

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Organ Baptist State Convention.

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## REV. E. H. SWEM ACCEPTS THE CHARGE IN DOTHAN.

Rev. Edmund Hez Swem, pastor of the Second Baptist church and moderator of the Columbus Association of Baptist churches, which includes all the white Baptist churches of the District of Columbia, is to leave Washington. He has accepted the pastorate of the First Baptist church of Dothan, one of the most prosperous of the smaller cities in southeastern Alabama, and which has a population of 10,000.

The determination of the pastor to leave Washington was not known to many of even his intimate friends when he made known his resignation at the close of the morning service in the Second Baptist church yesterday, and the announcement came as a great surprise to the Easter worshippers. For over a quarter of a century Mr. Swem has been identified with the Baptist denomination in the national capital. He has always been foremost in the work, and has led the effort which has caused the Second church to grow from a very small beginning to one of the influential congregations of the denomination here. He is a native of Indiana and a graduate of the Southern Baptist Theological Seminary, at Louisville.

### His Work in Washington.

After a pastorate of a few years in his native state he came to Washington and began his work in this section. Since he took charge of the Second church it has grown in membership, and is today the second largest church of that faith in Washington. When he was seen this morning he said that, while the breaking of so many strong ties here in Washington was hard for him, he felt that the opportunity for service in Alabama is a great one, and could not be ignored. He said it has been a pleasure to serve the Baptists of Washington as the moderator of their churches in the Columbia Association, and he regrets as well the severance of his relations with the people of the Second church, but he feels the call of the south is an imperative one.

### Membership of Six Hundred.

There are two Baptist churches in Dothan, the first of which Mr. Swem is to be pastor, having a large, commodious edifice and a membership of 600. It also has a parsonage, and the pastor said today that he believes the health of Mrs. Swem, who has been somewhat indisposed for some time, will be greatly improved in the warmer climate of the sunny south.

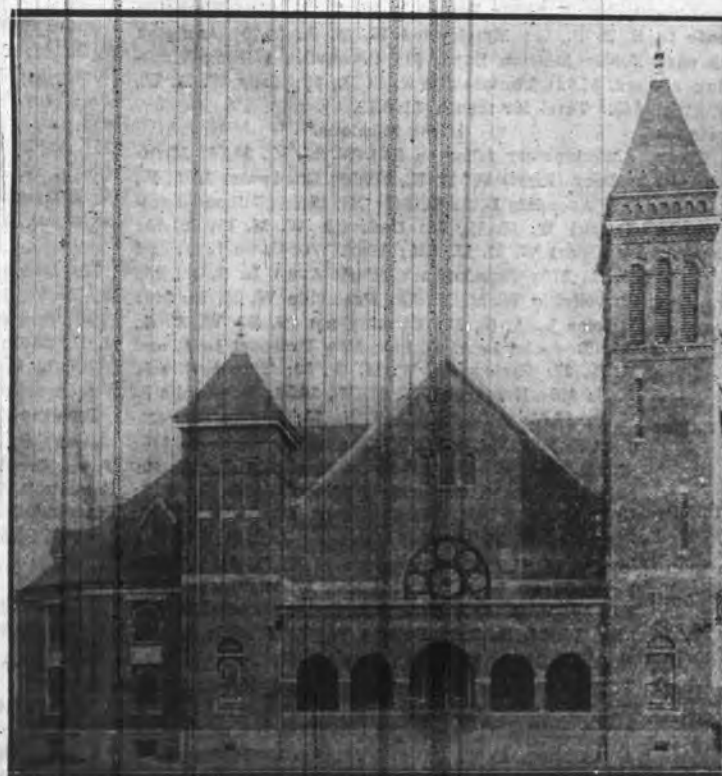
Five times during his pastorate in this city the Rev. Mr. Swem has been chosen to the moderatorship of the Columbia Association of Baptist churches, which is the highest office which Baptists of the District of Columbia can bestow. He has also been appointed to represent his denomination in this section at the great Southern Baptist convention to be held in Baltimore in May.—Washington Star.

(We welcome Brother Swem to Alabama.)



REV. J. J. HAGOOD, Andalusia, Alabama.

**We wish to thank our Friends who are helping to Lighten our Burden by paying ahead and also those who are sending in new Subscribers on the \$1.00 offer.**



THE BEAUTIFUL CHURCH AT ANDALUSIA.

### FROM BROTHER HUTTO.

I jot down a few stray notes that may be of interest to some of my Alabama friends. The Alabama Baptist seems dearer than ever for the news it brings. We are well pleased with the outlook in our new field. The Cisco people received us very kindly and gave us a real good "pounding," which we enjoyed and still enjoy. Our house of worship is beautiful and will easily seat 500 people. We have a splendid pastorium by the side of the church house. Our membership reported at last association was 395. We have a good Sunday school doing good work.

I find the people in the west are generally upright in conduct and the church members are quite spiritual. Most all of the people attend church, give good audiences and sing in the praise service.

Like Alabama and all the other states, we now have to make a strong pull, all together on home and foreign missions. We have not a schedule out here such as Alabama has. I believe Bro. Crumpton's calendar schedule would solve the mission problem if all the churches would adopt and work the same.

The people all through this section are feeling hopeful of a good crop since the splendid rain last week.

I don't feel so much like a stranger here as I did at first. I find so many Alabamians here and hereabout. It makes me feel very much at home. Just southwest of Cisco about five miles is a community mostly of Alabamians.

I have been brought into correspondence with several ex-Alabama preachers. Among them are J. V. Dickinson, J. B. Tidwell, I. Windsor and W. D. Vinson.

We still love Alabama and shall watch her movements with interest, still we believe the Lord led us to this place. We are happy in our surroundings and hopeful of our work. The Lord has indeed been good to us, and has given us a great work with a noble people.

I am watching the political movements in Alabama, because of the moral issues at stake. I do hope no backward step will be taken.

Yours in Him,

A. A. HUTTO.

Cisco, Tex.

Dr. J. J. Taylor, of Knoxville, Tenn., will be with us to take charge of a revival meeting which begins April 3. We say revival because the spirit and the promise are already ours. Thus far in prayer meetings we have received five for baptism and the outlook is very encouraging. Some of our friends will read this, and of them and others who may join them we ask an interest in their prayers. Dr. Taylor, who was pastor in Mobile, is loved by Alabamians.

EDWARD M. STEWART,

Lafayette.



# THE ALABAMA BAPTIST ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

Headquarters—Mission Room, 1122 Bell Building, Montgomery, Alabama

Motto for 1910: "Let Us Advance Upon Our Knees"

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### W. M. U. MOTTO:

The people that know their God shall be strong and do exploits—Daniel 11:32.

### THOUGHT FOR THE WEEK.

"Draw the lines a little tighter,  
Spirit mine!  
Make the life a little brighter,  
Spirit mine!  
For the truth's sake be a fighter,  
Show the world life may be whiter,  
Purer, stronger, dearer, lighter,  
More divine!"

### WORDS FROM THE MISSION ROOM.

This week's issue of our page is a very important one, dear friends, and I do hope you will study the financial report carefully. Our women did nobly last month, and yet, we did just about one-third as nobly as we could or should have done. It may have been that those whose reports are given here did their full best. Then what did the other two-thirds of us do with our March opportunities to spread God's kingdom? During this month, may we not rest until we and the others have done all that is asked to meet our obligations to the Sunday School Bible Fund, the Training School Endowment Fund, and the Home and Foreign Mission Boards.

Recently, we held splendid Mission Institutes at Lafayette, Tuskegee and Newton. The account of them is withheld owing to our lengthy financial report, but they will be given next week. Be sure to read them, and try to have one in your church next year. From all over the state we are getting responses to the appeal for a special Easter offering. It will be more than gratifying if enough societies will respond to clear off our part of the debt. Many of the societies are also returning the report blanks with the proper addresses of the officers, the name of the society, and the number of members. Please see if the one sent your society has been properly returned.

And now, inclosing, I would call attention to the Baltimore convention in May. Our Alabama W. M. U. is entitled to twenty-one delegates and we certainly want our full representation. If you intend going, please send in your name to me right away, and as long as the list holds out the reservations will be made.

### NOTICE TO ASSOCIATIONAL SUPERINTENDENTS.

Kindly get your quarterly reports to me by April 15. With them please send as complete a list as possible of the officers of each society, with the correct name of the same, and the number of members. Your report should cover all the women's societies, young woman's auxiliaries, Royal Ambassadors and Sunbeam bands in your Association. These April reports are very important and should be here by April 15.

### A GUIDE.

At the request of one of our workers, the following figures have been obtained from Dr. Willingham, in the hope that they may serve as a guide to any who wish to use them:

"A Bible woman in China costs \$30 a year; a colporteur, \$50; a native preacher or evangelist, from \$75 to \$100, and a child in school, \$15. In Japan a native preacher costs \$180 a year."

### THE HOPE OF EASTERN WOMEN.

The following words were sent our page by Miss Willie Kelly, with the remark that they were written for a leading Chinese daily by a Chinese woman. Do you not see in them the hope for the Eastern women as you read:

"Educate the girls; teach them hygiene and physiology, and they will demand the right to walk through life on their own 'heaven-given' feet, instead of hobbling like cripples all through life on so-called 'lily feet.'"

### RECEIPTS DURING MARCH.

#### State Missions.

Pineapple L. A. and M. S., \$5; Jasper L. M. U., \$15; Montgomery (Clayton St.) W. M. U., \$3.73; Huntsville (First) W. M. U., \$4.25; Woodlawn L. A. S., \$15; Mt. Zion (Calhoun Association) W. M. U., \$2; Florence (First) L. M. S., \$10; Jackson L. A. S., \$1; Thomasville L. A. S., \$15; Uniontown L. A. and M. S., \$8.40; Uniontown Y. W. A., \$3; West Bend W. M. U., \$1.55; Mobile (Government St.) W. M. U., \$20; Bayou La Batre W. M. U., \$3.35; Huntsville (First) Y. W. A. No. 1, \$3.50; Elamville W. M. U., 25c; Elamville S. B. B., 5c; Myrtlewood W. M. S., \$1.70; Anniston Foster Mission Band, \$1; Greenville Willing Workers, \$7.94; Thomasville S. B. B., \$2; Troy W. M. U., \$45. Total for month, \$168.72.

#### Home Missions.

Montgomery (Clayton St.) W. M. U., \$3.74; Montgomery (First) W. M. U., \$19.30; Goodwater L. A. S., \$10; Avondale L. A. S., \$42; Mt. Zion (Calhoun Association) W. M. U., \$2; Dadeville W. M. U., \$21.75; Northport W. M. U., \$10; West Woodlawn L. A. and M. S., \$10; Birmingham (Park Ave.) L. A. S., \$3; Russellville W. M. U., \$3; Prattville W. M. U., \$40; Jackson L. A. S., \$1; Birmingham (S. S.) W. M. S., \$25; Roanoke L. A. S., \$40; New Prospect L. A. and M. S., \$7; Carlowville W. M. U., \$2; Thomasville L. A. S., \$20; Evergreen W. M. U., \$6.50; Demopolis L. M. S., \$8.60; Aliceville L. A. S., \$5; Mobile (Government St.) W. M. U., \$15.04; Scottsboro W. M. U., \$15; Shiloh (Selma Association) L. A. and M. S., \$6; Cuba-hatchie W. M. U., \$1.25; LaPlace W. M. U., \$1.25; Greensboro W. M. U., \$7; Cuba W. M. U., \$7.65; Elamville W. M. U., 25c; Elamville S. B. B., 5c; Ensey W. M. U., \$10; Livingston L. M. S., \$19; Tuscaloosa (First) W. M. U., \$35; Holt W. M. U., \$5; Camp Hill W. M. U., \$25; Columbia W. M. U., \$35; Sumterville W. M. S., \$10; Dothan W. M. S., \$50; Myrtlewood W. M. S., \$2; Town Creek (Selma Association) L. B. S., \$2.50; Allenton L. A. and M. S., \$8.15; Shades Valley (Birmingham Association) L. A. S., \$2.50; Jasper W. M. U., \$15; Girard (First) W. M. U., \$5; Uniontown L. A. and M. S., \$5.37; Greenville Willing Workers, \$4.95; Bessemer L. A. S., \$5; Ruhama (East Lake) L. A. and M. S., \$59; Louisville L. M. S., \$5.80; Hartselle W. A. and M. S., \$5; Prichard

### Y. W. A. MOTTO:

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.—Daniel 12:3.

L. H. H. C., \$2; Pine Hill (Bethel Association) L. M. and A. S., \$6.50; Zion (Bethlehem Association) W. M. S., 50c; Troy W. M. U., \$28; Columbian L. A. and M. S., \$5. Total for month, \$684.65.

### Thank Offering.

Dickinson W. M. U., \$1.54; Montgomery (First) W. M. U., \$45.51; Jackson L. A. S., \$8; Tunnel Springs W. M. U., \$3; Sylacauga W. M. U., \$10; Lafayette W. M. S., \$18.57; Pleasant Hill W. M. U., \$10; Daphne L. A. S., \$2.50; Oxford L. A. and M. S., \$11; Auburn W. M. U., \$25; Evergreen W. M. U., \$22.35; Winterboro L. M. U., \$3.30; Society Hill W. M. U., \$3; Sister Springs (Selma Association) L. A. and M. S., \$7.48; West Bend W. M. U., \$2; Mobile (Government St.) W. M. U., \$15.23; Talladega (First) W. M. U., \$18.25; Drewry W. M. U., \$1.30; Shiloh (Selma Association) L. A. and M. S., \$2.60; Thomaston L. A. S., \$14.30; Midway L. W. C., \$10; Mobile (Palmetto St.) W. M. U., \$2.21; Birmingham (Twenty-first Ave.) W. M. U., \$3; Beatrice W. M. U., \$2.25; Union Springs W. M. S., \$59; Eclectic L. M. and A. S., \$6.70; Ackerville L. A. and M. S., \$20; Birmingham (Eleventh St.) W. M. U., \$3.25; Tuskegee W. M. U., \$45.39; Montgomery (Clayton St.) W. M. U., \$6; Elba W. M. U., \$12; Fitzpatrick W. M. and A. S., \$12; Town Creek (Selma Association) L. B. S., 65c; Greenville Willing Workers, \$5; Bessemer L. A. S., \$5; Zion (Bethlehem Association) W. M. S., 55c; Huntsville (First) W. M. U., \$17. Total for month, \$434.84.

### Immigrants.

Cedar Bluff Y. W. A., \$16; Gadsden (First) Jr. Y. W. A., \$4; Clayton Philathea Class, \$1; Montgomery (First) Y. W. A., \$25.50; Roanoke Y. W. A., \$18; Mobile (Dauphin Way) Y. W. A., \$1.50; Union (Birmingham Association) Y. W. A., \$7; Brewton Y. W. A., \$15; Anniston Foster Mission Band, \$8.95; Jacksonville Y. W. A., \$26; Tuscaloosa (First) Jr. Y. W. A., \$5; Huntsville (First) Y. W. A. No. 2, \$5. Total during month, \$132.95.

### Mountain Schools.

Montgomery (S. S.) W. M. U., \$5; Selma (First) W. M. U., \$17; Birmingham (21st Ave.) W. M. U., \$7.50; Pineapple L. A. and M. S., \$15.50; Vincent W. M. U., \$2.50; Columbia W. M. U., \$15; Ruhama (East Lake) L. A. S., \$5. Total, \$67.50.

### Indians.

Luverne S. B. B., \$2.52; Union (Birmingham Association) S. B. B., \$4; Thomasville S. B. B., \$2.50; Town Creek (Selma Association) S. B. B., \$1.65; Eclectic S. B. B., \$4.60; Selma (First) S. B. B., \$3.94; Pineapple S. B. B., \$2; Ackerville S. B. B., \$2.96; Fort Deposit S. B. B., \$2.30; Brewton S. B. B., \$8. Total, \$34.47.

### Miss Salter.

Selma (First) Y. W. A., \$2.95; Montgomery (S. S.) W. M. U., \$1; Shiloh (Selma Association) L. A. and M. S., \$2.50. Total, \$6.45.

### Foreign Missions.

Elba W. M. U., \$12.30; Oxford W. M. U., \$10; Mt. Zion (Calhoun Association) W. M. U., \$2; Holt W. M. U., \$4.10; Northport W. M. U., \$11.05; Birmingham (Park Ave.) L. A. S., \$4; Prattville W. M. U., \$25; Jackson L. A. S., \$1; Thomasville L. A. S., \$25; Brundidge W. M. S., \$2.50; Society Hill W. M. U., \$1; Mo-



# THE ALABAMA BAPTIST

bile (Government St.) W. M. U., \$21.04; Talladega (First) W. M. U., \$2; Elam (Tuskegee Association) L. M. U., \$1; Greensboro W. M. U., \$6.65; Midway L. M. U., \$5; Elamville W. M. U., 25c; Elamville S. B. B., 10c; Ensley W. M. U., \$10; Livingston L. M. S., \$14; Tuscaloosa (First) W. M. U., \$4; Ackerville L. A. and M. S., \$3; Shiloh (Selma Association) L. A. and M. S., \$2.50; Uniontown L. A. and M. S., \$11; Auburn W. M. U., \$6; Ruhama (East Lake) L. A. and M. S., \$17; Hartselle W. A. and M. S., \$5; Pine Hill (Bethel Association) L. M. and A. S., \$5; Zion (Bethlehem Association), 25c; Mobile (Oakdale) Jr. Baraca Class, \$1; Mobile (Oakdale) L. A. S., \$6. Total for month, \$217.74.

### Japan.

Mobile (Dauphin Way) Y. W. A., \$1; Tuscaloosa (First) Jr. Y. W. A., \$5; Gadsden (First) Jr. Y. W. A., \$3; Notasulga W. M. S., \$2; Huntsville (First) Y. W. A. No. 1, \$4.59; Anniston Foster Mission Band, \$1. Total, \$16.59.

### Africa.

Vincent S. B. B., \$1.20; Oxford S. B. B., \$6; Elam (Tuskegee Association) L. M. U., 45c; Thomasville R. A., \$2.50; Eclectic S. B. B., \$1; Selma (First) S. B. B., \$5.67; Ackerville S. B. B., \$1.07; Brewton S. B. B., \$. Total, \$25.89.

### Christmas Offering to Japan.

Anniston Missionary Jewels, \$6.

### Christmas Offering to China.

Mobile (Government St.) W. M. U., \$12.75; Crichton L. A. and M. S., \$5. Total, \$17.75.

### Native Worker in China.

Florence (First) L. M. S., \$6.25; Evergreen W. M. U., \$26. Total, \$32.25.

### Miss Kelly.

Demopolis W. M. S., \$3.75; Huntsville W. M. U., \$5. Total, \$8.75.

### Miss Miller.

Montgomery (Clayton St.) W. M. U., \$4.98.

### Girl in Miss McKenzie's School.

Mobile (Govt. St.) Mission Study Class, \$25.55.

### Aged Ministers.

Selma (First) Y. W. A., \$1; Mt. Zion (Calhoun Association) W. M. U., \$1; Beatrice W. M. U., \$1; Thomasville L. A. S., \$5; Brewton Y. W. A., \$2; Society Hill Friend, 50c. Total, \$10.50.

(The remainder of the report, which is too lengthy for this week's issue, will appear next week.—Ed.)

## TWENTY NAMES ON LIST FOR SOUTHERN BAPTIST CONVENTION, BALTIMORE, MAY 11.

That was the number in hand when the Board of Directors met April 5. If your church has appointed you, let us hear about it. Each church is entitled to one delegate for each \$250 contributed to Home or Foreign Missions or to the Sunday School Board. If your church contributed at all, thereby becoming a "co-operating body," and you want to go, send in your name.

At this moment Alabama is entitled to 89 delegates. Last year we were entitled to 186. Maybe the last of the month will find us in the neighborhood of the same figures. We hope so. Cards will be sent as fast as the names are received.

Associational delegates need not write here, but report, with a copy of their minutes, to the secretary's office on reaching Baltimore.

Parties who find they cannot go will confer a favor on us by returning the card.

By order of Board of Directors.

N. D. DENSON, President.

W. B. CRUMPTON, Secretary.

Montgomery, Ala.

### THIS CARD GOES OUT TO 3,000 BAPTISTS.

Dear Brother—Every mail brings me piles of letters. Almost every one has money in it. No large sums, but these many little sums make the amount grow.

The Avondale school reports \$100 for Foreign Missions and \$60 for Home Missions. Our women have never been so stirred. Many of our pastors are working heroically.

We have three Sundays more and then the books of the Home and Foreign Boards close for the year.

Alabama is the first state on the list. When we are called, shall Alabamians having their heads in shame? It must not be. Fraternally yours,

W. B. CRUMPTON.

## WHAT SOME CHURCHES DID FOR MISSIONS IN 1908 AND 1909—WHAT WILL THEY DO IN 1910?

### Figures from Association Minutes of 1907-1908.

	State.	Home.	Foreign.
Alexander City	\$ 186	\$ 219	\$ 197
Auburn	384	152	181
Anniston (Parker Memorial)	669	598	687
Avondale	89	68	142
Allenton	85	33	90
Andalusia	49	113	111
Almore	63	100	100
Aitalla	73	60	68
Birmingham (First)	225	225	225
Birmingham (27th St.)	391	35	72
Blocton (First)	130	27	50
Brewton	86	100	105
Cuba	273	147	106
Columbia	128	446	326
Dothan	150	150	600
Demopolis	75	86	122
Dadeville	76	109	122
Decatur	62	59	197
East Lake	463	385	385
Ensley	184	82	304
Evergreen	159	310	546
Enterprise	160	50	30
Florence	821	83	229
Gadsden (First)	112	54	243
Greenville	107	61	226
Geneva	150	100	93
Huntsville (First)	242	169	153
Jasper	213	47	54
Jonesboro	775	100	109
Lafayette	247	200	200
Lineville	109	50	52
Livingston	207	179	311
Mobile (St. Francis St.)	529	604	1,249
Mobile (Palmetto St.)	7	204	301
Mobile (Dauphin Way)	35	162	48
Montgomery (First)	1,169	1,044	1,023
Montgomery (Clayton St.)	287	388	236
Montgomery (Southside)	94	101	175
Marion (Siloam)	179	297	556
Montevallo	314	131	176
Marbury	93	76	69
Northport	107	11	119
Nicholsville (Deep Creek)	152	146	150
New Decatur (Central)	359	437	631
Orrville	130	145	356
Opelika (First)	96	333	310
Oxford	91	150	96
Oswichee (Ft. Mitchell)	80	46	81
Pratt City	98	84	147
Prattville	141	179	241
Pleasant Hill	82	130	60
Pine Hill	88	95	112
Roanoke (First)	94	311	112
Rock Spgs (Chambers Co.)	26	158	23
Selma (First)	800	361	1,160
Scottsboro	12	46	150
Tuscaloosa	865	286	205
Talladega (First)	516	...	...
Troy	217	385	1,206
Tuskegee	789	208	280
Thomasville	124	110	80
Town Creek	52	154	38
Union Springs	357	312	550
Uniontown	72	63	68
Vinegar Bend	65	50	150
Woodlawn	88	130	136
Wilsonville	100	158	93
West End	224	26	44
Wetumpka	329	28	66

Cuba	76	45	115
Columbia	222	43	209
Camp Hill	94	62	72
Dothan	104	104	730
Demopolis	69	36	87
Dadeville	118	141	145
East Lake (Ruhama)	220	264	410
Eufaula	133	78	160
Ensley	185	340	183
Evergreen	163	243	500
Florence	151	96	186
Furman (Bethsaida)	100	52	82
Floral	153	105	104
Greenville	168	79	105
Geneva	53	64	100
Huntsville (First)	248	354	288
Jasper	50	100	100
Lafayette	287	193	199
Livingston	78	61	126
Mobile (St. Francis St.)	527	642	1,199
Mobile (Palmetto St.)	36	37	198
Montgomery (First)	338	900	403
Montgomery (Clayton St.)	146	369	205
Montgomery (Southside)	89	89	132
Marion-Siloam	181	266	567
Montevallo	109	172	206
Northport	174	48	59
Newbern	54	74	79
Nicholsville Deep Creek	93	59	140
New Decatur (Central)	270	472	877
Orrville	194	66	207
Opelika (First)	240	154	95
Oxford	141	218	105
Prattville	170	155	231
Pleasant Hill	86	86	102
Pine Hill	66	84	84
Pineapple (Friendship)	161	36	33
Roanoke	52	100	414
Rock Springs, Chambers Co.	50	17	143
Selma (First)	1,001	349	1,130
Scottsboro	59	42	105
Sylacauga	149	122	158
Tuscaloosa	255	435	134
Talladega (First)	230	203	306
Troy	285	435	689
Tuskegee	288	251	284
Thomasville	100	13	141
Union Springs	328	542	544
Uniontown	66	57	124
Woodlawn	...	371	...
Wilsonville	143	129	129
West End (B'ham)	127	45	40

### SCRIPTURE THOUGHT.

God shall supply all your need according to His riches in glory by Christ Jesus.—Philippians 4:19.

### WHAT SOME OF THE BRETHERN SAY.

A. L. Blizzard: "We are taking collections every Sunday at Ozark for Home and Foreign Missions. We will send in after fourth Sunday."

E. M. Stewart, Lafayette: "We are devoting March and April to Home and Foreign Missions. Our Sunday school raised \$25. Two of the classes are giving \$25. The ladies and the Sunbeams are contributing and our laymen have a committee at work."

J. A. Huff, Halleyville: "We take collections at each service. Conditions are favorable."

S. A. Adams, Jackson: "Our treasurer will send you something for Home and Foreign Missions. The Sunday school and Sunbeams will respond. Our women are at work. Will try and get up a special offering before the month closes."

J. R. Stodghill, Birmingham: "Prospects are bright for good increase from the churches here for Foreign Missions, thanks to the campaign. There will be an increase, too, for State and Home Missions. The 'every member canvass' is the way to do it." "Many others are writing hopefully. Some do not write, but I am sure they are very busy. W. B. C."

### Figures from Association Minutes of 1908-1909.

	State.	Home.	Foreign.
Alexander City	\$ 305	\$ 144	\$ 140
Auburn	285	182	86
Anniston (Parker Memorial)	244	701	583
Avondale	230	34	177
Allenton	68	60	117
Andalusia	215	56	116
Birmingham (First)	326	1,365	705
Birmingham (Southside)	1,252	421	1,843
Birmingham (Calvary)	99	90	77
Bessemer	70	78	66
Boaz	146	30	27
Brewton	88	183	179



IN A WINE GLASS

By Mrs. W. D. Hardy, Tyler, Ala.

(The plot of this story is not original with the writer, it was published in the temperance number of a magazine, as a fact, more than thirty years ago.)

When the temperance movement first began to agitate our country, many years ago, as now, there was then strong opposition, and a division of friends and even of families.

Societies were organized in nearly all of the cities and towns, until the temperance cause spread out in villages and the rural districts. The order was called the Good Templars; the motto was, "Touch not, taste not, handle not," and all members were required to sign a pledge to that effect. As now, then the opposition party fought the movement on the ground of personal liberty.

In one of our fair Southern cities there was a beautiful and accomplished girl, who was an ardent advocate of the cause, and a most consecrated Christian.

Her parents, who were worldly and wealthy, though nominal Christians, vehemently opposed her temperance work, and forbade her signing the pledge.

The father said, "Why, one can't even serve wine to one's guests, and would be compelled to refuse to partake of it when at dinners and receptions, which would be rude indeed." No daughter, I cannot allow you to do such an odd thing. "It doesn't matter really, father, whether I sign my name to the pledge or not. It is already written on my heart, only my influence would be greater for good if I signed."

"What would you do when wine is served at balls and parties? Every one takes that with one's friends, and then there are the toasts to drink."

"I shall refuse to touch wine at all times, father, any way."

"Yes," said the mother, "and make yourself conspicuous, and get talked about by your refusal."

"I had rather get talked about in a good cause than a bad one, my mother, for talked about you will be." And thus this lovely Christian girl stood firm in her convictions, and for what was best and noblest in mankind: She had given her heart and pledged her troth to a noble young man, but even he was not in sympathy with this new movement; although not a drinking man, he always took wine socially, honestly believing that it did not harm him, and that there was no wrong in it.

Time moved on apace, and grand preparations were being made for the bridal feast, and heated was the discussion, wine or no wine, for the elaborate supper that was in course of preparation. The bride-to-be, insisting that there should be none, the parents that there would be wine.

"Whoever heard of a wedding supper and no wine to drink to the health and happiness of the bride," exclaimed the mother.

"I will be proud indeed to be the first to change the custom, beside, it is my wedding, and I ought to have the right to say what I do or do not want at it, particularly when I believe it to be wrong."

"Yes, but, my daughter, it is my home and my table, and no one, not even you, shall say what I shall or shall not serve to my guests. People would say it was stinginess in me not to have wine, and wine we will have. I tell you, there is no harm in a social glass, if one drinks like a gentleman."

"And I tell you, father, I have seen the evils of social drinking at receptions and balls. I have seen young men slip out of the dance because they could not walk straight. I have seen young men at parties when their tongues were so thick from drink that they could not speak distinctly; and worse still, I have seen fair, innocent girls, after drinking wine at supper, in their reckless safety do things, and allow men liberties, that they would not think of doing before they had indulged in the wine drinking. And with the help of my God, I will never lend my presence to another wine party."

At length the night arrived when this noble girl in all her snowy bridal array was to stand before God and man and take upon her pure lips the vows that were to make or mar her earthly happiness. All that wealth and good taste could do was done to make the occasion one of brilliance and beauty. The handsome dining hall, where the bridal feast

was spread, was indeed a magnificent scene, and alas! the sparkling champagne and the ruby wine were poured out like water. All was merriment and jollity as they surrounded that festal board, except the gravity of the bride's face, and many wondered at the quiet look of determination resting thereon, but none knew except the bridegroom that she had resolved not to drink any of the toasts, and had requested and obtained his support in the trying circumstance soon to follow, when, according to the time-honored custom, the health and happiness of the bride would be proposed. Soon the toast was offered, and every one raised his glass and looked expectantly at his neighbor. "What is the matter?" "What is wrong?" were the whispers. "Look; neither bride nor groom has touched their glasses," and to the minds of many came the thought of the temperance movement in which the bride was so much interested. Amidst the silence came the father's voice: "Come, my daughter; lay aside your foolish prejudice for once, and drink to your own health and happiness." "I think we will have to yield this time, my love, the situation is becoming too sensational," whispered the groom.

White as the snowy robe she wore, the bride lifted aloft the sparkling glass, while every one did the same, but every movement was arrested, ere the guests touched their lips to the glass, by the sweet, shrill voice of the bride, as she gazed on the glass in her slender white hand:

"I see fears of blood of little innocent children, and the agonized prayers and screams of once happy wives and mothers, but now most despairing, and haggard faces in this deadly glass. I see a most noble manhood, debauched and degraded, going down and down, until they sink to the lowest depths of crime and degradation and to the level of wild beasts, literally slaughtering men, women and children in their wild career and destroying their own souls. I see all this and more; I see once lovely women and girls, innocent and pure as a snowdrop become polluted and vile, bereft of all modesty and virtue all grace and beauty, shunned by decent society, until they, too, sink into the lowest depths of infamy and crime, to be forever doomed to darkness and despair."

"I see, too, once lovely homes, where the angel of happiness dwelt, desecrated and desolate, laid waste, by this beautiful serpent, as it strikes its fiery tongue at the very heart of honor and truth, of purity and innocence, of noble manhood and pure womanhood, of homes and firesides, of every Christian virtue, of every noble endeavor, of every high and holy thought that God and the angels ever sent to dwell in the hearts and minds of the children of men."

"Oh, my husband and father! I see the deadly asp already coiled in this sparkling glass and ready to spring upon your defenseless wife and child, and bury his deadly fangs in her very life-blood and forever poison her soul's highest happiness and peace on earth."

"Shall I drink of this, to me, most bitter cup?"

"No, no! my child, never! Forgive your old father; he did not realize the danger." And with tears streaming down his face the father put down his glass, exclaiming: "I will never take another drop so long as I shall live. I will always see the serpent ready to spring out of every glass upon my child."

"And neither will I," responded the newly-made husband; and turning to his bride, he said in a low tone: "My wife, I believe you have saved me from filling a drunkard's grave, for I was becoming too fond of the wine glass."

Listening intently, the guests had held their glasses poised in mid-air, but at this time quietly lowered them, without touching them to their lips.

"I am ready to sign the temperance pledge," said one gentleman. "I can never touch the vile stuff again; I will always see tears of blood of little children in every drop of wine." "Nor I, nor I," came from many voices, simultaneously. By this time the bride had recovered her composure, and a sweet smile lighted up her lovely face as she eagerly drew out her jeweled pencil and dancing tablet. She said:

"I am going to put you to the test, my friends, and ask every one that is in earnest to sign the pledge." And rapidly she drew up from memory the temperance pledge. Father, mother and husband joyfully wrote their names, with many friends following.

And never before nor since has a dancing tablet been put to so noble a use.

"CAN THE SALOON BE REFORMED?"

Dr. Abbott, of the Outlook, and Mr. Gilmore, of the Model License League, on Methods Solving the Liquor Problem.

February 11, 1910.

Dr. Lyman Abbott:

Dear Mr. Abbott—Your very interesting letter of the 8th just received, and I have read the same very carefully. Practically, I agree with all you say in this letter.

I agree with physicians that the excessive use of alcohol is a prolific cause of disease; with sociologists that it is a prolific cause of crime; and I agree with you that mankind should be educated either to avoid the use of alcohol altogether or to use it in moderation.

I agree with you that "the moral and educational reform is more important because more fundamental than legislative reform"; and I agree with you that "each locality should be left free to adopt such method of reform as public opinion will support and enforce." Very respectfully yours,

T. M. GILMORE,

President National Model License League.

Louisville, Ky.

This is the latest utterance of the well known editor of Bonfort's Wine and Spirit Circular in his final word of some interesting correspondence between himself and the editor of the Outlook (New York), which is published in full in that magazine, March 19, 1910, under the headline, "Can the Saloon Be Reformed?"

It would be hard for Dr. Abbott to find much comfort in this epistle of agreement with his own conservative views on the liquor question. If the best known champion of the liquor traffic declares so emphatically so so-called "local option," as does Mr. Gilmore, we believe the time is close at hand when the friends of prohibition and moral reform should "come up higher" to the loftier and more logical level of definite state and national abolition of the liquor traffic.

In this amazing correspondence in the Outlook, the famous editor of that well known magazine presents an almost pitiable spectacle as he finds himself by his own choosing in exactly the same position toward the liquor traffic as that taken by the trade's most celebrated defender.

The surprising thing about this correspondence is that neither correspondent gives the slightest recognition to the complicated relations of the liquor traffic to all reforms which demand, not local, but state and national treatment of the curse by organized public sentiment.

The absurdity of giving "to every locality the phatically for so-called "local option," as does Mr. power to prohibit it altogether," while the ramifications of the trade run from every license city to the ends of the nation, is self-evident.

The Outlook's correspondence is of interest merely as illustrating the dangerous indifference and superficiality of so many otherwise sincere men to the current phases of a question which is already stirring every section of the land. Dr. Abbott, do you think that a thousand towns and cities in a score of states, now at the mercy of interstate liquor trade, have no rights or interest in the protection of the traffic in this great Southland?

The liquor trade knows full well that "local option" would mean eternal perpetuation of its traffic. They call it "segregation," but they don't advertise the fact.

There are thousands, wrote Thoreau, hacking at the branches of evil to one that is striking at the root.

Which are you?



# THE ALABAMA BAPTIST

## THE CONVENTION MISSION STUDY CLASS.

The convention mission study class at Louisville last year was such a gratifying success that I have decided to conduct a class this year in connection with the convention at Baltimore. Over two hundred were in our class in Louisville and we are expecting a larger number this year. "South America: Its Mission Problems," is to be the text-book. We urge that those who propose to be in our class will order from me a copy of this text-book and read it through before reaching Baltimore. It will be a great advantage to read the book. The book will cost 58 cents bound in cloth and 41 cents bound in paper.

The class will meet every morning, beginning on Wednesday, the 11th of May, at 8:30 a. m. in the lecture room of the Associate Congregational church, corner Maryland avenue and Preston street. This church is only half a square from the Lyric theater, where the convention sessions will be held. The class will meet and close promptly in order to give the members ample time to be at the opening session of the convention.

This class will afford the best opportunity for becoming acquainted with the most up-to-date methods of conducting a mission study class. We hope that both those who have been in classes and those who contemplate organizing them will send and get the book and let us know that they are to become

members of the class. We are looking for a most helpful time in our mission study class this year.—T. B. Ray, Educational Secretary, Foreign Mission Board, Richmond, Va.

## THE TIME IS SHORT.

Pastors, Sunday school superintendents, church treasurers and our woman's missionary unions will remember that the books of the foreign mission board close April 30th. It is important that all funds for this board be forwarded at once to Dr. W. S. Crumpton, state secretary of missions, Montgomery. Don't wait for the last day and load the secretary's force down. And now, dear friends, what have you done for this cause? What has your church, or school, or society done? Can not you do more at once? The board must have all possible help just now or have a heavy debt to report at Baltimore. Would it not be partly your fault? Sixteen cents per capita from Alabama Baptists for foreign missions last year! And we call ourselves missionary Baptists! Jesus said, "Ye shall be witnesses unto me . . . unto the uttermost parts of the earth." How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? Do we really believe in foreign missions? Faith without works is dead.—J. A. French, Acting Vice President Foreign Mission Board.

## MODERATORS AND CLERKS.

Union Springs, Ala., April 4, 1910.

Dear Brother:

By referring to page 73 of the last Alabama Baptist state convention minutes you will note the appointment of a committee to arrange for a conference between our district associational moderators and clerks at our next convention in July at Albertville. As chairman of this committee I am writing you in the interest of this work. Will you earnestly endeavor to attend this meeting? What do you think of the probability of your so doing? We feel that this might easily be made one of the greatest gatherings we ever had among the Baptists of this state. The possibilities for the future good of our denomination in such a meeting are all but limitless. We want a thorough exchange of views and let no brother come away with an unmade speech. Please write me at once in answer to the above questions, and also give a short statement of your views on such a conference, as well as the objects that may be attained through the organization. Then add a few words as to the advantages and needs of your association as you see them. We want these to go into some articles we are preparing for the Alabama Baptist. We hope you will oblige us with an early reply.

C. H. FRANKLIN, Chairman.

# SOUTHERN BAPTIST CONVENTION

## Additional Railroad Information.

The Southeastern Passenger Association issues joint passenger tariff No. Exc. 4496. Attention is called to the following items in addition to those already published:

Variable Routes.—Tickets sold by the Southern Railway and connecting lines at stations south and west of Danville, Va., and Morristown, Tenn., routed through Salisbury, N. C., and Washington, D. C., will be honored, if desired, from Norfolk, Va. Such tickets must be validated at Baltimore on date of departure, and at Norfolk on date of arrival.

Passengers to make their own arrangements for transportation from Baltimore to Norfolk.

Tickets routed via Bristol, Tenn., and Norfolk and Western railway through Washington, D. C., will be honored in like manner returning from Norfolk.

Tickets will be sold via Savannah and steamer to connect with steamers leaving May 7, 10 and 12 and via Jacksonville for steamers leaving May 6, 9 and 11; meals and berths are included in rates for these steamers.

Important—Persons residing at non-coupon stations will be required to give agent at their station at least two or three days' notice in advance of proposed trip in order that he may be enabled to obtain through tickets.

Stopovers will be allowed both going and returning at Atlanta, Ga.; Chattanooga, Tenn.; Nashville, Tenn., and at Asheville, N. C., and Washington, D. C., on return trip only.

Fares for Children—Five years of age and under 12, one-half of the special fare. O. F. GREGORY, Secretary in Charge of Transportation.

Excursion Fares to Baltimore and Return.

## ALABAMA.

From	Fare
Abbeville	\$28 50
Akron	27 45
Albertville	24 30
Alexander City	26 10
Andalusia	29 25
Anniston	23 95

Athens	24 45
Attalla	23 40
Auburn	25 20
Bay Minette	29 25
Bessemer	25 25
Birmingham	24 75
Boaz	24 30
Brewton	29 25
Bridgeport	21 60
Calera	26 10
Carbon Hill	24 75
Centreville	26 85
Chewah	25 80
Childersburg	26 10
Citronelle	29 25
Clayton	27 60
Cordova	24 75
Collinsville	22 80
Cullman	24 75
Decatur	24 75
Demopolis	28 25
Dothan	27 60
Elba	28 90
Ensley	25 15
Enterprise	28 20
Epes	28 25
Eufaula	26 85
Eutaw	27 75
Evergreen	29 25
Fayette	26 55
Flomaton	29 25
Florala	29 70
Florence	24 75
Folley	29 25
Fort Payne	22 35
Fruitdale	29 25
Fruithurst	23 65
Gadsden	23 40
Greensboro	28 25
Grimes	27 60
Guntersville	24 30
Gurley	23 25
Haleyville	24 75
Hartselle	24 75
Healla	23 95
Hobbs Island	24 15
Huntsville	23 70
Huntsboro	26 25
Isbell	24 75
Jackson	29 25
Jacksonville	23 10
Jasper	24 75
Kennedy	26 55
Lafayette	24 90
Lineville	25 35
Littleton	24 75

Livingston	28 25
Loxley	29 25
Mapleville	26 85
Marion	28 25
Marion Junction	28 25
Mobile	29 25
Montevallo	26 25
Montgomery	26 85
New Decatur	24 45
New Market	23 70
Northport	26 85
Oneonta	24 30
Opelika	24 90
Oxford	23 95
Ozark	27 60
Parrish	24 75
Pell City	24 75
Piedmont	22 65
Prattville	26 85
Reform	26 85
Roanoke	24 90
Russellville	24 75
Scottsboro	22 50
Selma	28 25
Sheffield	24 75
Silver Hill	29 25
Springville	24 30
Stevenson	21 90
Sulligent	24 75
Summerdale	29 25
Sylacauga	26 10
Talladega	25 35
Thomasville	29 25
Troy	27 60
Tuscaloosa	26 70
Tuscumbia	24 75
Union Springs	26 85
Uniontown	28 25
Valley Head	22 05
Wellington	23 40
Winfield	24 75
Woodstock	25 95
York	28 25

climbing up on a chair, he reached down his jar and emptied the contents into the beggar's hand. When he grew up to be a great man he described his feeling that day by saying with deep emotion:

"I never knew before what the joy of heaven was like."—The Commonwealth.

## ONE STALK OF WHEAT.

A bell hangs in the church tower of the little town of Grosslasnitz, in the north of Germany. On it is engraved its history, a bas-relief representing a six-eared stalk of wheat, and the date, October 15, 1729.

A bell was needed in the village, because the one already there was so low of tone that it could not be heard at the end of the town. But the people were so poor that their united offerings did not amount to nearly enough.

One Sunday, when the schoolmaster, Grottfried Hahn, was going to church, he noticed a flourishing green stalk of wheat growing out of the church yard wall, the seed of which must have been dropped by some passing bird. The thought came to him that perhaps this one stalk of wheat could be the means of getting the bell they wanted so much.

He waited till the wheat was ripe, and then plucked the six ears and sowed them in his own garden. The next year he gathered the little crop, thus produced and sowed it year after year, then he divided the seed among a certain number of farmers, who went on sowing it, until in the eight years the crop was so large they had enough money to buy a beautiful bell.

And there it hangs, with its story and its birthday engraved upon it, and above the legend a cast of the wheat stalk to which the bell owes its existence.—Exchange.

I'll not stop the paper as long as I remain in this state. I don't understand how any pastor can do without his state paper, even if it does not always agree with him and his ideas of running same.—J. M. Gilmore.

## THE JOY OF LIVING.

Over sixty years ago Thomas Carlyle lived in a peasant's cottage in Scotland. The little fellow had saved up all his pennies, and banked them in a jar, which he kept on a high shelf. One snowy day when his parents had gone to market, there knocked at the door a miserable, half-starved beggar, who asked for help. The lad's heart was touched and



## THE NEW GRADED SCHOOL LESSONS

By Harvey Beauchamp,  
Field Secretary Sunday School Board, Southern  
Baptist Convention.

There has been a widespread and growing demand for graded Sunday school lessons. This demand has been so persistent that the lesson committee has finally been compelled to heed it, and acting under instructions from the International Sunday School Convention, has prepared and give out two installments of what are called "a thoroughly graded course of lessons." These lessons embrace two years' work each for the beginners: Ages 3 to 5, primaries; 6 to 8, juniors; 8 to 12, and one year's work for the intermediates, 13 to 16. There is yet one more year's work each for the beginners and primaries and two years' each for the juniors and intermediates, which will doubtless be announced next year.

All the machinery of the International Sunday School Association—national, state, county, township and precinct, has been employed to foist these lessons upon the denominations. They are everywhere paraded as the very last word in the Bible lessons for the Sunday school. The church that does not use these lessons is often held up to ridicule, by implication at least, if not by words, as being "not progressive," "behind the times," etc.

Many workers have accepted the lessons without question and adopted them, certainly not because of their merit, but simply because they are the much advertised "New Graded Lessons," trusting the leaders to give them nothing but the best. Baptists, and Southern Baptists in particular, have been very slow to adopt these lessons, and well they may have hesitated, for they are so radically defective and unsound that Baptists cannot afford to use them. Below these facts are presented and the reasons why they are not suited to our purposes as Baptists:

#### 1. They are unsound in the matter of conversion.

The syndicate material which is published with the book says:

"Just here it may be well to state that this system of religious education is based upon the belief that the child is God's child, and that it is our business as religious teachers to keep him so and lead him through the years when his relation to his Heavenly Father is not consciously realized to the time when that consciousness matures, keeping him all the way so close to his Father that when he is able to say with an understanding of its meaning, 'I can put my life in God's hands and endeavor to obey him,' and hears his conscience once say, 'I ought to do this,' and the answer will be, 'I will.' In this period, what may be termed the legalistic appeal, is strong, and normal children may be expected to look upon it as a matter of course one should decide to obey God, who is the Creator and Ruler of the universe."

In connection with this, they insist upon the reading of Charles W. Richell's book, "Preservation versus the Rescue of the Child," the very title of which suggests a radical erroneous view of conversion—that is to say, the child will need no conversion, no repentance; he is never a lost sinner if the Sunday school but teaches and trains him right. What astounding misconception and misunderstanding both of Bible truth and child nature!

It is unfortunate if any denomination accepts the theory that a child may be simply trained into being a Christian, but Baptists will never do it so. Nor will they for a moment consent to the false theory that a child properly "nurtured" will "never know a time when he did not know" God.

There can be no doubt but that the above quotation correctly represents the sentiments of "the important group of elementary workers."—Indisputable evidence of this is furnished in the syndicate material published with the lessons. An examination of the lessons themselves very clearly shows that they are based upon that erroneous and fatal belief. There is no provision for teaching the child repentance—turning from sin. In fact it would be impossible to discover from these lessons that the child is ever a sinner and indeed the fact of sin in human nature is hardly taught at all, and then in a very much subordinated and incidental way. The Bible teaches that the little child is a sinner, who is "conceived in sin" and "shapen in iniquity," and that "they go astray as soon as they are born speaking lies." The child is saved, to be sure, by the grace of God till he becomes a conscious sinner. After that the Bible knows no

other method of salvation except "repentance toward God and faith toward our Lord Jesus Christ," both for old and young alike. No teaching is so fatal as that which would get the child into the church by any other road. Baptists have always believed this and will continue to. These lessons will by no means suit Baptists in this particular, and it is to be hoped will not find their way into our Baptist Sunday schools.

#### 2. Another objection to these lessons is their unfortunate selection of subjects.

Many of the lessons, instead of being a study of the Scriptures, are taken from without the Scriptures. The following are some of the subjects selected here and there from the course: "Father and Mother Birds' Care," "Winter's Sleep and Spring's Awakening," "Our Part in the Care of Flowers and Birds," "North American Indians" (I), "North American Indians" (II), "The Child of the Cold Northland," "The Child of the Cherry Blossom Land" (I), "The Child of the Cherry Blossom Land" (II), "William Carey," "Robert Morrison," "Adoniram Judson," "David Livingston," "John G. Paton," "Roger Williams," "John Elliott," "William Penn," "Samuel J. Mills," "John B. Gough," "Neal Dow," "Frances E. Willard."

It will be a sad day when our Sunday schools quit the study of the Bible and take to the study of botany, natural history, races and biographies. It may be a function of the secular schools to teach the child "our part in the care of birds and flowers," but it is certainly not the work of the Sunday school, with only a thirty minutes' teaching period out of the 36 half hours in a week. The school will do well to teach all it ought to teach of the things that are found in the Bible.

To be sure, a Scripture is cited in connection with each of these extra-Scripture lessons. But these Scriptures, in the very nature of the case, do not primarily apply to the subject, and, in some instances, are not capable of being twisted into even a reference to the subject, e. g., the account of the last judgment in the 25th chapter of Matthew, is the Scripture to be used while teaching the biography of John Paton.

If these biographies and other extra-Scriptural materials were suggested as illustrations of Scripture lessons, it would probably be all right, but as a matter of fact the extra-Scriptural subjects have been made the principal lesson, and the Scriptures used subordately and, in fact, often frightfully twisted, to fit the subject.

In this connection it might be well to call attention to the fact that of a large number of adult Bible classes in one of our large cities, forty of them are reported to have died, and the explanation of their death is given—the fact that their lessons were extra-Scriptural material and not the Bible itself. That leads me to say:

3. The third objection of these Graded Lessons is the unfortunate and, indeed, erroneous selections of Scriptures to teach many of the subjects. For example, Matt. viii, 30, the Scripture which teaches the homelessness of the Savior is used to teach the "father and mother birds' care," simply because it mentions a nest. The passage is wrested quite aside from what the Holy Spirit manifested intended it to teach, in order, forsooth, to get in a lesson on natural history.

One subject is "God the Father of All." Now, that is not a Scriptural teaching at all. God is not the Father of all. Christ told the wicked Jews that the Devil was their father. God is the Father only of the saved. There are three passages chosen to teach this lesson, no one of which teaches God's Fatherhood—at all viz., Gen. 2:4-25; Psalms 100:3; Malachi 2:10. The first two refer to God as Creator and not as the Father, and the last one refers to Abraham as the progenitor of the Jewish race. Thus the Scriptures are sadly wrested.

One lesson is "Thinking God by Giving," and the Scripture to be used is the story of the "Widow's

Mite." Mark 2:41-44, which does not contain the idea of thankfulness at all. What it teaches is proportionate giving. You would have to infer the woman's thankfulness, but you could also infer a thousand other things about the woman. But that is a dangerous way to use the Scriptures. Many have proved (?) infant baptism by inferring that there were infants in the households that were baptized. What Dr. Broadus says in his "Preparation and Delivery of Sermons" is applicable here, viz: "Interpret and apply his text in accordance with its real meaning, is one of the preacher's most sacred duties. We are solemnly bound to represent the text as meaning exactly what it means."

If the Sunday school teacher uses a passage to teach what is not in it at all what may we not make the Bible prove? The world is full enough now of wild, religious vagaries without our training up an army of Sunday school pupils to this loose and even false method of interpretation of the Scriptures. What can be more radically wrong than teaching a Sunday school scholar to quote a verse of Scripture and then deduce from it a teaching which is not in it, and which manifestly the Holy Spirit did not aim it to teach. But this is true of many of the lessons of this Graded Course, a few samples of which are given above.

We need not have been told that these lessons did not originate from the Lesson Committee, but from an "important group of elementary workers." It is unthinkable that a committee of such scholars could have handled the Scriptures in this way. The wonder of it is that they ever could have consented to the publication of such lessons.

#### 4. But what these lessons do not teach is quite as serious an objection to them as what they do teach.

It would be manifest to any one who examines them that they do not offer the Baptists any adequate opportunity to teach the distinctive things for which they, as a denomination, stand. If there is any reason for separate Baptist Sunday schools, that reason is that these things may be taught. It will be found that only one lesson in the first fifteen years of the pupil's life offers any opportunity to teach baptism so far as the scheme is now outlined. When it is remembered that this graded work is intended to monopolize the teaching energies of the Sunday school (for they are "to cover the whole range of the Sunday school") it will be seen that no opportunity will be left to teach the distinctive things. Such teaching will be denominational suicide. A few generations of it and there will manifestly be no Baptist churches.

An interdenominational lesson committee may, without very serious results, select for us extracts of Scripture here and there to be studied, such as the uniform lessons have been (however, this has not been ideal), but when it comes to arranging passages from different parts of the Bible, under subjects, you then come into the realm of Bible interpretation. Such arrangement implies that the passages teach the doctrine contained in the subject. This an interdenominational committee cannot do, or, at least, ought not to do. It is the method of systematic theology, and what denomination wants an interdenominational committee to make the systematic theology to be taught to its people? Baptists are hardly allow an interdenominational committee to interrupt the Scriptures for them.

There seems to be left open to Baptists no proper course but to make their own system of lessons, which, to be sure, should be "graded lessons"—adapted to the needs of the pupil at every stage of his development.

You have been so kind to me in sending me the dear old Alabama Baptist when I have been so far out of sight behind, not knowing whether you would ever get a penny or not till I feel bad. Do you know anything about reverses, misfortune and mishaps? If you do, then without detail it explains some of the foregoing. However, I am sending you \$3.00 and wish I had \$5 more to go with it.

(We sincerely hope this good brother will have some good luck to come his way.)



# THE ALABAMA BAPTIST

## BALTIMORE, THE CONVENTION CITY.

By Rev. John Roach Straton, D. D.

The hearts of our Southern Baptist hosts are beginning to turn toward Baltimore, the convention city for this year. We send out this note of advance welcome and tidings concerning the preparatory work now under way.

The following executive committee has been selected, and now busily engaged with its important duties: W. H. Baylor, O. C. S. Wallace, J. R. Straton, M. C. Woodward and Charles M. Ness.

The most significant thing about the preparations which are being made is the spirit of prayer and earnestness which pervades every committee meeting. The one overshadowing purpose of all our hearts is to make wise and adequate preparations for the coming of the Lord's servants. To that end we have ruled out any suggestion of money-making schemes or anything else which would exploit the convention in any way. The sole aim of our executive committee and the sub-committees, which are laboring so faithfully, is to serve our beloved brotherhood by putting at their hands every possible convenience for a successful, happy and inspiring meeting, and to that end no expense or pains are being spared.

### Headquarters and Meeting Places.

We have secured the Lyric Music Hall as the place of meeting. This is a beautiful building, seating 3,000 people and sumptuously furnished in every way. We feel confident that it will prove an ideal meeting place for the convention, as it is large enough to accommodate the delegates, without being so large that the meetings cannot be brought to a proper focus. There will be ample accommodations in the way of committee, book and rest rooms, and all other modern conveniences for the comfort of the convention.

The Seventh Baptist church has been selected as the meeting place of the Woman's Missionary Union because of its nearness to the Lyric and headquarters and because the commodious building affords every convenience for the ladies.

The Belvedere hotel, which is only three blocks from the Lyric, has been selected as headquarters. It is one of the finest hotels in the country, and will accommodate comfortably a large number of visitors. Arrangements have been made also with the other hotels for handling delegates and visitors, and the crowds which we are expecting can be easily cared for. The rates at the Belvedere will scale a little higher, perhaps, than those which have obtained in other convention cities, but a proportionately better service can be expected.

### Reasons for Attending.

There are many reasons why large numbers of our people from the South ought to attend the convention this year. One of these is that their coming will mightily strengthen and help our cause here. Just twenty-five years ago the Southern Baptist Convention met in the old Seventh Baptist church of Baltimore. Since then we have not had the inspiration of its presence. Among the 700,000 people of Baltimore there are only 10,900 white Baptists. Baltimore is predominantly a Catholic city. The very atmosphere here, therefore, is uncongenial for evangelical Christianity as exemplified by the simplicity of Baptist faith. Consequently our people have had a hard struggle. But Baltimore Baptists are as zealous and faithful a band of workers for the Lord as can be found anywhere on earth. They have struggled on with heroic determination to finally win the victory for New Testament truth in its purity. Just now they are in a period of new life and hope, and the coming of the mighty host of our brethren from the South will give to our ranks here a deeper pride in their cause and more enthusiasm for the battle.

Another reason why we should have an unusually large attendance this year is that the World's Sunday School Convention will meet at Washington, D. C., immediately following our convention. As Washington is less than an hour's run by train or trolley from Baltimore, the national capital can be easily seen by all the visitors to our convention. It is possible that we may be able to arrange a special audience with the President and some other features which will lend attractiveness to a visit to Washington.

Another interesting side trip will be possible, to Annapolis, which is only a short run from Baltimore by trolley, and where the government has spent over \$15,000,000 on the National Naval Academy.

### The Beauties of Baltimore.

The convention will come, too, at a most beautiful time of the year in Baltimore. This old city, the home of the president of the convention, is one of rarest interest and delight to the visitor. It is distinctively a Southern city. Though the population has been drawn from the North as well as the South, and though the sentiment was divided during the war period, nevertheless it is true that Baltimore's ideals and her vital spirit are essentially Southern. It is a conservative city—a city of homes and churches, of the most delightful hospitality and the finest dignity. And just at the happy season when the convention is to come, Maryland and Baltimore are displaying their rarest charms. The lovely homes, the magnificent parks, the venerable trees, the sparkling waters of the Chesapeake and all the beauties of this favored spot can then be seen at their best.

Those who come will see the new Baltimore. Six years ago this city was scourged by flames and a vast section of it was wiped completely from the map; but with indomitable courage, the people began the work of rehabilitation, and now Baltimore sits here, enthroned upon her eternal hills, with no stain of fire upon her skirts, with the glow of health upon her rounded cheeks, the light of hope in her splendid eyes and the glow of love in her royal heart, as she stretches forth her hospitable arms and says to our Baptist brotherhood, "Come!"

### A HOME ABBREVIATURE.

#### Home Mission Fundamentals.

"Righteousness exulteth a nation, but sin is a reproach to nations.—Proverbs xiii, 34. We must make and keep America Christian. It is to carry out its high mission among the nations and escape the reproach and downfall that God visits on the wicked.

The essential oneness of all missionary endeavor, whether in "Jerusalem" or "Samaria" or "the uttermost part." "Ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth," is the program of the Savior.

The first duty of Christians is to their own community, then to their own country, then to the world. Paul, the great missionary to the Gentiles, probably spent his entire missionary life preaching the gospel in the empire of which he was a citizen.

A Christianity that has not the strength and devotion to win and hold its own land will not be able to win heathen nations.

In the end heathen nations will estimate the value of Christianity by the fruits it can show in the nations where it has had the best chance.

The essential unselfishness and other-worldliness of that kind of love for men that enables us to do real mission work anywhere—at our doors or at the antipodes.

#### Recent Growth of Domestic Mission Interest.

The Methodists of the South have recently taken steps greatly to enlarge their Home Mission work.

The Northern Methodist bishops have for their people declined to enter into the Undenominational Laymen's Movement, unless it shall magnify Home as well as Foreign Missions.

Southern Presbyterians and Southern Baptists have each more than doubled their Home Mission gifts within five years past.

State Missions among Southern Baptists has increased in scope 242 per cent within twelve years. Texas Baptists alone gave in the past year \$7,000 more to State Missions than was given in the entire South twelve years ago.

#### Our Home Mission Problems.

The frontier, formerly the larger part of Home Mission work, has grown still larger, and its problems more intense and complex.

Immigration and foreigners. They are a threat to American institutions and our religious future. If we cannot save a lonely, heart-hungry heathen in America, what relative chance have we to reach him where he complacently basks in the crystallized atmosphere of his native religion and prejudices?

Three million souls in the Southern highlands.

Their young ministers and boys and girls need training in Christian schools. The tides of material progress have at last risen to where they are breaking over the foothills up into the valleys and coves of the giants of the great Southern mountain-field. Shall these tides receive their increment for their purification or flotsam to be fuel for the forces of social corruption and sin?

Ten million negroes—the historic problem of the South and Southern Baptists.

Great, Godless sections of society in scores of Southern cities. Our missionaries and evangelists have here been blessed in reaching the lost. The force for this work ought to be increased.

Three thousand houseless Baptist churches in the Southwest. Nowhere will a stitch in time more surely save nine.

Materialism, that already luxuriates in the fatuous soul-satisfaction of piling up great gain. Success in grasping wealth as an end is a siren songstress that threatens to put to sleep the spiritual perception of our people.

#### Our Great Home Mission Opportunities.

To take and hold Cuba and the Canal Zone for Christ.

To make the Southwest the greatest Baptist empire in the world.

To make the Southern highlands a matchless seed-bed for Christian truth, clean Americanism, and Baptist dynamics.

To win for Christ and our country the tides of unregenerate alien immigration, that are now turning Southward.

To kindle a spirit of sane evangelistic vigor and favor, that shall be coupled with doctrinal soundness and reverence for the old paths, and that shall reach out to save the people and country from infidelity, latitudinarianism, materialism and plain sin.

To get greater returns for each dollar expended than any general mission board in America, because God has opened unto us an effectual door.

V. I. MASTERS.

### NORTH CHINA MISSION.

Pingtu, Shantung, China, Feb. 3, 1910.

Rev. Frank Willis Barnett, Birmingham, Ala.

Dear Bro. Barnett—The following are some of the totals from the annual report of our North China Mission for 1909, and I hope will be of interest to the readers of the Baptist:

Stations, 5; out-stations, 49; organized churches, 17; increase by baptism 297, letter 10, restoration 2; decrease by death 31, expulsion 12, letter 15; membership, 2,223; houses of worship, 26; Sunday schools 43, with 1,770 scholars; contributions, about \$850 gold; missionaries, male 15, female 30; ordained natives, 2; unordained native helpers, male 52, female 26; missionary residences owned by board, 13; day schools, 58, with 1,043 students; boys' boarding schools, 3, with 268 students; girls' boarding schools, 4, with 160 students; 1 Training School for women with 14 students; 1 Theological Seminary with 36 students; total number schools, 77, with 1,521 students; number medical missionaries, 3, with 3 hospitals where 21,112 patients received treatment during the year.

Thanking you for the good paper which continues to come, and with a prayer for God's richest blessings upon the great work which you are doing for the Baptist cause in dear old Alabama,

Yours most sincerely,

T. O. HEARN.

In very nearly every religious paper I see there is a cry for more men and money. Some time ago I offered the services of myself and wife to any church or churches in Alabama, and I only received one answer. Can you explain this to me? Why is it that there is a cry for men and money and I can't get a field? I again offer my services to any church or churches in Alabama.—A. Z. Mathews, 1001 20th St., Columbus, Ga.

We acknowledge with pleasure the receipt of the following invitation: Rev. Joseph A. Howard announces the marriage of his daughter, Mary B., to Mr. Robert Kelly Chapman on Thursday, April 7th, 1910, San Antonio, Tex. At Home, Victoria, Tex.



# EDITORIAL

SPECIAL CALL.

In a few weeks more (April 30) there will be joy or sorrow throughout our bounds; yea, it will extend around the world wherever we have work for the King. Some will have done their duty, but how many will be able to truthfully say they have.

Riding in the train recently with a leading member of one of our most prominent churches, noted for its orthodoxy, the brother said that he was confident that not over one out of ten of its members gave anything last year for world-wide missions. Many members, only a limited number of givers! Does Christ really mean it when he calls on all his people to do this work? Some are giving liberally, nobly. How about you, reader, and your church?

At this time the outlook financially with us is quite dark. Our brother who made us the very liberal offer to pay the outfit, traveling expenses and first year's salary of twenty new missionaries on certain reasonable conditions wants us to accept his offer. Will Southern Baptists fail now while knowing the urgent need of new missionaries on the fields to take the places of some who have died or broken down, and while hearing the appeal of a number who beg to be sent out?

We will report more baptisms this year than ever before. God is blessing us and leading forward. Will we follow?

Our books close April 30. Please see that your contribution is sent forward promptly. Yours fraternally,

R. J. WILLINGHAM,  
Corresponding Secretary.

Foreign Mission Rooms, Richmond, Va., April 7, 1910.

POINTS REGARDING THE CENSUS.

The census begins April 15, and must be completed in two weeks in cities and in thirty days in all other areas.

The enumerators will wear a badge inscribed, "United States Census, 1910."

The law requires every adult person to furnish the prescribed information, but also provides that it shall be treated confidentially, so that no injury can come to any person from answering the questions.

The President has issued a proclamation calling on all citizens to co-operate with the census, and assuring them that it has nothing to do with taxation, army or jury service, compulsory school attendance, regulation of immigration, or enforcement of any law, and that no one can be injured by answering the inquiries.

It is of the utmost importance that the census of population and agriculture in this state be complete and correct.

Therefore every person should promptly, accurately and completely answer the census questions asked by the enumerators.

AGED AND INFIRM MINISTERS.

To the Baptist Pastors and Laymen of Houston, Henry, Dale, Barbour, Bullock, Montgomery and Elmore Counties:

Dear Brethren—April is the month set apart in our calendar for your contributions to the "Aged and Infirm Ministers' Relief Fund."

In distributing this fund, the Board seeks to bring financial relief to those of our ministers who, by virtue of their extreme age and physical infirmity, are no longer able to take care of themselves. This cause, therefore, has strong claims on our generosity because of the debt of gratitude we owe those who have served us long and faithfully. Many of our preachers would come to their old age with an adequate financial competency but for their exemplary generosity toward our various denominational enterprises. Large givings from the salaries brings most of them penniless to their years of age and infirmity. We should help them. Let us do so as generously as possible, that none may suffer.

Send all contributions directly to R. F. Manly, Treasurer, Birmingham, Ala. Fraternally yours,  
GEO. W. MACON.

DIFFICULT TO PLEASE.

It is very difficult for one to please those people who are insisting that Christians should be less doctrinal and more practical than they generally are. For many years there has been a harsh outcry against purely doctrinal preaching. The complainers have been saying that the great need of the hour is every-day, practical work. Ministers are loudly advised to hustle around among the people and engage in such forms of activity as will bring relief to the distressed and elevation to the downtrodden. All this, and more of the same sort, seems to be very commendable. We must admit that there is a strongly practical side to Christianity. But we must also note the fact that many of those who are demanding that Christians should be very practical are quick to denounce those Christians who wage a warfare against corruption in politics, and against social wrongs. When a minister enters into a reform movement, and strikes sturdy blows at a certain social evil, he is at once told by the upholders of vice that he is out of his place. He is freely accused of interfering with the liberties of others. He is said to be lowering the dignity of his profession. It is declared that he has descended to a plane which is unworthy of a Christian minister. No pastor ever engaged in temperance work, in such a manner as to terrify liquor sellers, without being hotly berated by people of the world. Just then he is entirely too practical to please liquor dealers and their sympathizers. They tell him that he ought to stick to the pulpit. They say that he should devote more time to his study, and keep quiet about other people's business. Let the pastor preach doctrine, if he will, but he should not "dabble in politics." And if the minister engage in any other reform work, affecting the financial interests of men who are reaping profits from vice, he is censured without stint. And yet the minister should be a practical man! Hear the devil laugh! Yes, let him be practical, but keep him from doing harm to the vile business of vile men! How impossible it is to please some people!

Teacher-Training Awards Made from the Nashville Office During Week Closing April 9-10.

For Alabama—East Lake, Birmingham: Rev. J. M. McCord, diploma; Mrs. J. M. Kyle, diploma; Mrs. J. A. Ellard, diploma; Mrs. J. S. Connell, diploma; Mrs. Clarke Jones, seals 3, 4, red; Mrs. W. T. Brewer, seal 2; Mrs. Joe Jones, seals 2 and 3; Mrs. A. D. Smith, seals 2, 3 and 5; Mrs. W. A. Hill, seal, red; Mrs. W. C. Grant, seal red; Mrs. W. L. Tate, seal, red; Mrs. W. R. King, seal, red; Miss Hattie Williams, seal 8; Mrs. Lula Hunt Baird, seal 8.

STATEMENT OF RECEIPTS FOR HOME AND FOREIGN MISSIONS FOR ALABAMA.

We have received to April 9th:  
For Home Missions ..... \$10,670.33  
For Foreign Missions ..... 13,794.87  
We have only two more Sundays before the books of these two Boards close.

We gave last year:  
For Home Missions ..... \$19,353.77  
For Foreign Missions ..... 26,891.11

Every mail brings me piles of letters. Almost every one has money in it. Very few large sums, but these many little sums make the amount grow. The Sunday Schools are helping much. Our women have never been so stirred. Many of our pastors are working heroically.

Alabama is the first State on the list. We want to go beyond the amount we gave last year. We can do it. We must do it. Let everyone help and help now. W. B. C.

THE PROBLEM OF THE SMALL CHURCH.

In a recent issue of the Alabama Baptist Bro. Crumpton quotes one of his correspondents as saying in substance that in his part of the state the work of the pastors of the smaller churches is so scattered that they have but little time either for studying or visiting and as a result all the interests of the denomination as well as those of the churches themselves are at a low ebb.

In commenting on this statement, Bro. Crumpton says that this condition is true not merely of one section, but practically of the whole state. Now let's see what this means. In Alabama there are at least 1,800 churches which do not have preaching every Sunday. Some of them have it three Sundays, more of them have it two, but by far the largest number have preaching only one Sunday in the month. The situation mentioned by Bro. Crumpton's correspondent is a serious one, affecting not only the progress of the denomination, but the very life of the churches as well. The pastor of today who would succeed must be in easy touch of both his study and the throbbing life and interests of his people. Without this sympathetic touch he cannot preach with that point and directness which is indispensable to permanent results. While in the Seminary the writer frequently heard it said that there were churches in Kentucky served by Seminary students which were practically dead not because they did not have good preaching, but because the pastors were out of touch with their daily life and problems.

The only remedy is the one recommended by Bro. Crumpton. The churches must be urged to do away with the annual call, band themselves together in groups, build a parsonage and raise a salary sufficient to locate a pastor or where he can be conveniently alike to his duty and the homes of the people. That this plan is practical is proved by the fact that a number of churches are already doing it. A case in point is the field composed of the churches of Hurtsboro, Hatchechubbee, Seale and Pittsview. In former years these churches, all in easy access of each other by rail, have sometimes had, each, a different pastor, who traveled anywhere from 50 to 75 and even 150 miles to minister to them. Some of the best preachers in Alabama and Georgia have served them, but under the circumstances were powerless to do them justice. Gradually the brethren awakened to the disastrous results of such a system and got together and formed one of the most efficient and delightful fields of its kind in the state. The annual call has been abolished, a standing committee composed of members of each church meets occasionally to settle any problems that may arise and plan for the general welfare of the field. As a result the pastor is conveniently and comfortably located, his salary is regularly and promptly paid, his trip to the convention is provided for, and all things considered, he would not exchange it for many all-time churches within his knowledge. The advantage is by no means all on the side of the pastor. The churches feel a sense of interdependence and mutual obligation. They vie with each other in loyalty to the pastor and to the objects fostered by the denomination. Recently when Bro. Greathouse came to them in the interest of the Seminary endowed, without special effort over \$700, or over one-fifteenth of the amount asked, of the entire state was raised. The Sunday schools are taking on new life. On April 23 and 24, Bro. J. T. McKee will come to us for five lectures and confer diplomas on eight graduates in the course for teacher training. The W. M. U.'s are awake, the laymen are showing increased activity and a general spirit of enthusiasm prevails. Of

Let the other smaller churches profit by the example of these worthy brethren. J. L. JACKSON.

Some people think that the whiskey trust will win in the coming election to be held May 2. If it does there will be great rejoicing with all saloons, harlot houses and gambling hells and great rejoicing with all whisky trust men and great rejoicing in hell! Let every man, woman and child send up petitions to the throne of God to beat back the destroying angel and make Alabama dry. There is danger. Wake up, temperance people. Watch the candidates! Vote for good men who sympathize with our present laws.



BUYING UP THE OPPORTUNITY.

Richard Hall, D. D.

Ephesians 5:15, 16—"Look therefore carefully how ye walk, not as unwise but as wise; buying up the opportunity, because the days are evil."

In the margin of the Revised Version you will note the words, "buying up the opportunity." Instead of the more familiar text which reads "redeeming the time." It is a striking expression that scarcely needs any explanation. Our common phrase, "seizing the opportunity," is very like it. But there is this difference. Buying up the opportunity suggests that a man must be able and willing to pay the price of the opportunity before he can seize it. More than this, it suggests that he must see the opportunity before he can buy it. Opportunities are not grasped by blind men. A house or a lot may be bought by a blind man, but never an opportunity. The man must see the opportunity before he seizes it.

I. Seeing the opportunity.

What is there more astonishing or distressing than the way in which opportunities are neglected or unseen? Of how many of us, of all of us at times, is it not literally true that "having eyes they see not?"

A traveler in South Africa one day saw the child of a Kaffir playing with a little shining pebble, which, on examining, he at once recognized to be a diamond. Today that Kaffir's playground is known the world over as the Kimberly diamond mine. For many years the ignorant Kaffirs and Boers had given these little pebbles to their children for playthings, and there came along a man with eyes to see the opportunity and seize it. There are many who are as blind to spiritual opportunities as that Kaffir child was to the value of the diamond he had taken for a toy. The supreme opportunity—salvation—has been offered to many again and again and never yet laid hold on.

The apostle addresses these words to Christians: "To the saints that are at Ephesus and the faithful in Christ Jesus, and in our text he offers two pieces of sound advice which bear directly on the question of buying up opportunity; the Christian must walk carefully and he must walk wisely—"Look therefore carefully how ye walk, not as unwise but as wise, buying up the opportunity."

(1) Walk carefully.

I said just now that in order to buy an opportunity it is necessary first to see it. What is it that enables one man to see an opportunity while another looking at the same opportunity is blind to it? I answer, it depends upon how a man walks; not his physical walk, quick or slow, erect or stooping, but his manner of life. The Christian must be careful of his conduct lest some thoughtless indulgence make him unconsciously a stumbling block in the way of his weaker brother, and thus destroy his opportunity of helping him. He must be careful lest thoughtless self-indulgence or careless disregard of the rights of others blind him to his duty and opportunity of helping others. He must be careful lest thoughtless self-indulgence makes him blind to what is right and just. Some years ago, in the city of Cincinnati, a systematic canvass was made among the workmen of that city to ascertain why they did not attend church. One of

the most frequent answers returned was, "I don't want to sit in the same church with Mr. So and So. He does not deal fairly with his workmen."

"See then that ye walk circumspectly" is the familiar form of our text in the Authorized Version. Walk circumspectly, i. e., looking around, looking where you are going, not recklessly, blunderingly, thoughtlessly, carelessly. How many Christians need the exhortation: "Evil is wrought by want of thought as well as want of heart." A friend of mine, a skillful surgeon, told me that the reason he always took some one with him to drive his horse was because he feared his sensitiveness of touch might be injured by handling the reins. If a physician is so careful to preserve the delicate sense of touch in his finger tips should not a Christian be careful to preserve the sensitiveness of his conscience? How easily a careless walk will blunt or destroy it—evil conversation, smutty yarns, questionable amusements, worldly companions.

(2) The Christian must walk wisely.

I have a great reverence for the character and work of our Puritan forefathers. The Puritan conscience in England and America has given us much that is grand and noble in our history. But the Puritans sometimes walked more carefully than wisely. They were careful to the extreme of overstrictness about some things it would have been better to leave to the individual conscience and judgment. Perhaps there is little danger of this in our day; the tendency is certainly more to laxness than strictness. But it is true today, it will always be true, that genuine religion needs to commend itself by not being over-nervous about religious proprieties, or over-anxious in the making of rules of conduct. The combination of wise strictness and firm conviction with sympathetic understanding and broad-minded judgment is not easy, but it is worth while. In the training of children, in the keeping of the Sabbath, in our attitude toward amusements, how needful it is that the Christian should walk wisely. The apostle meets this difficulty in the exhortation he delivers in the beginning of the chapter, "Walk in love, even as Christ also loved you and gave himself for us." (Eph. 5:2.)

(3) The Christian should walk in love.

Love should be the atmosphere in which we live, the spirit that controls his life, that directs his conduct, i. e., his walk. This above all things will enable him to see the opportunity. It is said that love is blind. True, but is it not equally, nay more emphatically true, that love is keen of sight? What beauties a fond mother discerns in the face of her babe, what excellencies she sees in her children that her neighbors and friends seem to be utterly unable to discover. Don't call this blind partiality; it may be, often it is, keen-eyed love. What odd friendships, what strange matrimonial alliances we often see. This because love is blind, you say, blind to defects of feature and disposition and character? Rather I would say, because love with her quick and piercing vision discovers that which is hidden from the careless, unsympathetic eye, the unloving mind and heart. It is love, love of nature, love of man, love of God that enables men to see "Sermons in stones, books in the running brooks and good in everything."

Here then is the chief cause of failure to see opportunity, because we do not walk in love. We have to love people before we can see that they need help, and still more we must love them before we can give them the help they need. More than aught else this will multiply the opportunities of the Sunday school teacher, of the Christian worker; this will give to our gifts for the Lord's work, will enable us to give and to labor with discrimination and effectiveness.

II. But the power to see an opportunity is not necessarily the power to seize it. To buy up the opportunity means ability and willingness to pay the price of it. What does it cost? Many things. Here are one or two.

(1) Hard work.

Young people often think that opportunity is only another name for luck. There never was a bigger mistake. Every man does not have the same opportunity, some are more favored than others, but opportunities come to every one. The difference between men is not so much the difference in opportunity, but the difference in the preparation which enables them to seize the opportunity. This preparation is made by work, hard work.

(2) Self-denial.

Opportunity is bought at the cost of self-denial. Are you anxious to be a useful Christian? Do you sometimes bewail your lack of opportunity? Possibly, probably, it is not the opportunity that is lacking, but rather the self-denial necessary in order to use the opportunity. Perhaps the opportunity is not exactly the one you are looking for, it is not just the form and size and color you want.

"The common round, the daily task, Will furnish all we ought to ask, Room to deny ourselves, a road To bring us daily nearer God."

You would rather be in a Sunday school class than teach; you plead unworthiness, lack of equipment. Are these the real reasons, or is it love of ease, shrinking from the burden of responsibility, unwillingness to surrender a part of the leisure for the favorite book and amusement, the social pleasures and engagements? Those who would "sail to heaven on flowery beds of ease" are never those who are able and willing to buy up the opportunity. Self-denial in the matter of tastes, and ease, of time and money, self-denial constant and genuine—this is the price of opportunity. "If any man would come after me let him deny himself and take up his cross daily and follow me."

(3) Another price which must be paid—and this the indispensable item of cost, for it covers all others—is self.

There may be such a thing as self-denial without the giving of self. We can give money and time, we can give thought and labor without really giving ourselves. It is the glory of the churches of Macedonia, commended by Paul, that not only did their deep poverty abound to the riches of their liberality, "but first," said the apostle, "they gave their own selves to the Lord and unto us by the will of God." (II Cor. 8:5.) The young boy who listened to the missionary's appeal and having no money to give dropped into the basket, when the offering was taken, his own name paid the highest and best price for his op-

portunity—he gave himself. "Here's my check, Lord, send some one." With such a check many a Christian has lost his opportunity instead of buying it up.

The hard task, the disagreeable duty, the painful sacrifice, for these there must be the giving of self, and it is at that cost that the great opportunities of life are bought.

III. Is it worth while to buy up the opportunity?

If I am compelled to be so careful, so wise, so loving in order to see it, and to pay the further price of hard work, of self-denial and even the giving of myself in order to seize it, is it worth while? Is anything worth while? Is it worth while to live? Is anything sadder than lost opportunity? Is anything grander than opportunity nobly won and used? "What shall it profit a man if he gain the whole world and forfeit his life? The greatest opportunity is life itself. Then surely no price is too great for the buying up of opportunity.—In King Words.

A LIVE SUNDAY SCHOOL AT ANDALUSIA.

The accompanying cut is of Rev. J. J. Haygood, the wide-awake pastor of the Baptist church at Andalusia. Bro. Haygood is justly entitled to the nickname of "Sunday School Pastor," for when he took charge about five years ago, the building known as the Baptist church was an old two-story dilapidated affair unfit for worship. In fact, one brother said it furnished a home for several goats through the week and, the congregation had to worship in the court house. Today a magnificent brick building costing between thirty-three and thirty-five thousand dollars, furnishing comfortable seating capacity for about one thousand and with a Sunday school department second to none in southeast Alabama and stands as a monument to Bro. Haygood's hard work. The Sunday school was then, and is now, superintended by Dr. J. C. Hill, and the enrollment when Bro. Haygood took charge was about 65; now, the main school has 300, the cradle roll 67. In other words, the Sunday school enrollment has grown from 65 to 367.

About eighteen months ago Brother Haygood got together twelve young men and organized an adult Bible class for young men. The class has grown from twelve to an enrollment of 70 with an average attendance of about 40. The young ladies of the community caught the enthusiasm and organized a young ladies' class.

Brother Haygood, on the 30th of last June, about 8 months ago, made another good move and married a wife. She is a Sunday school wife, who, besides making a better and happier man, took hold of the primary department, and as a result it has grown from 25 last June to an enrollment at present of 150 and recently there were 112 present in the primary department. Mrs. Haygood has adopted the new graded lessons for her beginners and primaries, and has her work thoroughly organized and systematized. Have separate departments, and tables, etc. She uses six assistant teachers.

Paper gets better. Those who read it are our best Baptists. No joke. God bless you and your little flock.—Robert Jones.



# FERRY'S SEEDS

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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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Capital, - - \$500,000  
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## Watch Health

To keep a watch in good running order do these things:  
Have it frequently examined, say once in a couple of months; then, have it cleaned and oiled once a year. No charge here for examining the watch.  
Cleaning and repairing by watch makers of skill.  
American Watches, \$2.  
Ordinary Swiss, \$2.  
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Mainsprings (year guarantee against break) \$1.50.

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JEWELERS—OPTICIANS  
ESTABLISHED 1878  
15 DEXTER AVE. MONTGOMERY, ALA.

out expecting hard work and spend her life helping to uplift her Chinese sisters.  
Yours sincerely,  
LIZZIE PENN HEARN.

DR. MONTAGUE AT ALBERTVILLE

It was my privilege to spend Saturday and Sunday, April 2 and 3, with Bro. A. B. Metcalfe in his home and field at Albertville on Sand Mountain.

Bro. Metcalfe's success there has been remarkable. Some two hundred have been added to the church and the house is filled at every service. His influence is felt in every line of the town's life. Of late efforts have been made to induce him to leave Alabama; but he is needed here.

Our excellent brother, Mr. W. P. Goodwin, mayor of Albertville and a leading Baptist of Marshall county, did the college the kindness to aid in

securing help for our endowment, and a number signed notes.

I had the good fortune to address the school at Albertville presided over by Prof. Hobby, one of the foremost men in the school work of Alabama. It was an inspiration to look into the faces of some four hundred students.

A. P. MONTAGUE.

Additional subscriptions at Albertville to endowment:

H. L. Adamson	.....	\$25 00
W. L. Baker	.....	50 00
Wm. R. Bradford	.....	15 00
Dr. B. M. Clayton	.....	15 00
W. W. Curry	.....	15 00
W. P. Goodwin	.....	30 00
Rev. Jeff D. Fletcher	.....	15 00
C. L. Hearn	.....	15 00
J. B. H. Lumpkin	.....	25 00
Dr. C. K. Maxwell	.....	75 00
D. A. Pledger, Jr.	.....	15 00
T. M. Reeves	.....	10 00
L. T. Walker	.....	10 00
M. C. Webb	.....	15 00
C. J. Wood	.....	15 00

### RESOLUTIONS OF RESPECT.

Whereas, Mrs. C. L. Willson was for ten months an attentive and useful member of this society; and

Whereas, She has gone from our midst to another field of labor; and

Whereas, It is the desire of this society to place on record some testimonial of its appreciation of this dear good woman, and of her connection with the society; therefore, be it

Resolved, 1. That we miss her presence and feel that we have sustained a great loss in her removal.

2. That we heartily commend her to the people at her new home as a woman of strong Christian character, of sweet and sympathetic temperament and an untiring worker "in His name."

3. That a copy of these resolutions be sent to the Blocton Enterprise, one to the Alabama Baptist and one to Mrs. Wilson.

Done by order of the Ladies' Aid Society of the First Baptist church, Blocton, Ala., this April 6, 1910.—Mrs. W. D. Holderfield, Mrs. S. E. Walker, Mrs. M. B. Huey, Mrs. C. V. Thompson.

### LASTING HYMNS, NOS. 1 AND 2.

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



Some few people still buy soda crackers in a bag is hard to say.

But it is easy to understand why increasing millions of a Nation's people keep on getting and eating more and more

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**5¢** a Package

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No matter where you live we will save you at least one-third the cost on best quality buggies and wagons. Our No. 50 High Grade Top Buggy at \$45.00 is the biggest value ever offered by any vehicle house. Best material and workmanship throughout. End or quarter top and back stays. Body side springs. Genuine Leather back cushion. —Piano, concave risers, 18, 20, 22 in. wide. Gear—Double collar, drop or arch axles, center clips, ironed reaches. Wrought iron Bailey hangers. Painted black, red or Brewster green as desired. The best buggy that can be built.

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Southern Farm Tool Co., Atlanta, Ga.

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"Daddy says Crystal Gelatine is great for kids!"



Makes a perfect dessert for the children. At parties and lawn fetes Crystal jellies are a great favorite with the little folks. They could eat nothing purer or more healthful.

Crystal Gelatine is very economical, one package making two full quarts. Tasteless and odorless—assimilates perfectly with milk or cream. You don't know how tender a jelly can be until you try Crystal Gelatine.

Ask your grocer. If he does not keep it, send us his name and we will send you a free sample package.

**CRYSTAL GELATINE CO.**  
121A Beverly St.,  
BOSTON, MASS.





**BABY SAVED HER**

"I was sick for three years," writes Mrs. Nolle Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones.

"One day I noticed my baby playing with one of your Ladies Birthday Almanacs. I picked it up and from it learned of your Wine of Cardul.

"I have taken 4 bottles of Cardul and am well and hearty. Weigh 145 pounds. I believe Cardul saved my life and I hope all women who suffer as I did will try it."

Cardul is a pure, vegetable medicine for women. It has been found to relieve or cure nervousness, headache, backache, pain in the side and other female ailments.

If you are suffering, try Cardul at once. Thousands of letters come to us, from grateful women who have found relief in Cardul. If it has done so much for them, it surely will help you—just one more. Try it.

All reliable druggists sell Cardul, with full directions for use inside wrapper.

N. B. We will be glad to send you one of our Ladies Birthday Almanacs, if you will send postal card, asking for it. Address: Chattanooga Medicine Co., Chattanooga, Tenn.

**FROM FAR AWAY CHINA**

Pingtu, Shantung, China,  
January 24, 1910.

The splendid new hospital at Pingtu, built by the board in memory of Dr. J. M. Oxner, the beloved physician who died at his post in 1907, was completed and opened for patients in October, 1909.

In the waiting room for men is a good picture of Dr. Oxner that is seen daily by the Chinese who learned to love him during his labors among them.

Dr. Hearn arrived in Pingtu seven months after the death of Dr. Oxner. When he had been in China less than a year he began buying wood, brick and other materials for the hospital, which was almost a year in course of construction. One of the things a missionary learns early in his work in China is that the Chinese workmen can not be hurried. At last the workmen have all gone, the buildings are all complete and we have a hospital of which we are justly proud.

Chinese custom prohibits men and women being treated in the same building, therefore Dr. Hearn carefully planned a hospital to meet the needs and conditions in China. The main building is really two hospitals under one roof, there being no connection between the women's and the men's side. In the men's side are two large wards, four private rooms, one treatment room and one waiting room. The women's side has the same number of rooms, but they are a trifle smaller than on the men's side.

The splendid operating room, one side of which is all glass, is accessible to both the men's and women's side. The hospital accommodates forty patients. Aside from the main building are four small buildings. On both the men's and women's side is a building containing a kitchen in which the patients' food is cooked and sleeping rooms for servants and helpers in hospital. Also a gate house with a handsome arch over the entrance to both the men's and women's side.

Ever since the hospital was opened it has had a goodly number of patients, both men and women. One patient told us to be in the hospital was like being in heaven. We hope to make it a real home for these people. Services are held daily in the waiting rooms, and every patient who is treated hears the story of the Savior's love.

The first year Dr. Hearn had charge of the dispensary six thousand nine hundred and ninety-one patients were treated. The second year eight thousand seven hundred and ninety-six persons were treated. Now that we have a well equipped hospital, we hope to enlarge the work in every way.

Pingtu medical work is self-supporting, although a number of the very poor have been treated free of charge. All expenses such as drugs, surgical dressings, light, fuel and such things have been met by fees from patients and contributions from wealthy Chinese and some contributions from missionaries.

One thing is still lacking—we greatly need a trained nurse. We hope the board will soon send us a young lady who is thoroughly trained in her profession, deeply spiritual and of robust health, one who looks on China as a field of work, and who will come

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Here is the cultivator you want because it pays biggest dividends. Cultivates both sides of row at once or entire distance between rows. Enables you to cultivate twice as often or twice as many acres in same time—with same help. Thoroughly turns and pulverizes earth. Tears out weeds, leaving earth mellow and clean. Works perfectly in any ground. Lightest draft one-horse cultivator made. Our patented

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No wrench needed. Simply remove thumbcrews. Adjust to right or left—harrow—"A" or "V" shape cultivator or rake. Horse always between rows. Distemper, spring-steel teeth, spring over rocks and other obstructions, taking ground again without stopping.

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Just send your name and address on a postal, or send us \$5.00 and we will ship cultivator direct to you at once if not at your store. We pay freight. Our book tells what others say. Also gives opinions of experts on cultivating shallow and often.

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98 Camp Street, DALLAS, TEXAS  
We ship promptly, freight prepaid, from Dallas, Texas, Little Rock, Ark., Jackson, Miss., Wilmington, N. C., Atlanta, Ga., Montgomery, Ala., and other points.

**Sister Woman!**  
**READ MY FREE OFFER**



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

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

I will send it to you absolutely free, to prove to you its splendid qualities, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to prove my faith by sending out these fifty-cent boxes free. So, my reader, irrespective of your past experience, write to me at once—today—and I will send you the treatment entirely free by return mail, and if you so desire, undoubtedly I can refer you to some one near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the very best test of anything is a personal trial of it, and I know a fifty-cent box of Balm of Figs will convince you of its merit. Nothing is so convincing as the actual test of the article itself. Will you give Balm of Figs this test? Write to me today, and remember I will gladly send you a fifty-cent box of Balm of Figs for the asking. Address **MRS. HARRIET M. RICHARDS, Box A20 Joliet, Illinois.**

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from one of the six Continental factories. Every ginner can be a close-to-home buyer. He saves freight. He saves time in transportation. Accessories, when needed, can reach him quickly during the 3-month ginning season. When any ginner buys a

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Munger System outfits permit choice of Munger, Pratt, Winship, Smith or Eagle Gins. Complete line of cotton-working machinery, including Engines and Rollers.

Munger System outfits lessen labor and save from 5 to 15 h. p. Numerous features go to make up these savings. Our new and fully illustrated catalog gives complete information. We want every ginner to have a copy of it. Continental machinery is in 3 out of every 5 ginneries. That means that two out of every 5 ginneries are not making as much money as they should. We want an opportunity to convince those two in every five.

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FINE cotton truck and stock corn lands, near splendid schools and railroad facilities. Near Anniston and Gadsden, Ala. For particulars address at once **W. T. OWEN, 1208 Noble St., Anniston, Ala., or 504 Broad St., Gadsden, Ala.**

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Two-letter MONOGRAM stamped on 100 Sheets Letter Paper 100 Envelopes to match for \$1.50.

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Dept. 5, MOBILE, ALA.

A 10-Cent Package of **Dr. Lord's HEADACHE POWDERS**  
will cure one head 4 times or 4 heads one time. Money back if they fail.  
Price 10 and 25c at all druggists or by mail on receipt of price.  
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Steel Alloy Church and School Bells. Send for Catalogue. The G. S. BELL CO., Hillsboro, O.

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How to find the right teacher for your school is a hard problem. Schools, colleges and families are fast learning that the safest plan is to submit their wants to some good School Agency where leading teachers of the country are enrolled.  
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And We Will Send Free, to Prove That it is the Most Effective External Cure for Rheumatic Pains and Aches, a Special BOTTLE OF



Confident that it will do for you what it has done for others, and that to use it is to praise it, as does the writer of the following grateful letter:—  
"With muscular rheumatism I suffered to the extent that even to control the pen held in my right hand was impossible at times. On one such day I first used Minard's Liniment. No indorsement could come from a worse sufferer or more grateful heart than mine. G. W. D'Vys, Cambridge, Mass." Send a postal to Minard's Liniment Co., So. Framingham, Mass.

**WE SHIP ON APPROVAL**  
without a cent deposit, enjoy the freight and allow 10 DAY'S FREE TRIAL—  
**IT ONLY COSTS 1 cent to learn our unheard of prices and marvelous offers on highest grade 1910 model bicycles, FACTORY PRICES** bicycles or a pair of tires from anyone at any price, until you write for our large Art Catalog and learn our wonderful proposition on first sample bicycle going to your town.  
**RIDER AGENTS** everywhere are making big money exhibiting and selling our bicycles. We sell cheaper than any other factory.  
**TIRES, Coaster-brake rear wheels, lamps, repairs and all sundries at half usual prices. Do Not Wait write to-day for our special offer.** Mead Cycle Co., Dept. M. 26, Chicago.

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**BLMYER BELL CHURCH BELLS**  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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We want every man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-ray and are endorsed by the senate and legislature of Virginia.

We guarantee our cures. Physicians treated free.

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

I have a number of copies of my book on "Errors of Romanism," the original price of which was one dollar, which I shall be glad to let the brethren have at fifty cents per copy, post-paid.—W. J. E. Cox, Mobile, Ala.

**Tetterine for Ring Worm and Skin Disease.**

Varaville, S. C., July 17, 1908.  
My wife uses your Tetterine for Ring worm, also uses it in her family for all kind of skin diseases, and she thinks it is a good medicine. There is no substitute.  
L. R. Dowling.

Tetterine cures Eczema, Tetter, Ring Worm, Old Itching Sores, Dandruff, Itching Piles, Corns, Chilblains and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggists or by mail direct from The Shuptrine Co., Savannah, Ga.

## KING EDWARD'S ALMSGIVING.

The annual distribution of the royal bounty, in the form of Maundy money is made with picturesque ceremonies in Westminster Abbey. Sixty-seven old men and an equal number of women were the last recipients. Every year for several hundreds of years Maundy money has been distributed by the English sovereign to as many old men and women, separately, as there are years to the sovereign's age. Thus on the last occasion of Queen Victoria's benevolence eighty-one persons of either sex received this alms. A long procession marched along the abbey choir, including the Lord High Almoner, the Dean, the children of the Chapel Royal, the Abbey choir, and the Royal Almonry, the secretary of the Almonry and his assistant, girl with towels, as well as the Yeomen of the Guard. Each man received, in all, twenty-five dollars, and each woman twenty-two dollars and fifty cents. These sums included the Maundy coins, sixty-seven pence in specially minted money, twopenny, threepenny and fourpenny pieces.

How easy it is to show mercy in such a way that it will be no mercy, and how truly was the apostle laid his hand on the exact quality which causes kindness to be really kind and mercy really merciful! Not tenderness, not generosity, no; but something we can all command, cheerfulness. A bright smile, a beaming countenance, a playful word, these find an entrance into the closed heart, and raise the downcast eye, and blesses him that gives and him that takes.  
Dean Stanley.

## MORTGAGE FORECLOSURE SALE NOTICE.

Default having been made in the payment of the debt secured by two certain mortgages, one of which was executed to J. B. Dryer, on, to-wit, the 25th day of February, 1904, by Henry Watson and wife, Emma Watson, and recorded in the office of the probate judge of Jefferson county, Alabama, in map book volume 372, on page 101, or the records or mortgages in the office of the probate judge of Jefferson county, Alabama, which said mortgage and the indebtedness secured thereby was on, to-wit, the 1st day of January, 1906, duly transferred and assigned unto the undersigned James F. Sulzby, and one executed to the undersigned James F. Sulzby on, to-wit, the 1st day of June, 1908, by Henry Watson and wife, Emma Watson, I, the undersigned, James F. Sulzby, will sell under the power in said two mortgages on Monday, the 9th of May, 1910, in front of the court house door in the city of Birmingham, Jefferson county, State of Alabama, during the legal hours of sale at public outcry to the highest bidder for cash the following described real property, situated, lying and being in Jefferson county, and State of Alabama, to-wit:

Lot number ten (10) in F. O. Sherrod's survey of the S. W. 1-4 of N. W. 1-4 Section 21, Tp. 17, R. 2 west, in Woodlawn, Ala., as recorded in Vol. (3) three, page (41) forty-one, map records in office of the probate judge of Jefferson county, Alabama, situated in Jefferson county, Alabama.

Default having been made in the payment of the indebtedness secured by said two mortgages above referred to, said sale will be made for the purpose of paying said indebtedness, together with all costs including a reasonable attorneys' fee for foreclosing said mortgages.

**JAMES F. SULZBY,**  
Mortgagee.

**W. S. HILL,**  
Attorney for Mortgagee.

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## HENRY CLAY FLOUR

being unbleached—and creamy white in color—has more gluten—and, therefore, more nourishment than the dead white flours. It also tastes better. If you will use it once you will thereafter refuse all other brands.

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

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Give us the name of one grocer who does not sell Henry Clay Flour and we will send you "A Few Famous Receipts by an Old Kentucky Cook."



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THAT'S just what this \$5.00 machine enables you to do. Cultivates both sides of row at once or the entire distance between rows. And it does the work more perfectly than any other. Tears out and buries all grass and weeds. Works well in new, rocky, hilly, uneven or timber land. No other as good for so many uses. Light draft for one horse. The patented Circle Brace on this

**IMPROVED Circle Brace DIVERS CULTIVATOR**  
means instant adjustment to five positions—right or left-side harrow—"A" or "V" shape cultivator or rake. Throws earth to plants or away. Spring steel teeth spring over rocks, etc.—while twisted ones protect small plants. Send \$5.00 direct to us. We prepay freight. Or get the GENUINE from dealer. Don't be led into buying a substitute. The improved Circle Brace Divers Cultivator is JUST what you want.

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WE SHIP PROMPTLY from Dallas, Tex.; Little Rock, Ark.; Jackson, Miss.; Atlanta, Ga.; Wilmington, N. C., and other points.



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**A TALK ON FARM POWER.**

Every hour counts big with the modern farmer. He could not possibly get along with old fashioned methods. For there are so many more things to be done each day than formerly—and certainly the days have not lengthened. So farmers are crowding the hours. They are buying time-saving machinery of every kind. And thousands of farmers have solved many of their problems with a gasoline engine. The practical time-saving, work-saving and money-saving advantage of a good gasoline engine has been proved to them and by them. It seems strange that every farm is not equipped with such power, and the main reason for this condition seems to be that many farmers are not fully convinced or do not fully realize the real value of a good gasoline engine.

No matter how small or how large your farm may be—a month's use of the right kind of a gasoline engine will make you wonder how you ever got along without one before. When you think of the work it does—the time and the money it saves—you will bless the day you decided to purchase one. For in running the cream separator, wood saw, feed cutter, churn, grindstone, fanning mill, corn sheller, thresher, shredder, and the many other farm machines—and for the many special jobs on every farm—a good gasoline engine is the most wonderful helper of the day. It means steady, economical power at a minute's notice—wherever you want it.

The good gasoline engines are remarkably simple in construction, remarkably economical in cost of running and remarkably strong and durable so they last for years. We say "good" gasoline engines because those are the only kind that are paying big dividends to thousands upon thousands of farmers every day. To choose a good one means close investigation on your part. You know you cannot afford to make a mistake. So our advice is to first select a reliable line, like the I H C for example, then find out just what style and size engine meets your needs best. You know just what work you will have for such an engine. You know the conditions surrounding your farm. You may need a 25-horse power, horizontal water cooled engine or you may need a 2-horse power vertical, air cooled engine. You may want a portable, stationary or semi-portable outfit. To give you an idea of how completely some manufacturers cover the possible needs of farmers, here are the styles and sizes in which I H C engines are made. I H C Vertical engines are made in 2, 3, and 25-horse power. Horizontal engines (portable and stationary) are made in 4, 6, 8, 10, 12, 15, 20 and 25 horse power. Famous air-cooled engines are made in 1, 2, and 3-horse power, and the I H C Hooper-cooled engines are made in 2, 2 1/2, 3, 4, 6 and 8 horse power sizes. And the prize winning International tractors are made in 12, 15 and 20 horse power. There are also special sawing, spraying and pumping outfits in the I H C line.

While on the subject of the I H C engines, their many features come to mind. The thousands now in use everywhere are certainly giving wonderful satisfaction and it is due to careful, extensive experimenting, the selection of the right principle first, then the selection of the right materials and the most expert workmanship. These points are bound to lead to extreme simplicity, absolute reliability, wonderful economy, utmost durability and abundance of power and strength for whatever work you may have for them. For a clearer understanding of how a good gasoline engine is made let us go over some of the points of the I H C

Victor Horizontal gasoline engines. They are especially designed for general farm work. They can be used anywhere. They are equipped with electric ignition, so that it is never necessary to have an open flame near the engine, which would prevent it from being used in insured buildings. This engine is regularly equipped for using gasoline, but with slight alterations, natural gas, alcohol or kerosene may be used as fuel. The cylinder and jacket walls are cast in one piece so that it is easy to clean the jacket walls when necessary. The cylinder is especially designed to insure close compression of the explosive charge—which gives these I H C Victor engines their remarkable efficiency. The hit and miss type of governor is used, reducing the fuel consumption to a minimum. The ignitor is positive in action, and the ignition points are made of a special material that withstands the heat of the sparks as well as the effects of corrosion and oxidation. The plunger type of pump, made mainly of brass, and the valve of right materials shows off in the work that I H C engines are doing.

All the I H C engines are just as carefully made. Which ever one meets your need will serve you well. You should read the I H C book because it tells you much about engines that you ought to know. It's a veritable mine of information on good gasoline engines. We urge you to get the I H C catalog from your local International dealer at once. Let him tell you about the I H C that will do your work best. If you prefer, write directly to the International Harvester Company of America, Chicago, U. S. A., and they will be pleased to advise you. But see your local International dealer if you possible can and have a power talk with him. Take the I H C catalog home with you and study it. Your time will be well invested, because the purchase of an I H C engine will mean more to you than you now think. You must have one to fully appreciate its value.

**A. Noted Southerner.**

"I have no patience with inefficient people, because it is so easy to learn," says Mr. Eugene Anderson, President of the Georgia-Alabama Business College, at Macon, Ga., whose picture appears above. "Opportunities are abundant. In fact the demand for capable people far exceeds the supply. Employers unanimously agree that incompetent help is expensive at any price, and they are willing to pay high salaries to those who show ability."

Corporations and other business concerns are constantly writing me for office assistants, and I find not the slightest difficulty in placing into lucrative positions, graduates of the Georgia-Alabama Business College. We have, in fact, worked out a plan by which we keep qualified students employed for life, and they often earn more than the course costs them, while they are still at our school. For students who cannot come to Macon personally, we maintain a special department in which courses are taught by mail."

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NASHVILLE, TENN.

# You Look Prematurely Old

Because of those ugly, grizzly, gray hairs. Use "LA CREOLE" HAIR RESTORER. Price, \$1.00, retail.



OBITUARY.

On March 21st our community, four miles west of Wilsonville, Ala., was called on to make a great sacrifice, when the Lord sent His messenger to call home our friend and neighbor, Miss Hulza Parker.

Though fully prepared to go to her reward, and we bow in humble submission to His will, our hearts yearn for our friend, and her absence is deeply felt every day.

In life her mission seemed to be that of doing good. She was a kind and sympathizing friend, always on the alert to perform some act of kindness.

Though having lived a single life, it was far from one of idleness. Her life was a very interesting one and the end came very peacefully.

In the latter years of her life she had made her home with Mrs. Elizabeth Hill, the late widow of Robert Z. Hill.

She is survived by three brothers—Rev. James Parker, of Elyton, Ala.; W. G. Parker, of Columbiana, Ala., and George W. Parker, of Starkville, Miss. Rev. James and W. G. Parker were present at the time of her death. She was born sixty-nine years ago in Autauga county, Alabama, and lived there until after the civil war; then came to Shelby county.

Forty years ago she professed religion and joined Union Missionary Baptist church. Though having moved her membership to Columbiana, she was a strong Baptist until her death. Interment was made in the family lot at Columbiana, Ala.

We extend sympathy to the bereaved ones and thank God for a religion that will ease a dying pillow as was the case with Miss Hulza.

The funeral was conducted by her pastor, Rev. White, of Columbiana, Ala. FRIENDS.

Mary Catherine, wife of the late Rev. F. M. Hobson, on February 6, 1910, passed from this earthly life into the life eternal. Sister Hobson was a member of Liberty church, Tuscaloosa county. She was the daughter of Joseph and Phoebe Showes. She was born October 12, 1836, and professed religion in her early teens.

She was married to the Rev. F. M. Hobson May 23, 1856. This union was blessed with ten children, all of whom lived to be grown and members of the Baptist church, and they are today among the leading men and women of the communities in which they reside. James, her second son, went home to God 20 years ago, leaving a young wife and sweet little baby girl.

Sarah, the oldest girl, became the wife of E. N. Mathews, one of our best men and deacons. W. A. is the popular pastor of the Baptist church at Jacksonville, Fla. Robert is a sawmill man, a farmer and a member of the board of revenue of Tuscaloosa county, and is a good deacon of the church. Joseph is a farmer and is as good as he can be. Jerome is justice of the peace and an active member of his church. Mary Jane, Virginia, Masury and Dela are all model women. Sister Hobson was left a widow seven years ago when her very devoted husband laid aside his mantle and went home to God. Her life since then has been spent with her broken-hearted children, all of whom did all that they could to make her last years happy. Sister Hobson was a model

Weak Hearts

"I was terribly afflicted with my heart. At times it seemed to miss every other beat. I took Dr. Miles' Heart Remedy until my trouble was all gone—it has never returned."

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One person in every four has a weak heart. Some are born weak, some become weak from disease, others by over-exertion. If you have palpitation, fluttering, irregular pulse, short breath, oppressed feeling in chest, smothering or faint spells, you may know your heart is weak. There is nothing better for a weak heart than

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Catalog Free.  
AMERICAN BELL FOUNDRY, NORTHVILLE, MICHIGAN.  
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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Secure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 1996. AN OLD AND WELL TRIED REMEDY.

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We want 50 men right away. Must have them and will pay good money—\$2.00 to \$3.00 a day guaranteed according to class of work. You need no money. Everything done on our capital. You deliver our goods and collect. A big opportunity. Write today for free plans, sample suits, etc. All free. G. H. GROUND, Manager, 127 W. Adams Street, Dept. 5588, Chicago, Ill.

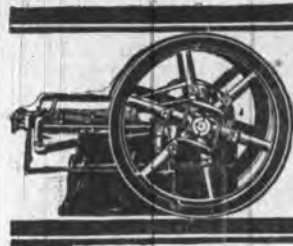
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Chop your cotton by this machine. Price \$25. One hand and one mule can do as much work as ten hands and four mules by the old way. Chop cotton on the bed, a level or in the water furrow. Also chop small cotton. Write for particulars TO-DAY. Southern States M'f'g. Co., Barnesville, Ga.



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IS THE HOOKWORM SAPPING YOUR LIFE BLOOD?

If you eat well but keep thin, and if you feel tired and lazy without apparent cause, you probably have HOOKWORM disease. (Uncinariasis). Millions of minute worms, the head of each armed with hook-like teeth by which it anchors itself to the lining membrane of the intestine, thus burying its head into the flesh and sucking the life blood day and night. MOST COMMON DISEASE IN THE SOUTH.  
Hookworm is an old disease, but recent tests by army surgeons and specialists show that it is vastly more common than formerly supposed. It is contracted by handling damp soil or eating uncooked fruits or vegetables. Nine out of ten school children and hundreds of thousands of grown people in the South have the disease. Every community has numerous cases. There is no pain, only leanness and proneness to other diseases. TREATMENT INVARIABLY CURES.  
The "Taylor Prescription" originated by Dr. J. N. TAYLOR, a prominent physician of Jacksonville, Fla., contains a substance that sickens the worms, so that they loosen their hold, also a mild laxative that brings them away. The Taylor Prescription is perfectly harmless even to those who have not the disease, so no one need hesitate to take it. The Taylor Prescription cannot be filled at ordinary drug stores, but a complete treatment with full directions will be mailed postpaid to any address on receipt of \$1.00. It cures quickly and without fail. Send postal money order or registered letter. If personal check is sent add 10 cents for exchange. Address: Dr. J. N. TAYLOR, Managing Physician, Hookworm Remedy Co., Jacksonville, Fla.



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If you have surplus or idle money on which you would like to get 3 per cent every six months, this statement will interest you.

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THE OLD RELIABLE FIRM  
Our Patrons are our best Advertisers  
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preacher's wife. She was a sweet, gentle mother and one of our very best Christians as we are to know them by their fruits.

Whereas, God has seen fit to take her from our sight, but not from our memory, be it

Resolved, 1. That we bow in humble submission to the will of Him who doeth all things well, whose ways are past finding out, for we believe that Sister Hobson has only preceded us to the eternal city and is now at rest. While we shall miss her greatly in our church in all of its different services, yet we feel that our loss is her eternal gain.

Resolved, 2. That we extend to the entire relation sincerest sympathy and would say with all our faith to the lonely children, weep not as those who have no hope, praying God to sustain and keep them in this very dark hour.

When your work is ended you shall sweetly rest.

With your sainted motaer on your Savior's breast:

All our trials over, we shall gladly sing.

Grave, where is thy victory; death, where is thy sting?

Her pastor,  
W. G. HUBBARD.

On Sunday night, March 27, 1910, the death angel visited the home of one of our beloved members and called for their eldest son, Casper Linton Culpepper, who, after a few days' illness, was lovingly and kindly borne away to his future home in the sweet beyond, where only those who love and serve God here on earth are permitted to go. He was one of the most beloved young men of our community. He was a consistent member of the Baptist church at Mountain Creek, and to know him was to love him.

The church of which he was a member was organized only about eighteen months ago, and the noble and much beloved young man was the first to be called from its membership.

A very impressive funeral service was conducted by his pastor, R. H. Long, on Monday, March 27, at 2 o'clock p. m. Almost the entire citizenship of our community assembled to pay their last respects and followed the remains to the new burying grounds, he being the first to be interred in the new cemetery.

The love and sympathy of the Mountain Creek church and Sunday school are hereby extended to the family of the deceased in their sad bereavement.—W. A. Roy, E. L. Thornton, C. A. Gunn.

On Feb. 19, 1910, the most dreaded of all visitors, the death angel, came to the home of Brother and Sister J. M. Brewer and carried away their sweet little ten months and thirteen days' old babe, Annie Grace Truman. She had whooping cough and pneumonia. The funeral service was conducted by Revs. Labors and S. F. Reid. She was a very bright little one and all through her sufferings did not cry. While it grieves our hearts and saddens our homes to give up our little darlings, we bow in submission to our dear Lord, and while we do not know His purpose in taking her from us, we realize that all things work together for good to those who love God, and we are drawn closer to Him in our sad hour.

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Anything injurious here? Ask your doctor.  
Anything of merit here? Ask your doctor.  
Will it stop falling hair? Ask your doctor.  
Will it destroy dandruff? Ask your doctor.

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Harris Lithia Springs Co., Harris Springs, S. C.

I was advised by my physician to drink Harris Lithia Water. After following his advice I find it has entirely cured me of a severe case of dyspepsia, accompanied by deranged kidneys. I am always glad to speak a good word for Harris Lithia Water.  
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Medical science has taken a great leap forward during the past century. A century ago very little was known of bacteria, bacilli, germs and of the methods universally recognized for fighting such invasions. They used to let a man die of diseases that are easily curable today. In no branch of medicine has greater progress been made than in treating those addicted to the use of morphine and liquor. Such human slaves are now looked upon as diseased rather than naturally vicious, and down in Atlanta, Ga., there is a man who for over thirty years has been treating successfully nearly all who have been brought to him. One may be from the world's standpoint, a human wreck. But Dr. Woolley will put new life in him and make him a man—with a righteous abhorrence for the degrading influence of drugs. If you know of any one in your neighborhood who needs to be uplifted from the mire of despair, won't you write to Dr. B. M. Woolley, No. 100, Victor Sanitorium, Atlanta, Ga., and give him the person's name and address?

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Spanking does not cure children of bedwetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 543, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

#### THOUGHTS THAT BREATHE GIVING.

They gave after their ability.

Ezra.

Give, if you canst an alms; if, not afford,  
instead of that, a sweet and gentle word.  
Herrick.

God is the ungrudging bestower of blessings, and men are his stewards to distribute these blessings.

Maurice.

Find out men's wants and will,  
And meet them there. All worldly joys go less

To the one joy of doing kindnesses.

Herbert.

"He that gives quickly gives twice: first to the expectation, then to the necessity of his wanting brother; and with such a giver God is well pleased."

Largely thou givest, gracious Lord!  
Largely thy gifts should be restored;  
Freely thou givest, and thy word  
is "freely give."

Keble.

Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall kiss thee in all thy works, and in all that thou putteth thy hand unto.

Bible.

Give, as the morning that flows out of heaven!

Give, as the waves when their channel is riven!

Give, as the free air and sunshine are given!

Lavishly, utterly, joyously give!  
Give as He gave thee, who gave thee to live!

Ross Terry Cooke.

"There is a wealth descending from the sky,

That falls on every loyal gift we bring.

A heavenly fragrance that can never die,

Breathing through all our true heart-offering;

If with each gift unselfish love we weave,

"More blessed 'tis to give than to receive."

A free and beautiful spirit expands and quickens all it meets with; it touches more points than it is itself aware of, and is forever widening its circle of benediction, and drawing within it some fresh and warm interest. Who shall tell where the warmth and radiance a generous heart casts round it stops? We may as well try to measure a sunbeam, or mark the place it falls on. The best blessing lies

"Not in that which we give but that which we share;

For the gift without the giver is bare."  
Dora Greenwell.

I regret very much to have my paper stopped, but I am a widow lady and don't feel that I will be able to take the paper this year. I am afraid that I will fail to pay for it at the end of the year. Rather than have you lose it I will kindly ask you to stop it and just as soon as I can see where I can pay for it will send again. Thanks to you.



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This is "Foolish question number 44." It needs no answer. We know that you want to live on the "Sunny Side of Easy Street"—but perhaps you haven't yet found the way.

There's nothing dearer to the American man or woman than "Home, Sweet Home" and it is doubly dear when your earning capacity is diminished by the inroads of Time.

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We have a surprisingly simple plan which makes it possible for you to build your own home and pay for it in monthly amounts the same as you are now paying rent—no more and perhaps less. By this plan you will be free of the landlord's shackles in a very short time. It obligates you in no way to invest-gate. Do it now. Write us.

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### Baptist Sunday School Board

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NASHVILLE, TENN.

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To meet a pressing need and to give the pastors a chance to put the Alabama Baptist into the homes of the people so that they may be informed about the great Mission Campaign during April we will send the paper to new Subscribers until January 1, for \$1 cash, and will give to every one sending in one or more new subscribers the Latest Edition of Webster's Self-Pronouncing, Thumb-Indexed, Vest Pocket Dictionary. Most Complete; Containing 51,200 Words with Rules for Spelling, Words often Mispronounced, Punctuation, Use of Capitals, Pointers on Proof Reading, Tables of Weights and Measures, U. S. Coins, Postal Information, Political Sub-divisions, Legal Holidays, Parliamentary Law, Revenue Law, Bankruptcy Law, etc.

Don't wait but get to work at once and see what you can do to help Missions and the paper. **DO IT NOW.**