

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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A PAGE OF MISCELLANEOUS SHORT ITEMS

Whatever trouble Adam had,
No man could make him sore
By saying, when he told a jest,
"I've heard that joke before."

—Success Magazine.

Mr. Carnegie has promised to pay half on a \$1,500 organ for the Charlottesville, Va., Baptist church. Dr. H. W. Battle is pastor.

Putting our church paper in our homes will do much toward saving our children for the church. No Baptist home is a normal Baptist home that does not have a Baptist paper in it.

In Russian Poland fifty-nine Baptist churches have come into existence since 1905, when the Edict of Toleration went into effect. The Lodz church has now 1,559 members, and that at Luchinow 848.

Elsewhere we publish a remarkable offer of the Birmingham Ledger made to subscribers. The Ledger has stood by us in the prohibition fight and deserves the support of our people.

Little Eleanor, who was very fond of chickens, stood crying over a dead rooster. Thinking that something good ought to be said, she remarked between her sobs: "He was always so glad when one of the hens laid an egg."

Professor Ernest DeWitt Burton, head of the Department of New Testament Literature and Interpretation at the University of Chicago, was made president of the Society of Biblical Literature at its annual meeting on December 31 at Union Theological Seminary in New York city.

"A glorious thing is prudence, and they are useful friends,
Who never make beginnings till they can see the ends;
But give us now and then the man that we may make him King,
Just to scorn the consequence, just to do the thing!"

Rev. R. S. Motley has gone from the pastorate in Salisbury, N. C., to be general evangelist of the State Mission Board of the Tennessee Baptist Convention. The Baptist and Reflector says: "Called to Camden, Ark., his going was long delayed by the serious illness of Mrs. Motley, and finally he was compelled to give up the call and carry his wife to her old home state in the hill country of Tennessee."

A 12-year-old girl, a state ward, said she saw a rotten apple put on the window seat beside two good apples, and "pretty soon the good apples got rotten too. So, I think," she said, "good boys and girls ought not to have much to do with the bad ones, or they'll get bad, too."

Still Another Picture Made in Birmingham Under Saloon Regime



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

—Keble.

Contributor—What has become of that poem, "The Turtle Dove," I sent you?

Editor—I've placed it in a pigeon-hole.

There are eight German Baptist churches in Chicago with a total membership of 1,900. They gave last year for missions \$15 per member.

Governor Folk, of Missouri, according to Lincoln Steffens, gave up the use of tobacco when he became governor for the sake of his influence upon the youth of his state.

The Rev. Henry Van Dyke, D. D., on leaving the Brick Presbyterian church, has no definite plans for the future more than, as the doctor himself puts it, "to do each day's duty as it comes up."

Rev. J. S. Edmunds, of Florala, Ala., has accepted the pastorate of the church at Mena, Ark. He was pastor at Monroe, La., for quite a while, and has been pastor in Illinois and Florida.—Baptist Chronicle.

Rev. C. L. Wilson, after one year's service with the East Birmingham Baptist church, resigned and accepted a call to Poplar, Miss. Bro. Wilson made many friends in the Birmingham district and we are sorry to give him up.

"I have often wondered how your wife manages to dress as well as she does."

"It is very simple. She's a great manager. Only the other day she had a hobble skirt made out of one of the sleeves of the dress she was married in."

Mr. W. N. Hartshorn, of Boston, chairman of the executive committee of the International Sunday School Association, has just returned from a twelve thousand mile journey through the great west, where he has been making arrangements for the coming convention.

A son of Dr. C. A. Woody, of Portland, Ore., has won the Rhodes scholarship examination in competition with six or seven other college students. Mr. Woody will be graduated next June from the classical course at McMinnville college in his twentieth year, and probably will go to Oxford in September. Our Baptist boys are going after these appointments with a vim.

Butler Democrats Oppose Dispensary

GREENVILLE, ALA., January 21.—Lauding the benefits of prohibition, and condemning the return to the sale of liquor as the likely cause of evil and dissension, the Democratic Executive Committee of Butler county today unanimously adopted a resolution declaring its opposition to the bill introduced in the legislature by Representative J. Lee Long, of Butler, providing for the establishment of a dispensary in Greenville.

The committee denounced the bill as an effort to force the establishment of a dispensary without the consent of the people, and insisted that no law for the sale of liquor in Butler county should be enacted unless it is first submitted to and ratified by the voters of the county. The resolution, as adopted, protested against the passage of the proposed law, and urged the legislature to defeat the bill.

Every beat of the county was represented at the meeting, and all members of the committee signed the resolution.—Montgomery Advertiser

Please Pay Us! So We Can Pay Them!



ON THE FIRING LINE TWENTY-EIGHT YEARS AGO.

By S. O. Y. Ray.

My First Year's Mission Work.

In 1883 I lived in Choctaw county, Alabama, and was engaged in farming and preaching. Up to that time the churches in this part of the state were largely anti-missionary, or omissionary of the "wet-foot" persuasion. As a consequence much of this territory was lost to the Missionary Baptists. Portions of Choctaw, nearly all of Washington and Mobile counties outside of the city of Mobile belong to this territory. What the Methodists had not done had gone to waste, and be it said to their credit, they were on most of this field. Through the efforts of brethren who had visited this section our association—the Old Liberty—had agreed that I might go as a missionary until I had "ridden up" the amount of cash on hand, which amounted, with what the State Mission Board would give, to \$300. One-half of my time was to be given to the work, fourteen days in each month. The other two weeks I gave to my farm and two or three churches which I served. The field was in the counties named above, and was at least 160 miles in length and 50 miles wide. Three hundred miles each month I traveled on horseback—3,600 miles during the year. I preached at 19 places, part of the time 20. I never missed an appointment that I now remember.

Some Visible Results.

Seven churches were organized, which are working away to this day. Two others were revived and put on their feet; and every church on the territory visited, most of them monthly. More than 100 persons were baptized, and the gospel preached to hundreds who never heard a Baptist preach before and many who had never heard any one at all.

Some Interesting Events.

My first appointment was at Barryton, once the county site of Choctaw. In this community a new sect had arisen, called Simms-ites, under the leadership of the notorious fanatic, "Bob Simms." I knew them well, and thought I could help them. Several of them were formerly Baptists, one of whom was a licensed Baptist preacher. Simms himself had been a Methodist, then a Campbellite, and later an Adventist. His union with this latter sect was the beginning of his downfall. He claimed the right to work on Sunday, which was a violation of the law. Being arraigned before the court he made the plea that it was a matter of conscience, and that the state had no right to interfere with his religion. The judge excused him, and from this time he took the position that the state had no right to interfere with any of his conduct, however much he violated the law. Soon he began the making of whiskey in a public place, defying the law, which led on to other and graver crimes, till finally, for burning the home of Mr. McMillan and killing several of the inmates of his home, he and all his adherents were hung by a mob. I began too late to help these people, or it may have been for the want of experience and grace on my part, or that I did not appreciate my opportunity.

Alas, alas, that we are so often too late.

Old Union Church, Frankville.

This was the only church in the eastern part of the county, and the best country community in it. This is the home of T. S. Johnson, who more than any one else caused me to enter this field. This is also the home of the numerous and influential Granada family. I learned a lesson at this church which has helped me all these years. After preaching to small congregations for a year without visible results, I suggested to the brethren that there were serious causes for such conditions, which finally led to startling revelations, which resulted in the exclusion of quite a number of member, and helpful changes followed on the part of others. After the settlement of these disorders the work began to prosper. And this church is now classed among the strongest country churches in the state. Of course I cannot speak of the years of labor by others who have carried on this work to its present prosperous condition.

ALTOONA'S NEW PASTOR'S HOME.

Bear Brother Barnett:

We are delighted with our pastor's home, which has been purchased by our Baptist church here, and which we have recently moved into—a nice six-room building, well finished, on a beautiful lot, which is large and well located and convenient to the church building. Has a large, well-wired garden, besides a nice lot containing one-fourth acre with a lot of nice fruit trees.

We are thankful to the Lord and our people for the efforts made in securing this home.

We have just organized a B. Y. P. U., in which our young people are becoming interested.

Our Sunbeam Band would make any pastor's heart glad.

Our Ladies' Aid and Mission Society is becoming well organized, with Slater J. N. Rickles as president. They are planning great things for the future.

Brother Editor, you may not understand just how hard it is to organize a band of workers and keep them organized in a small mining town, but I believe the Lord's cause is being built up here. We are receiving new members. Have one for baptism.

May God bless you and the Baptist.

L. L. HEARN.

(We are always glad to know that a church has provided a home for its pastor.)

BIRMINGHAM'S BAPTIST FORCE AUGMENTED.

I fear the balance of the state will rebel—they will, unless they have a good supply of grace. Look at this array: H. L. Strickland, Alabama's Sunday school secretary; Dr. W. J. E. Cox, secretary of the educational commission; T. O. Reese, Home Mission Board's evangelist, and A. A. Walker, mission of Birmingham Association, will all locate in Birmingham. The Baptists of that section ought certainly to take a mighty leap forward his year.

W. B. C.

THRILLING NEWS FROM FOREIGN LANDS.

If Southern Baptists will only keep their ears to the ground and listen with yearning hearts for the tramp of the millions who are rapidly coming to Christ in foreign lands they will hear the "tramp, tramp" of more than 50,000 earnest men and women who, before the close of 1911, will march away from heathen temples and pagan religions to enlist under the Baptist banner and surrender their lives to the service of Christ. Every week the news come to us from across the seas telling us how rapidly the world is becoming Baptist. When such papers as the Literary Digest and the Episcopal Recorder, of Philadelphia, begin to call attention to the world movement among Baptists and testify that wherever our ministers and missionaries go there is "kindled a flaming spirit of evangelism in which all saved men—ministers and laymen—take a most active part," until the result in a transformed community and a mighty multitude of saved people, it is time for Baptists in America to take new pride in what they have done and are still laboring to accomplish. Whenever such men as Rev. A. J. Vining, who comes as a representative of the Baptist World's Alliance, can testify after spending a summer upon the continent of Europe studying Baptist conditions, "Yes, the continent can be taken for Baptists. There are there now in Baptist churches 100,000 members, and a million have committed themselves to the Baptist faith. I expect to live to see more Baptists in the Slav empire than are now in America;" and Rev. Charles T. Byford, a representative of the Baptist Union of Great Britain, who has spent months in studying the conditions in Roumania and other far eastern portions of Europe, can say, "The prospects for Baptists are as bright as the promises of God, for in Roumania there are large communities who have been reading the Bible, and as a result have formed themselves into an "anti-baby sprinkling sect, and despite all the threats of priests and magistrates they refuse to change their convictions, for they affirm, "there is no warrant in the scriptures for christening babies," surely it is time for Baptists to take new courage and redouble their efforts to win the world to Christ. And when a great Methodist minister and leader in England, in predicting the ultimate overthrow of the Roman Catholic hierarchy, and the principle and power among men that is going to bring it about, says in substance, "I can find but one thing that is proving effectual, and will in the end achieve it, and that is the Baptist conscience," I ask again if it doesn't look like the world is coming to the Baptists?

But while the fields mentioned above are not manned by the missionaries sent out by our own Foreign Mission Board at Richmond, Va., yet the victories that are being won by them in their respective fields are as thrilling and glorious as any I have named. To read the accounts from their fields will convince you that the experiences of the apostles, of whom we read in the Acts, is being repeated over and over again in this, our day. Brethren W. H. Smith, S. J. Porter and T. B.

Ray have just returned from a tour of some of our fields, and their reports hold the reader with a peculiar charm and make every drop of his missionary blood to tingle with joy and enthusiasm.

It is for this work that Dr. Willingham is pleading so earnestly and eloquently, by tongue and pen, at this critical hour in our conventional year. Alabama Baptists have been asked this year for \$36,000 to support our work in foreign fields, and up to the present hour we have given only \$14,358.46, leaving a balance of \$21,641.54 to be raised before the first day of May. Brethren, can we afford to disappoint the board and cripple the work and grieve the heart of the Saviour by not coming up to the mark set for rich and royal Baptists of this great state? Let every associational vice-president plan and pray and work to win the victory! Let every pastor and deacon do his dead level best that we may win. Let every mission committee, and ladies' society, and laymen's organization, and Young People's Union and Sunbeam Band leave their path of consecrated effort stained with the blood of their self-denial and sacrifice for the Master. Oh, brethren, let us heed the appeals sent out by the Foreign Mission Board and come up nobly with our part "to the help of the Lord against the mighty."

Fraternally,
SAM H. CAMPBELL,
Vice-President for Alabama.

BROTHER CRUMPTON IN FLORIDA

When this is read I will probably be off for a little rest in Florida.

The board was kind enough to vote me a month's leave, but I will probably take only a third of it. I very much doubt if I ought to be away at all—Alabama seems so much behind on everything. I am distressed about it, but have done all I could. Maybe a little rest now will fix me for better work later.

I am deeply grateful to the brethren of the board for their kindness and for the hundreds who have given me words of encouragement through the mails. No letters will follow me, so correspondents will need to have patience.

Blessings on every reader of the Alabama Baptist and all their interests.

W. B. CRUMPTON.
Montgomery, Ala.

Talk about a level-headed, magnetic talker—L. P. Leavell, of Mississippi, is "the thing"! Giving up a college presidency to enter the work of Sunday school evangelist of the Southern Baptist convention, and declining the presidency of another college last year that he might continue in the field work in which he has been so wonderfully successful, L. P. Leavell has rapidly come to be regarded as one of the best all-around Sunday school specialists in America.—Golden Age.

Please change my paper from Gurley to 319 Humes avenue, Huntsville. I have accepted the "Fifth Street church here. I find a lively set here and expect great things from them in the future. We will be glad to have you or Bro. Crumpton with us at any time.—R. R. Brasher.

WE MUST EDUCATE.

Yes, we must! The Baptist of Alabama, I mean. Not that Alabama Baptists must send their sons and daughters to school. That is no longer a debatable question. We must educate or degenerate. Just five minutes before noon the chairman of the local board of a certain city school stood before the student body wondering what he ought to say. At the last moment he decided; and this was his speech: "Children, as you go out from the school in about two minutes you will see a gang of men who are now shoveling cinders into a railway train. They are earning \$35 a month. Beside them is a timekeeper, earning \$35. At the head of the train is an engineer, getting \$100. Over him is a superintendent, getting \$200. What is the difference between these men? Education! Get all of it you can."

What better speech could he have made? In this age, and in this country, the difference between the individual who has a chance and the one who hasn't is the difference between an education and the absence of it.

The war between the states barred many of our fathers and mothers from even a grammar school education. Still they "got along" somehow, and many of them forged to the front ranks of the age in which they lived, in spite of their handicaps. But a new age has brought about new conditions in the moral, social, political, business and religious world—conditions which make the education of our sons and daughters imperatively necessary.

Taking this much for granted, then what I mean to say is that the Baptists of Alabama, as a denomination, must go into the work in good earnest of the education of the incoming generations.

Speaking in general terms, there are two great powers behind the work of education in Alabama—one is the state; the other, the church. And I believe it is a provable proposition that, in the man, the state cannot give our sons and daughters the kind of an education that will serve them best. And that she cannot is no fault of hers, and for the following reason:

The work of education is divided into three general classes: The elementary, the high school, and the college or university. The elementary school gives to beginners a fragmentary acquaintance with educational tools, such as reading, writing, arithmetic, geography, grammar, history, drawing, etc. At the conclusion of this part of a child's education he has a more or less mechanical knowledge of the things he has been studying about, but the main things remain unlearned.

The high school takes the youth with his accumulated fragments of human learning and proceeds to teach him to see things and events as parts of processes and to trace them back to their causes and forward to their results. It teaches the student to study things and to find out, if he can, why they came to be. In the elementary school the student began with the isolated things, and found shallow relations. In the high school he studies facts in larger units, and deals with deeper and more necessary relations of cause and effect. I wish

I had the space to pursue further this difference between the function of the elementary and that of the high school. But this bare hint will have to suffice now.

Now, I believe we will all agree that the high school does not reach far enough into life to enable the student to transform his intellectual perceptions into rules of action first and then character. It is left for the institutions beyond the high school to perform this important function in the work of education.

Now for a definition: What is an education? It is the symmetrical development of all the human faculties and powers in harmonious relation to the work and teachings of Jesus Christ.

So far as the elementary school is concerned, the state may do that as well as the church. Hence all Alabama Baptists should be loyal to the great public school system fostered by the state. And the state may do the work of the high school as well as the church. For the high school takes all the units of learning gathered together in the elementary and carries on the work begun, until the larger unit, which comprehends the smaller ones, is understood. Hence both the wisdom and economy of the state in providing high school courses, supplemental and additional, to the work of the elementary schools.

But at the end of the high school course the church and the state come to the parting of the ways. One has not said the last word about the symmetrical development of the faculties and powers of man until he has spoken of them in terms of the normal training of the human body, and the human mind, and the human soul.

The state can educate the body and the mind as well as the church can; but she has unavoidable limitations thrown about her in the matter of soul education, which limitations handicap her at the most important point in one's symmetrical development.

If any one doubts the correctness of my position, I think I am prepared to show that I am right. I am not berating or underestimating state colleges and universities. I am only showing wherein the state cannot give our sons and daughters the kind of an education that will serve them best. In a certain state university (not Alabama's) this question was put to the students: "To whom do you owe all that you are enjoying here—these grounds, these buildings, this entire plant, these pictures and books, etc., and your tuition?" The answer was, "To the state." But that was the wrong answer. Still, I am maintaining that the force of civic instruction, no matter how moral, could hardly go further than that. See? And one word further ought to be said: In state education the standard of excellence is intellectual attainment. That also makes the matter of proficiency in instruction also the standard. Consequently any one who is a gentleman, provided he is proficient, may become a member of the teaching staff of the state school. He may be Protestant, Catholic, Jew, infidel, atheist, or nothing—the state does not specially busy herself at that point. And while many, many of our teachers in state schools are as fine Christian characters as the land has, still there

is a danger point just here which the state cannot avoid. And this explains why every member of the every state college faculty is free, if he cares to, to inoculate the minds and souls of the students, whom he comes in contact with, with the virus of his particular creed, or infidelity, or atheism.

It is not so in a church school. The standard of excellence is not only intellectual attainment, but an intellectual attainment that is spiritualized from bottom to top. We hear much of "Christian education." And this is the kind that is meant: A symmetrical development of the whole man, taking in, in its scope, the body, the mind and the soul.

And this is the kind of education the Baptists of Alabama, as a denomination, must undertake. The educational commission, brought into being at Albertville last summer, says to us all, by its very existence, that Alabama Baptists want this kind, and this kind we must have.

The time has passed when church schools may secure patronage by appealing to the loyalty of the people to their denomination. He who has sons or daughters to educate wants to send them to the schools that can give them, all things considered, the best advantages. A college is very much like a mighty mill, into the great hopper of which boys and girls are poured like grains of corn. Every parent who is wise wants to know what kind of meal the mill turns out, and especially when he is getting ready to place his own children in the hopper.

Our Baptist schools—especially Howard College—have not had a fair chance up to the present. To me it is a marvel that they have been able to keep the grist going at all. The Judson has held her ground in spite of the fact that she has been neglected somewhat. And she has held her own because, as a great church school, she has merit within herself. Howard College is certainly deserving of better support than has yet been accorded her by the denomination. Since I have been in the state, at every convention, save one, she has been placed before the public in the very humiliating attitude of a religious beggar. She is not to blame. The noble, true men of the faculty are not to blame. The trustees are not responsible for it. Nor are the Baptist hosts specially responsible. We have had nothing very definite to work to, and what we have done has been less definite than the things we have been trying to be about. I believe we have at last solved the problem. And with our commission thoroughly organized and at work we shall find the pocketbooks of our people opening for our denominational schools, until every one of them shall have an equipment for work that shall enable every Baptist in the state who has children to educate to say: "I am going to patronize the Baptist schools because they are the best in the state."

R. S. GAYN.

Brazil.—This great South American empire is one of the ripest fields in which Southern Baptists are working. We need only men and women in order to reap a rich harvest. Missionary Solomon L. Ginsburg sends this message: "Our need is daily becoming more intense. Just imagine a territory as large as the German empire,

with people all over it waking up to the need of the gospel and pleading for some one to come and tell them of the love of God. We are in the midst of a most remarkable movement. There is nothing to be compared with it anywhere else. It makes my heart bleed when they send for me from many places to tell them that I cannot go as I am alone. Please tell the brethren to come to our help to help to garner the precious harvest."

Mexico.—Our next door neighbor on the south is awakening to their need of the gospel, and the future for the work is most helpful. In this field also there is great need of money to build churches and schools and for men to preach the gospel. Mrs. F. N. Sanders sends a cheering message: "This is just to tell you that our Father is blessing us, most wonderfully in these last few days. In the midst of confusion and threats of all kinds against Americans we have not suffered damage or disturbance. We had a most profitable series of meetings, which resulted in baptizing ten converts yesterday."

Italy.—This land of power and influence through all the centuries is awakening to the call of the gospel. Our greatest need there is for buildings for our seminary at Rome and for some of our churches. To properly meet this need we require a great deal of money. One of our missionaries, Dr. D. G. Whittinghill, sends this message: "During the summer our seminary students have been doing evangelistic work. The greatest difficulty is to get halls large enough to hold the crowds of people who want to hear these young men who preach the gospel. Often there are more people outside the preaching place than can get in to hear. The future of our work is indeed bright."

Argentina.—This is the youngest of our missions, and here also we have a great field in which we need laborers. Dr. R. S. Hosford, a native of Ireland, who is doing a great work as a Baptist layman in Argentina, sends this message: "Tell the laymen of North America to invest money, thought and prayer in the Lord's cause in this land. It is a dry job to write out checks for an invisible work, but some of us see and know the wonderful influences that are set in motion by the efforts and help of brethren far away. The gospel and its fine Southern Baptist exponents are the hope of the land."

The Foreign Mission Board sends out its own greeting for the New Year to all the brethren. We are glad to report that our receipts are somewhat larger than they were at this time last year, but a very large task still lies before Southern Baptists if we are to reach the mark of \$600,000 set by the convention in Baltimore. It will be necessary to raise \$450,000 during the first four months of the New Year. We believe our people realize that every dollar of the amount asked by the convention is sorely needed; even then only a few of the most urgent calls for help can be answered. We beg that all our people will join with the board in much prayer for God's blessing and power during the great campaign upon which we are now entering.

Richmond, Va.

Join Our Post Card Brigade



You will please send our paper to Elkton, Tenn. We did not move to Harvest. We all think your paper is a splendid paper.—Rev. F. M. Yeager.

Rev. W. D. Mathis, now of Waverly, Tenn., and a graduate of Mississippi college, is free to accept work. He has been preaching seven years.

Liberty church, Shelby county, has just completed a nice new house of worship and paid for it. Rev. H. R. Aldridge is the pastor. They are now going to do more for missions.

We had a good day at our little church in Chilton county last Sunday. Rev. J. O. Williams, of Howard, is our pastor and is doing good work. We have \$100 on hand to paint our building.—A Member.

The Baptist church at Jacksonville has adopted the duplex envelope system for all church offerings. We believe we will do more along all lines of work than ever before.—J. W. Long.

Our beloved young brother, Rev. W. C. Crowder, pastor of Midway Baptist church, Chambers county, has entered Locust Grove institute of Georgia for the spring term. He will continue to fill his place here each first Sunday.—C. R. Harrison.

All my churches are using the schedule and everything looks good for a new year's work. Will hold a Sunday school convention at one of my churches January 28 and 29. Would be glad to have you with us. We are behind in the Sunday school work in this (Monroe) county.—A. L. Stephens.

The second Sunday was a good day with us at Bethel church, Crenshaw county. Congregation good. Collection good and meeting at Goshen Sunday was fine. Collection for state missions good. We want to advance along all lines, as the new year calls for greater effort. God bless our state paper.—J. L. Hand, Newton.

Bro. Crumpton was with us at Gantt Sunday morning and at Brantley at night. Good services and collections for state missions at both places. He delighted a good audience at Brantley with his lecture on "The Original Tramp" Monday night. His visit was helpful to both churches.—H. D. Wilson.

Married, at the home of Mr. Monroe Phillips, the bride's brother, on the morning of Jan. 10, 1911, Mr. John T. Taylor and Mrs. Mary S. Parham, the writer officiating. Bro. Taylor is a deacon of Bethel church, and in Sister Taylor he will find a real helpmeet. They are highly respected and noble Christian people. May God's richest blessing attend them through life.—J. G. Lowrey.

I worshiped today with the saints at Spring Creek, east of Greenville. This is a live church and under the leadership of our young brother, S. W. Andress, promises great things for the Lord. His earnest, consecrated consecrated brother is giving his entire service to the Master and making his influence for good felt in all his churches.—C. C. L.

We have been without a pastor some time, but our church has called Bro. W. D. Hubbard and do hope he will accept. We are glad to report fairly good interest in our Sunday school, but it could be much better. Give us a good suggestion on securing good attendance. Come to see us.—W. J. Horsley, Columbiana.

The recent medical missionary conference held at the sanitarium in Battle Creek, Mich., was brought to a close on the 8th of January, and was universally pronounced the most successful meeting of the kind yet held. One hundred and fifty missionaries, representing nearly all the missionary boards and societies, and practically the entire mission field, were present. Fully two-thirds of the members were medical men and women.

Brethren Ira W. Stringfellow and W. R. Walters were ordained as deacons of the Butler Springs church on the fourth Sunday in November. The pastor was assisted in the ordination service by Rev. A. C. Shell and Deacons W. A. Glenn, of Forest Home, and J. A. Carter, of Butler Springs. Pine Level church, between Greenville and Forest Home, considered dead for a while, has recently taken on new life. A revival was held in August and much good accomplished. Just following the revival a Sunday school was organized, and just recently a beautiful new organ and a new heater have been installed.—J. R. G., Forest Home.

Died.—On last Saturday at 10 a. m. Bro. G. W. Smith breathed his last, and his spirit went out "to God who gave it." For 40 years he had been a consistent member of Big Sandy church, and in the old church which was filled with loving, sympathetic friends, at 2:30 p. m. yesterday, the writer conducted his funeral. To him death had no terror. He told his aged wife and others he was ready to go. He had lived to the ripe age of 83 years. He was a ripe sheaf and the Lord took him home. To his aged companion and children we extend warm, heartfelt sympathy. May the Lord bless and comfort them.—J. G. Lowrey, His Pastor.

I will try to write to let you know I like our paper. It comes to me as a good message every week. We have a mighty poor lot of missionary Baptists in this country. I am the only one in this community that takes the paper or any other religious paper. You may know how sorrowfully informed the people are on the work of the denomination here. I worked with members of the church through November and December to try to get subscribers to the paper and Journals, and could not get one. We need waking up here and I am praying and working for an awakening to come over the churches in this country. I ask an interest in your prayers.—Samuel Ditto.

I have one more for your list of subscribers. Will send as soon as possible after I find I can get no more. I do want our people to subscribe. The lot on which our Baptist church is to be erected is beautifully located. It is a joy to see work begun on it. Keep it before our Alabama people that we are struggling and need their prayers.—A Member, Bridgeport.

Married, on January 19, 1911, Mr. Charles Rumsey and Miss Katie Cunard, both of Hollins, Ala. Miss Cunard is a member of the Methodist church, a charming young lady and loved by all who know her. Mr. Rumsey is a member of the Baptist church and is very popular. They will make their home in Hollins, Ala., for the present. We wish for them a long and happy life.—J. L. Aders.

Rev. G. W. Ingram, of Section, wrote us a postal several weeks ago which was misplaced. It told of a good Christmas and two conference meetings. At one three members were excluded. Two of them stated they were no longer missionary Baptists. If our churches were to begin to exclude all who failed to support missions we fear that many names would have to be dropped.

My heal is improving slowly. Hope to be able for more work in the spring if any churches should be without a pastor and wish one for the balance of the year. I would consider such a proposition except on the first Sunday. My son, G. F. Garrett, died at his home in Dallas, Tex., at the Baptist sanitarium in that city of appendicitis. I am in deep sorrow. I very much feel the need and desire the prayers of my friends and brethren.—W. M. Garrett, Boaz, Ala.

(Our heart goes out to Bro. Garrett in love and sympathy.)

I will arrive in Montgomery Friday or Saturday next and will, under the direction of Dr. Crumpton, make a campaign for Home Missions. We are having a great meeting at Doyle, where one of our mountain schools is located. If you will send some copies of the Baptist to Bro. Crumpton's office for me I shall be glad to speak for the paper and get you some subscriptions.—T. O. Reese, Home Mission Evangelist.

I intended enclosing you a check for \$5 to move me away up the line, but feel a little busted today, and then I'm afraid to risk you with too much. You might go busted on me. In a few days I will forward you a copy of the program of the State B. Y. P. U. convention to be held at Prattville. The program has been ready a month or more. In the meantime I wish you would make a forward announcement of the convention. We have a fine program. We will meet at Prattville April 12-13, 1911.—S. A. Cowan.

The church at Wylam is beginning the new year with bright prospects. One new member for baptism last evening. Sunday school taking on new life.—Mrs. Durant.

Please change my paper from Tyler, Ala., to Kerrville, Tex.—J. O. Bledsoe.

(Sorry to have him leave Alabama. We pray God's blessings upon him in his new home.)

Everything is moving on nicely at the seminary. Alabama is well represented this year. We enjoy your paper. Best wishes for you and the Baptist.—W. D. Ogletree.

We are glad to know that Rev. H. W. Provense hopes to come home with his family in time for the Baptist alliance meetings at Philadelphia. It will be his first furlough. We trust he will visit Alabama, where he has many friends and admirers.

I expect to move to North Birmingham in a few days, and hope to see more of you. The Lord's work is moving on quietly in this section. With sincere regard I am your friend and brother, J. G. Lowrey.

(Glad to know Bro. Lowrey is coming back to the Birmingham district.)

Bethany church, Covington county, has undertaken to rebuild. A building committee, J. B. Jones, chairman, has been appointed. Subscriptions are being taken to raise the funds necessary, and we hope to let the contract for a handsome, commodious meeting house within two weeks. The work progresses here.—H. D. Wilson.

We are to begin a series of meetings in Luverne on Friday night, Jan. 20. Rev. H. B. Woodward will do the preaching. We have had no protracted meeting since I came here, a little over a year ago. We trust that all who read these lines will pray for us, that we may have a glorious revival, and that it may be the beginning of a strenuous and continuous campaign for the complete enthronement of Him whose right is to to reign.—L. T. Reeves.

The service at Mt. Olive was well attended Sunday. Bro. Culpepper preached a very fine sermon on the "Christian's Hope." The ministerial students of our association met at Wadley the 16th and had a very interesting session on systematic theology with Rev. John W. Dean as teacher. We hope to do a better work in the Carey this year than we have ever done. May God bless you and your paper is my prayer.—R. E. Owen.

On January 15, 1911, at the home of the bride's parents, at Hollins, Ala., Miss Naomi Dorman was married to Mr. Fred Conoway. They were married at 7:30 p. m. in the presence of a large number of relatives and friends. The bride is a member of the Methodist church, a graduate of the Judson and is loved by all who know her. The groom is a member of the Baptist church, a fine business young man and has numerous friends here. Mr. and Mrs. Conoway will make their home for the present at Overbrook, where Mr. Conoway is agent for the Central of Georgia railroad.—J. L. Aders.

Notes From Brother Crumpton on Sayings From His Correspondents.

Mrs. Sarah F. Conner, Bladen Springs: "Find enclosed my subscription for State, Home and Foreign Missions." This sister lives where there is no church, but for years she has cast a vote like this. The isolated people, away from all church affiliations, should not fail to contribute because not called upon.

"My wife and I send you a check for \$10 for Home Missions. Maybe it will make somebody's heart glad this Thanksgiving."

This brother's wife was then in bed, where she had been for weeks. Since then she has passed over the river. Suffering in body and mind, this devout couple remembered God and suffering humanity. Think you that He who sat over against the treasury long ago and commended the poor woman's gift will allow this gift to pass unnoticed!

"I am sending you a check for \$5 to be used in the campaign against the return of the saloon in this state. It is a just cause, and I need not concern myself as to how this amount is spent. I trust that to you. You don't know me, but I know you and admire your stand and that of our distinguished congressman."

That is the way to whip this fight. We wouldn't have a cent for a corruption fund—we couldn't use it; but we do need money. Many a man is with us who has never given a cent. This brother, a stranger to me, without solicitation from any quarter, sends his money. Hundreds of others ought to do the same. If the law is repealed because we couldn't support the workers and keep them at it, every one will say: "I am sorry now I didn't help."

Think of this! We ought to send the Citizen to 10,000 names in Alabama for three months. It is the only way we have of getting the facts in their hands. We are issuing only a little over 3,000. How it hurts to be poor in a fight like this!

"Please find enclosed \$21. Use \$1 for your tract fund and use the other \$20 where it is most needed. I am a one-horse farmer and last year I tried to give the tenth, and at the end of the year I found that I had lacked \$21 giving enough, so I am sending it to you to use as you think best."

There it is again. Another tither! The fever's spreading and the contributions are going to roll in before long. Here is a farmer tithing. He finds no trouble with the plan.

Jesse A. Love, Phil Campbell: "Enclosed you will find money order for \$5 for State Missions from Liberty Hill church. This is the amount of our pledge at the association. Liberty Hill is a poor country church, struggling now to build a new house."

The pledge at the association all paid in less than two months after the association adjourned! Wonder if any pledger who has not raised the pledge will see this? Now, brother, is the time; don't put it off. Thousands of dollars are lost every year from those pledged by delay. Another fine point about this letter is: The church

makes its contribution in spite of its struggles to build. "Them that honor me I will honor," said the Lord.

D. D. Cannon, Deatsville:

"I read all your circular letters and everything you write to the Alabama Baptist, too, and enjoy it all. God bless you in your work is my prayer."

More encouragement. Three good points in favor of this brother: He is glad to get my circular letters; he reads the Alabama Baptist, and he is a tither. If we could have his spirit on the first two to get possession of our people we could shake the kingdom of Satan in Alabama, and if they fell into the habit of tithing we would do more than our part in tearing down the kingdom of darkness the wide world over.

"There was no vacancy in the pastorate and I declined to discuss the matter with them."

He was exactly right. Preachers must be jealous for the rights of their brother ministers. "With what measure ye meet, it shall be measured to you." The preacher who starts out to disregard the rights and feelings of his brethren is certain to be in trouble sooner or later. If a church has no sense of propriety the preacher ought to teach the lesson good and strong by refusing any conference until the pulpit is vacant.

"Where can I get free leaflets or tracts? I have had a wooden rack made and placed in our depot, and I want every piece of Baptist literature I can find to put in it for the public."

If a scheme like that is looked after it will do a world of good. How many would read a tract while waiting for a train!

"About the outfit. Don't you know some members would out fit a tiger if you should mar the beauty or deface the walls of a city church with any such plunder? I got one and hung it up on the front of the rostrum, but it soon disappeared, and I found it later in the trash pile."

That was a pretty "Howdy do," don't you think? But I am sad to say I have heard of just such doings before. There is nothing to do in a case like that but have the church act upon it in a business meeting and adopt it; then hang up the card and calendar. It is reasonable and right, and patience will win if we persevere.

Frances B. Gunter, Bridgeport:

"I trust your Christmas has been most happy and that the new year may be the very best one you have ever known. May the best friends you have be more loyal, may any new found friends prove faithful, and when the year 1911 draws to a close may you have no cause for regret."

"May your life be made happier through closer companionship with your Guide. May your family be kept from all harm."

"As Baptists may our hearts be filled to overflowing because we see our grand work prosper and our Father glorified."

This from a girl that loves God and spends her life for her church is greatly appreciated.

BRO. TALIAFERRO SAYS THEY DIDN'T DO IT.

Will you please spare a little space to a wandering son?

In the first place, let me correct a mistake that has recently crept into your columns announcing my call to Dothan. This is not true, and I certainly do not wish the Dothan church embarrassed by this false report. So the temptation to "arise and go to Dothan" has not befallen one who ever and anon thinks westward.

This is a great old commonwealth and Baptists hereabouts are very numerous. I am delighted with Georgia and especially with Dublin. Things are Dublin' up mighty, mighty fast over here. Our city has doubled since 1900. This is nothing to what our people expect to accomplish within the next ten years—a good sister having become the proud mother of three fine boys at once a short time since.

Farming is also on the boom in our section. A farmer brought to town not long since twenty-eight bales of cotton at one wagon load. Good farms, good roads!

But about our church. That is on up grade, too. We have some 750 members, 124 of whom joined since I came. We contributed last year nearly three thousand dollars to mission causes. Our Sunday school is one of the best in the country. We had 376 last Sunday, which is about an average attendance for a good day.

Yes, the Lord has been good to us over here. We have a new home, a new baby, and a new hold on the Lord and a new determination by His help to do better things for Him.

Faithfully and fraternally,
W. A. TALIAFERRO.

Dublin, Ga.

FROM PINE APPLE.

Our church at Pine Apple is moving out along new lines. Thinking others might wish to try them, I will say a word about them.

There are a few things of which the church has grown very weary. One is reporting to our association large numbers who have long since moved away from our town. To remedy this a resolution was passed requiring every absent member to send in something to help meet the church's obligations financially. Failure to respond for 60 days their letter is to be mailed to them without their asking for it. Of course the letter will state why it was granted. This rule will move pocketbooks for church membership one.

Another evil the church is seeking to remedy is that of one-third of the membership paying all the bills. To remedy this evil a resolution has been passed requiring every member to help some. Any member failing for two

months must be reported by the financial committee to the church and a committee sent to learn the cause. To aid the members with their offerings, the "duplex" system has been adopted, which provides that each member shall be numbered and supplied with a package of envelopes bearing his number. On the treasurer's books every member has his number. A careful account is kept of each member's gifts. At the close of the year a church manual is to be published, showing what each member has paid for church expenses and missions. The manual is to be supplied to every member. There is but little opposition to the movement. All acknowledge they should help some and they are getting right into line and helping. It looks now as if it will work a revelation in our finances.

Our attachment to this place and this people grows constantly. Big success to you this year. Yours,

E. B. FARRAR.

THE SEMINARY STUDENTS' FUND AGAIN.

An Open Letter Addressed Through the Alabama Baptist to Old Seminary Men in Alabama.

My Dear Fellow Workers:

I feel sure you do not know of a condition existing in the Students' Fund at the Seminary in the matter of aid furnished and being furnished to our Alabama men.

Let me say in the first place that fifteen Alabama men are being aided at the Seminary during the present session.

This aid is being furnished our Alabama men in the face of the following facts: The Students' Fund brought over from last session a debt of \$825 on account of Alabama students aided. During the present session the Alabama students are being aided in the amount of \$950. This makes the whole amount needed for the debt of last year and the aid furnished students this session \$1,775. Up to the 15th of January the treasurer of the Students' Fund at the Seminary had received \$728. Shall we say to Dr. Mullins and Mr. Smith, cut off the aid you are furnishing Alabama students? At once you answer NO! Can we then expect aid to be furnished Alabama students if we do not forward the money to the fund? Are we willing for Alabama students to be carried through the Seminary on money furnished by other states for their own students? I refuse to believe that the old Seminary men in Alabama and others who know the need of trained men are willing for conditions to remain as they are. Let every lover of ministerial education in Alabama act at once in the matter and forward some amount to Mr. B. Pressley Smith, Treasurer, Norton Hall, Louisville, Ky.

Sincerely,
SAMUEL A. COWAN.

Enclosed find \$2 for one year's subscription to the Alabama Baptist. Some have promised to subscribe to the paper. Will get them later if I can. Oh, the indifference on the part of the Baptists concerning religious literature. It makes my heart sad when I try to get subscribers. They claim the paper is too high. Would they read it if it was a gift. I wish you a happy new year.—T. L. Elam.

ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

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

Watchword for 1910-11: "Saved to Serve"

Mrs. Chas. Stakely, President, 23 Wilkerson Street, Montgomery.

Vice Presidents.

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Mrs. W. J. E. Cox, Mobile.
Mrs. F. B. Stallworth, Cuba.

Mrs. T. A. Hamilton, State Organizer, 1127 South Hickory Street, Birmingham.
Mrs. D. M. Malone, Associational Visitor, Consul.

W. M. U. Watchword:

Whatever He saith unto you, do it.—John 2:5.

Miss Kathleen Mallory, Secretary-Treasurer, 1122 Bell Building, Montgomery.

Mrs. Wm. H. Samford, Recording Secretary, 310 Mill-dred Street, Montgomery.

Mrs. M. C. Scott, Auditor, 611 S. Court St., M'tgom'y.
Miss Mary Rhoades, Leader of Young People's Societies, 1122 Bell Building, Montgomery.

Mrs. Grace Hiden Wilkinson, Secretary of Relief Work for Aged and Infirm Ministers, Idlewild, Birmingham.

Mrs. R. V. Taylor, Press Correspondent, 910 Government Street, Mobile.

Send contributions for this page to the Mission Room.

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Y. W. A. Watchword:

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.

THOUGHT FOR THE WEEK.

"We can not all be preachers and sway with voice and pen,
As strong winds sway the forest, the minds and hearts of men;
But we can be evangelists to souls within our reach;
There's always love's own gospel for loving hearts to preach."

DURING JANUARY.

We study about Home Missions.

We give as W. M. S.'s to the work amongst foreigners and on the frontier; as Y. W. A.'s, to the mountain schools; and as R. A. and S. B. B.'s, to the Indians. All we can possibly do for these causes this month, we should surely try to do, for we must raise, in order to reach our State apportionment for Home Missions by the first of May, over \$4,000, and when we recall that we have only the month of March as scheduled for Home Missions after the first of January, we realize how earnest we should try to be this present month. If each society could only so plan its work this month as to send in half of its Home Mission apportionment that still remains unmet this month, and then in March send in the other half, we would do our part as a State all right. Will not your society try this plan, and, by so doing, help mightily?

REMEMBER IN YOUR PRAYERS.

The work in the Cahaba Association, Superintendent, Mrs. Charles Collins, of Allenville, and Secretary, Miss Ethel Carr, of Uniontown. There are thirty-one churches in this Association and societies in only seven of these churches. "Pray ye, therefore, the Lord of the harvest that He would send forth laborers into His harvest!"

Our missionary at Yang Chow, China, Mrs. A. Y. Napier.

Our students at the Louisville Training School, Miss Marietta Register, Miss Rosa Dykes, and Miss Ida Martin.

The reaching of our year's apportionment. We were asked in all for \$14,500, and we have given so far less than \$4,000. "Freely ye have received, freely give."

MRS. A. Y. NAPIER.

This week, we are uniting our prayers in behalf of our young sister in central China, Mrs. A. Y. Napier, of Yang Chow. Four years ago she left her father's and mother's home in Clayton, Ala., where, as Lois Davie, she had spent such a happy girlhood, and went to be the help meet of the man of her choice. She was a mere girl when she went, just having finished at the Judson and was brimful of life. Now, after four years of actual contact with the mission world and its many perplexing demands upon one's very life, she writes in the same happy strain, full of enthusiasm, and yet with an earnest desire to be of genuine service. She asks that we remember her particularly in our prayers, and I believe that we shall do so. This quotation from a letter from her will doubtless be helpful to you: "I think that a true Chinese Christian is more earnest

than a great many of us, and there are many of them who put me to shame. I feel weak and sinful in their presence. They have so much sin to give up when they become Christians that they feel, I am sure, that a great burden is lifted, and they are so happy and light-hearted afterwards that they can't help showing it in their faces."

CONECUH ASSOCIATION.

On December 3d the W. M. U. of the Conecuh Association held its annual meeting with the ladies of the Belleville church. The inclemency of the weather prevented a full attendance, though every woman's society but one was represented. We were delighted to have our much beloved Miss Rhoades with us. Miss Alma Smith conducted the devotional exercises, making an impressive talk. Mrs. R. H. Riggs spoke in her affable way the welcome to the visitors. This was responded to by Mrs. John Conner. Miss Rhoades presented the year's policy so minutely yet so simply that it was enjoyed by both old and young. Little five-year-old John Lee Betts, of Burnt Corn, recited a lengthy poem, "The Church and the World." He was given a rising vote of thanks. Mrs. Nannie B. Riggs showed us how very important it is for each society to reach its apportionment. Mrs. Julia Lee Betts gave a strong paper on the Lord's Tenth.

The afternoon session was opened with devotional exercises by Mrs. Betts, with the Y. W. A. motto as her theme. Miss Rhoades explained the many ways in which we may aid in advancing God's Kingdom in our own State. Mrs. B. B. Finklea showed how very important it is to contribute to the Howard College Library Fund, and what a factor for good our denominational schools are. Miss Weston Payne

presented the mountain school work with so much force that the auxiliaries rejoiced that their contributions for Home Missions go this year to these schools. Mrs. D. S. Crum told of the work for the Indians in a most sympathetic manner. Miss Alma Smith plead for benighted Africa.

The following officers for 1911 were duly elected: Superintendent, Mrs. S. P. Lindsey, of Belleville, and Secretary, Mrs. Ralph Andrews. The Association recommended that the State Executive Board elect an assistant superintendent for the railroad towns.

MRS. RALPH ANDREWS.

THE WEEK OF PRAYER AT AUBUN.

The W. M. U. of Auburn Baptist church observed the week of prayer for world-wide missions January 1-7. Our meetings were held at the home of Mrs. W. B. Frazer, one of our devoted members, who made us thoroughly comfortable in spite of the severe weather, and our attendance was about the average. One of the most pleasing features of the week's services was the presence of Mrs. Frazier's venerable mother, Mrs. Mary Reese, about 85 years old, and a dear "mother in Israel" she is!

All who attended the meetings feel that it was a great privilege to be a part of that great host of Southern Baptist women banded together in prayer to our Father for the coming of His kingdom, and we return thanks to Him for the generous contributions to His cause.

MRS. W. K. CLEMENTS.

THE LADIES' MISSIONARY AND AID SOCIETY OF THE MIDWAY BAPTIST CHURCH.

Our society meets once a month, on Monday after each first Sunday. The business is ably dispatched by our efficient president, Mrs. M. W. Britt. Our mission study is after the order of the programme in the Foreign Mission Journal. The business meetings are held at the church. The social meetings, which add greatly to the life of the society, are usually held at the home of some member. Most of our work this year has been aid work, though we have contributed to several other objects.

Our meetings are well attended by the members, and occasionally we have visitors, to whom we extend a cordial welcome. Besides our regular contributions, we have various plans for raising money. A short time since we had what we termed a "sack social" at the home of our president.

SCRIPTURE THOUGHT.

Whatever ye shall ask the Father in My name, He will give it you.—John xvi, 23.

We built our church, Pine Grove, last fall, and organized the fourth Saturday in November with 27 members. Bro. A. S. Brannon is pastor. He had a real good meeting in July; received eight additions. The church was dedicated the fifth Sunday in May. We have an evergreen Sunday school. Pine Grove is about five miles from Campbell and seven miles from Dadeville. We have prayer meeting once a week. The young people take the same part as the old. May God bless you in your work.—J. W. Jacobs.



MRS. A. Y. NAPIER.

Daughter of Mr. and Mrs. Bunyan Davie, Clayton.

"The Passover."

(An Interpretation.) By Clifford Howard.

The literary style is charming. The descriptions are beautiful without being extravagant, and put one in touch with the country, the homes of the people and the city in which the story is laid. The language is pure and elegant, and to the student should be a source of constant delight. The story discloses an intimate knowledge of the manners and customs of the Jews at the time of Christ, and in its telling brings to the reader a realization of the every day incidents that undoubtedly crowded about the Master after His fame began to spread throughout Palestine. It is a side of Christ and His work that should be more widely studied and exploited. The paintings of Tissot gave the world a different view of Christ and His surroundings than was ever before realized. Why should not literature enforce and emphasize these human heart-interest features, and through expositions of this nature put us in closer touch with the every-day life of this man God? This is presuming of course that the work is performed by those who approach the subject with reverence and intelligence, as is the case with the author of "The Passover." The hint that Judas was lead to betray Christ because of jealousy on discovering that Mary loved the Master is ingenious, making a story of great power, rivalling "Ben Hur"—and this, too, without being "sensational" or irreverent.

R. F. Fenno & Co., 18 East Seventeenth street, New York; \$1.00 net.

"The Secret of the Lord."

The self-revelation of Christ. By Rev. W. M. Clow, B. D.

This book expounds and enforces the self-revealing teachings of Christ which immediately preceded and followed the Transfiguration. It is prefaced by an opening discussion on the law of the secret, the place of the secret, the time of the secret. The secret itself is the fully awakened consciousness in Christ of His mission in the world. Then follows a tracing out of the manner in which the revelation was conveyed by God to Christ and by Christ to man. The chapter headings are: I. The Revelation of the Christ; II. The Disclosure of the Glory; III. The Unveiling of the Secret; IV. The Open Things of the Secret. This book admirably supplements "The Day of the Cross" and "The Cross in Christian Experience," two books which have won for this author a large place in the hearts and sympathies of Christian people.

George H. Doran Company, publishers, New York; \$1.50 net.

Vocational Education."

By John M. Gillette. American Book Company, New York. 1910. Pp. 303. Price, \$1.

Mr. Gillette allies himself with those who would begin training a child for "his niche in life" at the age of 12 "If the very constitution of this social world which environs him demands that the individual shall be specialized in terms of its nature, which in my estimation is the case, then the specializing of the child to meet the terms society imposes is the dominant thing. This is the great goal of educa-



tion."

Charles Richmon Henderson in his introduction well says: "There are many propositions in these chapters which cannot be altogether approved without further and critical consideration." And yet he deems them worth trying out.

The Survey well says: "The practical suggestions for the reconstruction of certain school subjects, in methods of socialization, are the most valuable part of the book."

The author gives one plenty to think about. It is a book which gripped us strongly.

"Discipline and Other Poems."

By Rev. Eliza M. H. Abbott, Boston. Geo. H. Ellis Company.

In the first of these poems Mrs. Abbott gives a hint of her purpose in writing them. She says:

"Let others scale in lofty flight
The distant mountain's towering height;
Be thou content to sing below
In valleys where the weary go.
"Sing songs that touch the common heart
And reach the lone, who sit apart;
Sing simple songs so clear and plain
That simple souls may catch the strain."

All are gentle, womanly, helpful. Friendship and memorial poems, a temperance song and an ordination hymn—all are here; but the note that recurs oftenest is that of faith. That Mrs. Abbott has fulfilled her own purpose in writing these poems one cannot doubt.

Geo. H. Ellis Company, Boston; \$1.

"Selected Old Testament Studies and Hebrew Institutions."

By J. B. Shearer, D. D., LL. D., professor of Biblical instruction, Davidson College, Richmond, Va. Presbyterian Committee of Publication. Price, 60 cents each net.

If you are looking for an author who is a conservative and turns his back on the progressive ideas in regard to the Bible, Dr. Shearer is the scholar you seek, for he refuses to concede that there was any imperfection in the Mosaic institutions. He holds that polygamy was expressly for bidden in Lev. 18:18, and that the law of Moses (Deut. 24:1-4) did not permit divorce for any other cause than impurity of life. In these days, when so many of our advanced thinkers are making a patch work of the Old Testament and picking flaws in the New. It will be refreshing to the troubled believer to pick up these two volumes and set at the feet of the venerable professor who believes that the Bible is the word of God.

"The Historic Meaning of Prophecy."

Mrs. Mary Abigail Taylor, the author, states that in very early life she had an intense desire to understand prophecy. In the fifteenth year she gave her heart to God, and when she had about completed her 44th year she answered the call of the Holy Spirit by laying aside all secular mat-

ters and gave herself to the study of the Bible. Four and a half years later she began the work to which she has since been engaged, that of a student of the Holy Scriptures along prophetic lines. She believes her work to be of God's appointment. She is confident that after years of patient study that she has succeeded in presenting the various prophetic eras as the Bible reveals them. Whether one always agrees with her conclusions or not, the reader will always feel that he is reading after one who believes in the presence and power of the Holy Spirit and whose sole aim is to set forth prophecy as a revelation of God.

Jennings & Graham, Cincinnati, O.; \$1.50.

"Comprehensive Modernized Rapid Calculator."

This work, by J. D. Delp, of the commercial department of the Springfield (Mo.) High School, is not intended to take the place of, but only to supplement other texts on arithmetic where the short methods are sadly neglected. The book will be welcomed by all who wish to gain accuracy and speed in calculating. It can be had of J. D. Delp, 805 Dullinon street, Springfield, Mo., for \$1.

"The Townsend Bee Book,"

We have received a copy of a brand new production, just off the press, "The Townsend Bee Book." The A. I. Root Company felt that the A B C of bee culture has rather outgrown its original field, and they have brought out a small, comprehensive volume, which will give the beginner definite answers to the numerous questions that he proposes. "The Townsend Bee Book," coming from the pen of a present-day practical and successful beekeeper, is sure to meet with instant favor, not only by beginners, for whom it is especially written, but by practical apiculturists all over the country, who will unquestionably find many ideas from this expert beekeeper worth a great deal to them in their yards.

The A. I. Root Company, Medina, O.; 50 cents.

"The Rational Life."

By Will J. Erwood.

In the issue of January 8, 1911, of the New York American Ella Wheeler Wilcox has this to say concerning this book and its author: "Mr. Erwood has ideas; he has convictions, and he has the courage of his convictions. He has recently published his own book, called 'The Rational Life,' and it would be of inestimable value if this book were placed in the hands of every parent and teacher in the world and if the clergyman of every pulpit could make a sermon from its pages." This is strong endorsement. Sent postpaid, \$1.

Will J. Erwood, 717 East Twenty-second street, Baltimore, Md.

"The Key to Yesterday."

This is one of Charles Neville Buck's stirring stories, illustrated by R. Schabellitz and published by W. J. Watt & Co., New York.

LINES ON OUR CALENDAR.

With your good wishes a calendar came,
The pictures, too, of father and sons,
May sire and sons be known to fame
As time in its course so swiftly runs.

A cheerful visage, cheering heart,
Our editor doth both possess;
They aid in doing your great part,
In striving the world to bless.

But who could claim two such bright faces
As the boys' the picture adorn,
In humble home or kingly places,
And wear a look forlorn?

Ah, 'tis kind words and 'tis kind deeds
That lighten the burden of life,
Continue the sowing of good seeds,
'Twill bring an end to much of strife.

When all the tasks of life are done,
And you are called to your reward,
May each of you a crown have won
By serving our Redeemer, Lord.

This new year may arrears be paid,
And your list of subscribers swell,
And duty to all be plainly made,
As you heed the command, "Go tell."
R. E. BETTUS.

The Alabama Baptist is the dearest paper to me that ever has been in my home. I wish it was read in every Baptist home in the state. I believe that we would have churches doing more for the Master's cause. May the Lord's richest blessings rest upon the dear paper and the editor. I hope that it will be most prosperous year in its history.—H. H. HANSON.

I have just passed my seventy-second mile post. I began in the ministry in 1866; have served churches most of the time up to a few years ago. My health has kept me out of the pastoral work. I labored in the Carey association up to 1885, since which time I have been in North Alabama. I have been a close observer of churches, and especially the Baptist. I find a great many in the rural districts glorying in opposing missionary education, and hold to church foot washing stronger than communion. They criticize other churches, and say they are proud, but I believe they are as proud as any church of their faith. Opposing missionary education and holding to foot washing. What do you think of it, W. B. C.? Is it ignorance? I have been reading the Alabama Baptist most of the time since 1874, and will say it gets better all the time. Success to you, Brother Barnett.—J. R. RAMSEY.

It was my pleasure on January 10, at the home of the bride, in Pineapple, to unite in marriage Miss Minnie Lou Ward, one of our talented young school teachers, and Mr. A. D. Mayo, a promising young merchant of Polard, Ala. The wedding was a beautiful home wedding with the families of the contracting parties and a few friends present. The young couple left on the morning train for Mobile, Ala. We wish for them a pleasant voyage on the sea of life. This makes three of my teachers to marry within a few weeks. The young men are ruining me the way they are taking away my workers.—E. B. FARRAR.

THINK OF THE BOYS AND GIRLS.

It can not be said that a saloon safeguards anything or anybody. It militates against everything and everybody. Its hand is against every man, woman and child the world around, and yet surprising to state in the legislature men who stand high in the business, social and religious world will lift their voices in public and work in private to bring the saloon back into Alabama. It has been pertinently asked, "What does it profit a man to send his children to school, accumulate property, build big barns, etc., for his children, if his son is to go to ruin through the grog shop, and his daughter to preside over a drunkard's hovel?"

It is no mere coincidence that the courts one after another are declaring the licensed saloon an outlaw and a legal "nuisance"; or that press, pulpit and publicist are alike thundering against the trade as the corrupter of youth, the breeding-spot of crime and the instigator of law-defiance in every community where it is permitted to exist. We have no patience with the men who prate about "regulated saloons."

It is true that every soul alone is responsible for itself before God for the acceptance or rejection of God's proffered salvation; but it is not true that the tempted man will be held responsible for the uninvited attacks of temptation which stronger men ought to have kept from him. For that failure, those who make up the Christian church will have to answer. Let us try and safeguard our children from the saloon, for when one is opened it means a trap is set for your boy.

A poor drunkard fell into the gutter in front of a saloon, and a mischievous boy pinned a placard upon his coat in large letters, "Specimen of the work done inside." When the saloon keeper came out and saw it, he fumed with rage, tore the placard to pieces and swore at the boy.

BRYAN—THE FARMER—AND THE DEMOCRATIC LICENSE CITIES.

Tammany, as well as the hundred other little Tammanies, in democratic cities of the country where the liquor traffic is still licensed and protected by the local politicians, have a new chip on their shoulders on Mr. Bryan, for in an address which Mr. Bryan delivered before the National Farmers' Congress when it met in St. Louis, he is credited with saying:

"The farmers are interested in the liquor question. Men have said that it is not right for men outside of cities to vote on the question of running saloons in town. I answer that by asking what they thought of the right of the saloons in town to fill a man with 'booze' and send him out to disturb the peace of the farmers. The farmer pays his taxes and he has seen his boys ruined by drink, and he is just now beginning to realize that he has something to say about it."

To question the right of Tammany and that of the scores of liquor gripped democratic rings, which control as many cities throughout the country—to question their right to protect and foster the liquor traffic for their own political purposes in their own urban centers, may go far toward snapping the last bond of political friendship which has bound them to the fortunes of the peerless, though thrice-defeated leader of democracy.

A preacher needs only to oppose prohibition and prate about "sanity" of speech and "temperance" in reform in order to be praised by the liquor press as "broad-minded" and, although he may never have been heard of before outside his dooryard he suddenly becomes the eminent Dr. So-and-So.

George Bernard Shaw, the famous English author and dramatist, thus epitomizes his experience for the past quarter of a century, and express the growing conviction in the world of thought and literature: "I have not failed to observe that all the drugs from tea to morphia and all the drams from lager beer to brandy, gull the edge of self-criticism and make a man content with something less than the best work of which he is soberly capable. He thinks his work better, when he is really only more easily satisfied with himself."



We sincerely believe that the people of Alabama are in favor of state-wide prohibition, and yet there is danger that the laws now in effect will be repealed because a compact, cohesive and well drilled minority in the legislature are pledged to defeat it.

Some few Baptist churches in Alabama increased their pastors' salary on the first of January. We hope others will yet do it, as the high cost of living now makes it hard for many of them to make ends meet. "Poundings" are better than nothing, but the best way is to make your pastor sure of a reasonable support.

Our heart goes out in loving sympathy to Dr. J. B. Gambrell, whose devoted and helpful wife passed to her reward on Sunday, January 15, after more than a month's fight with death. She had truly been a helpmeet to him. We have had knowledge of this goodly man and consecrated wife for more than a score of years, and in all of our experience we have never known such "team work" between husband and wife in furthering our Baptist cause.

It is easy to see through the veneer of so-called Christians who for personal, social, political or commercial advancement strike hands with the men who are trying to legalize the sale of liquor in Alabama. We can understand and in a measure sympathize with the ex-saloonkeeper who strives to get the chance to once more get into business, but we hold in contempt and abominate the Judases who would resell their Savior for profit or to reduce their taxes.

We want to say to the high-brow legislators who are prating about regulated saloons, that they are talking pimples, little bubbling words, that will burst ere long and show to the citizens of Alabama that instead of coming out of the depths of men of conscience, are but the excrescences of mere illusory ward politics, words that are as silly and foolish as they are "undamentally and demonstrably false. The regulated saloon is a misnomer; no such thing has, now or ever will exist.

Please do not forget that the denominational paper is a bond of denominational fellowship. It keeps our churches and pastors in touch with one another. It is the medium of enlightenment. God doesn't simply want Baptists; He wants the highest type of Baptists; He desires intelligent, enlightened Baptists, for the enlightened Baptist becomes the enlisted Baptist and wants to keep in touch with all that Baptists are doing at home and abroad—and thus enlightenment and enlistment mean enlargement. There is a reason to work for your state paper.

In our agitated but unchivalrous day many young men full of ambition, but destitute of humility, are foregathered at Montgomery to undo our present temperance laws. They entertain no doubts as to the wisdom of their bills, and with a fatuousness that is almost infantile they prattle about the failure of prohibition and the need of giving the people a relief from the drastic legislation which now throttles the citizens of Alabama. They want their views trumpeted to the world, and if no reporter will aid them, they stand on the street corners or congregate in the lobbies of the hotel and blow their own little tin horns. They think their "tootings" are as serious and awe-inspiring as Gabriel's, little dreaming that sensible people pay about as much attention to them as they do to the Christmas Eve revellers who parade our streets—looking on both as a kind of occasional nuisance to be endured.

THE EDUCATION COMMISSION AND ITS SECRETARY.

We welcome Dr. W. J. E. Cox, the scholarly, aggressive and indefatigable worker who wrought so well as pastor of the First Baptist church, Mobile, into his new work as secretary of the Education Commission. Dr. Cox needs no introduction to the Baptists of the State, but in the beginning of his labors we beg to emphasize the fact that he does need their sympathy, prayers and material aid, for he can not do the imperative work to which he has been called unless every friend of denominational education in Alabama will rally to his support. The one thing that is noticeable in the religious world of today is that the fires of denominational devotion are already beginning to burn low, and their flames beginning to flicker, and they will die out unless the proper supply of fuel be kept on hand. If our denomination is to live and grow, we must keep it actively alive in the minds, hearts and purposes of our people. If we are to tie our young men and women to our Baptist cause, we must improve our denominational schools and then make it our business to get them to attend. We believe that the commission under the lead of President Wright has selected a strong and forceful man to bring its purposes and needs before our people, and we propose to do our best to make the Alabama Baptist of genuine service in the campaign.

We want to have a part in one of the greatest and gravest problems now to be solved by the Baptists of Alabama.

We want to help to reach that timid boy on the farm, and give him a chance to become an educated Christian gentleman.

We want to be instrumental in giving that lonesome girl in the backwoods an education that will fit her for a wider life.

God bless our Baptist boys and girls wherever they be in Alabama and put it into the hearts of the men and women who can do things to give them a chance to be educated in our denominational schools.

DID YOU EVER SEE SUCH A THING?

A correspondent of the Congregationalist, signing his name as Bromide Smith, says:

"As I was entering the door of the chapel I was surprised to see a hack drive up to the door. Out of it stepped an elderly lady and gentleman. They paid their fare and told the man to return at 9:15, and then they went into the prayer meeting. I had seen people hire a hack to go to concerts, etc., on wet evenings, but I had never seen any one before do so for a prayer meeting. Can these things be so? Has such a thing ever been known elsewhere? Or is it in my head that the trouble is?"

"If any of our readers have ever witnessed such an unusual occurrence we hope they will write us at once or we will think the above Smith was "doped" and dreamed that he saw the old couple. We are sure it never happened in Birmingham.

We who believe in state-wide prohibition have a great work before us as "breakers of bondage," for many of our people are bound hand and foot by the sophistries of the spell-binders, who eloquently plead for local option, dispensaries and "regular saloons." Many volunteers are needed in this work of emancipation.

We hope the headlines flung out recently about the return of saloons was premature. We know, however, that in the cases of some of the papers the news was palatable.

Thirteen thousand saloons have closed their doors in the past two years, yet the liquor traffic, as shown by the official record of the internal revenue department, after two years of encouraging decline in output and consumption, is growing by leaps and bounds. The explanation involves both the weak and cowardly officials of the dominant parties, and the protection and sanction of the interstate liquor selling still permitted by the federal government.

The great liquor dealers' association of America see the handwriting on the wall, but the saloon man does not. He sees nothing beyond the chance to sell liquor to one more customer.

SCISSORETTES



By DR. KEEN KUTIER

Some one has called Roosevelt a combination of Saint Paul and Saint Vitus.

It is stated that there are 11,625,650 Jews in the world. We thought there were more of them than that.

A company has paid \$7,000,000 for half an acre of land in New York city for a hotel site, and it is not down by the city hall, but on Thirty-fourth street.

I asked her what she was doing;
After yawning, she turned about,
And said, as a matter of course,
"Why, I'm letting the tired out!"

Alexander von Humboldt was one of those fortunate men who required but little sleep. Four hours out of the twenty-four were quite sufficient to refresh him, so he had just so many more hours at his disposal for work.

"One smile can glorify a day,
One word true hope impart;
The least disciple need not say
There are no alms to give away
If love be in the heart."

On December 3 President Taft announced the appointment of Senator Elihu Root as member of the Hague court for the United States to succeed the late Chief Justice Fuller. The other United States members of the court are Judge George Gray, Hon. Oscar S. Straus and ex-Attorney General Griggs.

Rev. J. H. Shakespeare, secretary for Great Britain of the Baptist World Alliance, writes that they have secured twenty Russian Christians, who have been to Siberia and in prisons, for preaching the gospel, who have decided to accept the proffered aid of steamship passage and will be at the Alliance at Philadelphia in 1912.

In Roumania remarkable history is being made. One Baptist evangelist has baptized 8,000 people in the last twenty years, 280 converts having all been baptized by him during August, 1910. All classes are being reached, and all eastern Europe is being set on fire with religious zeal. It is thought by those who have studied the matter that Baptists of eastern Europe today are second in number only to those of America.

The central and chief figure in what has come to be known as "the Lorimer scandal" lives, when in Washington, in rooms at the Young Men's Christian Association. So far as is known to his associates, he has no vices or even bad habits. None of his friends have ever heard him swear or seen him take a drink of any sort of liquor. He does not use tobacco.

Dr. R. H. Pitt for twenty-four years has been serving the readers of the Religious Herald in a helpful way, and now in the eighty-third year of the paper's life, he is going to lean on his strong young associate editor, of whom many good things is being said by his associates. Here is to Dr. Pitt and Bro. Cammack.

The Tennessee Baptist Sunday school workers are planning to organize their state work on the convention plan. Each association is to constitute a unit. The president or chairman of that association will supervise the work, prepare for conventions and complete the organization in the association. There will be an annual Sunday school convention.

President E. Y. Mullins writes that the negotiations are practically closed by which the Southern Baptist Theological Seminary will purchase forty-four acres of ground in the northeast part of Louisville Ky. The description indicates that it is a most eligible and desirable lot in a part of the city which is increasing and will continue to increase in value. It is on what is known as the Brownsboro road. It is not probable that the buildings will be erected before five or six years.

The quarterly review of the Baptist Sunday school at Prattville shows the average attendance for 1910 was 262; for 1909 it was 234. Sixty-six members made perfect records during the year just closed. Thirty-five of these have made perfect records for two years.

Recently Dr. John E. White, of Atlanta, delivered the following lectures to the Y. M. C. A. at Durham, N. C.: "The Miracle of Changed Lives," "The Story of the Puncher"; "Old Born Drunk"; and "The Lowest of the Low." These lectures are based on Mr. Harold Begbie's recent thrilling book entitled "Thrice-Born Men—A Clinic in Regeneration."

As editor of the Alabama Baptist we are becoming more sensible every day to realize that there is no privilege to be compared with the trust of a great service, and therefore we humbly ask our friends to help us in our great work.

We honestly believe that certain of our legislators are walking in ignorance when they propose to make straight the way of temperance by providing what they are pleased to term "regulated saloons," which are but pitfalls for our boys, and therefore we would gently lead them up to the place upon which is written, "Saloons forever closed in Alabama."

At the first meeting of the Education Board Bro. J. N. Marshall, of Waco, and I. N. Langston, of Rusk, were re-elected as evangelists of the board. These valuable servants of the Lord will represent the whole cause of education and will hold protracted meetings and do the work of general field men among the churches. Let the brethren keep them busy.—Texas Baptist Standard.

When charged with being drunk and disorderly and asked what he had to say for himself, the prisoner gazed pensively at the magistrate, smoothed down a remnant of gray hair, and said:

"Your honor, man's inhumanity to man, makes countless thousands mourn. I'm not so debased as Swift, as profligate as Byron, as dissipated as Poe, as debauched as—"

"That will do!" thundered the magistrate. "Ten days! And, officer, take a list of those names and run 'em in. They're as bad a lot as he is."

Brother Pitt, of the Religious Herald, is responsible for this good story: "In making your gifts, dear brethren, this morning"—so a colored minister is reported as saying—"don't give us any of Caesar's subscriptions. The Lord's children ought surely to be more liberal than Caesar." After the service one of the deacons inquired what the pastor meant by "Caesar's subscription." "Don't you remember," said the pastor, "when the Pharisees gave the Savior a penny, he asked them, 'Whose image and subscription is this?' and they said, 'Caesar's?'"

The mid-winter lecture courses at the Southern Baptist Theological Seminary will take place during the present session the week beginning Monday, Feb. 6th, and running through till Friday of that week. Two courses of lectures will be given during this week. The Sunday school board lectures will be delivered by Prof. J. R. Sampey. The other lecture course will be that provided by the Home Mission Board on the subject of evangelism. The lecturers will be Rev. B. D. Gray, corresponding secretary of the Home Mission Board, and Rev. Weston Bruner, D. D., who is in charge of the evangelistic work of the Home Mission Board. There will be five lectures by these two brethren. One of the lecture courses will take place in the morning and the other at night, and they will extend through the week.—E. Y. Mullins, President.

Vincent Walsh McLean, a baby born a year ago in Washington, D. C., is the full and only heir to \$100,000,000.

The man who attempted to kill Mayor Gayner, of New York city, has been sentenced to twelve years' imprisonment in the penitentiary.

Louisiana Baptists suffer a great loss in the burning of their new \$40,000 college building at Alexandria. There was \$20,000 insurance.

The distilled spirits produced in the prohibition states of Alabama, Mississippi, Georgia and North Carolina for the year amounted to 17,774 gallons, while in licensed Pennsylvania, with about the same population, the amount was 9,322,097 gallons.

"Why do you always put a pitcher of water and a glass on the table before an orator?" "That," said the chairman of many reception committees, "is to give him something to do in case he forgets his piece and has to stop and think."

The Baptist Times (England) says that English Baptists report a decrease of 3,775 members since last year. Ireland is the only one of the four countries in the United Kingdom to report an increase.

The American people can not and will not tolerate disorder on the lower side of the Rio Grande. The United States do not covet Mexican territory, but the American people and the Washington government are inflexible in their purpose that the American millions invested in Mexico, and our citizens who are living there, shall be safeguarded.

President Diaz, of Mexico, whose eightieth birthday was recently celebrated along with the hundredth anniversary of Hidalgo's heroic blow for Mexican independence, has had to meet a widespread insurrection against his government, which for more than thirty years has represented order, prosperity and progress.

A London critic named Douglas, who, unlike his warrior namesake, is probably more tender than true, at least in the cerebral region, says that the yankee tars who recently visited England's capital looked "sad-faced," and wore kid gloves, whereat the said Douglas proceeds to marvel in a tone of surprise and disapproval.

Rev. John W. Lowe, our old seminary mate, tells of a long trip through Manchuria. He went as far north as Harbin. He found fully 50,000 Chinese with no missionary working among them. United States consul, Mr. Green, urged him to open at once a station there. He emphasized the great need for a hospital for the Chinese.

Every church is divided into two classes that may be called trees and posts. Plant a tree and it begins to grow. Stick out a post and it begins to rot. The difference between the tree and the post is simply a matter of life. The tree is alive while the post is dead. The pastor enjoys the living trees of his church, watching them grow and bear fruit, while he is often perplexed to know what to do with posts that show no signs of life. It takes much of his time and strength to paint and prop up and finally have carried off the posts when they have fallen down.—A. C. Dixon in Biblical Recorder.

On a recent bright Sunday the writer spent the day with Pastor G. L. Yates and his people at the First church of Tyler. At the close of a gospel message followed by a few statements about our education work the people responded with pledges amounting almost to \$500 to the work of the board. Much of it was paid in in cash next day. Great changes are coming in the Tyler field under the aggressive leadership of Pastor Yates. They were facing the problem of erecting a great new building. Since that date a letter from Brother Yates indicates that matters are taking shape and the work will be pressed forward. Blessings upon the pastor and the people.—A. J. Barton in Baptist Standard.

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REV. J. E. WHITE.

A Tribute to His Memory by His Eldest Son.

The subject of this sketch died at Ashford, Ala., Dec. 9, 1910, and was buried in the "city of the dead" at Dothan. He had attained to his 78th year, having been born Sept. 27, 1833, in the state of Mississippi, Kemper county. It was then largely inhabited by Indians, and known as "The Choctaw Purchase." His parents, of Dutch and Welsh extraction, had settled there in 1831. He was the eldest of twelve children, all of them sons—and the last survivor of the family. Three of them—John E., Henry D., and James—together with their father, Isaac White, and also their mother's father, Henry Dorset, were Baptist preachers.

When but a youth he was baptized into the fellowship of old Center Ridge Baptist church by Rev. Obadiah Perkins, in company with his daughter, Mary D. Perkins, who afterward became his wife.

Of rather slender physical frame, but strong and sinewy, he was a champion at the hoe and the plow, at "log-rollings," and in manly country sports. When about 20 years of age he was licensed to preach—his marriage having taken place also near that time, and in 1857 he was ordained, being a member of old Spanish Oak church.

The country was sparsely settled, schools were few and of the most primitive type, and so a few months of elementary instruction was all that he received from that source. But with sublime enthusiasm and dauntless courage, he entered upon his career as a minister. He bought English grammars, dictionaries, readers, etc., and set himself the task of mastering the forms and arts of public speech—and succeeded. The writer recalls that when but a lad he often saw him return from various distant appointments with saddlebags filled with books that had been bought or borrowed from libraries of homes that had welcomed him for the night. The kerosene lamp was, as yet, unknown in the country home. So after the day's toil upon the farm, by the light of a home-made candle, or a blazing pine knot upon the hearth, he poured over his books while the wife and children slept. On Friday mornings the horse that served him at the plow was saddled for travel to appointments, often forty and fifty miles away. Thus studying, laboring and preaching, he acquired that charm and fluency of diction, that grace of oratory and force in delivery—all subordinated to his Lord, with whose gospel his whole being was saturated—that obtained for him a glad hearing and an enviable reputation throughout the central portions of east Mississippi and west Alabama. He served as pastor the leading pulpits of these sections, and was in constant demand for series of meetings. Some thirty-odd years of his ministry were given to Alabama. He loved his work and God wonderfully used him in winning men to Himself. Thus, not sparing himself and with but meager compensation, through dark days and bitter bereavements, his head uplifted and spirit unbroken, he rounded out his fifty-three years of blessed

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The Graham Crackers baked by the National Biscuit Company have a different taste from the old fashioned kinds. They have a toothsome, nut-like flavor and are so made by perfected processes that all the natural sweetness and healthfulness of the wheat is preserved. They are packed in moisture and dust-proof packages, bearing their Inner-Seal Trade-Mark.

Dread of an Operation.

N. Manchester, Ind.—Mrs. Eva Bashore, of this place, says: "I suffered female misery of every description. Two doctors attended me, and advised an operation. I lost weight until I weighed only ninety pounds. I dreaded an operation, and, instead, began to take Cardui. In a short time I gained 25 pounds, and feel as well as I ever did. Cardui, I am sure, saved my life." Cardui is today used in thousands of homes, where it relieves pain and brings back strength and ambition. It is a woman's medicine, for women's ailments, and you are urged to try it for your troubles. Ask your druggist. He will tell you about Cardui.

ministry. In 1875 at Starkville, Miss. he buried the wife of his youth. To them had been born fifteen children—seven of whom survive. Two of the sons became preachers—one of whom yet lives. A year passed, and he again was married to Mrs. Mary E. Green, of Starkville, and they, with family, removed to Gainesville, Ala., in 1876. To them were born three sons, two of whom yet live, and both ministers of the gospel. Besides these there were four step-children, and in process of time four nephews, orphan sons of his brother, found a home with them, and were cared for as their own.

His devoted wife, nine children, thirty-nine grandchildren and six great-grandchildren survive him, and arise and crown him with love's fairest immortelles. His last days were divinely fair, and the sunset hour unclouded. In the silent watches of the night he reviewed in memory the scenes of "the sweet long ago," preaching, praying, singing softly and tenderly. As he lived so he died. To his three sons and son-in-law—with whom he made his home—all ministers, he gave his final solemn charge, concluding with:

"The eternal God is thy refuge, and underneath are the everlasting arms." "And he was not, for God took him."

"So the tired spirit waiting to be freed,

On life's last leaf with tranquil eyes did read,

By the pale glimmer of the torch reversed,

Not fins, but the end of volume first."

I. A. WHITE.

Thomasville, Jan. 19, 1911.

TREES FOR HOWARD'S CAMPUS.

In order to add to the attractiveness of the Howard College campus it has been our desire to set out a large number of trees. These, when grown, with the present improvements and with Bermuda grass, will render the grounds as attractive as those of any other institution in the state.

So, when in Troy yesterday, I laid the matter before my excellent friend, Mr. J. S. Carroll, the business leader of that wealthy and beautiful town; and with the broad sympathy and the generosity that add grace and force to his wonderfully successful career, he said without hesitation: "I will give you \$100 to set out 100 trees."

Hardly was it said when it was done, and today his check will in the First National Bank of Birmingham await service in beautifying our grounds.

Having part with her noble husband in this work is Mrs. Carroll, whose usefulness in her church and co-operation in all things that make her town better, as well as her sympathy with all movements for the promotion of Christian culture, cause her to merit in every sense the disciple's happy expression, "the elect lady."

A. P. MONTAGUE.
January 19, 1911.

Our pastor, Bro. L. N. Claxton, resigned yesterday to take effect the second Sunday in January. We regret very much to give Bro. Claxton up, as he has just been with us a year at the First Baptist church.—Mrs. William Muscott, Anniston, Ala.

FREE TO YOU—MY SISTER



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

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

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that, if you will only give the treatment a complete trial; and if you wish to continue, it will cost you only about 15 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sicknes and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 548 - South Bend, Ind., U. S. A.

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Is Rightly Named

It is strictly a first class Steel Beam Plow, with detachable turner. Can be changed in a moment's time from a turn plow to a cultivating plow, using the different size steel points, shovels, sweeps, scrapes, middle-breakers, sub-soilers, etc.



At a glance, you can see that the ALL IN ONE is the only plow that you will need to do any and all kinds of plowing for the entire year.

Call on merchants handling our plows, planters, guano distributors, grain drills, etc., or write

GANTT MANUFACTURING COMPANY, Macon, Ga.

FROST PROOF CABBAGE PLANTS GUARANTEED TO SATISFY CUSTOMERS FROM THE ORIGINAL CABBAGE PLANT GROWERS.



Established 1868. Paid in Capital Stock \$30,000.00. We grew the first FROST PROOF PLANTS in 1868. Now have over twenty thousand satisfied customers. We have grown and sold more cabbage plants than all other persons in the Southern States combined. WHY? Because our plants must please or we send your money back. Order now; it is time to set these plants in your section to get extra early cabbage, and they are the ones that sell for the most money. We sow three tons of Cabbage Seed per season. Also grow full line of Straw-berry Plants, Fruit trees and ornamentals. Write for free catalog of frost-proof plants of the best varieties, containing valuable information about fruit and vegetable growing. Prices on Cabbage Plants: In lots of 500 at \$1.00; 1000 to 5000 \$1.50 per thousand; 5,000 to 9,000 \$1.25 per thousand; 10,000 and over \$1.00 per thousand. L. O. B. Youngs Island. Our special express rate on plants is very low. Wm. C. Geraty Co., Box 50 Youngs Island, S. C.

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They are made in the South's most modern buggy factory, by skilled buggy workmen. Every inch of material is carefully selected, and every buggy is warranted for one year. Hale Buggies are well made, stylish, handsomely finished, light running, and above all, DURABLE—it is the QUALITY BUGGY of the South. Buy a Hale Buggy and save money in both freight and repair bills. We can supply any combination of tops, seats, bodies, springs, axles, wheels, etc. you want. The most convincing argument is the buggy itself.



For sale by live dealers everywhere. If your home dealer can not supply you, write us direct. Hale Buggy Co., Anniston, Ala.

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Our High Grade Frost Proof Cabbage Plants are now ready for distribution. It is impossible to get any better or more reliable plants than ours, as we use nothing but the best seeds from old growers of undisputed reputation. Try ours and be convinced. Don't look for cheap seeds or plants from which to grow crops, but seek quality if you would succeed. Prices L. O. B. Meggett: 1 to 2,000 at \$1.50 per 1,000; 4 to 8,000 at \$1.25 per 1,000; 9 to 14,000 at \$1.00 per 1,000. Write for lower prices on larger quantities. Full course and safe delivery guaranteed. Cheap express rates to all points. S. M. Gibson Co., Box 5, Meggett, S. C.



May the new year bring to you and your loved ones all things good and beautiful.—Mrs. Tom Long.

We wish you a happy and successful new year. May the Lord bless you and the paper.—J. I. McCollum.

The paper is growing better all the while. May greater success even yet attend your efforts. Best wishes for you during this year.—Bessie Moore.

Please find enclosed \$1 money order and move the figures up on your much esteemed paper. May the Lord bless you and yours in your work.—K. S. Steele, Gadsden.

Hope you will get many subscribers this year. I have read the Alabama Baptist a good many years. Will soon be 80. I hope to be able to read it the rest of my life. May God bless you and yours this new year.—Mrs. E. W. Ervin.

Brother J. N. Hewitt, that sterling layman of Gaylesville, sent me a check for \$12. He had taken the trouble to get others to join him in sending their renewals. If others would do as much for us our task would be easier.

Enclosed find postal order for the renewal of the dear Alabama Baptist. Its pages are always eagerly scanned; ever a message to comfort, cheer and uplift. God bless you for the noble work you are doing. Oh, that every Baptist in Alabama would put on the right glasses when they read the dear friend and the Baptist right arm. May God richly bless you and yours.—The orosa DeWitt.

Dear Bro. Barnett: Are you nearly froze today? It is a little cold down here. I enclose check for another year. We wish you and yours a prosperous new year.—L. C. DeWitt, Jan. 4. (We were nearly froze, but his good wishes and the dollar thawed us out.)

I certainly enjoy reading my paper. I see what is going on. I am sorry to say but few of my neighbors take the Baptist. I do think that every Baptist family ought to take it. I hope our new preacher, Bro. Jones, will preach more for it, for I don't think our pastors say enough about it to the people. I wish you a happy and prosperous new year.—Mrs. C. E. Westbrook. (The people want to hear about what Baptists are doing.)

DEWBERRY SCHOOL AGENCY.

Established 1892.

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

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



REV. WALTER S. BROWN.

This Well-Known Pastor is Now Serving the East Birmingham Church.

I see I have carelessly let my subscription run by about eight days, which I did not intend to do. Here comes the \$2; so please move me up another notch. I enjoy the paper more and more all the while. So wishing you a pleasant new year, I am your brother in Jesus.—J. A. Joyner.

(If he is worrying about being behind eight days, what trouble he would be in if, like some on our books, it was over 365 days?)

Dear Brother: Here comes \$1 for my renewal to the Alabama Baptist. Hope it will get in in time to be counted. If it doesn't just hand it over to the junior. I guess he will give you credit for it. Christmas has been very quiet in our section. A happy new year for you and yours and the Alabama Baptist.—J. W. Heath.

I have been pleading earnestly with our church members, but as far as I know only one has subscribed. I may be able to get some more later, as several others talked favorably in regard to it. I feel that I cannot afford to miss the W. M. U. page. Wishing you much success and a happy new year, very cordially yours—Mrs. Florence Smith, president W. M. U.

(Bless the good women who are lending a helping hand.)

Enclosed find check for \$4. Please set me up to April, 1912. Just a little late with last year. No excuse to offer; just carelessness. Will send two at once this time to kind of even up. I like it better all the time; would hate to miss a single copy. I'm not like lots of folks that say they can't do without it, but I would miss it mighty bad. Remember Fifth Street church in your prayers. May the Lord bless you and yours spiritually and otherwise.—J. S. Holland.

A dear good woman writes: "I appreciate your kindness in placing the paper within my reach. Hope you will get many subscribers who, like myself, are not able to pay full subscription, and that you may gain by it. I anxiously await the coming of the dear paper again, as I miss it so much. God bless you and yours with a prosperous year."

Dear Brother Barnett: Enclosed find \$4, for which extend the subscription to the Alabama Baptist for me to 1913. I sure like your paper, and never want to be without it. Wishing you and yours a long and happy life, your friend—Mrs. H. W. Craddock, Jackson's Gap, Ala.

(We wish more of our subscribers would catch Sister Craddock's liking for the paper and pay way ahead.)

A good sister writes: "Have done my best to get new subscribers, but the Baptists in this section don't seem to care to take any literature of the Baptists. One sister said she depended on me to read it and relate to her. I told her I could not see her often enough to relate all the good news."

I enclose \$3 for renewal to the Alabama Baptist. I think I am paid up to January 1, and you will please apply this on future subscription and move me up to the extent of this check.—D. A. Megginson. (It pays him to July, 1912.)

As a reader of the Alabama Baptist I therefore count myself a friend, and heartily thank you for your beautiful Christian's wish. I wish for you and our own Alabama Baptist a prosperous new year, and may it prove a blessing in many a home in the years to come.—Etta Judson Bolton.

(Is this not perfectly lovely?)

May the new year bring you many joys and prosperity is the wish of—Mrs. E. D. Avery.

Enclosed find check for \$2, which please place to my credit, and continue to send me your entertaining paper.—Mrs. A. S. Prince.

Mrs. Hines has passed her 87th birthday, but still enjoys and loves the paper. Success to you and yours. Thank you for the post cards.—Lewis Johnson.

Enclosed please find postoffice money order for \$2 to renew my subscription to the Alabama Baptist for this year. I enjoy the paper very much and feel that I can't get along without it, and certainly wish you great success.—Mrs. A. R. Dixon.

We wish you a most prosperous year, and may your paper continue to be a source of inspiration and pleasure to all who read it. Surely the Baptists of Alabama will support you, for you are giving them a denominational paper second to none.—Jourdan White & Son.

(We greatly appreciate these kind words from our newspaper brethren.)

A good brother writes: "I send you \$2 for the Alabama Baptist, which brings my subscription up to date. Please stop my paper, as I am taking more papers than I can read. Wishing you much success, I am yours truly."

If a brother is going to quit this is the way to do it. Pay up and wish us well. Then we will know the paper was not stopped because the subscriber was mad.)

Dear Bro. Barnett: I presume you think I am rather tardy in sending in my own subscription, to say nothing of sending in for others. But I have not been asleep. Neither have I been altogether idle or slack in my efforts to get our folks to take their church paper. I have done what I could. It may seem small, but it has taken quite a lot of talk to do even this much. I had hoped for larger things, but failed. It makes me heart sick sometimes to hear the excuses men make to justify their actions in not doing what they ought to do.—J. S. DeLache.

(Bro. DeLache sent in \$7.50. If all love the paper and talked and worked for it as he does it would soon be in many new homes.)

A 16-Cent Package of

DR. LORD'S HEADACHE POWDERS

will sure 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.

COLLIER DRUG CO.,
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You Look Prematurely Old

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

THE ALABAMA BAPTIST

PREPARE.

We should prepare in all of our churches for this great work. The time for sporadic, spasmodic effort is fast passing, and is giving place to systematic, continued effort. The first thing necessary in any church to accomplish great things for missions is persistent preaching of God's Word on this subject. All missions is based on God's love and God's command. God saw the need and God gave His Son and God entrusted the work of proclaiming the gospel to those who love Him, promising His Holy Spirit. The preacher who fails to see God in this work is in no condition to stand as a leader of God's people. It is not enough to simply talk missions. It should be proclaimed with earnestness and power, not simply in one sermon a year, but all through the year, until the church is saturated with the great doctrine of reaching after lost men for Christ.

Information should be given not only through the preaching from the pulpit, but also in tracts and in other forms. The Foreign Mission Journal is filled with interesting and impressive facts of what is being done today. Our state papers carry valuable, stirring information. The pastor and deacons and leading members of a church are God's service when they get the members to subscribe for their own state paper. The heads of families ought to be willing to go without meat, if necessary, to subscribe for the religious paper which brings to them the leading facts of what God's people are doing today. If necessary, some of our people ought to eat less so as to get more food for their souls, which comes through these papers. It is almost impossible to get people uninformed to do great things for any cause. Information and not ignorance is the basis for intelligent service to God. In this as well as in other matters a person does not have to be well educated, but he should be informed of what God is doing in the world. The Foreign Mission Board gladly furnishes tracts and sample Journals as well as collection envelopes, so that if the membership of a church wish to prepare for a collection, they can easily do so. An excellent aid to preparation is to get one or more missionary study classes in the church. The new book recently prepared on our Foreign Mission Work by our Educational Secretary is excellent. If twenty people in the church can be gotten to study this book, a new interest will be aroused.

Not only should the preacher preach and the people be informed, but wise planning should be done. A committee of consecrated, earnest brethren and sisters should be appointed in the church who shall agree on some plan for giving, whereby every member in the church shall be personally seen. It is best to have a large committee and the membership of the church divided up and at least two go to see each member. A person will not decline to give when approached by two near as readily as when seen by simply one. If the church has 100 members, let the committee be not less than ten good, earnest souls. Then this committee could be divided up into five sub-committees of two each, and in this way no committee will have more

than twenty members to see. Oftentimes three or four of these will be found in the same home. This means work, of course, but it is work for God, and if we will only wisely plan and work our plans, God will bless our efforts. Every member should be taught to give regularly. We have never yet learned as we should the power of the precept given us in God's word of giving each week as God has blessed us. Some may not be able to give much, but many could give something, and if this is done regularly, God's cause will be helped forward and we will be greatly blessed in a certain city of the South, with about 100,000 people, there is a street car system which is said to have cost about one and a quarter million dollars. We hear that it pays fine dividends on thirteen million dollars, and yet no one ever pays more than five cents to ride on the cars of this system. What could not two million Baptists in the South do if only each one would do his duty!

PREPAY—We have a system in the South of borrowing and putting off paying our obligations to the last minute. It is an abomination. It probably came upon us as a people years ago on account of our straightened circumstances, but the system still abides to a certain extent with us, and it should be done away with. We would do well to pay as we go and to teach our children to buy only as they are able to pay. The miserable system has been adopted by us in God's work. Many people think that if they will give the last day of the last week of the last month of the year, that they have done their duty. It is wrong. It is wrong. It is wrong. We ought not to treat God's work in this way. We ought to render to Him to "first of the firstfruits," and alas, that so oftentimes our people bring the last of the refuse. If we had done our duty during this convention year, our Foreign Mission Board would not now be oppressed with a debt of over \$250,000 and burdened to know what to do about the urgent appeals which are being made by our faithful missionaries at the front, and by our young men and women at home who are applying to be appointed. Why will not our people who pray for this work so dear to our Heavenly Father's heart come up and make their offerings gladly at the beginning of each week of each month? A letter has just been received from a liberal brother who is giving the salary of a missionary \$600 a year) in which he sends, at the first of the year, \$300 to pay for the first six months of the new year. Another letter comes from a brother in a different state in which he sends \$500 on the salary of a missionary. There are easily a thousand men and women in the south who could have sent their checks for from \$300 to \$500 this week. Many of them could have sent it without borrowing the money, but, if necessary to borrow it, they would have done well to have done so for this great work of the Master. Readily they would have borrowed it for some enterprise which they thought would have brought them material gain. People borrow to buy more property, to enlarge their business, to educate their children, to beautify their homes, to gratify their desires for pleasure, but when it comes to the greatest work of all, advancing the

kingdom of our Lord and saving souls, they turn away and say THEY CAN NOT GIVE NOW—WAIT. This means either that they will not give at all, or will give when urged, sought and pressed and when the work of the Lord is in distress. Oh, brethren, beloved of the Lord, let us do God's business in a different way. Let us joyfully talk to Him and plan for Him and give to Him from whom blessings are coming on us every day.

Yours fraternally,

R. J. WILLINGHAM.

Foreign Mission Board Rooms, Richmond, Va., Jan. 5, 1911.

It shorely is good and
it's good all the time



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Tomato—Landreth's Red Rock
Lettuce—Landreth's Double Ex. Big Boston
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BUY YOUR HOME WITH YOUR RENT MONEY

By and through the financial Contract of this Company, people who have not got the money necessary to buy their home, can have it advanced to them in the shape of a loan, which can be repaid in easy monthly installments, just the same as rent.

You can buy the house you live in, or pick the house you want, or purchase a farm, and acquire that by the same progress. You will be surprised to know how easy, and safe this plan is. It is explained, simply and clearly, in "Steps to Independence."

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The Ledger has an able staff correspondent at the State capital, and the Western Union Telegraph Co. has installed a loop wire direct from the capitol at Montgomery into the Ledger office, thus giving the Ledger readers the news fresh and uncolored. This is strictly up-to-date journalism, and is in line with the way the Ledger does things.

Just at this time the Ledger has on its Fourth Annual Bargain Day Period, offering a metropolitan newspaper published every day except Sunday (12 to 20 pages) for only \$3.00 per year (by mail), (the regular price is \$4.00). These bargain days have been extended to January 31st. This offer is for both new and old subscribers and will be your opportunity this year to get the Ledger at less than the regular price. **THE FULL YEAR FOR ONLY \$3.00.** Send your subscription today. **DON'T DELAY.**

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10,000 SEEDS 10c.

We want you to try our Prize Seeds this year and have selected 24 best varieties and put up 10,000 seeds especially to grow Prize Vegetables and Flowers. They will produce more than \$25. worth of Vegetables and 10 bushels of Flowers.

1,000 " Lettuce 4 "	2 "	4 "
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In all 10,000 seeds, and our new Seed Book with a 10c Credit Check good for 10c selection, postpaid, 10c. FAIRVIEW SEED FARMS, Box 122, Syracuse, N. Y.

IN MEMORIAM.

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"My wife is of a nervous temperament, and has suffered much from sleeplessness. Since using Dr. Miles' Nervine she has greatly improved and now sleeps well."

W. W. FISHBACK, Redkey, Ind.

When the nerves become weak, worn-out, excitable from over-work, worry, grief or mental exhaustion, their turbulent condition prevents that total relaxation that induces sleep.

Dr. Miles' Nervine

by its soothing and quieting influence and by strengthening and replenishing the exhausted nerve force brings profound and restful sleep.

The first bottle will benefit; if not, the druggist will return your money.

Stomach Troubles Vanish Like Magic



FREE to Every Man or Woman

Would you like to eat all you want to, and what you want to without having distress in your stomach?

Would you like to say farewell to Dyspepsia, Indigestion, Sour Stomach, Distress after Eating, Nervousness, Catarrh of the Stomach, Heart Fluttering, Sick Headache and Constipation?

Then send us 10 cents to cover cost of packing and we will mail you absolutely free one of these wonderful Stomach Drafts. They relieve the bowels, remove soreness, strengthen the nerves and muscles of the stomach, and soon make you feel like a new man or woman. Suffer no longer but write today enclosing 10 cents for postage, etc., and get one of Dr. Young's Peptopads that are celebrated because they have cured where medicines alone failed. Write Dr. G. C. Young Co., 624 National Bank Bldg., Jackson, Mich.

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WEDDING INVITATIONS. 100 printed, best style, fine paper for \$3.75, 100 engraved, \$6.75 up. If you mention this paper in ordering, will allow 25c discount. **ROBERTS PRINTING CO.**, 2007 Third Avenue, Birmingham, Alabama. Send for our booklet "Wedding Etiquette."

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On December 29, 1910, Mrs. A. J. Day passed quietly away at her home in Bibb county, Alabama, seven miles from Montevallo. She was 64 years old in November, and spent her entire life in this section. The immediate cause of her death was pneumonia, and it was her first serious illness since childhood. She was a member of the Brierfield Baptist church, and for many years was a consecrated, consistent Christian. She was a devoted wife, and her husband, now 79 years old, was her constant care; for his head is white with the frosts of many winters, and his eyes are dim. As a mother she was most kind and loving, and the children feel keenly the irreparable loss. She lived a very unselfish life, was quick to answer any call for help, and willingly administered to the sick and sorrowing.

It appears strange that so good and useful a woman should be taken thus suddenly from the bosom of her family and ushered into eternity, but God in His infinite wisdom knows best. We believe that it is well with our sister, and that she has entered into the rest that remaineth for the people of God.

Mrs. Day leaves a host of relatives and friends to mourn her loss. There are five children living, as follows: E. C. Day, A. W. Day, C. M. Day, Clide C. Day and Mrs. C. E. Hoskin.

A family reunion was planned for New Year's day, and the faithful mother was looking forward with delight to the home-coming of the children. But alas! when the day came mother was gone. May the "everlasting arms" be underneath the heart-broken loved ones.

The funeral services were conducted by the writer at Six Mile Baptist church, and a large number of people gathered, thus showing in what universal high esteem the deceased was held. **H. C. HURLEY.**
Montevallo, Ala.

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"The Unity of the Spirit."—"The Fruit of the Spirit is Love, Joy, Peace."
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THOS ELDRIDGE WILLIAMS,
A Disciple of the Christ of God.

HOME AND FOREIGN MISSIONS

In Alabama are behind what they were last year. We are within three months of the meeting of the Southern Baptist Convention. Heroic work will have to begin at once and be kept up until April 30 if Alabama Baptists make a decent show at Jacksonville. **W. B. C.**

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THAT QUESTION AS TO THE INDIVIDUAL CUP.

Bro. A. G. Moseley's article, "That Question as to the Individual Cup," suggests to me the following, viz: The Lord's supper is a memorial by symbolism of Christ's sacrifice upon the cross. Christ gave us this supper as such a memorial. Christ never makes any mistakes, even in the smallest or least important matters. He made no mistake in giving this memorial by a symbolism. The symbolism is a perfect and fitting one. Let us inquire what are the essentials which have to be symbolized? Is it not a perfect sacrifice, accepted, yielding a perfect salvation? The perfect sacrifice, its acceptance and a perfect salvation must be symbolized. The symbol used in the supper is that of food eaten. The food, in order to symbolize a perfect sacrifice, must be a perfect food. Was the food which Christ used at the institution of the supper a perfect food? If it was a perfect food, we have this symbolism: A perfect food eaten yielding perfect physical life, symbolizing a perfect salvation accepted yielding perfect spiritual life. A forceful and fitting symbol. The bread which Christ used was unleavened whole wheat bread, and the fruit of the vine which he used was either wine or grape juice. Wine is not a food, and for this reason wine will not do in this symbolism. Moreover, wine is harmful in its effects, and therefore cannot symbolize the blood of Jesus, which is beneficial in its effects. Is the unleavened whole wheat bread and grape juice a perfect food? We may not be able to determine this matter definitely, but we cannot go amiss if we use just what Christ used in the institution of the supper, and we may go amiss if we do not.

These scrupulously conscientious followers of Christ, who are so fearful lest they may fail to comply in full with all of Christ's plans and purposes, are to be commended. They are right; we do need to be careful. They fear that the symbolism of the Lord's supper may be disturbed by the use of many cups in stead of one. Jesus tells us that this supper is to memorialize by this fitting symbolism His broken body and spilled blood. Has the use of the cup any effect upon this symbolism more than the plate or the urn also used in this service? There is but one thing that the single cup can symbolize, and that is affiliation. Christ does not tell us that the supper is given for this purpose. We must be sure that this purpose is included in the supper before we so use it. But since this symbolism wholly fails, unless we use a perfect food, it is important that we determine this question intelligently and definitely. And since Christ did use unleavened whole wheat bread and grape juice, to put it in the most conservative way, we cannot go amiss to use the same, and we may wholly fall in this symbolism to use anything else. Without doubt God's people wish to comply with all of Christ's plans and purposes. This matter needs intelligent and careful consideration. D. P. GOODHUE.

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TUSKALOOSA CHURCH "SWARMS" AGAIN.

It may have been because I have seen undue emphasis placed by some pastors and churches on the name of the "First Baptist Church" of such and such a town, or it may have been just some cranky notion of my own, but whatever the reason, I have never wanted our church here to be called the First Church of Tuskalooosa. Up to this point we have been able to escape that name, but recently we have organized another church in our town that has rendered a change in our name necessary, and from this time on we will be known as the First Church of Tuskalooosa, but we mean no harm by it. Last year Mr. F. W. Monnish, a member of our church and a liberal hearted brother, built and paid for a beautiful house of worship in the eastern part of the city, deeding it to our church as a memorial to his son, Sage. Sage was a glorious fellow, just entering manhood, who died in the fall of 1908. Since the erection of the building our church has maintained in that section of the city one of the liveliest Sunday Schools in Alabama, looking forward to the time when it could be organized into an independent church. On the first day of January 77 members from the mother church organized themselves into an independent body, whose name will be the "Sage A. Monnish Memorial Baptist Church." They have received several other members since, and with a membership of over 80, they are now looking for a live, progressive pastor. The city is building in that direction and I expect some day that the church will be as great in numbers as it is now in spirit, and that is saying a great deal. It is located in the neighborhood of the University and ought to be in many ways a blessing to the students there. Notwithstanding the large number leaving the "First Church," it's membership is not decreased to an appreciable extent. Since our association met in September, without any protracted meeting, we have received at the regular services of our church between 70 and 80. If no unforeseen misfortune overtakes us we will report a considerable net gain to the next association, giving away meantime not less than 100 to the Memorial church.

This is the third new church formed by dismissals from our own body in the last few years. But the more we give away the more we seem to have left. And that is according to Scripture, isn't it L. O. DAWSON.

We people in the east end of Lauderdale County Association are still breathing, but we need strength and exercise. I rejoiced when I received Bro. Anderton's letter from East Florence. Notice how he starts off (we have decided to try). That means something. First decide, next try, and nine times out of ten the next thing is success and next is reward. May God's blessings rest upon this faithful deacon and his church. I am personally acquainted with Bro. Anderton, and if we had a greater number of such men as he we would have better churches and better preachers.—W. A. Fowler, Killen.

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Cabbage Plants		Lettuce, Beet and Onion Plants	
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