who did some fine preaching. Bro. Mosely greatly endeared himself with the church and people generally. We were greatly benefited by his preaching. There were eight additions to the church, six by experience and baptism and two by letter.

I am just closing my first year's work in this part of the state.

We need more preachers and better preachers down here in this part of the state.

So far as I know I am the only Baptist preacher in Lowndes county. I would get lonesome if I had time.

I believe we could very well support one or two more preachers in this immediate section if we had them.

I have had solicitations for about eight Sundays in the month if there were that many.

Your friend and brother,
W. B. COFIELD,
Ft. Deposit, Ala. Pastor.

WHERE ARE THE EIGHTEEN?

This may not concern everybody, but it does many bodies. Among the ones who should be concerned are all the Baptists of Alabama. I have not the time nor you, the space that I might tell how much your help is needed to make it possible for thousands of boys and girls to be educated who shall otherwise never get an education. You can; but will you help? If not, why not? There are two men here who have pledged themselves to give \$1,000 each, provided eighteen others will give each one that much. Are there not eighteen others? Give this amount, you, who are able and make this a great school for all southeast Alabama. If you could only come and see these wooden buildings running over and noble girls and boys turned away because there is no room for them, then you would give. But as you will not come and see them, take my word and help. Give us the buildings and we will do the rest. This property belongs to the Baptist state convention. But the state convention has no money with which to build. Brethren, I believe that the Baptists of Alabama should have an educational board with a corresponding secretary to raise money to build and equip our denominational schools. We shall never succeed till we do

something of the kind. There are men whose purses can be touched for this purpose, which can not be otherwise touched. Our education must keep pace with the general progress of our country. Baptists must advance; they dare not retreat.

R. M. HUNTER.

FROM BELLWOOD, ALA.

Dear Bro.: We mean business in Geneva county. We have organized a county prohibition league and are organizing local leagues in each beat. Have a campaign committee of 110 members, besides the central campaign committee of five members. We will carry Geneva county by an overwhelming majority. We do not propose to be led by murderers, thugs and adulterers, scoffers and hypocrites. I send you a notice of some literature that we are getting out. One is the form of a petition to be signed by our white women, the other is the church and saloon arrayed against each other. Please place in your next issue and oblige.

Very respectfully,

J. B. ALBRITTON.

Ask prohibition press to copy.

DR. J. C. WRIGHT.

On the 13th Dr. J. C. Wright, of Oxford, Ala., passed away. He had lived to a good age—approaching four score years. He graduated from Howard college in 1856 and was ordained as a preacher in 1858. The degree of D. D. was conferred by Howard in 1887.

Dr. Wright never ceased to be a student and eternity alone can reveal the good he accomplished through his long life of service.

Those who knew Dr. Wright most intimately are positive in their expressions as to his true Christian character and his upright life.

May the Lord abundantly bless and comfort his lonely wife and other loved ones.

C. N. JAMES.

BETTER THAN SPANKING.

Spanking does not cure children of bedwetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 443, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

The Little Family Doctor.

Hardly a day passes that parents are not called upon to treat some kind of malady. This is especially the case where there are many children. If you are a father or mother you will find use almost every day for "Gray's Ointment," a family remedy that for over half a century has been the useful and efficient helper for thousands of parents in all parts of America and foreign countries. For boils, carbuncles, old sores, chronic ulcers, sore felons, burn, festering cuts, poison oak and many other ailments it will prove your best friend. Keep it always on your medicine shelf. Get a 25c box at your druggist's, or if you have never used it send your name for a small free trial box, which we will gladly send postpaid to show you its value. Address Dr. W. F. Gray & Co., 800 Gray Building, Nashville, Tenn.

Mr. E. B. Virgin, of New Orleans, La., writes: "I can cheerfully recommend Gray's Ointment for cuts, bruises, boils, carbuncles, etc. Have used it in my family for 25 years."

Effect of Opium and Cocaine

When improperly used, opium and cocaine are two of the most powerful, life-destroying drugs in the world. But even worse is the slavery these drugs make of those who acquire the habit of using them, first in small and subsequently in gradually increased doses. It is practically impossible for anyone, even with an iron will, to break such bondage. There is a man over in Atlanta, Ga., however—Dr. E. M. Woodley—who for over thirty years has made a business of curing such drug habits. Unlike many specialists he treats these habits as diseases and claims that he most catch the sufferers are not directly responsible for their conditions. His success in effecting cures is something phenomenal—so remarkable, in fact, as to call forth favorable editorial comment from the newspapers.

Eczema Seven Years—Cured by Tetterine.

"I had Eczema on my chest for seven years and the torture was almost unbearable. One of your salesmen offered to pay for the Tetterine if it did not cure me. I used less than three boxes and am entirely well."

Clem Kinard, Ruffin, S. C. Tetterine cures Eczema, Itching Piles, Dandruff, Ring Worm and every form of Scalp and Skin Disease. Tetterine 30c; Tetterine Soap 25c. Your druggist or by mail from the manufacturer, The Shurtzine Co., Savannah, Ga.

Quickly Cured

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

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

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

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

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

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

Free Package Coupon.

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

Name
Street
City and State

Reliable Frick Engines



Also large Engines and Boilers supplied very promptly. Circular Saws, Engines and Mill Repairs, all kinds of Patent Dies, Steam Governor.

corns, Corn Mills, Feed Mills, Grain Separators, Saw Teeth, Locks, Mill Supplies, and all kinds of machinery. Send for catalog. AVERY & CO., 51-53 S. Forsyth St., Atlanta, Ga.



Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOGA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1008. AN OLD AND WELL TRIED REMEDY.

Excelsior Steam Laundry

Geo. A. Blinn & Son, Proprietors
THE OLD RELIABLE FIRM

Our Patrons are our best Advertisers

One Customer
Always a Customer

GIVE US A TRIAL

1807 2d Ave., - - - - Birmingham, Ala.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The U. S. BELL CO., Hillsboro, O.

IN MEMORIAM.

Hartselle, Ala., Oct. 5, 1909.

The angel of death has visited our town again and called for one of the sweetest mothers that we ever knew. Mrs. Sarah Minerva Speegle was born April 13, 1843; died September 27, 1909. On the 15th day of December, 1869, she, then Miss Gibson, became the happy bride of J. A. Speegle, and to this union God gave three sons and five daughters, all of whom are living except one daughter.

Forty-two years ago she gave her young heart to God and united with old Hopewell church. From there she took a letter and became one of the charter members of Mt. Nebo.

May the God of all grace bless the dear ones left behind.

A. A. WALKER.

The death angel has again visited the earth and with friendly care clasped his arms around the sweet, precious little baby boy of Bro. J. S. and Sister Jessie Brock, and carried it from the earth to heaven and laid it in the arms of our dear Savior. Our Savior hath need of this sweet little bud to adorn and to beautify his kingdom.

May the grief-stricken father and mother realize that their little babe is not dead, but has just begun to live. God doeth all things well, and all things work together for good to them that love God. May our Lord and Master help them to say, Thy will be done.

LON.

In the Far East, where the young day begins, amid the flowers of the Sunrise Kingdom, day dawned indeed for this wide-wandering servant of the church. The summons from labor to refreshment came to Seth Ward, one of the bishops of the Methodist Episcopal church, south, at Kobe, Japan, at 5 p. m. on Monday, September 20, 1909; and the electric flash running backward under the sea brought the sad news to his waiting friends at home almost before Monday had begun.—Christian Advocate.

Dr. B. J. W. Graham, associate editor of the Christian Index, after nine years of faithful service as pastor of the Conyers Baptist church, resigns because he believes the church needs a resident pastor. He says: "Unless some other pastoral work is accepted between now and December 1st, I will be without pastoral relation for the first time in twenty-three years, and there is no relation which is like that of pastor and church." Bro. Graham is right in wanting to keep the shepherd's heart warm.

Having been assistant pastor at the First Baptist church, Nashville, Tenn., during Dr. Hawthorne's illness, we learned to love the saints who make up its membership and we pray God's blessing upon Brother Inlow, who now assumes the charge of the church.

Rev. P. S. Henson, D. D., LL. D., has been ill at his summer home in Bridgeton, Me. But he is now nearly recovered his usual good health, and started with Mrs. Henson Monday morning, Sept. 20, for Los Angeles, Cal. They will spend the winter either in Los Angeles or Pasadena.

Some men boast of their cleverness, but the grave is full today of men who perished because they trusted in their cleverness. We fancy that men perish not because wicked, but because they are weak. And then some men presume on their strength. They are strong, others are weak. They are wise, they know the ways of the world, others perished because they were fools and ignorant of the ways of the world.

The Religious Herald tells us that the executive committee of the Baptist World Alliance has already been considering a proposed program for the Baptist World Congress to be held in Philadelphia, July 1-9, 1911. Twenty-four unions and conventions are now enrolled in the alliance—five British, seven European, three from the West Indies, seven from Australia, one from Canada, and one from Africa.

Rev. Charles M. Brittain, editor of the Florida Baptist Witness, has been called to the care of Woodlawn church, Jacksonville, Fla.

SERVICE PLEASES ALABAMA FARMERS.

The following letter from Mr. R. T. Pressley, a well known farmer residing near Cullman, Ala., to the Manager of the Bell Telephone Company at Cullman, Ala., recently appeared in the Cullman, Ala., Democrat:

"Hanceville, Ala., May 27th, 1909.

"Mr. J. B. Cassels, Cullman, Ala.:

"Dear Sir—In reply to your enquiry allow me to say that I am well pleased with my telephone and would not be without it at any cost.

"My neighbors agree with me that we have never had a greater convenience than the rural 'phone.' In all matters of business connected with the every emergency we find it invaluable and indispensable to us and our families. In my work as pastor churches in different parts of the country, I find my 'phone' a first aid.

"We frequently save the time that would be consumed by a man and team making long drives. You see, we can have the business transacted before we could get a team in harness, or if it is necessary for some one to go, we can send a boy and talk the matter over at the phone and keep the men at work. In this way alone we save the fifty cents paid as rent many times over in a month. And it brings us more closely in touch with each other socially, we get better acquainted with each other and it removes that feature of country life so much disliked by the ladies and young people and keeps our boys and girls better satisfied to stay on the farm.

"A friend tells me that he is confident that his phone was the means of saving the life of one of his children. The child became suddenly and violently sick. It was six miles to the nearest doctor, so he called the doctor at the phone and told him the symptoms. The doctor told him what to do until he could get there and the child recovered.

"In all cases of sickness or accident or fire or anything that may occur, we find the telephone is a friend in time of need.

"There isn't a patron on our line who would be willing to let the phone go and we would be glad to see one in every home. Respectfully,

"R. T. PRESSLEY."

Farmers throughout the South are putting telephones in their homes and enjoying the benefits and conveniences of this modern agency. The Southern Bell Telephone and Telegraph Company offers an attractive proposition to farmers, and a book giving full information may be obtained by addressing Farmers' Line Department, Southern Bell Telephone and Telegraph Co., 19 South Pryor Street, Atlanta, Ga.

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.

HER DUTY

"I feel it my duty," writes Mrs. Martha Dings, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

"Four months ago I commenced to use Cardui, and since then have been steadily improving all the time. I am now 46 years old, and am in better health than I have been in 20 years, and I give Cardui the credit for it."

Cardui has been known, during the past 50 years, as a reliable, effective remedy, for the ailments peculiar to women. It is a pure, non-intoxicating preparation, made exclusively from vegetable ingredients, having a special, curative effect on the female system. Cardui has been found to relieve pain and restore disordered functions to health.

If you're ill, don't wait until you have suffered for years before taking Cardui to relieve you. Isn't it your duty to spare yourself this pain? **Get Cardui at once.** All reliable druggists sell it.

FREE DEAFNESS CURE

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

A 10 Cent Package of



will cure one head 4 times or 4 heads one time. Money back if they fail. Take 10 and see at all druggists or by mail on receipt of price.

GOLLIER DRUG CO.
Birmingham, Alabama.

**HALF TONES
By MAIL**



You GET PERFECT CUTS AND GET THEM QUICKLY.
NEWS ENGRAVING
BIRMINGHAM, ALABAMA.

Mr. Dolan was looking anxiously around the kitchen. "Bridget," he said, after a while, "what did I do wid me hat?" "Ye have it on y'r head, Mike," replied Mrs. Dolan. "Begorra," said Mr. Dolan, "the next thing I'll be leaving me head in me hat!"—St. Louis Republic.

A STUDY OF RELIGIOUS GROWTH IN AMERICA.

(Continued from Page 2)

gives by States the religious affiliation of people in the Southern Baptist Convention territory. In each case the chart shows the Baptist membership, all other Protestant membership, and the Catholic membership. It is very suggestive to the home mission student, for it serves to indicate where Baptists have the most work to do if we are to take and hold our southland as we should for Christ. Particularly does it show the magnitude of the task which awaits the devoted attention of Southern Baptists in the great southwest.

It deserves to be said that the Catholic membership, as shown in these charts, is not estimated on the basis used by other denominations. Still it is impossible to do otherwise than to use their figures. Perhaps their way of estimating membership is by counting the entire number of persons in the Catholic families. Furthermore, this large increase of Catholic numbers has been brought about largely, if not almost entirely, by immigration. A large membership of this character is not as significant, as to its moral and spiritual import, as is a membership made up of American people. Still this large growth of Romanists in this great republic is not without pronounced significance, and it ought to lead us to serious thought as to our own duty as Baptists in this situation.

In five states in the southern territory, more than fifty per cent. of the church membership is Baptist. Georgia leads with 59.7 per cent. Mississippi has 56.5 per cent., Alabama 54.9 per cent., Virginia 52.4 per cent., and South Carolina 51.3 per cent. North Carolina just escapes being in this class with 48.6 per cent.

Of the eleven states in which Baptists are the largest denomination, every one is in the Southern Baptist Convention. Beside the six that have just been mentioned, these states are Florida, Kentucky, Tennessee, Arkansas and Texas. Methodists are the most numerous body in Oklahoma, and the Roman Catholics in Louisiana, District of Columbia, Missouri and Maryland.

We have given no attention to the financial showing of the denominations in benevolent and mission work in all this digest. If we had done so, any pride that we may feel for the popularity of our views among the people, would have been taken away by the relatively small showing the Southern Baptists make as compared with other denominations.

During 1908 the principal nations of the world launched something like \$125,000,000 worth of warships. In displacement these ships represented exactly 259,430 tons, distributed among twenty vessels. Of the nine nations which have launched these ships Germany leads with four battleships, and England comes next with two battleships and one protected cruiser, followed by the United States with two ships of that size, aggregating 35,800 tons.

We welcome Brother W. A. Lusk, of Mississippi, to our state, and pray God's blessing upon him in his pastorate at Lineville.

Bilious?

Doctors all agree that an active liver is positively essential to health. Ask your own doctor about Ayer's Pills.

"How are your bowels?" the doctor always asks. He knows how important is the question of constipation. He knows that inactivity of the liver will often produce most disastrous results. We believe Ayer's Pills are the best liver pills you can possibly take. Sold for over 60 years.

TATE SPRING WATER
TRADE MARK REGISTERED

Prescribed by leading physicians everywhere for constipation, indigestion, dyspepsia, rheumatism, and all ills of the liver, kidneys and bladder.

Rev. Dr. E. E. Hoss, Editor Christian Advocate, Nashville, writes: "It gives me the greatest pleasure to say that I regard Tate Spring water as the best remedy for all disorders of the stomach, bowels, liver and kidneys of which I have any knowledge."

Prices f. o. b. Tate Spring, Tenn.

Barrel	\$5.00
Half-barrel	3.50
Case 1 doz. 1/2 gallon bottles	5.00
Carboy, 12 gallons	3.75
Drum 10 gal.	2.25

If unconvinced write for our booklet showing hundreds of testimonials like the one from Dr. Hoss.

TATE SPRING CO.
Box 86 Tate Spring, Tenn.

COMPLETE ONLY \$15.00

Just Send Me One Dollar

and I will ship C. O. D. to any open railroad station in the U. S., east of the rocky mountains, this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 17-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x26 inches. Guaranteed to reach you in perfect order. Shipping weight 400 lbs. Write for Catalogue. Agents wanted to take orders for this range.

WM. G. WILLARD,
No. 113 Willard Bldg.
320 Chestnut Street
ST. LOUIS, MO.

CHURCH PEWS
PULPIT AND CHANCEL FURNITURE
SUNDAY SCHOOL - CHAIR CHAIRS

SCHOOL DESKS AND SCHOOL SUPPLIES
EDUCATIONAL EXCHANGE CO. TITLE GUARANTEE BLDG.
BIRMINGHAM, ALA.

To Every Reader of the Alabama Baptist

WE would be glad of your personal acquaintance—because we know you would appreciate us as much as we would you.

We are trying, and very successfully to run a Store of service. We provide great stocks in the first place—more than \$1,000,000.00 being carried constantly on our Sales Floors and in our great warehouse and stock rooms.

We put prices on our merchandise that have no comparison for lowness, quality considered, in Alabama.

And more than 700 people, our loyal army of helpers, are striving as we are, to render pleasant and quick service.

We Have Everything to Wear:

We fill orders sent us by mail on the same day received and we guarantee satisfaction or give back your money, and take back the goods.

Will You Write us and try us?

LOVEMAN, JOSEPH & LOEB
BIRMINGHAM, ALA.

THE SECRET OF A BEAUTIFUL COMPLEXION

Constitutional Treatment Will Accomplish More in a Week Than Local Applications in Six Months.

Contrary to general opinion, the acquiring and maintaining of a perfectly clear and faultless complexion does not depend upon the application of local treatment. There are many persons who spend small fortunes visiting "beauty specialists," and having their faces massaged with perfumed, pink-colored cold creams, or with electrical vibrations, hoping by these methods to get rid of wrinkles and various skin blemishes.

Others spend much of their time steaming their cheeks with superheated vapor, which promotes a rapid and heavy perspiration, and for the time being relieves the pores of any foreign matter which may be clogging them. But the great trouble with such treatments is that they achieve no permanent benefit, and whatever good they may accomplish is only momentary.

The reason is obvious. The trouble is constitutional instead of being local, and for that reason, general, rather than topical, treatment is naturally required. No one would think of trying to cleanse the sewerage system of a city by merely cleaning the external openings of a few of the sewers, and allowing the rest of the aqueduct to remain untouched. The whole system needs to be flushed and purified.

The pores may be aptly termed the sewerage system of the body, which throws off one-fifth of its impurities through them; and if, for any reason, these little pores become stopped up,

or the other eliminating organs, which dispose of the remaining four-fifths of the waste material, partially fail in their work of elimination, then the inevitable pimples, blackheads, liver spots, etc., appear upon the face, thereby serving notice to the owner of that face that something is wrong within; something is interfering with the work of destroying and throwing off the effete matter from the blood, which has consequently become loaded with impurities.

The foolish practice of attempting to cure a blotchy, or otherwise faulty complexion, by the use of local means, should be given up at once, and a more rational treatment substituted—that of purifying the blood, and cleansing the body's sewerage system, by using STUART'S CALCIUM WAFERS.

Many persons who have been trying to gain a perfect complexion and to rid themselves of pimples and other facial blemishes, thru local means, have given up this folly, and by the regular use of Stuart's Calcium Wafers—the great blood-and-skin remedy—have not only succeeded in purifying their blood, getting rid of pimples, etc., but have also established a healthy circulation through the skin, which had the effect of removing wrinkles.

Secure a package of Stuart's Calcium Wafers from your druggist at once for 50 cents; also send us your name and address for free sample treatment. Address, F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

Malcolm; three brothers, J. E. Jones of Mobile, John and Herman Jones of Malcolm; three sisters, Mrs. D. R. Parker, Bayou La Batre, Ala.; Sallie and Flossie Jones, of Malcolm.

Besides these loved ones, she leaves a host of sorrowing friends who will miss her gentle presence.

Mrs. Seabury was a consecrated Christian and died with an unflinching trust in her Lord, who she loved and for whose glory she lived.

Dear ones, weep not, for our dear Bell is with the Savior, and let us strive to meet her some day on that beautiful shore, where pain and sickness are no more. "Precious in the sight of the Lord is the death of his saints."

"Weep no more, dear ones,
Although her dust sleeps
'Neath the graveyard trees.
Dumb to the summer's heat and winter's breeze,

She basks today in heaven's ecstasies.
Beyond these scenes of loneliness and pain,

Beyond the raging storms and beating rain,

We will clasp our loved ones to our hungry hearts again."

D. R. PARKER.

Bayou La Batre, Ala., Sept. 23, '09.

GOOD MEETINGS.

I have just closed my meetings for the summer. My first meeting was with Bro. A. T. Camp at Holt, in Tuscaloosa county. While there were no additions, I think the church was spiritually uplifted. My next meeting was in Autauga county, where I assisted Bro. W. H. Connell at New Prospect church. There were seven additions to the church, and one by baptism, and the church greatly revived. From there I went to Chilton county to assist Bro. J. A. Cannon at Corinth church. We had a glorious meeting, but no additions. Next I went with Bro. Cannon to Liberty in Autauga county, where we had a great meeting with several additions. I don't remember just how many. At this place I preached on missions and got the church to promise to take monthly collections. This is a church that has never done anything for missions. My next place was in Chilton county with the Pleasant Hill church. There we had thirty-three additions, twenty-five by baptism and eight by letter. This was a great meeting indeed. From there I went to Saltpa, in Clarke county. Our meeting at Saltpa only lasted five days, but we had a good meeting. Only three additions, two by baptism and one by letter. I have been called to the church at Saltpa and also Butler, the county seat of Choctaw county. It is probable that I will move to Butler. I have been fighting hard for the amendment. May God bless you and the paper. Yours for the work,
R. R. BRASHER.

Shelby, Ala.

The statement of one of our Southern Baptist religious weeklies that while all its advertisers pay their bills and there is a loss of only 2 per cent on the other hand their subscribers are so deficient that in that department there is a loss yearly of from 25 to 33 per cent. This statement is cited by one of the Northern Baptist weeklies and found to tally with its own dealing with subscribers. Out of 158 bills sent to delinquents two months ago, only forty-eight responded or less than one-third.

Lines on the death of Elder Joseph H. Stephens, who died on Wednesday, Sept. 1, near Bell's Crossing, Covington county, Alabama. Paralysis caused his death. He was about 69 years old and had been a Baptist minister nearly ever since the war.

One more old vet has passed away,
This time it is a preacher;
For years he to the Lord did pray,
And was a Bible teacher.
When the tocsin of war did sound
Young Joe became a soldier,
In the front ranks always was found—
None braver and none bolder.

Undaunted by the shot and shell
He heeded not the rattle;
The powder which he had to smell
Always was smelt in battle.
But when the cruel war was o'er,
Back home he was returning,
In this world's goods though he was poor,
For honest living yearning.

It was not long before the Lord
This soldier boy converted,
He studied hard the divine word,
To preaching soon he started.
During his life, some sev'nty years,
In baptism many he buried,
Saw sinners shed great floods of tears
And many couples married.

The war kept Joseph out of school—
Poor was his education;
To do his best, though, was his rule
Without much explanation.
A large family did he raise,
Bright sons as well as daughters,
Most of them now God does praise,
Been in baptismal waters.

But now he's gone to his death—
Gone from this earth forever,
His body lies beneath the sod,
Come back to us, no never.
With his companion on that shore
Where bliss is never-ending,
Where pains, and sighs are felt no more,
No strife, and no contending.

Farewell, dear Joe, no more we'll meet
Until the resurrection,
Then may we meet at Jesus' feet,
After the great inspection.
We're glad you'll never more feel pain,
You're pure, all sins forgiven;
We're glad a sweet home you did gain,
That blessed home in heaven.
—A FRIEND.

Sept. 19, 1909.

Sacred to the memory of Mrs. James L. Seabury, who departed this life to be with God Monday morning at 7:45 o'clock Sept. 20, 1909, at her home in Meridian, Miss. Her body will sleep in the cemetery of the "Old Red Bud" church at Malcolm, Ala., where she was laid to rest Tuesday, Sept. 21st, 1909.

Before marriage Mrs. Seabury was Miss Bell Jones, oldest daughter of Mr. and Mrs. J. H. Jones, of Malcolm. She was born at Malcolm Sept. 27th, 1886, and united with the Malcolm Baptist church when quite young. She was married to Mr. J. L. Seabury on March 21, 1906. Mrs. Seabury lingered for four weeks with typhoid fever. She leaves to mourn her sad death a husband, two children, one two years and six months old, and a little babe only six months old. A father and mother, Mr. and Mrs. J. H. Jones, of

Nobody Pays Any Attention to This

DON'T
FORGET!

OUR
BIRTHDAY
RALLY
OCT. 23rd

SEND A
CHECK
FOR
RENEWAL
AND
BACK
ONES



FOUND AT LAST

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