

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

Established 1874: Vol. 44 No. 28

Organ Baptist State Convention.

Office, 2113 First Avenue.

BIRMINGHAM, ALA., OCT. 27, 1909

Published Weekly. \$2.00 a Year



**FORGETFUL!**



**ANXIOUS!**

## THE EDITOR'S TRIP NOTES

My calendar reminds me that the 22d is fast approaching, therefore I enclose you one dollar. (Miss) S. A.

Please find enclosed \$1, which moves my figures up to 1911. May the Lord be with and bless you in your work and may you have many happy birthdays. (Mrs.) J. P. Dickenson.

Please announce in the Baptist that the Crawford County Association will convene at Brantley, Ala., on Wednesday, the 10th of November. All are cordially invited to attend. C. L. Elland, Moderator.

God bless you for the noble work you are doing in fighting the whiskey evil. I will make another effort to get your paper in the homes of my people. Praying God's blessings on you and yours.—W. P. Stewart.

The paper is invaluable to the great cause of Christ. I so much hope and trust the amendment will win. I have a son, a minister in Huntsville, that is enthusiastic over the success of the amendment.—Mrs. A. G. Dunlap.

Rev. J. Willey Rucker has tendered his resignation to the First Baptist church at Fayette, Mo., to take effect Jan. 1, 1910, and will come to Greene county, Alabama, where letters requiring his services will reach him. Bro. Rucker is a graduate of William Jewell college and seminary at Louisville. He served the Emanuel church in Kansas City six years, was president of the college at Bolivar, Mo., a branch of Williams Jewell, for three years, and has been pastor at Fayette, Mo., since April 1, 1908.

The Eufaula Association met with Zion church, where they have the famous all-day singings in May. I ran up with Moderator G. L. Comer at Ozark, and we went up to Louisville together on an early morning train. He was unanimously re-elected moderator and it was rumored that the third judicial district was going to put the ermine on him. He has fine qualifications for a just and fearless judge. He is on fire for the "amendment." Dr. French, of Eufaula, made many friends at the association. I greatly missed my old friend, Dr. Wharton. Bro. W. T. Foster preached a helpful introductory sermon. J. T. Watkins, of Clayton, the one-legged veteran, was unanimously chosen clerk. On my return from the association I had the pleasure of spending the night in the home of Dr. Bennett. I forgot to state that the mission reports at the Eufaula Association were well prepared.

After an absence of six years I went to the Coffee County Association, which met at Haw Ridge. It was here I first attended it. I remember well that Rev. O. A. Bamber preached the day I was there. I found P. L. Mosely and his cousin, nephew or kinsman of some degree, H. G. Mosely, on the grounds early. Folks down in the wiregrass get the two mixed. I heard of some one who got Enterprise over long-distance and asked Mosely to come and hold a meeting for him. He wanted P. L., but H. G. answered and went and had a good meeting. Both have a host of friends and they joke one an-

other freely about which one is the leading preacher. D. P. Lee is getting acclimated at Elba. I happened to state in the presence of P. L. Mosely and D. P. Lee that I had to pay \$3 to get a team to come out to the association, and that they would have to take up a collection to get me away or I would have on all through the session. Mosely handed me \$2 and Lee a dollar, saying at the same time: "Here it is; we are not going to take any risk on your getting away today." I had a good time with the brethren. Moderator C. W. Simons was as big and jovial as ever and ready to hit a good lick for the "amendment" whenever he got a half a chance. Brother Carnley did not seem very enthusiastic when they re-elected him clerk, as it seems he had to go down in his pocket to help send the minutes out, but a collection was taken which put him in a more cheerful frame of mind. I had the pleasure of preaching the introductory sermon.

I spent a day in Eufaula, my home town, for it seems more like home to me than anywhere else on this earth, although the family is scattered abroad, yet it still seems like home. I went by to see my new sister, for my brother John Barnett, who for two years was business manager of the Alabama Baptist, went down to Louisiana and got him a lovely wife. John did not rush into matrimony; he waited until he was nigh on to fifty years of age before marrying, but after meeting his wife, I found her worth waiting that long for. He richly deserved a goo-

woman and he got one, for every one was singing her praises. May they both live long and prosper. I had the pleasure of seeing and going into the beautiful new Baptist church. It is imposing in appearance, yet the auditorium is cozy. I called on that "elect lady," dear Sister Thornton, who, having already celebrated her eighty-first birthday, still goes to Sunday school to teach the class which for nearly two score years, has been under her charge. Every spring when the first violet peeps out she sends me a check for the Alabama Baptist with a bunch of them in the letter. I went out to the cemetery and stood by the graves of my loved ones and breathed a prayer that my life might be as fragrant with good as were the lives of those who were sleeping beneath the sod. It had been six years since I walked the streets and greeted my boyhood friends. I was there on the eve of my forty-fourth birthday. Soon the children in the streets will say as I pass them, "there goes old man Barnett."

Bro. S. D. Denton, of Round Mountain, sends \$13 to the orphanage. Said that the Unity S. S. (church) had a working and made that amount in one day. How many children could give the orphanage a day's work and never miss the time. The grown people would be benefited if they would do likewise.—J. W. Dunaway.

You will find \$2 inclosed to pay my subscription to the Alabama Baptist, and the two journals. I will say that I am well pleased with the paper. I think the two last copies worth one-quarter of my money. May the all-wise and supreme God so direct that we may win the constitutional amendment is my prayer.—Arthur Grissom.

## THE ALABAMA BAPTIST

### LETTER NO 29—TO AN EVANGELIST WHO HAD MORE FAITH IN SENSATIONALISM AND SENTIMENT THAN IN THE GOSPEL OF THE SON OF GOD.

My Dear Brother:

Somebody should write you such a letter as I have in mind to write. Yet it is a delicate task. Doubtless you think that as an evangelist you are a success. Of course, hundreds have told you that you are. Still the truth is, as far as sane evangelism is concerned, you are a failure—and a dangerous failure at that. For sometimes I have tried to take the situation in hand and say this much to you. But when I would try to write, my heart would fall me. And even now I am not writing you because the doing so gives me pleasure. On the contrary, it is painful.

This letter is the offspring of Necessity and Duty. I am now holding a meeting in the town where you held one of your characteristic meetings a year ago. This is not the first time I have crossed your path. Four times previous to this I have followed you. In every one of these meetings I have had a hard fight. Forbearance ceases now to be a virtue, and in the spirit of a brother I indict you and your work as an evangelist on the following counts:

1. You are a sensationalist.

In your estimation a meeting is not worth while if it does not run all the screws down to the last thread, and bring all the pressure up to the highest degree, and generate much talk and excitement and noise.

Much that you do and more that you say is done and said not for the sake of the actual salvation of the souls of men and women, but in order to keep the "rousements" up to the standard. I have an impression that if the beating of a tin-pan on a street corner could serve your purposes better than the pow-wow you call "preaching," then you would do that rather than "preach." Ringling Brothers' clowns dispense very much the same sort of piety that you display; and justice forces me to inform you that many people think that the aforesaid clowns have about as much heartfelt religion as you have.

The kind of work you are doing cannot last. Your faith in sensationalism so overshadows everything else that your converts are not converted to the Christ of the Bible, but to your sensational meetings. And so it comes to pass that when your meetings close, your converts are in a worse state than before their "conversion." If your idea of revivals is right, then the Bible's is wrong. You place all the emphasis on the observation feature of the meetings. But the Bible says that the kingdom of God does not come that way. (Luke xvii., 20, 21.) You want a great deal of the "might and power" that generates noise and excitement; but the Bible says that it is not by that, but by the Spirit of God, that sane revivals come into being. If you will dethrone sensationalism and its excitement, and enthroned God and His power, then the results of your meetings will be lasting and the churches you visit will be helped.

2. You place sentiment above repentance and faith.

In one of the towns where I followed you it took ten days' hard work before the people became willing to stop trying to cry, and simply trust Jesus Christ for salvation. You had made them think that one had to come to the "mourners' bench" and cry a great deal before he could "get religion."

I found scores of them who were so busy trying to cry that they could not take time to believe. And they seemed to think that the best word they could say about you was that you cried a great deal, and that made them cry. What was the result? A strong conviction on the part of these deluded people that when one cries a great deal he has religion. One said to me that she believed you were the best mortal she ever saw. I asked her why she thought so. She replied, "Because he can cry the most and the easiest of any mortal I ever saw." Then I asked her if you never made them laugh. She said, "Yes, when we were not crying we were laughing."

It means this: You made the people believe that to be an evangelist, one must make the people laugh; and to get religion, one must cry. Both beliefs are lies; and when I came to that town I made up my mind that I would fight it out all summer or I would prove to them that sane evangelism is not sensationalism and excitement, but a simple, tactful state-

ment of the Gospel of the Son of God. And God gave us the victory.

In every place where I have followed you, I could see that many who came to the first services were painfully disappointed because the sensational and exciting features of your meetings were wholly absent. They say you make many propositions. In fact, you scarcely ever cease your appeals to the audience until you get every one on his knees. And then you begin your manipulations. And with your prayers and singing and propositions and what not, you finally succeed in making the majority of your "seekers" either believe they have religion, when in reality they haven't, or else tell you a lie to get rid of you. One of the first difficulties I always meet when I follow you is in the matter of keeping people from responding too readily to my one proposition. "If you choose Christ as the Savior and Lord of your life, say so, and join the church." You had taught them that one ought to respond to some proposition every time whether he meant it or not; and I do not believe in doing it that way; that's the difference.

3. Your work is destructive rather than constructive.

Yes, I know whereof I speak. You are doing the churches more harm than good. It is evident that you are not doing the work of an evangelist as a calling, but as a business. Of course, you ought to be paid by every church that invites you. But still the main purpose of sane evangelism is not to "feather its own nest," but to glorify God in the salvation of men and women. They tell us that Simon Magus was a mean man. He did his best to reduce sacred gifts to the low level of commercialism. If you are not guilty of the same evil, then all things are not what they seem. They tell me that the cloven foot of commercialism is plainly visible from the beginning to the end of your meetings.

Now, that kind of work in any church always does more harm than good.

(1) It forces you to eliminate God from your plans of work.

God cannot be a partner to the character of work you are doing, and you know it. He would change your methods, and you do not want them changed.

You do not want God in your meetings for the same reason that many business men do not want Him in their business—he is too honest.

You are like the old darkey who had worked hard, making a crop all for himself. One morning when he awoke he found that a "waterspout" had fallen in the night and washed all he had made away. Then he remarked to his white friend, "I tell you, boss, you kin say what you please 'bout God, but, after all, He does us jist about as much harm as He does us good."

You, minus God, can have a meeting more nearly to your liking than you, plus God, can have. And any meeting that has no God in it is like the life that has no God in it—it is the loser.

(2) It forces God to eliminate Himself from your plans of work.

God will not be a partner to the character of work you are doing. The painful truth is you are not helping God—you are helping the Devil. I reckon you do not think so. And yet every one of your meetings, so far as my observation goes, is a Brutus stab. In one of the fables the eagle complains that he was wounded with an arrow tipped with a feather from his own wing; and the oak tree, that it had been split wide open with a wedge made from one of its own limbs. Your work is very much like the arrow tipped with the feather from the eagle's wing and the wedge from the oak tree's limb. I wish the pure food law could take you in hand long enough to make you change either the character of work you are doing, or your label. You are working in the name of God, and yet every meeting you hold is a lie. It grieves me to say so; that is why I have not said it before.

(3) It fills the churches with unconverted men and women.

As a rule people measure the success of a meeting by the number who join.

That's a big mistake. But since that is the standard, it behooves you to get as many in as possible. And you usually get them in! And then you go your way. The pastor soon wakes up to the sad fact that

he has many in his membership who are strangers to saving grace.

My brother, remember that the work of an evangelist is a calling and not a business. Yours sincerely,

R. S. GAVIN.

Huntsville, Ala.

### FOR THE AMENDMENT.

Dear Brother Barnett:

I have been requested to speak out on the Constitutional Amendment to be voted on November 29 by the electors of Alabama. I declined for the reason that I am seventy-two and one-half years young, and desire to live a few days in undisturbed quiet; but who can remain neutral when one of the most momentous moral (not political) questions of this age is before our people? I am astonished, and ashamed, to learn that men, even church members, are opposed to the amendment! They should be prayerfully persistently labored with, I think.

I am for the amendment, in the pulpit, on the platform, on the street, on the highway and at home. I am for it, to take it out of our Legislature and leave the liquor question with the people. I am for it to save wives and children from heart-pangs, illiteracy, misery and want. I am for it to rescue the poor slave to the liquor habit, the saloonkeeper from disgrace and ruin, and our churches and schools from the formidable hindrances to their greater success.

Those who oppose the Constitutional Amendment (they may not intend it) are for the re-establishment of the open saloons in Alabama. There have been so many subterfuges resorted to by the liquor advocates, and so much harangue about "personal rights" and privileges, that some are unestablished on this great moral question. They are confused. God, one day, will make them (if they are Christians) feel the sting of their opposition to civic righteousness in this Christian effort to save our countrymen, their mothers, sisters, wives and children from misery, want and disgrace.

I am for the amendment, because the best and wisest men and women are for it. I am for it because the worst and most ignorant are against it. My dear mother used to say to me, "Ah! Jimmy, birds of the same feather will flock together."

I am anxious to live until November 29, 1909, to cast one of the most important ballots of my life, for the redemption and salvation of my fellow-men, and my country, from the greatest curse of my State and the world. Hear me! I am for the Constitutional Amendment because I know it is right, and will be a blessing to our people. I am for it if I die without a dollar or a friend.

Christians, pray and work for it, and God will give us success. Amen!

J. E. COX.

### THIS OUGHT TO SETTLE IT.

Sylacauga, Ala., Sept. 18, 1909.

Dr. W. B. Crumpton, Montgomery, Ala.:

My Dear Doctor—It was reported here on the streets today that you made the statement in reply to an inquiry as to your stand on constitutional prohibition, prior to the Birmingham meeting on the 16th, that you "did not know whether or not it was the best thing to do, and had not fully made up your mind upon the subject." Your friends here know you did not say anything of the sort, but we wish a statement from you direct. We consider it mere ignorance, or perhaps maliciousness, for any man to make such a statement, as your attitude toward the liquor traffic is too well established, but, as we say, we wish to have your own reply. Wire me at my expense Monday. Yours truly,

W. J. M'LEOD.

The reply was:

You are right; never did have a doubt about the propriety of the movement. Have no doubt about the result of the election, either.

W. B. CRUMPTON.

The first and last business of the Anti-Saloon League is to abolish saloons, and for this reason it is hated and feared by saloonkeepers. They do not care how much we talk temperance, how much we preach temperance, how much we pray temperance, but they do hate to see us go to the polls and vote temperance.

AMMUNITION FOR USE ON THE FIRING LINE

Catholics and Saloons.

It is worth of note that the Catholics are lining up against the saloons. Rev. James Reardon, of the St. Paul Seminary (Catholic), declared recently that the Catholic Church regards "the saloon as the plague spot in our national life." He says the following:

"Few people have any adequate idea of the enormous growth of the saloon business during recent years, and of the influence it wields in State and National affairs. More than \$1,500,000,000 flow annually into the coffers of the American saloonkeeper; and who can doubt that this stream is crimsoned with the blood of vice and crime, and saturated with the salt tears of untold misery? Against this formidable foe the Catholic church raises its voice in vigorous denunciation. The saloon would contend with the church for supremacy on American soil; it would, if it could, destroy her power, and glory in its emancipation from the restraint which religion imposes. Therefore, between the church and the saloon, there can be no truce, no compromise. \* \* \* Moreover, the saloon strikes at the very corner-stone of our rights as citizens by fastening itself on the body politic and placing its own welfare above that of the State and Nation. The saloon depends upon political corruption for its very existence. It makes no secret of the fact that it is in politics for the purpose of sending men to the halls of legislation to vote as it dictates. To accomplish this it turns over to its favorite candidate the votes of the idle, the purchasable and the vicious members of society. Bribery and corruption have increased to such an extent that even the brewers have reached the conclusion that the saloon ought to be divorced from politics. They realize that, in almost every State in the Union, it has entered into an alliance with the very worst element in the political arena; and its withdrawal would undoubtedly improve the prospects for a cleaner and better conducted government."

This indictment against the saloon has been made now.—Baptist Standard.

Not a New Thing.

The anti-amendmentists are laying great store on the argument that the constitutional amendment for prohibition is a political creature hatched out within the past two or three months. As a matter of fact, it was fully discussed before and after the passage of the state-wide prohibition laws, and this took form here in February, when the State convention of the Anti-Saloon League was held. It was known then that the Governor would be asked to call an extra session of the Legislature, and the committee on resolutions came very near reporting a resolution formally requesting him to do so. As it was, the matter was put forth in unmistakable terms by the committee which offered the general resolutions, of which the following is the first paragraph and relates to constitutional prohibition:

"Resolved, That it is the sense of the Alabama Anti-Saloon League, that in the favorable legislation that we have gotten in this State we greatly rejoice, and feeling that good progress has been made, we earnestly urge that necessary steps be taken by the league looking to the securing of a constitutional amendment to be submitted to the voters of this State for ratification putting it in our organic law that no liquors be manufactured or sold."—Birmingham News.

They Say We Are Fanatics.

A great deal has been written about the drastic character of the new prohibition laws in Alabama, including much about their bearing upon personal liberties, while the influence which led to the enactment of these laws has been time and again referred to as "fanaticism." It is a well known fact that so-called fanaticism is often applied to almost any movement that seeks to prevent a condition of affairs, no matter how bad, that happens to exist at the time. It is not unnatural, therefore, that those people who desire to have the saloon operate in Alabama should look upon those who desire to have the evil influences of this institution removed from the state as

fanatics. Nearly every movement for the improvement of existing conditions, and especially when those influences are particularly bad, has been charged with being fanaticism which consists in this particular case of trying to get out of the public life of the State one of the worst influences that ever entered into it.—Birmingham News.

Alabama is just now being made the storm center of interest for the prohibition cause, and press, pulpit and people are alike discussing the amendment, which is scheduled for the 29th of November.

Never before was there such a concerted effort on the part of the civic, religious and reform forces of Chicago to arrest the thought of her inhabitants and focus their attention upon the truth and cheer and enthusiasm of the prohibition movement and rally voters for the amendment.

The liquor traffic has employed the ablest legal talent, and tried in every conceivable way to undermine the solid foundation upon which prohibition rests, but it remains intact. They have had their day in court, and stand defeated, but still they fill the land with the clamor of the untenable positions the courts have so completely and unanimsously overruled.

The Late Senator Carmack.

"I believe that we may have come to the parting of the ways with the whiskey power of Tennessee and that the time for half-way measures has passed. The saloon has sinned away its day of grace and must be dealt with henceforth as an incorrigible offender against society. Whenever it has been demonstrated that any business is essentially injurious to the public morals, the public peace, the public health or in any way to the public welfare, such business should come under the condemnation of the law. There are, of course, honorable exceptions, but the rule is that the saloon is a habitual lawbreaker, disregarding repeated and significant warnings, it continues to be a center of political corruption and to display a pernicious activity in putting or keeping in office men who will protect it in its unlawful practices. There must be something insupportably vicious in a calling which, even to save its own life, cannot separate itself from criminal associations.

"The absurd contention is often made that the abolition of the saloon would injuriously affect the prosperity of a community. There are some arguments so repugnant to reason that they do not need the refutation of experience. Wealth is produced by the hand and brain of man, and whatever impairs the effectiveness of both mind and body is a destroyer of wealth. The tattered vagabonds wallowing in the gutter add nothing to the prosperity of the community and neither does the man who puts them there."

The anxiety of the saloon interests about the sanctity of the home did not become pronounced until they were put out of the business of home-wrecking.

The people of Alabama know as well as they can know anything that the issue is saloons or no saloons. The whiskey people know this is true, and that is the reason they are lined up solidly against the amendment. The blind tiger crowd know it, and that's the reason they are all fighting the amendment.

The drink habit opens the door to disease and debilitation and closes it against opportunity and happiness. Intemperance drives men away from home and heaven into sorrow and perdition.

Drink kills a thousand where the sword slays one and our drink bill is nearly ten times as large as the sum now spent on our army and navy. The victory we seek will be a supreme triumph for charity. When the saloons of our nation, which, if brought together, would fill both sides of the road from Chi-

cago to Boston—a thousand miles of woe and ruin—shall be shut by restrictive laws that suppress the traffic, and by the education of men to avoid the habit, then poorhouses will have few inmates and philanthropies will have little to do.

An anti-amendment paper says under prohibition enactments conditions in Alabama have become intolerable. That doesn't harmonize with the views of business men generally that trade and industrial conditions are steadily improving, and anybody can see that moral conditions are wonderfully improved.

So long as the Legislature of Alabama is clothed with authority to license saloons in this State, so long will the people have to exercise vigilance to prevent the whiskey people from being successful in their relentless effort to resume business in this commonwealth.

The proposed amendment is not a matter of politics. Both Democrats and Republicans are divided in their attitude toward it. It is a great moral question, which is looked to as an influence in the improvement of both moral and material conditions in the State, and to charge that it is fanaticism is equivalent to the assertion that any movement designed to make Alabama better and more prosperous is fanaticism.

The manufacture of liquor for drink is the very greatest economic waste. It is worse than employing laborers to dig and then fill useless holes in the ground. Every workman released from the liquor traffic would at once be re-employed on tasks that would contribute to the nation's real wealth and that would cause no woe or wrong.

The spectacle of the oft-repudiated saloon attempting to slip back into Alabama wearing the robes of "sanctity" and carrying the banner of "defender" is enough to make a wooden Indian laugh.

When a minister of the gospel preaches a sermon against intemperance and the saloon the anti-demagogue denounce him as a "political parson" and want him scourged back to "his place." If one can be found who preaches "local option," as opposed to state-wide or constitutional prohibition, he is lauded as the highest type of patriot and his name is handed down to fame through the columns of the pro-liquor press.—Monroe Journal.

The anti-amendment fight is becoming about as cold as the fires in the boilers of the excursion train that was abandoned several days ago in Montgomery because less than a dozen people were sufficiently interested to come to Birmingham and whoop things up for the "antis."—Birmingham News.

The "Domestic wines" makeshift will not have the effect of keeping the women of Alabama from working for the adoption of the amendment. These women want to see the saloon kept out of Alabama and would be perfectly willing to abandon the making, if necessary, of domestic wines, if by so doing they could see the permanent abolition of the saloon and the sorrow and suffering, crime, disease and death resulting from this demoralizing institution. By the way, does the Fuller bill prevent the making of domestic wines for home consumption any further than the federal law?—Birmingham News.

Those opposing the prohibition amendment would claim to be protecting the homes from an imaginary invasion of the law, while the supporters of the amendment would forever bar the doors of our homes against that real despoiler—the rum demon.—Roanoke Leader.

Let all of us who feel deeply on the question of the amendment deal gently with those who fought with us for state-wide prohibition but who do not yet see their way clear to support the amendment.

YOUNG WOMAN'S AUXILIARY.

Motto: They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Daniel xii, 3.

TRIP NOTES OF Y. W. A. LEADER.

Have you ever stopped to think what it is which makes a sunset so entrancingly beautiful. Granting that the glowing tints have in themselves and their varied effects every element of beauty, still are not the sunset and the after-glow made still more beautiful since they gather up in one final radiance all the sunlight and the cheer of the day which has just blessed us? Even so, as I stand in the aftermath of my associational trips, I see reflected and resplendent in my mind and heart all the beauty and the cheer which blessed me as during the past month I have been with our Baptist friends throughout the State. If you have the slightest doubt concerning Baptist hospitality, or better, if you wish to see it fully tested, just attend the associational meetings. It will truly deepen your regard for Baptist fellowship and for all Christian hospitality.

This was especially emphasized by my experience in Florence. While there, I was guest in a beautiful Presbyterian home and around me was placed every comfort which love for a common cause prompts one to do for another. The woman's meeting at this Lauderdale Association was not largely attended, but the true, earnest spirit of the Vice-President, Mrs. Hallman, was felt throughout the entire day's sessions and we do believe good was done. In that association, some woman in each church where there is no missionary society is asked to act as the Vice-President's assistant, with the end in view of interesting the unenlisted women of her church in the love and help of missions. I feel constrained to recommend this plan to any discouraged Vice-Presidents. The men of the Lauderdale Association readily agreed to the plan of contributing to the woman's work, raising nearly twice the \$5 which was tremblingly asked of them.

From Florence, I went to Athens to the meeting of the North Liberty Association. The woman's session was held in the afternoon of the second day, and in the limited time only a few subjects could be discussed. We had a good crowd, though, and we certainly were fortunate to secure Miss Mooring, a Training School girl of last year, as Associational Vice-President. The next morning, two of the Huntsville W. M. U. delegates drove me through the country to their home city. The woods were all yellow and gold, so you know the drive was a cheery, bright one. At Huntsville, I took the river trip to Albertville, and all the way my imagination joined forces with what my eyes actually saw of the beauties of nature, to transform the sun-bathed mountains, the fertile valleys, the rainbow-tinted waters, the mighty trees and the tiniest rocks into wonderful manifestations of nature's God. Grateful indeed am I for that afternoon on the clear, winding waters of the Tennessee.

At Albertville I was met by Miss Clyde Metcalf, who, even as this goes to press, is leaving her home there on Sand mountain for her life-fitting work at the Training School. Seldom is one given to see so many enthusiastic young church people as I met at Albertville. The Sunbeams, the Royal Ambassadors, the B. Y. P. U., the Jr. Y. W. A. and the Y. W. A. are all vigorous bodies there, and I can assure you that it was a genuine pleasure to be there.

The enthusiasm of the Sunday with them in a measure prepared me for the wonderful woman's meeting of the Birmingham Association at East Lake. This was truly an all-day meeting, and many things were accomplished. The audience was full of young women, the beautiful music was a loving gift from them, and one of them, Miss Annie Thornton, was elected Associational Secretary.

From Birmingham I went to Uniontown, where we had the joy of having Miss Willie Kelly, conduct the devotional exercises at the woman's session. She spoke from the text where Jesus said, "The Son of Man came to seek and to save," and she bore in upon our hearts that today we are to seek from all walks and races of life to bring the souls to Christ that

WOMAN'S WORK

State Executive Board.

President—Mrs. Charles A. Stakely.  
 First Vice-President—Mrs. T. A. Hamilton.  
 Second Vice-President—Mrs. A. J. Dickinson, 517 N. 22d street, Birmingham.  
 State Organizer and Sunbeam Superintendent—Mrs. T. A. Hamilton, 1127 S. 12th street, Birmingham.  
 Superintendent Y. W. A.—Miss Kathleen Mallory, Selma, Ala.  
 Secretary and Treasurer—Mrs. D. M. Malone, Mission Room, Watts Building, Birmingham.  
 (All contributions to this page should be sent to Mrs. D. M. Malone, Mission Room, Watts Building, Birmingham.)

He may save them. Ours to seek, His to save! This Cahaba Association did us all good; the attendance was encouraging, the music fine, the talks and papers well given, and the election of new officers most felicitous. Here again a young woman, Miss Ethel Carr, was elected Secretary.

My last trip was to Jackson for the Clarke Association. Here we held a morning and an afternoon meeting, and discussed practically all phases of our woman's work. A model Sunbeam Band was led by Mrs. Green, of Nicholville, from which all Sunbeam leaders could not have failed to gain many helpful ideas. The young women decided to reorganize their Y. W. A., and as a result we have the pleasure of welcoming into our Y. W. A. fellowship nine new members, with Miss Sue Cowan as the President. We confidently expect great things of this auxiliary.

KATHLEEN MALLORY.

Dear Y. W. A.'s of Alabama:

When you read my little message that I send with so much true, tender love, I will then be out on the great and grand old ocean. But before I leave my own native land, I want to tell you a few words of partings nor of farewells—but just once more to tell you how much I love you all and how earnestly I shall pray for you in all your work, and especially that many more of you may be called of our Master to come and join with us in His work in China. There are some in the dear old State whom I know will come and there are some who are trying to make the decision. Let me beg of you, decide to do as He wants you, for it will make you so very, very happy. It has been nearly four years since my decision was made, and my heart has been so glad, so full of joy since the question was settled. And never for once have I wanted to turn back and refuse to go. And now, dear girls, through your loving assistance I am on my way. Starting so much earlier than I could have gone had you not stood by me so loyally, so generously. God grant that in the coming years, when I have learned the language, the sweet spirit of helpfulness and the tender love that I have received in His name, may I not pass on these things to those dear women and children in China who are so hungry for our love and help, and above all, for our Savior's love.

I cannot write you much now. I do not and will not say farewell in the sad sense. I only add: "God keep watch between me and thee while we are absent one from another." And may we not keep the "love watch" together, though far separated? Do not forget to pray for me, always.

With true sincerity, I am, yours,

FLOY WHITE.

September 21, 1909.

Y. W. A. APPORTIONMENT.

Foreign Missions	\$ 700
Home Missions	700
State Missions	300
Margaret Home	25
Bible Fund	25
Training School Student	250
Total	\$2000

COLBERT ASSOCIATION.

Cherry Hill Baptist Church, Sept. 9, 1909. The meeting was called to order by the Associational Vice-President, Mrs. A. J. Ivie, of Sheffield church.

Devotional services were conducted by Mrs. J. W. Partridge, of Russellville church. Scripture read, 1st Cor., 13th chapter. Song, "What a Friend We Have in Jesus." Prayer, by Mrs. Ivie.

The following societies were represented: Russellville, Leighton, Macedonia, Cherry Hill and Sheffield.

Permanent organization resulted in the election of Mrs. J. W. Partridge, President; Mrs. J. B. Warnock, Secretary and Treasurer. Mrs. A. J. Ivie was elected Vice-President for the Association.

Reports on Different Lines of Work.

Mrs. N. C. Greenhill, from Russellville, ably represented State Missions; Mrs. Vining, of Sheffield, represented Foreign Missions; Mrs. T. E. Henle, Leighton, represented Home Missions; the Orphanage was represented by Mrs. J. B. Warnock, of Russellville church.

Pledges were made by the representatives of different societies for the Southern Baptist Theological Seminary and Howard College.

A deep spiritual feeling pervaded our meeting throughout, and we trust much good was done that more interest will be shown in the work.

The meeting closed with sentence prayer, led by Mrs. Partridge.

MRS. J. W. PARTRIDGE, President.  
 MRS. J. B. WARNOCK, Secretary.

CAHABA WOMAN'S MISSIONARY UNION.

The Woman's Missionary Union, auxiliary to Cahaba Baptist Association, met in the Presbyterian church at Uniontown Thursday, September 30. W. C. Herren, of Newbern, presided. The devotional exercises were conducted by Miss Willie Kelly, beloved missionary to China. After singing "For the Night is Coming," the names of the various Unions, two Y. W. A.'s and three Sunbeam in the Cahaba Association. Of these, seven sent reports and four were represented by delegates present were gratified with the good work done by the women during the past year.

An interesting and helpful paper on "The Missionary Feature in Connection with Our Societies," read by Mrs. J. E. Barnes. The association was fortunate in having on the program Mrs. Malone, Miss Kathleen Mallory. Mrs. Malone spoke fully of the work of the W. M. U. from its origin until the present time. Miss Mallory then interested her audience in a talk on "Co-operation the Key to Success in Our Work."

The presence of these ladies was a great source of encouragement and the Cahaba Woman's Missionary Unions have gained a blessing from the message they brought.

The subject of co-operation was further discussed by Miss Willie Kelly, who told of the beautiful operation of the Bible women in China. Our church expects to leave for China about November. We have the prayers and the good wishes of the various Missionary Unions all over the State. Her departure is a deep source of regret, especially to the people of Uniontown, by whom she is much beloved. Her presence in Uniontown during the past year has been a blessing.

The resolutions of the Executive Committee were read by the President and adopted by the union. Mrs. C. W. Collins, of Gallion, was elected President for the coming year and Miss Ethel Carr, Uniontown, Secretary.

After listening to a beautiful solo by Miss Ella Pollard, of Newbern, the meeting was dismissed with a prayer by Miss Nan Weathers, of Newbern.

ETHEL CARR

Uniontown, Ala.

The directors of the Texas Baptist Memorial Sanitarium announce that the great sanitarium plant located on the corner of Junius and college streets, Dallas, will be opened for the reception of patients Thursday, October 14.

THE AMENDMENT.

E. A. F. Lokey, Adamsville, Ala.

The present campaign in Alabama is one of great importance to the temperance cause. The eyes of the entire nation are turned toward the conflict in our State. The defeat of the amendment would be regarded as a victory for the whiskey people. The success of the amendment would be a forward step for temperance, morality and good citizenship. Let us marshal all the forces we can on the side of God, our homes and humanity. The battle is now on. You choose your side this day the stand you will take. On one side are the brewers, the distillers and the wholesale and retail whiskey dealers. Of course, the devil and his agents are on that side. You never knew the devil to oppose the whiskey people; they have always worked in harmony and naturally stand on the same side now. The men who oppose the amendment are our pretty big company, then, are they not? There are some good men on that side, too. I do not wish to impugn the motive of any good man who is trying to do the right thing. I know it is very unpleasant for any good citizen, and especially for any Christian, to stand along such undesirable characters. It is the bad men on the other side that I would say, right or wrong, get from among them and be ye separate, "poll the Lord." The preachers, the churches and the little women and children are for the amendment. I believe, too, that God is for the amendment, because we never knew him to be with the drunkards nor the owners of manufacturing them. It has been said that prohibition does not prohibit. Statistics prove that it does. If it does not, why are the whiskey people so bitterly opposed to prohibition? And why are they so anxious to defeat the prohibition amendment? Simply because they wish the influence of the next Legislature to reinstate the reasons. Now, my fellow countrymen, you see what has issue. It is whiskey or no whiskey. Our opponents try to dodge the issue. They have tried to undouble the issue with Comerism. Comer has never better to have been the leader of prohibition in this State. He has never been recognized by the prohibition bills because he had many reasons to believe that he was executing the will of the majority of the people of the State. He has been friendly to our cause just as he has been an arguer to the cause of education. The antis would inhibit you to believe that you endorse Comerism if you do not ratify the amendment. Your like or dislike of Comer as a man or as a Governor has nothing of to do with the present issue, which means here or no whiskey. Anti-Straight argue that men of good sense would advance their argument as has been advanced by our sessionists. They have said if the prohibition amendment is ratified the hands of future Legislatures will be off. In dealing with the temperance question. After water time, they assert that if the amendment is ratified by future Legislature can repeal the prohibition laws. The amendment, according to their statement, is both weak and all powerful. Did you know such a reason from sensible men? You know Anti-Straight reason better than that. Then if they are that wrong, what can be their purpose? and feel on thing which the amendment will do. It earns the hands of the whiskey people. The fact is, the hands are already pretty well tied, and on amendment of next November our work is to be made State and the saloons driven forever from this State. In opposition, it seems, has at last realized that it is useless to claim that the prohibition laws are a failure. But they say that prohibition is only an experiment. I admit that it is, in one sense, an experiment. It is a little too good for the people who incline to sell whiskey, and therefore they are very anxious to get rid of it. The saloon is also an experiment. It is a very old experiment. Its merits are to be appreciated. It has been "weighed in the balance, and found wanting." Those who oppose the amendment are great advocates of liberty. They have much to say about personal liberty and the sanctity of the home. Oh, how do the saloons have blessed the homes of Alabama! Look at the friends of the saloons are so fearful that the

homes will never again have the uplifting influence of a drunkard factory in the community! What is the liberty about which the brewers, the distillers, and all the leading whiskey people are so seriously concerned? Ah, my friends, it is the liberty to manufacture drunkards, to make criminals, to rob our homes of peace, to debauch society, to corrupt the halls of state and national legislation, to crowd our jails, our hospitals and our penitentiaries, and to drag people down to hell. This, my friends, is the liberty they so much desire. Are you in favor of such debauchery? If you are not, then, for your sake, for humanity's sake and for God's sake, use your influence for the amendment and on the next election day register your convictions for it.

NOTES AND COMMENTS.

Here is a little "selection" to which we wish to ask especial attention. The question is one which a great many people, who call themselves Baptists, surely and sorely need to answer intelligently. It is a very simple and obvious question, and the statements which follow are equally so. And yet we are firmly persuaded that, among this generation of Baptists, there are altogether too many people who have strangely overlooked these simple and obvious matters. But we are delaying the little selection: "Do you know why you are a Baptist? If not, it would be in order for you to look seriously into the question and find out. People who join a Baptist church as a matter of course, and without any serious consideration of the points which divide us from other denominations, are not apt to be of very much account as Baptists—indeed, it may be questioned if they are Baptists." Of course there are some good people who think there ought not to be any Baptists; and we are now quarreling with these. We simply insist that, if you call yourself a Baptist, then it is your duty, as a rational and responsible human being, to have some reasonable ground for your existence.

Old Thomas Ritchie, of the Richmond Enquirer, was often called "The Nestor of the Press." In his day he was the most remarkable editor of his day. He used to say, "What I think of a man while he is living, I think of him when he is dead." The saying, and the feeling which prompted it, were somewhat peculiar. The disposition to think and to speak of the dead more highly than the facts will warrant is very much older than the Latin proverb, "Say nothing but good of the dead." Take, for instance, the case of David in his relations to Saul. The king, inspired by a mean and envious jealousy, had hunted David like a partridge upon the mountains. He had forced David to flee clean out of the territory of Israel, and to take refuge among heathenish idolaters. And yet, after Saul's death, David taxes his poetical powers in composing a dirge, in which he sings: "Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided." And he calls upon the daughters of Israel to "weep for Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel." It may be assumed that no competent expositor would hold that David wrote this song under the inspiration of the Almighty. The author of second Samuel records the fact that David was the author of the dirge; but we are not called upon to believe that God inspired it. Indeed, it is impossible to reconcile the Biblical account of Saul's life with the splendid eulogy pronounced by David. We are thus forced to the conviction that David did what too many modern preachers allow themselves to do—he spoke of the dead more favorably than the facts warranted him in speaking.

The late Dr. James McCosh, we are told, was once in the company of certain theologians who seemed to have been extremely anxious for what they called "Christian union," and who tentatively proposed "the apostles' creed" as a basis. "Na, na," replied the sturdy Scot. "I'll na descend into hell wi' the Episcopallans." Of course the good and great man did not mean to intimate that his Episcopalian brethren were all on the road to everlasting destruction; he was evidently expressing his dissent from that clause of the "creed" which says, "He (Christ) descended

into hell." We have heard the "creed" recited with that clause altered so as to read, "He went into the place of departed spirits." Whether this is an authorized alteration, we are not advised. Still, we should be pleased if somebody would tell us why a composition, which none of the apostles ever saw, should be called "the apostles' creed." We are not here objecting to the general teaching of this venerable symbol. Its statements, so far as we understand them, seem to be sound doctrine. True, we are not sure as to the meaning of the clause objected to by Dr. McCosh, nor are we altogether satisfied as to the meaning of the phrase, "the holy catholic church"; and, finally, we should like to be a little clearer as to the scope of "the communion of saints." Still, these matters give us little trouble; but we do really wish to know the historical origin of the title, "The Apostles' Creed."

"The natural history of the Bible"—what does that mean? It may mean any one of several very different things:

1. The science of natural history as set forth in the Bible. In this sense, it would mean a non-existent thing; for no science of natural history—nor, indeed, of anything else—is revealed in the Bible.
2. The processes, so far as they are natural and human, by which the Bible came into existence. This would be a perfectly legitimate historical and critical study; and, properly pursued, it would produce valuable results. A good deal of what is usually called "Biblical Introduction" belongs strictly to this department of study. "Horne's Introduction," in its latest form, is a fine example of the work which scholars have done in this line, and the unabridged edition of Smith's Bible Dictionary contains much of the same kind of work, and of quite a high order of merit.
3. The various kinds of living creatures whose names are mentioned in the Bible. The classifying of these creatures into "orders," "species," etc., is an important part of the domain of natural history as a science. The Biblical writers never undertake any such classification; nor is there any reason to believe that they were acquainted with anything of the kind. But, as the animals mentioned in the Bible are materials for the student of natural history, one may, in a loose, popular way of speaking, use the phrase, "The natural history of the Bible," when he means simply the several kinds of animals referred to in the Bible. If any young person, who is in the habit of reading the Bible attentively, will ask himself the question, "Which of the animals that I am acquainted with are mentioned in the Bible?" he will probably ask himself a question that he never thought of before; and, if he will take interest enough in the question to pursue it with care, and with the best accessible helps, he will probably learn some curiously instructive as well as interesting things.

J. C. HIDDEN.

Pungotengue, Va.

"For the world goes up  
And the world goes down,  
And sunshine, aye, follows the rain;  
But yesterday's heat and yesterday's cold,  
Like all other things now past and grown old,  
Will never come back again."

That man is great, and he alone,  
Who serves a greatness not his own,  
For service and delight,  
Content to know, and be unknown;  
Whole in himself.  
Strong is that man, he only strong,  
To those well-ordered will belong,  
For service and delight,  
All powers that in the face of wrong  
Establish right.

Owen Meredith

Some thirty years ago Germany followed the example of Great Britain and gave her citizens the right to buy ships anywhere in the world and place them under the German flag, and this continues to be Germany's policy today. It has resulted in Germany having the second largest merchant marine in the world.

A PAGE OF INTERESTING NEWS ITEMS

Rev. Austin Crouch, of Woodlawn church, Birmingham, Ala., begins work as pastor of the Gaston Avenue church, Dallas Tex., on November 1. His assistant, Miss M. L. Lide, goes with him to do similar service in Dallas.—Baptist Chronicle.

Both will be greatly missed from the Birmingham district.

I do not own an inch of land,  
But all I see is mine—  
The orchard and the mowing fields,  
The lawns and gardens fine.  
And, more magnificent than all,  
My window keeps for me  
A glimpse of blue immensity—  
A little strip of sea.

—Lucy Larcom.

Dr. G. A. Lofton, who has resigned the pastorate of the Central church, Nashville, Tenn., after twenty-one years' successful service, is one of our most gifted men. He is a sound preacher, a historian of note, and has made fame and fortune in literature.

"Man's work is to labor and leaven  
As best he may—earth here with heaven,  
'Tis work for work's sake that he's needing;  
Let him work on and on as speeding  
Work's end, but not dream of succeeding!  
Because if success were intended,  
Why, heaven would begin ere earth ended!"

—Robert Browning.

Pastor Luther Little, of the Worth Temple church, Fort Worth, Tex., recently one of the Home Board evangelists, is assisting Rev. Fred D. Hale of the McKinney Avenue church, Dallas, in a meeting of great power.—Baptist Chronicle.

The Laymen's Missionary Movement appeals to the manhood of America to discover and to discharge its full measure of Christian responsibility. Christian men must recognize the trust committed to them. We call upon the men of this nation, especially those who are busiest and most responsible, to put first things first, and so to adjust their affairs as to be able to take their full share in the effort to bring the impact of united Christianity to bear upon the conversion of the world. What God commands us to do, He has promised to fulfill in us through our obedience.

We have just received the Quarterly Review of the Baptist Sunday school at Prattville, Ala., and congratulate the pastor, superintendent, officers and teachers on the good showing made.

Dr. Russell Conwell, pastor of Grace Baptist Temple, Philadelphia, has baptized 5,000 persons.

There are many kinds of love, as many kinds of light,  
And every kind of love makes a glory in the night.  
There is love that stirs the heart, and love that gives  
It rest.  
But the love that leads life upward is the noblest  
and the best.

—Henry Van Dyke.

President Harry Pratt Judson, of the University of Chicago, received the honorary degree of Doctor of Laws from Harvard University on October 6, on the occasion of the inauguration of Dr. Abbott Lawrence Lowell as president.

"What is the only thing in the world that will make a father pawn his baby's shoes?"

"Count the graves and the tears that whiskey caused—if you can.

We have received with pleasure a copy of the Western Baptist Herald, published at Anadarko, Okla., by Brethren Brooks and Brandon.

As late as September 7, Lord Northcliffe, owner of the London Times, said in Winnipeg, Canada, that

the great activity in the Krupp gun works, where one hundred thousand men are working day and night in war preparations, could mean nothing else than that Germany purposes to fight Great Britain in the near future, possibly, he said, as some think, in the year 1912.

The Christian Index announces that Dr. J. W. Millard has resigned the pastorate of Ponce de Leon Avenue church, Atlanta, on account of ill health. Multitudes of friends in this his native State will join the Recorder in deep regret at his retirement, and will offer earnest prayers that he may speedily recover and be spared for yet many years of useful service.—Baptist Recorder.

We are glad to note that Dr. L. O. Dawson, of Tuscaloosa, Ala., has been greatly benefited by the vacation that his church gave him. He has declined the call to Murfreesboro, Tenn., and will remain in Tuscaloosa. How can he help it, when Tuscaloosa has been so loving toward him and so generous in treatment of him?—Christian Index.

Welcome Dr. Henson to the great Temple church in Los Angeles. At almost four-score years he comes to fill a place that few younger men can fill. We are glad for the coming of such a young man from the East, even from Boston. He is a young man for our young men to study. There is no dreaded "dead-line" for Dr. Henson, and never will be. He will just go over into eternal youth some day—we trust not a near day. I heard him say once, "I would rather have the smallest button-hole bouquet, when I am alive, than a whole cart-load of flowers dumped on my coffin while you say 'em.'" Here is the little humble nosegay for the grand old man. He has always kept in touch with young life.

At the First Baptist church at Attalla recently, Rev. E. P. Smith, pastor, delivered a strong sermon, using as his text, "The Sabbath was made for man, and not man for the Sabbath."—Baptist Recorder.

Many of our Baptists will learn with sorrow of the utter breakdown in health of Bro. J. W. McCollum, so long our leading missionary in Japan. Possibly, if he had had more helpers in the great work that was pressing upon him, he would have been able to stand the strain better.—Christian Index.

Dr. F. C. McConnell has resigned the Tabernacle church, Kansas City. It is reported that he will accept the First church, Waco, Tex.

Rev. J. F. Watson, who has been pastor of the First church, of Pomona, Cal., for nearly three years, becomes pastor of the Orchard Avenue church of Los Angeles. During the pastorate at Pomona the church received 275 members.—The Standard.

We regret very much to learn that Bro. W. R. Puckett, of Waynesboro, has decided to leave Tennessee. He will move to Alabama to become a missionary here. Bro. Puckett is a strong Baptist, an able gospel preacher and a successful evangelist. He has done a great work in Wayne county, and we shall miss him very much. We wish him most abundant success in his new field of labor.—Baptist and Reflector.

We welcome him to Alabama.

At the University of Chicago the members of the combined faculties of the various colleges and schools number 415, being distributed as follows: Faculty of Arts, Literature and Science, 288; Divinity faculty and Conference, 40; Law faculty, 15; Medical faculty 72; School of Education faculty, 80; University Extension faculty, 157; University Libraries, 37. A great many individuals serve on more than one faculty, so that if these were counted in each case, the number would be very largely increased. In addition to the regular faculties there are each year a number of special appointments for short periods of time. Finally, to these figures should be

added the Fellows, of whom, in the year 1908-9, there were 96.

Hearing one of our friends who is for the second time about to enter into the bonds of matrimony, reminds our bachelor editor who, by the way, is soured and cynical of the comment of Benjamin Disraeli, who, upon seeing a friend who had lost his wife after a somewhat unhappy life, and learning that he was again contemplating marriage, remarked that it was "the triumph of hope over experience."—Selected.

The United States torpedo boat destroyer Smith, built by the Cramps, made the remarkable speed of 32 knots an hour in a test run off the Delaware Breakwater at Lewes.

"They talked all the way to Westminster.  
They parted. He had not convinced her  
That her hat was a sight,  
That she looked like a fright;  
For she was a suffragette spinster."

The singing in the Sunday school ought to be hearty, inspiring and elevating, and at the same time dignified. Doubtless all of us can recall songs which we learned in childhood which we will carry with us all through life.

If I have faltered more or less  
In my great task of happiness;  
If I have moved among my race  
And shown no glorious morning face;  
If beams from happy, human eyes  
Have moved me not; if morning skies,  
Books, and my food, and summer rain,  
Knocked on my sullen heart in vain—  
Lord, Thy most pointed pleasure take,  
And stab my spirit, broad awake.

—Robert Louis Stevenson

The church that treats its pastor as a hired man will surely be dealt with by the Over-Shepherd, who has a zeal for the honor of His servants and of His church.

Lord Kinnaird has broken ground for the new Y. M. C. A. central building in London, to be erected in Tottenham Court Road, not far from the famous Whitefield Tabernacle. It is to cost \$750,000, to be a memorial to Sir George Williams, the founder and father of all Y. M. C. A. work; and will be not only a building for lectures and reading rooms, gymnasiums, etc., but a hostelry to accommodate hundreds of young men. Some twenty nations were represented in the turning of the sod.

Mohammedanism has about 200,000,000 followers. In Turkey, 18,000,000; Russia, 14,000,000; India, 62,000,000; China, 33,000,000; Persia, 9,000,000; Africa, 5,000,000.

Japan is preparing to celebrate the semi-centennial of Protestant missions, as two years ago Christian China celebrated the centenary of her missions.

"Mother's compliments," said a youngster to a butcher who keeps a shop in a busy suburban thoroughfare, "an' she's sent me to show you the big bone brought with the piece of beef this morning."

"Toll your mother next time I kills a bullock without bones in it I'll make her a present of a joint," said the man of meat with a grin.

"Mother's compliments," continued the boy, "and she says next time you find a bit of sirloin with a shoulder of mutton bone in it she'd like to buy the whole carcass as a curiosity."—Tit-Bits.

The Czar's forthcoming visit to Rome is causing interested speculation at the Vatican, where it is hoped that the Russian sovereign, who is also the visible head of the Russian Orthodox Catholic church, will pay his personal respects to the pontiff.

## THE ALABAMA BAPTIST

### BROTHER CRUMPTON ON THE AMENDMENT CAMPAIGN.

I have been much over North Alabama for weeks attending Baptist Associations. Knowing I would be traveling for a long time, I resolved to be on the lookout for signs of drunkenness. I have stopped off at Birmingham maybe twenty times, at all hours, night and day. I have been in Talladega, Anniston, Jacksonville, Gadsden, Collinsville, Attalla, Jasper, Sulligent, Guin, Hamilton, Haleyville, Selma, Uniontown, Northsalem, Greenville, Guntersville, Albertville, Boaz and numbers of times in Montgomery, and maybe other places, which I do not now recall. I have been on crowded trains and street cars, about depots and hotels, and in all these weeks have seen only three men under the influence of liquor and have smelt the scene of whiskey on the breaths of two men. I have as keen eye to detect the signs of drunkenness and as fine nose to smell whiskey as any man. I have talked with conductors, drummers, farmers, merchants, bankers, men of almost every business, who testified, almost to a man, of the great benefits coming to the State from prohibition.

Said the head of a great concern: "I have hundreds of men in my employ. I opposed prohibition in 1907; but when I saw the beneficial effects of prohibition on my labor, I came across to your side and I am heart and soul for the amendment." An old prohibitionist met a friend who in 1907 was on the other side. He announced, "We are together now." "How was that?" said his friend. "How did you come to change?" Said he: "It was this way: I live near some public works. In the days of the saloon, when the hands were paid off, they made the nights hideous with their yells and their shooting. There are hundreds of bullets from their pistols buried in the wood of my dwelling. But since prohibition all this is changed. All is peace and quiet. My wife and children are safe; they were not safe before. How could it be otherwise than with you?"

This is the question I put to the people where I go: Shall we risk losing all that we have gained by voting with the liquor men to defeat this amendment?

I don't believe the voters of Alabama can be led the voters.

The writer has fallen on a circular sent out to the voters of Alabama, under the heading, "Here is the Way These Laws Are Working in Alabama." One dozen assertions are made, not one of which is true. One of them reads this way: "Any maker of syrup or grower of sugar cane who allows the skimmings of the juice to ferment can be sentenced to hard labor." This is put in black-face type in the circular, so that it may be certainly seen by the reader. No wonder there is no name signed to the communication. Could any man look his neighbor straight in the eye and say that was the truth? What estimate can the author of that communication have of the voters of Alabama? He certainly believes them densely ignorant. It is humiliating to think that any considerable number of voters can be found to believe for one moment such statements. That circular is proving a boomerang to the other side. When the attention of the country voters, for whom it was intended, is called to it, they become indignant at the attempt to deceive and prejudice them.

#### Will the Amendment Win?

I honestly believe it will. We are not going to have a "walk-over"; but the amendment will carry.

Some voters who naturally belong to our side are going to be deceived into voting with the opposition. The campaign of falsehood and deception, waged by at least one wing of the opposition, will succeed in frightening some, but these same tactics will drive intelligent voters out of their ranks to ours.

Only two things I fear. Our preachers almost to a man are for the amendment, but many of them do not see the necessity of getting out to do personal work among the voters. This is one danger. The other is the possibility of the amenders allowing themselves kept from the polls by business or pressing engagements. You may depend upon every opposition voter being out.

In every beat or ward there is one or more men who is under contract now to keep track of the voters. Their work will not be done until every one of their way of thinking has deposited his ballot. We

have a majority now. We must hold them to the end, and add to them every day.

#### What It Means to Lose.

No one can predict, but the chances of an adverse legislature in 1910 will be very much increased, and then would follow almost certainly the loss of all we have gained in all these years of self-sacrifice and toil. This is too horrible to contemplate. Some of our old friends, who, for one cause or another, have lined themselves up with the opposition, say this result will not necessarily follow. Indeed, in their platform they repudiate such a thought; but they do not consider the desperate, lawless set they have at their heels. They have never known obedience to law. They have never for one hour given up the fight against prohibition. It is their dream, night and day, that they will bring in again the reign of the saloon. The good men who are with them, some of whom are leading the opposition, had as well stand out against a cyclone as to undertake to oppose the whiskey interests, if the amendment should fall.

Our friends are right when they insist the issue is saloon or no saloon.

Alabama is now free and she must continue forever free from the domination of the saloon and its allies.

W. B. CRUMPTON.

### BRO. CRUMPTON TO THE BAPTISTS.

Alabama Anti-Saloon League.

Office of the President.

Montgomery, Ala., Oct. 14, 1909.

My Dear Brother:

Feeling as I do that the liquor traffic is the greatest foe to Christ's cause in Alabama, I am sure my efforts in behalf of the Constitutional Prohibition Amendment is well pleasing in His sight.

Realizing that Florida is to have a vote on the subject in 1910, and that victory in Alabama means certain victory there, and later in every Southern State, I know and you know the liquor power of the United States is concentrating its strength to defeat the amendment here. Defeat here will be followed at once with a determined effort to repeal our existing

Some of our old friends who are opposing the amendment seem not to believe this will follow. It is as certain as night follows day. To suppose that this attempt will not be made is to believe the liquor forces more than human. We know their cunning and their devilry of old.

Will we risk the loss of all we have gained in all these years?

I have been much over the State. My conviction is the amendment is going to win; but we must not be over-confident. With our pockets full of literature, our hearts full of love and our lips speaking words of truth and soberness, we ought to go out in the name of Christ and speak in every school house and church and at every cross-roads in the State.

Heaven's benedictions be upon you and your every effort for the truth. Fraternal yours,

W. B. CRUMPTON, President.

P. S.—I am glad to tell you I do not believe there are twenty-five Baptist preachers in the State against the amendment.

The Bible is a book for use, though not for abuse. It is most honored when it is most put to work; it is best served when it is most studied. However many fine copies of the Bible one may possess he should have at least one volume of the Scriptures which he can freely handle, and, with discriminating care, mark and annotate, as great thoughts upon sacred themes come to him from time to time. Never let the dust gather on your Bible, or be obliged to look long before you find your copy of the Word. No character can be well and firmly built on a mislaid Bible. Keep your Bible by you, and by it you will be kept.—Ex.

The next two months will be trying ones, and it is going to take all the grace and grit that Christians have to keep from wrangling with one another. Let those of us who favor the amendment fortify ourselves with Christian love and then try and persuade our brethren who disagree with us to join our ranks.

### GENERAL GRANT A PROHIBITIONIST.

Attacked by Leader of "Personal Liberty" League, Famous Son of Famous President Replies with Militant Directness.

"I am an out and out prohibitionist.

"Because I have seen that strong drink has been the source of untold misery to individuals, to families and to communities, I believe that prohibition would be an inestimable benefit to this country and to the world.

"I have favored the cause of prohibition all my life.

"I am convinced that its honest enforcement would solve many of the social problems of the land.

"I have not always been a total abstainer, although I am one now.

"As my belief was strengthened by my own observations, I decided that the cause demanded more than passive acknowledgment of its truth.

"Where prohibition has been honestly enforced, the cause of law and order has advanced.

"In Nashville conditions have improved wonderfully since prohibition has been enforced there.

"I think I am not too radical in my belief in the value of prohibition, when I consider the length and breadth of experience which has determined my position on this point."

In these frank words, Major-General Frederick Dent Grant declared his sympathy with the prohibition cause in an interview in the daily press in which he replied to liquor dealers who attacked him for his action in leading the great temperance and law and order demonstration in Chicago September 25.

It was natural that apologists for the liquor trade should be nettled at the part taken by General Grant in the great demonstration in Chicago, but their criticism developed a situation full of unexpected humor when W. R. Michaelis, the leader of the beer makers' "United Societies for Local Self-Government" forwarded an open letter to Secretary of War Dickinson, charging General Grant with impropriety in marching in the law enforcement parade in full uniform.

The labored air of injured dignity and pretended indignation of Mr. Michaelis' letter was completely upset and the absurdity of the whole accusation exposed in the apt report of the Secretary of War.

The "United Societies" have always loyally proclaimed their championship of "personal liberty." "I understand these societies which Mr. Michaelis represents stand for liberty," Secretary Dickinson is reported to have said. "If that is the case, why do they criticize General Grant for exercising his free will in the matter of attending the parade?" In a later detailed reply to the critics of General Grant, Secretary Dickinson declared that General Grant participated in the parade as an individual and had violated no rule of the military service by wearing his uniform on that occasion.

Never did a liquor champion launch a more self-extinguishing boomerang than that set in motion by W. R. Michaelis.

In another interview General Grant declared: "Personally I am a teetotaler, and if I could reduce drunkenness by one-half, I should feel I had done my share of good in the world. No one need have any doubts as to my personal feelings upon this subject. I am willing to get out of the army, or make any other personal sacrifice, if thereby I shall be able to advance the cause of temperance."

The liquorites and their sympathizers are trying to create the impression that it is premature to try and force further prohibitory acts in Alabama, that they fear the people will revolt, and that if we put through the amendment, that it, together with the statutory laws will be unenforceable, because public sentiment is not back of them and juries will not convict, and officers will be derelict in their duties. They ask for time to test the present laws, which means they want to try and bring the laws into disrepute and then work for their repeal. The best way to create sentiment for our prohibition laws is to pass the amendment by an overwhelming majority and thereby give its opponents an opportunity to read the handwriting on the wall, "The Saloon is Forever Doomed in Alabama."

## EDITORIAL

## CAUSES AS WELL AS CASES.

We hear much these days from those who are fighting the amendment that the church ought to be satisfied to preach temperance and get individuals to become temperate, and quit trying to invoke the aid of legislation along temperance lines. A great speaker a while back in London said: "We have gone seeking and saving individuals. God forbid that we should ever cease to do so. But is it not time that the church turned its attention to CAUSES as well as CASES? Evil is organized, and it is only by the organization of the forces of righteousness that we may expect to deal with the organized forces of iniquity. For example, it is not enough to pick up individual drunkards, and leave the organized force of liquor sellers to make twelve drunkards for every one we save." Is not this clearly, vividly and truthfully put? It sets out why we ask for laws to aid us in our fight. If you believe like we do, and that the above is true, work and pray, and vote for the Amendment.

## THE BREWERS AND CHRISTIANITY.

Of all the specious humbugs now before the public with their pious professions in the moral welfare of the people, we believe the brewers take precedence. To hear them talk and to read their literature you would think they were conducting a temperance reform crusade, when as a matter of fact it is well known that in the large cities they have been largely responsible for the worst dives in operation, and yet they hold themselves above saloonkeepers. We are glad to know that one brewer realized the viciousness and enormity of his business and got out of it. Frederick N. Charington when converted to God was a brewer, and started a Bible class, but one day it occurred to him that it was very inconsistent in him to try and reclaim men on Sunday who were made drunk with his beer on Saturday; thereupon, without hesitation, for the sake of Christ and the human race, he gave up nearly a half million dollars. He had no foolish idea about beer's being a harmless drink.

## PUBLIC OPINION.

Some of our newspapers seem to resent it because the ministry of Alabama is trying to mold public opinion in regard to the necessity of passing the amendment to the Constitution. Is it jealousy on their part, or do they really think a minister should hide himself in his study and only show himself in his pulpit? Why, brother editors, do you wish to take away our rights as citizens? Are we merely to sit quietly by during six days and perform on the seventh? Have we no social duties? Have we no political debts to pay? Aye, there is the rub. It begins to look as if ministers had made up their minds to support only good men, men who would stand for moral questions, and that by so doing they had encroached on the papers' right to pass upon the qualifications of the various candidates. Brethren of the quill, don't take it ill if the ministry refuses to sit still. Let the pulpit and the press line up on the right side and the right will prevail.

## CHEAP READING.

Cheap reading destroys minds and morals. For the pleasure given by this reading is, in its essence, a sort of nervous excitation differing little from that afforded by certain drugs. It becomes a habit, a distraction, a deeply rooted craving for excitement almost impossible to destroy. It spoils all taste for really wholesome books, it makes anything like mental application impossible; it weakens the moral fiber as any vicious indulgence weakens it, as any habit which masters the individual weakens him. And having thus debilitated mind and character, this "literature" adds to its evil effects by all sorts of immoral and vicious suggestion. Science of late years has taught us more than we ever knew before of the subtle power of suggestion: better than ever before, consequently, can we realize the mischief done by unwholesome books, periodicals and newspapers.

## STUDENT VOLUNTEER GIFTS TO MISSIONS.

The movement has been the greatest influence in stimulating gifts to missions by students. When it began its work less than \$10,000 a year was being contributed toward missionary objects by all the institutions of the United States and Canada. Last year 23,000 students and professors gave over \$116,000, of which more than \$76,000 was given to foreign missions and \$40,000 to home missions. Seventy institutions gave \$300 or more each. Many colleges and theological seminaries are supporting entirely or in large part their own representative on the foreign field.

The great hue and cry raised by the liquorites about "blue laws" being re-enacted in Alabama is merely to divert attention from their own total disregard of any prohibition law which they can bring into disfavor with the people or evade. The Alabama laws, while strong enough to put fear into the hearts of violators, are not nearly so revolutionary as the liquorites would make believe; the truth being that Alabama laws were framed largely on the models of the laws of several states, and in some cases the exact wording was used. The truth is the liquorites hate any law that reaches them, and those on the statute books now have long arms.

The saloon element is judiciously remaining in the background in the fight against the Amendment, as it is unnecessary and unwise for them to exhibit themselves when they can put up some political hopefuls who are tired of remaining longer in obscurity, but jump at any old chance to get into the limelight, even though some of the better class do wear a rather shamed expression. But some politicians had rather be dead than to be hidden from the public view, and so we may expect to see a number of old faces and hear a number of familiar voices fighting against the Amendment.

Lost, Strayed or Stolen—One "Safe and Sane League," prematurely born in Montgomery and fathered by one Leon McCord. Any information as to the whereabouts of its erstwhile champions that J. Lee Long, of Butler, with his "Second Thought League," which was launched from the Capital City, had smothered it.

Let the friends of Constitutional prohibition be more active than ever; let the preachers in every pulpit preach it ceaselessly throughout all the land until the vote is taken; let the fathers, mothers, daughters and wives talk it around every fireside; let its advocates be at peace among themselves and all work in harmony for its adoption.—Birmingham News.

Alabama has had six constitutions. Is it such an unheard-of thing to change it? For such a sacred and inviolable document it seems to have suffered much from revision. It is a pretty good instrument, but will be high-toned if mended a little bit.

Every man in Alabama knows perfectly well that the defeat of the Prohibition Amendment would be hailed by the liquor people as a great victory and that they would not lose five minutes in opening a red hot fight for control of the next Legislature.

If the people of the State will ratify the amendment it will permanently put prohibition in our organic law and place it beyond the power of the Legislature to change, alter, amend or repeal it.

It is certainly sad to see a few of our former friends prostituting their talents to further the enemies of prohibition by lending their names and influence to fighting the amendment.

"There appear to be a lot of idle negroes around this town, Johnson." "Yes, boss, dat's so, one of 'em was arrested las' week for vacancy."

If the Amendment wins, the Legislature would then be delivered from the ceaseless, harassing agitation brought on by the liquor forces to repeal any existing state-wide statutory provisions.

Our morning contemporary, the Age-Herald, in setting forth the meeting at the Jefferson Theatre, delivered itself in this wise: "And the audience was most representative. There were present men from every walk of life. There were those who are just entering their majorities. There was a vast army of those who bear the settled expression, and who are not swayed by each political 'ism' with which he is confronted. And there were those with beards on their bosoms—old patriots of a cause." We gather from the cartoon on the front page of the same issue that one of the participants has no hair on the top of his head, that one has no beard on his face, while the third sports a cute moustache. We do not know just what weight the Age-Herald attached to the above paragraph anent beardless youths and bearded men, but it must be portentous, hence the trouble we take to call attention to the picture of some of the leaders.

Some papers who will not sell their editorial columns to the liquor interests do not hesitate to publish anti-prohibition matter at advertising rates, and yet this does not satisfy the men who seek to buy the press, for we have had instances where they not only wanted to use the news columns, but sought as well to control the editorial page. We rejoice that many of our papers have refused to handle anti-amendment matter in any shape or form.

The artful liquor power has at its beck and call in Alabama a number of "statesmen without jobs," and the gathering of the anti-amendment forces at Montgomery was almost a roster of political "has-beens." It did not take an X-Ray to discover the EXES—EX in many cases standing for political expectancy.

Many with "baited breath" are whispering about the sanctity of the Constitution, and warning all trespassers not to touch it, as if they were its true custodians. They boldly take their stand behind the Constitution, and their battle cry is, "Give us liquor or give us death!" This paragraph is only intended for the Palstaffian life-saving crew which thinks the Constitution will be wrecked unless it is buoyed up by beer kegs and whiskey barrels. We admit there are some men who really are anxious about the safety of the Constitution, and while we think they have rushed out to answer a false alarm, still we admire their vigilance.

An old man would not believe he could hear his wife talk five miles by telephone. His better half was in the country store several miles away, where there was a telephone, and the skeptic was also in a place where there was a similar instrument, and, on being told how to operate it, he walked boldly up and shouted, "Hello, Jane!" At that instant lightning struck the telephone wire and knocked the man down, and, as he scrambled to his feet, he excitedly cried, "That's Jane every time!"

THE EAST THOMAS BAPTISTS  
NEED A BUILDING.

Dear Brethren:

A little more than a year ago I took charge of the East Thomas work. There was a membership of about 50. We have increased to more than 100 members, having an addition of about 70, most by baptism. We are now without a building, as the recent storm smashed our handsome 60x34 to the ground. We are very anxious to rebuild at once, as our field is an important one. We ask every church in the state to help us some if possible. Our loss is about \$2,500. If all the churches will come to our relief even with small contributions we shall be able to rebuild soon. Those who desire to help us in this very great need will please send offerings to Mr. C. E. Holcomb, Birmingham.

H. S. CURTIS, Pastor.



## THE ALABAMA BAPTIST

### FROM TUSCALOOSA.

On the third Sunday in August we began at Gial, seven miles from Tuscaloosa, continuing nine days without help yet the Lord blessed us and gave us six accessions—five for baptism, one by letter. The first Sunday in September Bro. W. H. Connell began his meeting at Six Mile. I joined him on Monday. We had some sweet services, renewing fellowship of relatives and friends of my childhood days. Bro. Connell is a good pastor and profitable to work with. May God richly bless his labors and his people at Six Mile. We had several accessions; by having to leave before the meeting closed I do not know the exact number.

The Stansel church in Pickens county was next in order. Here we had one of the best meetings the church has ever had. There were seven accessions, two by letter. One sermon was ably preached by Bro. J. M. Mills, yet the brethren and sisters did much good preaching, which accounted for the good meeting.

On the third Sunday in September we began protracted services at Shiloh, 21 miles from Tuscaloosa. This is one of the best churches in the Union association, with perhaps the largest active membership. Bro. J. L. Ray assisted the pastor by preaching each day at 11 o'clock. The Holy Spirit was with us at each service, and we had a glorious revival. Seventeen accessions, 11 by baptism.

The next week I spent a few days with Bro. John Hutchings at Coaling. He has a faithful little band of saints and pleasant to work with. We had a good meeting with some sweet

Bro. A. F. Loftin being at home on a visit from Texas, where he has been attending Baylor University, ably assisted me at Little Sandy, another one of the country churches. All who heard Bro. Loftin were greatly pleased and benefited. Two accessions.

Praternally,  
D. Z. WOOLLEY.

### AN APPRECIATION.

Hon. R. E. Pettus, of Huntsville, has the following to say with reference to our brother, R. S. Gavin, and his wife:

Few ministers have ever left their fields of labor with more regrets on the part of the entire membership than were expressed by ours when Bro. Gavin resigned the pastorate of the First church here.

He had done more with his delightful preaching to unite and harmonize our brethren and sisters in giving and attending services than any of our other pastors for a long time. He is both doctrinal and intensely evangelical in his preaching, without being harsh or repulsive to any.

Few ministers, too, are blessed with such refined, intelligent and sweet-spirited help meets as is Bro. Gavin. The benign influence of such a woman as Sister Gavin in any church and community is incalculable, and especially with the girls and young women.

We miss them now and long will miss  
The beauty of their lives;  
But envy not the joy and bliss  
That other now derives.  
For as their journey'd past this way,  
Much sweetness they dispensed;

Sorrow and sadness did allay.  
Their work seem'd just commenced.  
But in the trend of human care,  
The parting of the way  
Is just ahead—we know not where!  
Then let us meekly say,  
"Thy will, O God, with us be done;  
Help us submissive be,  
Till we, with them, have victories won,  
In conflicts, Lord, for Thee!"

### IN MEMORY OF OUR GRAND-MOTHER.

On the morning of May 28, 1908, the angel spirit of our beloved grandmother, Mrs. C. J. Payne (nee Crawford) passed from earth to heaven. Grandma was born near Augusta, Ga., Sept. 30, 1841. She was married to J. D. Payne Nov. 11, 1858. Their home was blessed with two boys, to which she was a true and devoted mother, ever ready to supply their wants and wishes. She joined the Missionary Baptist church in 1874 and lived a consistent member until her death. She was one of the loveliest of Christian characters, and was ever ready to do what she could for Christ and suffering humanity, always thinking of the good she could do for others. Her good deeds are recorded in heaven and remain as a monument to her memory on earth.

Dear grandma, we miss thee,  
But heaven is richer by our loss;  
Then why should we weep when weary ones rest  
On the bosom of Jesus supreme,  
In the mansion of glory prepared for the blest?  
For death is no more than a dream.

and had a crown filled with stars in heaven awaiting her coming. Her place in church and home is vacant, but "God's will, not ours, be done." Grandma lived to see part of her grandchildren grown, and was never happier than when surrounded by them. May we all follow her examples and be as useful men and women as she was a woman. Farewell until we meet you above.

A soul more fair than jewels rare  
Has joined the angel choir,  
And now around the circling throne  
She lifts her chorus higher.

### TWO GRANDCHILDREN. 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.

**Mi-o-na** CURES Indigestion or Honey Back  
LARGE BOX 50 CENTS AT DRUGGISTS

## SENDS FREE REMEDIES FOR THESE DISEASES

Free Proof Treatment for Kidney Trouble, Bladder Trouble or Rheumatism Sent Free to the Sufferer's Home—Legions Say They Cured Themselves With It.

It seems possible now to obtain what thousands claim is a sure home treatment for such painful and dangerous uric acid diseases as kidney trouble, bladder trouble, or any form of rheumatism; and so that those who suffer in this way may learn for



DR. LYNOTT.

The doctor sends his great illustrated Medical Book describing these diseases as well as a full Letter of Medical Advice to all who write him. themselves that the cure will prove effective in their own case, a free home treatment can be obtained by sending your name and address to the fortunate doctor who has the remedies.

Not a cent of money is asked of you, and where it says free it means free. The purity of the remedies is guaranteed for to the government, and you are putting yourself under no obligations in any way.

Wonderful is it in stopping the torturing backaches of kidney trouble, in quieting the inflamed bladder and conquering the wrenching, griping rheumatism. I am prepared to show letters from hundreds of people that it has done this. Some had been "old chronics" for years. The first relief they ever had was with the treatment I sent them free, just as I am now willing to send you or any other afflicted person a free home treatment.

So there can be no doubt about it I will give some of the leading symptoms of kidney, bladder and rheumatic diseases:

1. Pain in the back.
2. Too frequent desire to urinate.
3. Burning or obstruction of urine.
4. Pain or soreness in the bladder.
5. Prostatic trouble.
6. Gas or pain in the stomach.
7. General debility, weakness, dizziness.
8. Constipation or liver trouble.
9. Pain and soreness under right ribs.
10. Swelling in any part of the body.
11. Palpitation or pain around the heart.
12. Pain in the hip joints.
13. Pain in the neck or head.
14. Pain or soreness in the kidneys.
15. Pain or swelling of the joints.
16. Pain and swelling of the muscles.
17. Pain and soreness in nerves.
18. Acute or chronic rheumatism.

You can write me a letter describing your case in your own words, or simpler still, fill out the coupon and send it to me. You have only to put down the numbers of the symptoms that afflict you and sign your name and address clearly. My address is Dr. T. Frank Lynott, 2842 Occidental Building, Chicago, Ill.

to send you a free test treatment you should at least be willing to give it a trial. Do this, even though you, like thousands of others, are tired of past failures with other methods.

Write today.  
Dr. T. Frank Lynott,  
2842 Occidental Bldg., Chicago.  
I notice symptoms number . . . . .  
(Here put down the numbers)  
I will be obliged to you for a free proof treatment and any instructions and advice you think necessary for the cure of my case.  
My age is . . . . .  
Kindly address me  
. . . . .  
(Please write your address plainly; or write your address on a separate piece of paper and pin the coupon on.

It has been written that "death loves a shining mark" and the worth of this was verified in the taking away of Ollie Farrar, son of Rev. and Mrs. E. B. Farrar.

Though we may miss his dear, sweet face so much, we must not think of him as dead, but only gone before to welcome us one by one on the other shore. We knew him as a member of our class, as a member of our Sunbeams, but on account of delicate health he did not have the privilege of attending regularly. Ollie's name is written on our Sunday school roll on our Sunbeam roll and we know that is not the only place it is written. On the hearts of teachers, playmates and friends it is written in living letters of love and esteem. High above church walls, high above human hearts it is written. It is written in the Lamb's book of life. Thursday morning, Sept. 24, 1909, the recording angel with a pen that had been dipped in the blood of the Lamb wrote it in the book of eternal life. We think we voice the sentiment of all who knew him when we say "we loved him," but Jesus loved him more, and we know our Father doeth all things well and has only claimed his own.

As an expression of love with bowed heads and sad hearts we, teacher and pupils of class No. 6, First Baptist church, Pratt City, Ala., are

Resolved 1. That in the death of Ollie Farrar our class has sustained a great loss, and, appreciating his life, we will devotedly live to serve our Lord Jesus Christ.

2. That with hope we will live to meet in glory he whom to know was to love.

3. That we tender our deepest sympathy to his loved and lonely ones now bereaved and assure them that our heartfelt prayers go up to Him who alone can give complete consolation.

4. That these resolutions be spread upon the minutes of the Sunday school, that a copy be sent to the family of the deceased, and that a copy be sent to the Alabama Baptist for publication.

MAUDE WOOD,  
Teacher Class No. 6.  
KATIE DURDEN,  
FLORENCE BLANKENSHIP,  
RUBY TAYLOR,  
Committee from Class.

## MELANCHOLY AND MENTAL DEPRESSION

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

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

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

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

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

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

toms disappear along with the dyspepsia.

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

### SERMONETTE BY DR. McARTHUR.

Behold, God doeth loftily in His power; who is a teacher like unto Him?—Job. 36:22.

A Christian's hope is always defensible. We rebel with utmost scorn the idea that a man acts contrary to the highest reason when he submits to the Lordship of Jesus Christ. The fact is that only as a man submits to the Lordship of Jesus Christ does he act in harmony with the highest reason. The man who opposes Jesus Christ commits moral suicide. There are many things in religion above our reason, but not contrary to the highest reason. Let us be sure that our hope is well founded, and then let our answer be always ready in defense of the faith. Let us strive to be familiar with the evidences of the truth of our holy faith; this faith is founded on evidence which may be fully understood, and clearly stated, and we ought to welcome the opportunity of testifying to all men regarding our blessed hope.

Happy the man taught by the truth itself;

Not by the shapes and sounds that pass across his life,

But by the very truth.

Oh, God of truth,

Make me one with Thee in eternal love;

Oft am I weary, reading, listening,

But all I wish and long for is in Thee.

Then silent be all teachers, hushed be all creation at the sight of Thee;

Speak Thou to me alone.

—THOMAS A'KEMPIS.

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

### THE COLUMBIA ASSOCIATION.

The Columbia Association met last week with Pleasant Hill church for a three days' session, and every moment of the time was profitably spent.

We had Brother Thomas, of Union Springs, with us to represent the cause of missions and his stirring talk on this work and Howard college will do the cause much good. Quite a number of the churches promised to take collections for Howard college during the year.

We went on record as being favorable to the amendment, declaring it to be a moral issue.

The ladies held a very enthusiastic meeting and their reports showed marked progress. Their work is comparatively new in our association, but it is growing. Church work has not advanced down this way with secular things, but each year shows improvements and that is encouraging.

CHAS. H. DAVIS.

### SOME TASKS FOR THE PREACHER OF TODAY.

By James David Gwaltney.

The angel of the promise comes to us with both hands laden. In her right hand she bears an opportunity. In her left hand she holds a task. She will not bestow the one without the other. An opportunity without a task were wasteful folly. A task without an opportunity were gross injustice.

We are living in an age of unexampled opportunity in every sphere of human life and service. I think we witness the dawning of the golden age, the brightness of whose noontide shall far surpass the wildest flights of present imagination. Yet the vision of the opportunity does not comprehend all of the glowing picture. There are other elements of the coming age. Already the mountain peaks of duty begin to outline themselves against the brightness of the eastern sky. Already we may catch prophetic glimpses of new and untried tasks that await our hands. And these duties must be done, if the coming years are to bring any blessing into our lives. For blessing lies not in opportunity alone, but in opportunity wedded to faithful service. Not in privilege is the glory of life revealed, but in noble achievement which is the fruit of privilege.

There is, to begin with, the task of bringing a message to the young of the world. I have a conviction that we ministers preach too much to grown-up people. We prepare too many elaborate sermons, and too few helpful messages. We too often have in mind when we sit down to prepare a sermon the best minds among the grown-up intellectual people in our congregation. The best thing we could do three months in the year would be to preach to our Sunday schools. We ought to gather the entire Sunday school together for at least the Sundays of three months, and give the simplest message containing the truth of the gospel to the children. Why not? The old people in our churches have been preached to all their lives. I think a good many of them need preaching yet, but they would all stay to the Sunday school service and hear the sermon to children. No minister has any place in the pulpit unless he has a message for his day and generation. The trouble is an unwillingness to serve in the capacity of teachers through the slow process of making disciples. We want to shine in the pulpit as eloquent speakers rather than as simple candles of the Lord to light men along the way of life. We ought to cut off fully three months of the year, and put all that time into the work of teaching the young the lessons of Christ.

In the second place, there is the task of teaching and training in the matter of wealth accumulation. I do not question for a single moment the right of a man to make money, as we say. Why not? But the world is asking more and more the large question. What is the best way in which the wealth of the world can be distributed for the happiness of all? Not distributed in a mathematical distribution, but with intelligent power for the good of the whole human family.

I am inclined to think that capital is growing tired of accumulating money for money's sake. At any rate, it is evident from many sources—

**HARRIS LITHIA WATER**  
"Nature's Sovereign Remedy"  
For  
**Kidneys and Bladder.**

This water can be obtained by sufferers everywhere, because it does not lose its medicinal value, no matter how far or how long from the spring.

Ask your druggist for it, if you are suffering from Stomach, Bladder, Kidney or Liver Troubles.

Write for booklet of testimonials from able physicians and relieved sufferers. They will convince you that there is none like it.

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Harris Springs, S. C.

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

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**FITS CURED** NO CURE NO PAY—In other words, you do not pay our small professional fee until cured and satisfied. German-American Institute, 924 Grand Ave., Kansas City, Mo.

**ON THE THRESHOLD**

After the summer vacation this month finds the children ready for school.

Right now is the time to have their eyes examined to find whether they are in good condition to begin the long session of study.

Every facility here for testing eyes and making glasses.

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It works as long as the wires are working. You can't wreck a New Giant. It's the strongest telephone made. It's built to stand the hardest usage.

The New Giant has a special heavy generator of imported steel. Rings loud and clear. Think of what that means to the farm.

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Number of Andrae Giants in use . . . 110  
Repair jobs . . . None

Number of all other makes . . . 132  
Repair jobs on them . . . 148

**NEW LOW PRICE**

No other manufacturer can produce such a phone at the greatly reduced price of the New Giant—nor at a higher price. We couldn't last year. We charged much more for this phone at that time. Now, however, our mammoth factory's output has increased so greatly we're able to make this special low price.

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We will give you a service guarantee. Write today for our "phonetalks" and booklet.

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Sycamore Street  
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are the best for making bread meal. They have successfully stood the test of competition for 40 years, with yearly increasing sales. They are trade winners. Put your idle engine to work with a Cole Mill. You will make money and your patrons will be satisfied. We can furnish the engine, too, if wanted. Catalogue on request.

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**NO CURE, NO PAY.**

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

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

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

**PUZZLE FREE**

See 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.** 65 Hill Street, Louisville, Ky.

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from the Godless magnificence, the selfish prodigality, the overwhelming ostentation of wealth in certain circles that the climax has well-nigh been reached in the display of what wealth can get. The world is now waiting to know what wealth can give. It is the nemesis of vast wealth that it brings its own retribution, and that retribution is the weariness of being unable to find happiness in merely having things. At the basis of it all rests the eternal question, Is it right? What will do most for the happiness of the whole human race? This is the question that has come up in this age, and it can not be put down. And the preacher of today must do his part by answering the question. He has a mission to the men who sit in his congregation and amass wealth as if it were the great and only thing to do. The message of the pulpit today to this money-making universe is the message of Jesus in every age, "What shall it profit a man to gain the whole world and forfeit his life?" And just so far as we bring that message to the men of our generation, so far we shall be preaching the gospel of the eternal Christ. We shall be defining over and over the real meaning of life which does not consist in the possession of men, but in what they themselves are in the sight of God.

There is also the task of the preacher toward the liquor traffic. Here stands open the wide door of opportunity for the minister of today. He never faced such an open door with such responsibility. There was a time when the whole ethical feature of this question was on a low plane. Today it is rising with every hour. Personal equation has come in and will not let go. Men who today are engaged in this unholy traffic are rightly branded, as sinners before God and man; and all other men who in any way, for the sake of gain or through any sophistry of human interest, encourage this evil are rightly catalogued with those who are engaged in the business directly. Every officer of the law in this or any other state who directly or indirectly, by open encouragement or by silence, assists in any way this awful business is pilloried, and rightly so, with the original offenders. Why not? I am certain that civilization has now settled some things which can never again enter the realm of debate. There is now no debate over the liquor business as to its evil. The few who defend it are fast disappearing. The traffic in whisky will soon be outside the pale of any human defense. It has already gone there, and is now awaiting the inevitable doom which will pursue it to its extinction. Why not? The world rose up as the ages came on and abolished cannibalism, and widow-burning, and dueling, and human slavery, and why not this curse also? The church or preacher that fails of duty here sins against the light of two thousand years, the light which has streamed from the cross of Christ and out of His open tomb down to the present day.

There is still another task that devolves upon the preacher of today, namely, the task of answering the questions which the criticism of the past twenty-five years has been asking. The tone of the closing century was interrogative. The tone of this century must be quietly but courage-

ously assertive. The music of the past has contained a prominent note of defeat. The music of the future must change that note to one of victory.

We wait for the theologians to do some reconstructive work for us. Will they tell us what we are to believe and to preach? Will they answer our questions with some degree of finality at this point? Is the wayward sheep to be sought by the Good Shepherd till He find it? Is this titanic effort of redemption soon to be a spent force or does it take office in the future as here? Is sin to be let out of the universe and the face of creation to be washed clean? Is the sinner to be let out at the postern door if he refuses the great offer of life? Will justice put away the sinner as well as the sin when the black egis is on her breast? Is the unrepenting and disloyal to go into the night to see the light no more? These are some of the questions which the preacher of today must answer. One thing is clear. We have been for twenty-five years without an eschatology, and the church of Jesus can not always go without one. Renan said that the nineteenth century had been throwing a great many things into the waste basket which the twentieth century would have to take out again. I have no doubt that this is one of them. And when this question is faced, it will be the words of Jesus that will have to be reckoned with, and they will probably not be found to warrant the languor and indifference of those who are at ease in Zion.

What did Jesus come to do and teach? His mission was to measure His titanic energy and redemptive force with the whole problem of sin. He came to us to let Himself down into the heart of the world's evil, that He might bring the world life. He faced not safe conditions, but lost, ruined and devil-tortured men, and He came to have this battle out with sin once and forever. He came expressly to bear, and to bear away the sins of the world. On this fact, the tremendous fact of sin and of Jesus Christ as saviour, the preacher must take his stand. There are many questions he may answer, may be assertive along many lines, but the fact that sin ruins and that Jesus saves, he must preach. May the minister of today speedily awake from the glorious vision to the earnest task, and bring about the answer to the prayer of the ages, "Thy kingdom come, thy will be done on earth as it is in heaven!" And to Him who hath loved us, and loosed us from our sins in His own blood shall be the glory forever and ever.

Talladega, Ala., Oct. 16, 1909.

**A HYMN FOR THE SUPPER.**

**J. L. Rosser.**

Spirit, that to my spirit calls,  
Efface the dust on memory's walls,  
That I, with inward eyes, may see  
The One who died on Calvary;

And in His chosen symbols see  
What He in grace has done for me;  
His death for me a sacrifice,  
His risen life my soul's supplies.

Unveil the Saviour's vision fair  
Of heavenly bliss beyond compare.  
When in His kingdom new above  
I'll share the feast of perfect love,  
Selma, Ala.

**6% on Your Money**

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

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**TABLE OF CONTENTS.**

1. What a Church Stands for . . .	7
2. The Church in the Thought of God . . . . .	21
3. The Church of God at Corinth . . . . .	36
4. The Church and Its One Book . . . . .	52
5. The Church and Its Ordinances . . . . .	69
6. How the Denominations Came . . . . .	86
7. The Confession of Faith . . . . .	104
8. Why Join the Church . . . . .	122
9. Why Join the Baptist Church . . . . .	140
10. The Church and Its Public Services . . . . .	168
11. Your Membership in the Church . . . . .	175
12. The Church of Your Membership . . . . .	193
13. The Church and the Commonwealth . . . . .	211
14. Church Life and Church Loyalty . . . . .	232
15. The Enrichment of Church Life . . . . .	250

(Any one wishing to use this book in classes will be allowed for order of one dozen or more copies a rate of 25 per cent off, with transportation extra.)

**5A 1ST SUNDAY SCHOOL BOARD NASHVILLE, TENN.**

"FOR TO ME TO LIVE IS CHRIST,  
AND TO DIE IS GAIN."  
Phil. 1:21.

It was all right for Paul to say this, and we too often pass it by in this light way; but for me to live is what? In these times of avarice and selfishness, I think this question a most pertinent one, and I pray that it may go burning into the hearts of all who read these lines.

To me to live is what? First thoughts, it is said, are best in matters of conscience. What was the first thought that came into your heart just then? What word trembled on your lip just now—"to me to live is"—was it business, was it pleasure, was it money, was it self, was it Christ? Answer this question and you reveal what your religion is really worth. Thousands of people live and die and this is the story of their life:

"I lived for myself, I thought for myself,  
For myself, and none beside,  
Just as if Jesus had never lived,  
As if He had never died."

What kind of an end to a life is this? Think of living with one's self forever and forever. Think of having lived, living now, and evermore, living only for this. Contrast this with all the other objects of life; take all the centers out of all the great lives, and compare them one by one. Can you match the life creed of Paul—"to me to live is Christ?" His life was Christ, and his death was gain. Are we living in a way to make it possible for this to be said of you and me, when we have reached the goal?

The glory of Christ ought to be the end of our life, the grace of Christ the principle of our life, and the word of Christ the rule of it. Death is a great loss to a sinner, for he loses all his comforts and all his hopes, an awful thought; but to a good Christian it is gain—for it is the end of all that is bad, and the beginning of all that is good.

But how are we to live so that for us to live is Christ? There must first be a death. If we have died unto sin, we are to live unto righteousness and according to God in the spirit, i. e., we must live in the spirit of this poet:

"I've found a friend; oh, such a friend.

He bled, He died to save me;  
And not alone the gift of life,  
But His own self He gave me.  
Nought that I have my own I call,  
I hold it for the Giver;  
My heart, my strength, my life, my all,  
Are His, and His forever."

Must have Christ formed in us—Gal. 4:19. In the new egg there is the embryo of the chick, surrounded by a great deal of plasma. The hen keeps it warm, turns it over day by day, and after a while there is more chick and less plasma; and finally all chick and no plasma. Let us keep pushing upward and praying till we reach that high state of Christian living when there will be none of self and all of Christ. Can we say: "It is no longer I that live, but Christ liveth in me"? Gal. 2:20. Must have Christ grafted into us. We are by na-

ture, as Mr. Meyer says, crabapple trees. For the fruit to be good, Christ must be grafted in—but we so often want the graft made too high, and then evil shoots come out below from the old tree—self.

"Sweeten my bitter-thoughted heart  
With charity like Thine,  
Till self shall be the only spot  
On earth which does not shine."

Dear Lord, give us unselfish hearts. When you stumble use the fall in climbing upward. God is not hard on the man who falls, if he falls uphill. When you do a wrong, be sorry—have a sensitive conscience; and pray the Father to take away all the debris from your heart; and let His love flow like a river through your soul.

"All bitterness is from ourselves,  
All sweetness is from Thee;  
O God forevermore be Thou  
Fountain and fire in me."

O for that fountain of pure, living water to be ever bubbling up in our hearts. There can not issue two springs from your heart; shut off the bitter and let the sweet flow—shut off self, let Christ in; no to self, yes to Christ. A selfish man will do very little to rescue the lost. Mr. Babcock says: "I tell you, fellow Christians, your love has a broken wing if it can not fly across the ocean, which, being interpreted, means your life is not right with God for your own salvation if you have no desire to give others the gift of the gospel."

A selfish man can have but very little love in his heart, and if he is void of this Christian grace he can not be counted a member of the family of God. Let us make this prayer of Christina Rossetti's ours—"Lord, give us, I beseech Thee, grace to love Thee whom now we see not, and for Thy sake to love all whom we see; and grant us one day to inherit the blessing of those who, not having seen, yet have believed and loved."

Yours sincerely,  
T. O. HEARN.

Pingtu, Shantung, China.

THE GREAT TEACHER OF ALABAMA.

One of the greatest teachers that Alabama has ever had was Capt. R. H. Pratt, who spent his life at Six Mile, Ala., expanding the minds and moulding the character of the young who were entrusted to his care.

As a result of his life work many poor orphan children were reared and educated and a number of ministers were sent out to preach the gospel. He not only spent his life in this great work, but his fortune was given to those who needed so much help.

His remains were interred at Six Mile, Ala., and in memory of this great and good man his friends wish to build a monument there, each side to be submitted, respectfully, to his family, to his students, to the old soldiers and to the Masons.

His students and any one else who might wish to contribute something to help build this monument will please send donation to either G. W. Freeman, Montevallo, Ala.; John Wallace, Six Mile, Ala., or John Battle, Six Mile, Ala.

FROM PHENIX CITY.

I am well pleased with my new field of labor and trust the Lord will make me equal to the task before me.

I find a very appreciative and loyal people in the First church here. They have just remodeled and enlarged their house of worship at a cost of ten or twelve thousand dollars, and have the larger part of the debt behind them.

Rev. J. N. Vandiver, who is now in the seminary, did great work here. God bless Bro. Vandiver.

I was made glad when I found that Brethren W. W. Smith, H. T. Vaughn and J. S. Hartsfield were all here in and around Columbus, Ga.

Bro. W. W. Smith is pastor of the Second church, Phenix City. Bro. H. T. Vaughn is pastor in Girard, and has a revival going on at his church at present with Rev. W. J. Ray, the well-known state evangelist, doing the preaching.

Bro. J. S. Hartsfield has recently accepted a call to a new church in Columbus, Ga.

I felt at home when I met with the pastors' conference and found so many of the Howard boys there. May God bless Howard college with its noble hearted president. I was delighted to meet with Dr. Montague with other noble and noted men in the Harris association last week, and to hear the noble and stirring speech delivered to that association by Dr. Montague on education. Then to see every church in that association respond so nobly to help raise the funds he is working for at present.

I trust that all the churches will have all this money raised and paid in by the appointed time. Success to our paper and its editor.

OLIVER C. DOBBS,  
Pastor First Church, Phenix City, 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.

In the Matter of the Estate of Walter S. Murfee, Deceased.

On the 1st day of October, 1909, the probate court of Jefferson county, State of Alabama, granted to the undersigned letters of administration on the estate of Walter S. Murfee, deceased. All persons having claims against the estate are notified to present the same within the time allowed by law or the same will be barred.

CHAS. A. GEWIN,  
Administrator of Walter S. Murfee.  
WARD & RUDOLPH,  
Attorneys.

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.

**ANNIE MAE CAFFEY**

Died in Birmingham August 30, 1909. In her 18th year. She was the daughter of Dr. and Mrs. H. T. Caffey, of Leeds, Ala.

All that loving hands and medical skill could do was done for her, but the Master's call came to her and she went to be with him.

The writer baptized her into the fellowship of the Sycamore Baptist church in August, 1903, at which time she gave strong evidence of her acceptance with her Savior, and from that time until her death she manifested that sweet, Christian spirit found in those only who walk with the Lord.

She combined in her character all the Christian graces. She was kind in her feelings towards other people.

It could be truly said of her that she threw the mantle of charity over the imperfections of others; for if she ever saw a fault in any one she never mentioned it. Her home life was beautiful, and in that she has left her loved ones a rich legacy.

Whatever the Lord had for her to do, in this world as one of His children was accomplished in a few years. When the messenger called she was ready and her sweet spirit entered that blessed rest prepared for the people of God. She attended the Judson last session and was making preparations to return when she was taken sick.

As we view it from a human standpoint, the world could have been made better if she could have lived. Other lives would have been made sweeter by her gentle influence, but the Lord took her away. He wanted

Our Heavenly Father never makes a mistake, and some sweet day we will understand it. The funeral services were held in the Baptist church at Verbena, conducted by Rev. F. M. Woods, of Clanton and the writer, after which she was laid to rest in the Verbena cemetery.

We extend our heartfelt sympathy to all of the bereaved ones and commend them to the loving care of Him who graciously wipes all tears away.

"It matters little at what hour of the day

The righteous fall asleep; death can not come

To her untimely who is fit to die. The less of this cold world, the more of heaven;

The briefer life, the earlier immortality."

J. M. McCORD.

East Lake, Ala.

To get the greatest benefit from a given amount of manure it ought to be scattered by means of a spreader. While it is possible to spread manure thinly by hand, it is seldom if ever done. If you can cover an acre of ground with six to eight loads of manure, which you can by the use of a spreader, you can go over your fields a good deal ofener than when you put on from 12 to 12 loads, as is usually done when hand spreading is resorted to.

Place a small quantity of cotton seed meal around the newly set strawberry plants or around the old ones. Cotton seed meal generates vitality in the plant.

I did not need a string around my finger to remind me that I am behind with my subscription. Your paper is a welcome visitor and since the great fight is on in the state we eagerly read everything that touches on the amendment. The right will prevail and the white ribbon will wave victorious over our beloved Alabama, for "whatsoever ye shall ask in my name that will I do." We are asking Him for victory and under God victory is ours. I send the two dollars to pay my subscription. It can't be considered a birthday gift, but payment of a just debt.—Mrs. P. F. Maples.

If the haul to town is far, be sure that the bed of the wagon you transport apples in is resting on a set of good springs. Fruit should not be permitted to become bruised.

Anti-Jewish riots have broken out again in Russia.

Reports indicate that the Russian wheat crop will be heavy.

**STOMACH DISTRESS.**

Mi-o-na tablets will cure indigestion, belching of gas, foul breath, dizziness and sick headache or money back. They give relief in five minutes.

"I had stomach trouble for years. After eating I would be troubled for an hour with indigestion. One box of Mi-o-na tablets completely cured me. That was 12 months ago and I have not been troubled since."—J. B. Hasky, Gaffney, S. C., April 20, 1909.

Mi-o-na tablets cost 50 cents a large box at druggists and is the best prescription for stomach trouble ever written.

Do not accept a substitute, there is nothing "just as good." Mail orders filled, all charges prepaid. Trial packages free. Booth's Mi-o-na, Dept. 1, Buffalo, N. Y.

**Hyomei** guaranteed to cure Catarrh

Complete Outfit with Inhaler \$2.00 AT LEADING DRUGGISTS EVERYWHERE

My work continues to grow. Almost every Sabbath adds new members to our church. May God wonderfully bless you and the Baptist.—A. B. Metcalf.

(He sent us \$5.00 for renewals.)

**FREE TO YOU—MY SISTER**

Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my best treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or White Discharges, Uteralia, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Sterility or Ovarian Tumors, or Gravidity; also pain in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, neuritis, kidney, and bladder troubles where caused by weaknesses peculiar to our sex.

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

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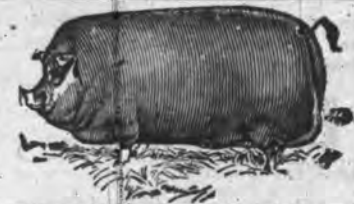
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To regulate the liver, give a few doses of that old, reliable, well-known liver medicine for animals and fowls—*Black-Draught Stock and Poultry Medicine.*

F. D. Winn, of Randolph, Mo., the popular breeder of prize-pedigreed Poland-China Swine, writes: "I have great faith in Black-Draught Stock Medicine, especially in cases of torpid liver, which I believe to be the cause of more sickness in hogs than all others combined. I have recently used this medicine on three sows that were sick and it straightened them out in a short time."



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**TRIBUTE TO PASTOR.**

Rev. George H. Freeman was called to the pastorate of the East Florence Baptist church in April, 1907. He accepted the call, and in May moved upon the field. During his pastorate and under his leadership there have been more than an hundred added to the membership of our church.

The attendance at Sunday school has been greatly increased, and now ranks as one of the best and largest in the entire county. Our young people, as well as the older, love Brother Freeman and his kind, sweet wife, and by their influence have been brought into the work until now our young people are a mighty factor in the workings of our church.

At the time our pastor came to us there was a mortgage on our church which hung as a cloud over our church and people. The mortgage has been taken up, and now for the first time in the history of our church she is free from debt.

Our pastor has been faithful in his work. We have found in him a fearless preacher, a great leader, a loyal pastor and a consecrated man. While he is well grounded in Baptist doctrines and stands in no compromising attitude with any other, yet the people of all the different churches flock to his services, and are made to feel at home in his presence. He has done a great work toward creating a temperance sentiment among the people of East Florence. His attitude toward the liquor interests has been at all times such as to commend the love and respect of every law-abiding citizen and the hatred of every law-breaker. While the law-breakers hate him in a sense, yet a number do not all respect him. The people of East Florence have looked to him as a temperance leader, and have been pleased to follow him.

May we say in Mrs. Freeman's behalf that we think her an ideal pastor's wife. She is kind, sweet, true, and courteous, ever ready to do anything that will help on the cause of her Master. We all love Mrs. Freeman.

As our beloved pastor and wife are soon to sever their relations with us, we, their people, desire to give expression to our feelings in the following resolutions:

Whereas, Our pastor, feeling that the Lord has directed him to another field of labor, and has tendered his resignation as pastor of this church to enter his duties as pastor of the Baptist church at Waretrace, Tenn., we feel our great loss by his departure from us;

And that we give him and his wife up with a feeling of the deepest regret, and will follow them with our prayers, our sympathy and our love to their new field of labor.

And that we most cheerfully recommend him and his to the church which has been so fortunate as to secure their services over our most bitter protest.

We further recommend that a copy of these resolutions be sent to the clerk of the Baptist church at Waretrace, and for publication to the Baptist and Reflector and the Alabama Baptist.

Adopted by the East Florence Baptist church in session October 10, 1909.

W. N. CONWELL,  
Moderator.

A. AUDERTON, Clerk

**GROCERIES**



In other days when  
the good people went to the  
grocery for soda crackers they got just  
common crackers in common paper bags.

NOW

**Uneededa Biscuit**

come to you in that wondrous package  
that enables you to enjoy such soda  
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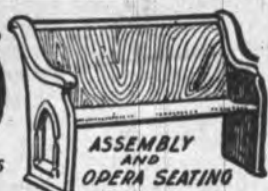
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**WOMAN'S BEAUTY**

A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring imprint. Ladies have come to realize that to be beautiful and attractive they must give attention to physical fitness and health.

Countless women suffer from ailments designated generally as "female complaint," thinking it is the natural lot of their sex to suffer.

This is a mistaken belief. Nature invariably has a cure for her children's ills. Thousands of women have found permanent relief for their sufferings by using that natural, herbal medicine—Wine of Cardui. Cardui is a pure, non-intoxicating remedy, specifically for women, which has grown steadily in favor during the past fifty years. Letters pour in every day, expressing the gratitude of the writers, who have been relieved of their misery and restored to health.

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will cure one head 4 times or 4 heads one time. Money back if they fail.

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**RESIGNS AT NEW DECATUR.**

With sadness I wish to make known my resignation of the First Baptist church, New Decatur, which takes effect the 14th of November, 1909. For seventeen and one-half months I have served this church to the best of my ability and to her membership I have taken in ninety and to her contribution has been an increase of \$135 over last year's figures. It has been the happiest pastorate of my life. The people have stood by me nobly. There is indeed some of the salt of the earth here. They have nursed us in sickness and have supplied us in health with many generous gifts. It has been a pleasure to serve this people, and I pray that the one whom the Lord sees fit to send may lead them to still greater heights spiritually. We shall ever cherish and remember with fondness our labors together. I am now open for work wherever the Lord may direct. The Baptists here are forging ahead as is common to Baptists. Rev. Yates is doing a fine work with the Central and Rev. Gordon is moving on nicely in Decatur. God bless the brotherhood and long live the editor of the Baptist.

J. E. MERRELL.

**OBITUARY.**

On the morning of September 11th the death angel entered the home of our beloved brother, J. W. Andrews, of Shiloh church, and bore to the spirit world the sweet spirit of his little boy, Allen Andrews. He was three years and four months old. He filled their home with sunshine and joy. It is to call him home to Himself who is able to take care of him. Dear father and mother, better than you. God bless you in your sorrowing home. The Lord gives and the Lord takes away, blessed be the name of the Lord. His little body was laid to rest on Monday morning at Shiloh church, at which time the funeral was preached by the writer. A voice we loved is still, a place is vacant in our home which never can be filled.

J. L. HAND.

Newton, Ala.

**Cancer of the Breast.**

The breast is the most frequent location for Cancer among women. Any abnormal growth in the breast, regardless of whether it causes any pain or not, should be looked upon with suspicion. It is of the utmost importance to the patient that the disease be recognized in its early stage and skillfully treated. Dr. Bye, a noted Cancer Specialist, states that he has perfected a Combination of Oils which are producing wonderful results in curing Cancer, and that he has published an illustrated book giving his views on the disease, which he will gladly send free to any one interested. Address Dr. W. O. Bye, Ninth and Broadway, Kansas City, Mo.

Bro. George B. Coleman, of Millport, has sent from Springhill church three collections in three months. Oh, if we could get all of the dear churches over Alabama to remember us in this way. This leaves all well in the home. I am glad to say that I am able to stand on my feet long enough to make a prohibition talk.— J. W. Dunaway.

**One Doctor**

Ask your doctor about Ayer's Cherry Pectoral for throat and lung troubles. Doctors have prescribed it for 70 years. J. C. Ayer Co., Lowell, Mass.

Have only one doctor—just one! No sense in running from one doctor to another! Select the best one, then stand by him. No sense in trying this thing, that thing, for your cough. Carefully, deliberately select the best cough medicine, then take it. Stick to it.

**HENRY CLAY FLOUR**

stands foremost in the estimation of Southern housewives because: (1) It gives better and quicker results in baking. (2) It makes lighter, richer and more palatable bread. (3) It is "unbleached," hence more nutritious and richer in gluten. It is the supreme muscle and strength builder.

Ask your grocer for it. After you use it, you will refuse all others.

"Milled from the finest winter wheat grown in the famous Blue Grass region of Kentucky, the finest wheat lands in the world."

**Lexington Roller Mills Company,**  
LEXINGTON, KY.

"The Blue Grass Millers"

Write for "A Few Famous Receipts by an Old Kentucky Cook." It's free.

**K. Kills Every Blood Poison.**

K. E. B. P. The Wonderful Blood Purifier Quickly Cures

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Boils, Blotches, Pimples and Skin Eruptions.

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Blood Poison and all Sores Caused by Bad Blood.

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**To Every Reader of the Alabama Baptist**

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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.

**SUNDAY SCHOOL CONDITIONS IN ALABAMA.**

(By D. W. Sims, General Secretary Alabama Sunday School Association.)

The Sunday school work in Alabama was never in better shape. There is probably a keener interest in Sunday school work in almost every village and town of the state than has been witnessed at any previous time.

This awakening and onward movement is not attributed to any one course but to the development of the work along all lines. Many workers are kind enough to attribute the present conditions largely to the Alabama Sunday School Association, and no doubt they are to a considerable degree correct, for the State Sunday School Association has been organized and doing a splendid work for more than a quarter of a century. At first, in a small way, but for several years past two, three, and sometimes four workers have been going over the state into every county, "pushing better Sunday school methods."

Besides the field work, for the present year about seventy letters on an average are going out daily from the association headquarters, 525-27 Bell building, Montgomery. By far the majority of these are personal letters to the various Sunday school workers of the state. Thousands of leaflets are also sent out on various subjects, such as Home Department, Teacher Training, Cradle Roll and Organized Adult Bible Class.

Since February 1st a county convention has been held in every county in the state except Jefferson and Talladega counties and a five days' meeting has been planned for Jefferson at Birmingham November 22-25. Talladega has plans well in hand for a strong convention in the city of Talladega October 30-31. The county conventions, with but few exceptions have been better attended and more fruitful than in past years.

In Coosa county every Sunday school in the county except one was represented. The attendance broke all past records. In Tallapoosa county, the president, Dr. B. M. Ohme, reported the following:

"Work done by the president: Wrote 759 letters, visited 14 schools, made 83 calls to Sunday school workers, attended 21 conventions, traveled 1,173 miles in the interest of Sunday school work."

Of these 1,173 miles traveled, about 800 miles was traveled in his own buggy. When it is remembered Dr. Ohme is a dentist and hours from his office meant hours from his work, then a glimpse is caught of the sacrifice he had to make.

Another marked evidence of the forward movement is the fact that there are now more than two thousand regularly enrolled pupils in the state taking the Sunday school "Teacher's Training Course." These pupils vary in age from 16 to 70. Strong Sunday school teachers' institutes have been arranged for Birmingham, Montgomery, Dothan, Grove Hill, Florence and other cities for this fall. The spirit of progress seems to prevail in the Sunday school forces throughout the state.



Orange Grove on Keystone Park Colony one of the 24 Orange Groves.



Colony Lands, Keystone Park Colony

# 10 Acres in Florida Will Take Care of You

This announcement tells of a wonderful opportunity. 10,000 acres of the best of Florida's famous orange lands have been subdivided into 1,000 farms of 10 acres each at Keystone Park Colony, Florida. These farms may be had *while they last* at the rate of \$25.00 per acre, on easy terms. Not less than one nor more than four of these ten acre tracts will be sold to any one person.

Quick action is more important than capital. A payment of only \$1.00 per acre, or \$10.00, secures a ten acre farm. Balance at the rate of 50 cents per acre per month, free of taxes and interest on deferred payments.

## KEYSTONE PARK COLONY

lands are not only the best of Florida's orange lands, but will produce crops of high priced fruits and vegetables **every month in the year!**

**It is an absolute fact that a single KEYSTONE PARK Colony farm of 10 acres, under reasonably careful cultivation, will support any family in comfort and plenty, and pay a greater cash profit each year than most 100 acre farms in the Northern States.**

Land high, dry and fertile. Pure spring water in abundance. No swamps or malaria, and few mosquitoes or other insect pests. Splendid shipping facilities. Three railroads penetrate the Keystone park properties. Only 72 hours to New York by freight.

Location as healthful as anywhere in the United States. No extremes of heat and cold. Temperature averages 72 degrees throughout the year.

Comfortable accommodations will be provided at very low cost in the Keystone Park "Colony House," to purchasers, until they are ready to dwell on their own property.

Buyers of Keystone Park Colony Land not wishing to move to Florida at once, can arrange with us to have improvements, planting and cultivation done *at cost* until ready to occupy their property.

We advise prompt remittance of \$10.00 for each 10 acre farm desired (not more than four), to secure first choice of these lands. We will immediately issue contract for warranty deed to be delivered when purchase has been completed.

You are perfectly safe in making this remittance. We would call attention to the fact that a fraudulent advertisement could not find space in this publication at any price. If this is not sufficient, we will, on request, give anyone undeniable proof that every word of this advertisement is true, and that this opportunity is just what it seems to be.

**Our Guarantee** We hereby guarantee to refund full amount paid to anyone who visits KEYSTONE PARK FARMS within 60 days of date of purchase, and is in anyway dissatisfied, or who finds any statement untrue.

**References** C. Fred Thompson, Secretary Chamber of Commerce, Tampa, Florida; C. M. Knott, Clerk of the Circuit Court, Court Auditor and Recorder, Hillsboro County, Florida; G. A. Petteway, President Bank of Tampa, Tampa, Florida; F. L. Wing, Mayor, Tampa, Florida; Commercial Bank, Jacksonville, Florida; Florida National Bank, Jacksonville, Florida.

We will gladly send booklet, fully describing and illustrating the KEYSTONE PARK FARMS, to anyone wishing further information. We will also answer any special inquiry pertaining to the subject.

## TAMPA BAY LAND COMPANY

Jacksonville, Florida



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3-PIECE BEDROOM SUIT (Solid Oak) FREIGHT PREPAID

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

The bed is solid oak, 75 inches, with a 10-in. quartered panel in headboard and 3 1-2 in. quartered roll on foot. The dresser measures 40 by 20 inches on the top, has four drawers, full swell quartered oak top drawers, with a French beveled mirror 24 by 30 inches. The washstand has a shaped top 32 by 19 inches, full swell quartered oak top drawer and French plate mirror 12 by 20 inches. This suit would retail anywhere for \$35. **Money refunded if not satisfactory.** Goods shipped anywhere securely packed. Send your order at once—you will never have another chance.

Tennessee Valley Furniture Company :: :: New Decatur, Ala

**IN MEMORIAM.**

Sister Josie Ratliff was stricken suddenly unconscious on Sept. 30th, 1909, and never rallying, no desire was expressed. She was laid to rest in Mt. Tabor cemetery.

She was a member of the Baptist church and was a firm believer in its principles. For some time before her death she had almost lost her eyesight, but bore her afflictions with cheerfulness and Christian fortitude. Our church and community have sus-

tained a great loss in the death of Sister Ratliff. She was the widow of Joshua Ratliff, who died several years ago.

She was a faithful wife, devoted mother, loving friend, and a great helper in Christ's kingdom has gone from among us. She is survived by ten children—eight girls and two boys. To the bereaved ones I would say weep not, for mother and friend is not dead, but sleepeth. She looked well to the ways of her household, and eateth not the bread of idleness. Resolved, 1. That we bow in hum-

ble submission to the will of Him who doeth all things well.

2. That we extend to the bereaved relatives our deepest sympathy, and pray God to give them sufficient grace to heal their sorrow.

3. That a copy of this be published in the Alabama Baptist and the county papers and a copy be sent to the bereaved family.

MRS. GRAVES,  
MRS. BAINS,  
MRS. LOVE,

Committee.