

# ALABAMA BAPTIST

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## SPARKS FROM THE WELSH REVIVAL

BY J. TUDOR REES



"The Call" Came to Roberts in This School.



M. Jenkins' Church in New Quay, Where the Revival Broke Out by a Young Girl Saying "Oh I Love Jesus," Etc.



Miss Davis, Chief Singer of Revival.

To trace the origin of any great revival is always an impossible task. So many agencies, known and unknown, visible and invisible, contribute to bring about the upheaval. And if one wanted to find one source of the great awakening in Wales one would have to go back many years and into the secret chambers of many a godly man and woman who, perhaps long since gone to the homeland, prayed oft and long that their beloved land might be deluged with the rain of spiritual blessing. It is possible, however, to discover where and how the first drop of the approaching showers showed themselves. And it may not be uninteresting or unprofitable to trace such in Wales.

Eighteen months ago, in a small, old-fashioned church in one of the southern counties of the "Land of Song," a minister was despondent and despairing. Oft had he prayed that the cloud that hovered over his country should break and pour down the much needed blessings. Soon was he to see that the God of Israel neither slumbers nor sleeps. In his church, at a Christian Endeavor meeting of customary coldness—the members appearing frost-bitten and ice-bound—a young girl of sixteen, with a heart full of strange joy and emotion, broke into the service by saying passionately "Oh I do love Jesus with all my heart." The company was broken down by the simple but transparently sincere testimony. They simultaneously fell upon their knees, prayers of unusual fervor were offered and each made a fresh consecration of his or her life to the Master. The revival had come. Meetings were held night after night, not only in the churches, but in the cottages and farm houses here and there all over the countryside. It was a child who led them.

In another part of Wales, just at the same time a young man of 26, who had spent nearly ten years in the mine, gathered around him a dozen of the young people. "God is going to do great things for Wales," he said, with the emphasis of a prophet. They prayed and praised and praised and

prayed. This went on for two nights, and as one of the number put it, "Heaven came down upon the little company." The third night somehow or other, without any announcement, the church, "Mooriah," Longbor, was filled to overflowing, and a service was prolonged for close upon twelve hours. And for eighteen months a meeting has been held in that church every night—and those gatherings have not ended yet. That young man was Evan Roberts—a youth of no exceptional amount of intellectual or oratorical abilities—but what he had he gave to the service of the Highest. And God has used him as He has used none since Pentecost. The secret of his success? A transparent sincerity, crucifixion of self, absolute consecration of life to God, a constant obedience to the will of the Spirit and a simple dependence upon Him. If God had used a man of prodigious learning or great wealth, some of us, anxious for service, might be discouraged. But He has shown us the sanctity of the commonplace, the indispensableness of the ordinary man and His power to conquer through conquered men and women.

Well, through these simple instruments, the King has won over 100,000 fresh subjects, and the allegiance of thousands of others has been made more real and practical. And you are wanting to know a few of the ways in which the fire has burnt up the sin and dross of Wales.

Those who are fond of figures tell us that during the intense period of the revival drunkenness decreased 60 per cent, that crime proportionately decreased and that one or two prisons have been without a prisoner for nine months. Magistrates of the police court have openly confessed a great decrease in their work, judges of the criminal courts have paid their tributes to the salutary effect of the revival in the reduction of cases for trial. Only two months ago an assize court judge had just one case for a whole quarter—and he was acquitted as innocent! Said one, "What long imprisonments and heavy fines were unable to accomplish, that the revival has done."

I suppose that any movement which compels men to pay their debts is one which commends itself to the American, as to everybody else. Well,

you could go to scores of grocers and drapers and tradesmen of other descriptions in Wales, and you would find that long standing debts had been liquidated. Welsh lawyers speak volumes for the practical nature of the great and all-embracing upheaval.

But one of the most touching sights of all was to see a strong, muscular man go up to the poorhouse, enter and soon emerge, bearing upon one arm his aged mother and on the other his old father. Through sin, the son had forgotten his duty to his feeble parents, and not being able to support themselves, the old people were compelled to seek relief "from the parish." And go to scores of humble homes that strew the rugged hills, of fair Cambria, ask the old man or woman who sits in the chimney corner if they know anything about the revival, and they will tell you, with tears of joy coursing down their furrowed cheeks that verily they do "for years I have been in the workhouse," they will say, "but my son has been converted and he fetched me home." They can not tell you much about how the revival came to Wales, nor when, but they know it did come, and with it their return to the old home to end their days in peace, under their own roofs.

Do we want such an awakening for America, for Chicago? Yes. Then let us bear one fact in mind—it will come, not as a bolt from the blue, not as a thief in the night, but as the inevitable result of the observance of a fixed and irrevocable law. The American people do not want—can never have—a Welsh revival. They want and must have, and that soon, an American revival. And how is it to be secured? Not by haphazard or caprice, but by duly regarding the conditions of the divine formula. And here it is—"If my people which are called by my name, shall humiliate themselves and pray and seek my face and turn from their wicked ways, then" (now comes the promise) "will I hear from heaven, will forgive their sins and heal their land." (2 Chronicles 7:14.)



A Welsh Crowd in a Great Procession Singing Hymns in the Streets.



## THE "FOSTER BOOK" DISCUSSION

## A Woman's View of It

Publishers pay for a vigorous "write up" against a bad book to widely advertise it, knowing the perversity of human nature to seek forbidden things. So the discussion has served as a fine advertisement of Dr. Foster, unto those who otherwise would never have heard of him. Candidly, it seems a waste of our religious time!

In England a gentleman never takes notice of an affront from an inferior, disdaining it as beneath his rank. If this is a role for secular nobility, how about the Christian role of noticing those who assail that which is most hallowed and sacred to us, God and the divinity of our Redeemer. How about deeming such men, however scholarly, as beneath our rank? In other words, should we not be so intense in presenting Christ as to disdain to notice or parley with intellects of mere theology, who are unwilling to accept the Bible as God-truth, and who set their own intellects and reasoning up above the deep thinkers in the Bible and their own scholarship and truth against the gifted scholarship of the Bible and the truth which those men saw and wrote? Hence, if ultraists choose to sway God's book from His mighty creation on down to the revelation on Patmos, for Dr. Foster's book of mere human origin and speculation, none can hinder them. They are not of Christ and can not apprehend His truths which come unto the human mind only through faith and trust, and it were useless to contend with them. For the human mind unlit by the Holy Spirit is as dark as midnight upon a spiritual understanding to know God and His thoughts and love.

In Mammoth Cave the fish in the river have no eyes on account of the unbroken darkness, but if they be brought out into the light of the open stream eyes come to them. So it is with mere human intellects however scholarly: they are of the earth earthy and in this unbroken darkness they have no eyes to see spiritual things—they must come into the open light, through faith, before eyes can come to them.

Dr. Foster's book and all others of modern reasoning and conceit undertaking to plot human hearts upon life's sea of sin and tragedy, with such potawotamy as this about Christ: "The dignity and worth of his person as simple, human, moral personality, as embodiment of the eternally good, are comparably greater than antological substance or entity in which his greatness consisted according to trinitarian and christological dogmas of an unmoral ecclesiasticism" is like a little sailboat, named The Skedoo, which we watched upon God's billowy bay while at Coden. The southeast wind had been blowing up a storm in the gulf, and the waves and wind were tempestuous and dangerous. Three lads, owners of The Skedoo, had sailed it finely on a placid tide. They hoisted the sail, lapsed it from the safe-stake and sailed boldly out upon the rough water. The little craft rocked and careened, dipping the sail almost in the splashing spray. They reefed it, then furlled the sail entirely and cast overboard the anchor—the guiding rudder had smashed! and they signaled to a yacht for help. The yacht rescued them and towed the disabled little boat, a mere plaything to the waves, back to the stake.

Such books as Dr. Foster's are a mere Skedoo upon the sea of God's mighty plans of cleansing human hearts from sin and towing them to the safe-stake of His love and eternal life. Those who wish to entrust themselves to Dr. Foster's "broken rudder" of inception and conception instead of to the rescuing yacht of

the apostle's testimony who saw him face to face and of whom Christ asked: "Whom say ye that I am?"

Impulsive Peter answered: "Thou art the Christ the son of the living God." And hear Him answer: "Blessed art thou Barjona flesh and blood hath not revealed this unto thee, but my Father which is in heaven." Notwithstanding this assertion, mere "flesh and blood" has been trying to fathom it and contradict it ever since. Mere "flesh and blood" killed the prophets, crucified the Perfect One, stoned Stephen and cut James asunder with the sword because they lived and taught God's truth instead of men's superstitions and darkness—and "flesh and blood" is still assailing Christ and divine things!

Match Dr. Foster's easy life of metaphysical speculation in a quiet university to the learned Paul, who turned from a rampant persecutor to a rampant follower of Jesus, enduring: "Journeyings often, perils of waters, perils of robbers, perils of his own countrymen, perils by heathens, perils in cities, perils in wilderness, perils in sea, perils among false brethren, in weariness and painfulness, watchings often, hunger and thirst, fastings often, cold and nakedness, besides these things that are without, the daily care of the churches." If Dr. Foster had one touch of the God-given power of the matchless Paul, he would know that his Redeemer liveth! as did Paul, and fling himself into Chicago's surging sea of iniquity to rescue the lost from sin, instead of wandering in the jungles of mere meditation and mental conjecture, in a professor's vocation, concerning the Bible. His life would be a living fact like Paul's and not a quiescent speculation. Christ-lives in our pulpits, in our pews, in our religious press is a far more powerful argument for Christ and the Bible than a whole ocean full of word defenses for Him against "flesh and blood" negations like Dr. Foster and his book. If we live Christ, preach Christ, teach Christ, God will take care of His adversaries for us—for our puny arms' human defense in argument of words is a mere spiritual bagatelle.

LIDA B. ROBERTSON.

## A TRIO OF "REMARKS."

By R. S. Gavin.

Since suggesting a well organized evangelistic campaign for Alabama, I have read a bit of Baptist news strikingly interesting just now. I have reference to the double motor car evangelistic campaign of the villages and towns of a large part of England by Brethren F. B. Meyer and J. H. Shakespeare. Two motor-cars, with their chauffeurs, were placed at the disposal of these soul-winners by two good men. The party also included a cornet player to lead the choirs of the different places visited, and a representative of the press. The Baptist church in the place visited was made the head and center of everything. Handbills and hymn sheets were supplied to the pastors of the places to be visited for previous distribution, and every means possible was adopted to insure publicity and to attract an audience. On reaching a place the cars proceeded to the market place or the village green, where the party was met by the local pastor, the deacons, the members of the local church and the choir. A procession was then formed to the Baptist church or chapel in which or in front of which the meetings were held.

The above is interesting in the light of my statement in a former article that the spirit of evangelism is abroad in the land. And this spirit is not confined to Baptist ranks. All Christendom is being brought under its influence. Read any of the denominational papers, and it is clear that the marching orders, "Go Forward," are

being heard all along the line. And Baptists have already decided that they can ill afford not to be among the first to respond to these orders.

We are beginning to feel just a bit of the spirit that actuated Patrick Henry in his great "Give me liberty or give me death" speech, when he said: "Why wait longer? Will it be better with us next week or next year?" I have it first-hand from Dr. Crumpton that the board is already laying its plans for a vigorous campaign for souls. The question now is: "Will the brotherhood back up the movement?"

I believe we are ready and willing. We ought to catch the English idea, and enlarge and Americanize it, and put it into action for our king. Not the motor-car feature of it, but the "going-after-souls" feature of it.

I learned of a great wrong the other day. Here it is briefly stated: One minister was assisting another in his meetings. Before he left some of the brethren asked him if he would consider a call to the church. He said: "I can not make you any sort of an answer as long as you have a pastor. When your pulpit is vacant, I shall feel at liberty to consider a call from you." The result: Some of the flock from that time onward set themselves to the task of getting the pastor out, and others, while taking no positive stand against him, yet found themselves thinking what a good thing it would be to get the old man out and the new man in. The present pastor has lost his grip on the flock, and the "visiting brother" is responsible for it. That kind of thing is one of the greatest wrongs one minister can do another. It ought to be considered a disgrace, if not treachery.

It is a delicate matter to be called in to preach a series of sermons from another man's pulpit. Most any preacher has twenty or thirty first rate sermons. And no preacher shows off to better advantage than when the spirit is using him in the preaching of the Word during a revival. The protracted meeting preacher is sure to be much "bragged on." And the people, under the inspiration of the occasion are apt to think that no other preacher can preach quite so well as he. And many unwise members will make all sorts of suggestions about changing pastors, and some of the enthusiastic sisters may even venture to say: "If we but had a pastor who can preach like you can." The situation has then reached the point where it is susceptible of all varieties of turns; and there is but one man who can save it to the entire satisfaction of all, and that man is the "visiting brother." And it is my humble opinion, if he fails to do so, he is guilty of wrong, and ought to be placed in the list of the disgraced, if not in the list with Judas and the Arnolds. The brother to whom I have referred ought to have said: "By no sort of means can I think of considering your call. You have a good pastor. Stick to him and hold up his hands." But instead of cutting the wrong in the bud, by his own insinuations he rather encouraged it. From such a "visiting brother" may we all be delivered.

I call attention to an evil under the sun. It's meant for good, but it is an evil, in the main, nevertheless. It is the matter of too much social visiting and the preparing and eating of too many big dinners and suppers during protracted meetings. I have often said that two things are matters of wonder to me. One is that all preachers do not take a genuine case of big head, and the other is that they are not all fed to death. While they are often the most bemeaned set on earth, yet they are the most bragged on set in the world.

And to say that they are fed on the fat of the land is putting it too tamely. They get the fat even to the

cream, wherever they go. And so it happens that by the time the meetings get under way, dates for dinners and dates for suppers begin to accumulate. Now, Mr. Appetite says that's glorious, and Mr. Reason says it's wise, because there ought to be much visiting during a revival. I know there ought to be much visiting during a revival, but these big dinners and suppers in the main work a greater evil than good. They keep somebody from the services every time. That is sure. We have to eat during meetings for the sake of the meetings, but let us not make the impression that we are having the meetings for the sake of the eatings. My claim is that we can so regulate the eatings that all the folks can attend both the eatings and the meetings. And that is as it should be. And again, these big eatings—"stuffings," shall I say?—often fill a preacher's stomach at the expense of his head and heart. Many a preacher has gone to his pulpit when it was too true that he was "too full for utterance." Now, my brother in Christ, you know that is so. I have noticed the results of the evening services in my own meetings, when I have been out for a big supper, and then again when I have not. Invariably the services are more spiritual when I can go fresh from my room and my knees into the pulpit. As for myself, no matter how many times I have preached a sermon I need time to think all over afresh in the light of the Holy Spirit before preaching it again. These big suppers cut that blessing out entirely. I do a great deal of visiting of the eating variety when I am in meetings and always enjoy the visit, and eat as much as any other preacher in the state. Yes, I really enjoy it; yet I often feel that I do so at the expense of my power in the pulpit.

Quiltman, Miss.

## BOY BUILDING.

## Right Food Makes Fine Boys.

Many people have questioned the truthfulness of the statement that the brain can be really nourished and built up from some particular kind of food.

Experience is better than any kind of theory.

The wife of a prominent legislator in Kentucky says: "A woman of my acquaintance was in a badly run down condition at the time she became a mother, and at three months of age the child was a mite of humanity pitiful to look upon, with no more brain development than a monkey.

"About the time I speak of when the child was three months old the mother began feeding him Grape-Nuts.

"In ten days it was plain that a change was taking place and in a few weeks the boy became rosy, healthy and rounded out.

"He is now five years old and his food this entire time has been Grape-Nuts and cream. He seldom ever takes any other kind of food.

"It is a splendid illustration of the fact that selected food can produce results, for this boy is perfectly formed, has a beautiful body and arms and legs of a young athlete, while his head and brain development appears perfect and he is as bright and intelligent as can be.

"I can not comprehend a better illustration of the truth of the claim made for Grape-Nuts, that it is a brain and body builder." Name given by Postum Co., Battle Creek, Mich.

Please change my paper from Memphis to Jackson, Tenn. I should like my correspondents to notice the change. I begin the season September 24 with pastor B. McWatt, Cullieoka, Tenn.; there to Lewisburg, Tenn.—Frank M. Wells.



## OSTRACISM IN AN ECCLESIASTICAL DEMAGOGY.

One of the most interesting institutions of the Athenian demagogy was that of ostracism, by which any citizen who had excited the popular displeasure could without trial be banished from the community for the period of ten years if as many as six thousand votes were cast against him. Thus disputes between the rival demagogues were settled and dangerous contentions removed from the body politic. The vote was nothing more than an expression of political preference, and implied no stigma or disgrace to the ostracized. Some of the ablest and most patriotic citizens were sent into banishment through the rising influence of some unscrupulous aspiring demagogue to the great loss of the Athenian society. It was little more than Lynch law and mob rule applied to political control. Some demagogue would inflame the popular mind against his rival and raise a clamor and excite the popular prejudice, and while matters were at white heat banish his rival from the realm. The favorite tactics for thus exciting the popular feeling was the charge of introducing innovations into the traditions of the fathers, and the accepted institutions of the community. In a word it was the charge of political heresy. It will not take a great degree of insight to see that there is among Baptists of today just such an institution as this Athenian ostracism which works very much in the same way among us under the operation of our demagogy. Those of us who have lived in these latter days have seen several valuable members of the denomination sent into ecclesiastical banishment and the days of their Christian usefulness ended in our denomination by this ostracism.

Ostracism is a very severe punishment to a real Christian, for if he truly loves the Lord a place in his body is essential to his happiness and usefulness. It is not true that the Baptists have no way of punishing their members who may be deemed worthy of receiving discipline at their hands. They have the most drastic method of denominational discipline of any people in modern society, and the most effective when pursued in the Christian spirit. Our Lord himself set his approval on ecclesiastical ostracism when he said: "Let him be to thee as a heathen and a publican." It would be hard to devise a more severe penalty for an offense against the fellowship. But it is the most dangerous form of discipline the world has ever seen, and when not pursued in the spirit and methods of common equity is fearful in its reaction on those who abuse it for demagogical purposes. Many a demagogue went down in Athens under the popular wrath for banishing some patriotic rival from the realm for ignoble purposes and in an unjust manner. Not a few among us today lie bleeding and wounded, happiness impaired for life, because they have been caught in the unlawful and unfair abuse of the denominational ostracism. His sin against this denominational institution is a most serious offense because it involves so many transgression of commonly recognized equities of life. First, it is the robbing of a brother of his personal rights to a place and a part in the body and work of Christ to which he is entitled by the gift of his Lord as a part of the heritage of his birth into the family of God. His brethren will not see his heritage thus torn from him wantonly. It is in their eyes worse than the stealing of Naboth's vineyard. The taking away by violence of one's Christian heritage is a most heinous act of treason in their eyes. These rights no man gave and none should take away. It means denominational anarchy and assassination. Secondly, since unwarranted

ostracism is administered by the hands of the people, which they can be induced to perform only by being deceived by their demagogues, they will bitterly resent the deception which made them participants criminals to the outrage; and when they do discover that they have been misled to do a wrong to a servant of their Lord by deceitful arts of a trusted demagogue, they will visit that traitor to their trust with the most righteous retribution. The man who attempts to use the ostracism among Baptists had better consider well what he is doing or it will recoil on his own head with fearful consequences. Our great ecclesiologist, Dr. Boyce, truly said that we have a most dangerous form of polity for bad men. Our great body of simple Christian folk are a trustful, confiding people, but woe to him who dares to abuse that trust. It is truly better that a mill stone were tied about his neck and he were drowned in the depths of the sea than that he should cause one of these little ones to stumble. The man who wantonly goes around raising the suspicions of heresy unto the ostracism of his brother unjustly and for demagogical purposes is digging a grave for himself. He is a traducer, a back-biter, a slanderer whom the people will most surely punish with a just recompense of reward.

One of the pressing problems of our life today is to devise some way to curtail the abuse of the institution of denominational ostracism. This is also a most practical problem which the future healthfulness of our Baptist denomination requires that we solve effectively and forever.

I called attention above to the fact that the institution of ostracism has the sanction of our Lord. I ought now to add that it also has the most severe restrictions thrown around its use by Him. It can only be invoked after the most diligent effort to reclaim the offending brother by personal appeal and ecclesiastical council has failed. To invoke the ostracism of a brother requires that the offense be first called to his attention by the party offended and then arbitrated by friends, and then adjudicated by the church.

It is, therefore, taken out of the hands of the demagogues and put into the keeping of the parties at interest and the organized institutions of our religion. We have experienced no little denominational distress by not giving heed to these restrictions of our Lord in the exercise of this powerful institution of denominational discipline. Frequently the sacred personal rights of a child of God are alienated without the semblance of an opportunity for making any defense. So we seem to outsiders to be a people who have no care to the protection of the personal rights of our members from wanton trespass, and they think that among us one's rights to a place and liberty and an opportunity for useful service has no protection from the arbitrary alienation whenever any unscrupulous person may choose to assault them. One may well admit that these criticisms of our polity are not without warrant in the practice of our people, but it is a case where we have not as yet brought our practice up to the standard of our faith. Has not the time come for us to make that advance? If we follow the teachings of our Lord we will have the safest and most secure tenure on our rights of fellowship of any people in modern Christian society. Our demagogues have done our polity great harm by following the Athenian demagogy in this regard rather than that of Jesus.

The truth is that no person on his own private motion has the right to pronounce his brother an enemy of the faith nor to denounce him unto his injury in the enjoyment of his rights to the esteem and fellowship

of his brethren. This power ought to be taken out of the hands of the demagogue and be made to reside just where our Lord put it. It ought to be considered an impetuous presumption for any demagogue to appeal for the ostracism of a brother, or to attempt to alienate him from his rights of fellowship until he has pursued the due course of discipline laid down by the Lord. On what do the rights of one to the fellowship of his brethren rest? Baptists have answered that question long ago. It is his heritage by virtue of his having been born into the family of God by his personal faith in Jesus as his Lord and Master. It is the reward of his giving over of himself to the life of loyal allegiance to Jesus. It is not his intellectual assent to any system of dogma, however good these dogmas may be, as our disciple brethren teach and most pedo-Baptists. It is his new life in Jesus that invests him with the rights of Christian fellowship and standing. It is his new life, too, which gives him the competency to enjoy those relations of fellowship and the desire for them. This is Baptist doctrine as old as the hills. And yet in the face of this old denominational position our demagogues in these latter days do not hesitate to substitute intellectual subserviency to their demagogical platforms for this old denominational test of fellowship. They construct what they choose to call "the faith" and label it with the denominational name; and, in effect, say to the brotherhood "except you swallow these dicta, capsule and all, you can not enter the realm in which I am demagogue." And so the denominational Overlord is supplanted by the demagogical lordlings. And so personal trust in Jesus is supplanted by subjection of intellect to some presumptuous man and in vain do they worship, teaching for commandments the traditions of men and making void the word of God. And so what was once faith in Christ comes to be faith in a demagogue; and men are left to the disagreeable alternative of practically surrendering their faith in Jesus or of subjecting their minds to the demagogical faith, and under the duress of bringing down on their heads the anathemas of the demagogue who would invoke the power of denominational ostracism to effect the triumph of their demagogy. If we take out of the hands of the demagogues the power of ostracism we will leave them without ability to create faction in the body of Christ and strip them of the opportunity to entail distress on the denomination and thus subject it to duress until it does their bidding and gratifies their ambition out of sheer desire to get relief from strife.

Now, Dr. Foster deals a death blow to this practice among us by showing that faith in Jesus is the one eternal and abiding element in Christianity as a religion; that it being a relation of person to person proceeds pari passu with the social process of the world; that it is dynamical and not statistical, and does not tie the body of Christ either as a whole or as individuals to some post or landmark by the road while the progressing world goes on and leaves it; that the religion of Jesus does not work under the duress of external authority, demagogical or papal, but by the sweet persuasion of spiritual fellowship in perfect trust and love as the life we live is not longer ours, but his who by faith lives in us; that hence it is a religion of liberty and love which completely emancipates from law and force. Now this sounds the death knell of demagogical rule in Zion and one is curious to know just how far this has created the present disaffection. But this is Baptist doctrine and Bible doctrine, if I know either. That the demagogical should invoke the denominational ostracism on the

head of one who thus cuts the taproot of their regime is not to be wondered at. But what means death to them means life to you, my brethren. This book is an exposition of your rights and privileges in Christ which if you heed will bring you to spiritual manhood and independence in the fellowship of our Lord. Its effect will be to relegate the demagogue from being a lord to the station of being your servant for Christ's sake, but it will re-enslave you in the kingdom of God. Hence I say the book is fraught with great good to you who would stand fast in the liberty wherewith Christ has made you free.

A. J. DICKINSON.

## A NOTE FROM BROTHUR LONG.

I appreciate more than I can express the very kind words that recently appeared in the Alabama Baptist from the pen of my friend and brother, Professor J. T. McKee, of our Baptist Collegiate Institute here, in reference to myself; also the note of Dr. Crumpton in the last issue.

In the Newton church are to be found some of the choicest spirits of the Lord's elect, and no pastor ever had warmer friends and more loyal supporters than many I have here, and I sincerely regret to leave them; but I resign the church believing I can serve the Lord more effectually in some other field. I am asking and trusting the Lord to lead me to such a field. If it be His will that I remain in Alabama, as suggested by our beloved secretary, I shall be much gratified to stay. I leave here October 1st. I am praying that the right man may be chosen and secured as my successor in this very promising field. I am proud to see that the Alabama Baptist is fast forging its way to the front rank in the list of Baptist papers. H. M. LONG.

Newton, Ala.

Inclosed find money order for \$5.50. Please send the Alabama Baptist to addresses furnished. I am well pleased with your paper and think those who have subscribed will be also. I think your premiums nice, but like your paper best. So please give me credit.—Mrs. Frank Harmon.

## GOOD AND HARD Results of Excessive Coffee Drinking.

It is remarkable what suffering some persons put up with just to satisfy an appetite for something.

A Mich. woman says: "I had been using coffee since I was old enough to have a cup of my own at the table, and from it I have suffered agony hundreds of times in the years past.

"My trouble first began in the form of bilious colic, coming on every few weeks and almost ending my life. At every attack for 8 years I suffered in this way. I used to pray for death to relieve me from my suffering. I had also attacks of sick headache, and began to suffer from catarrh of the stomach, and of course awful dyspepsia.

"For about a year I lived on crackers and water. Believing that coffee was the cause of all this suffering, I finally quit it and began to use Postum Food Coffee. It agreed with my stomach, my troubles have left me and I am fast gaining my health under its use.

"No wonder I condemn coffee and tea. No one could be in a much more critical condition than I was from the use of coffee. Some doctors pronounced it cancer, others ulceration, but none gave me any relief. But since I stopped coffee and began Postum I am getting well so fast I can heartily recommend it for all who suffer as I did." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville." "There's a reason."



Join in the Missionary Campaign for 5,000 New Subscribers at 50 Cents

OUR GREAT OFFER.

To let those who are not taking the paper see that it is meeting the new demands put upon it by publishing each week something of interest for all in the household, we hereby announce an offer to new subscribers which has never been equaled in the history of the paper. We will send The Alabama Baptist from date on which subscriptions are received until January 1, 1907, for fifty cents. The subscription must date from the day on which the money is received and the money must accompany each subscription. This offer is open only to persons not now subscribing. We can not send back numbers, so the sooner you subscribe the more copies you will receive.

Rule as to New Subscribers.

It don't make any difference if you ordered your paper discontinued last week. Any one who is not now taking the paper will be classed a NEW SUBSCRIBER.

A CHANCE FOR A BELT.

50 gilt, two prong, ornamental hair combs—something very pretty. Will send one for one new cash subscriber at 50 cents.

50 fancy top, two pronged tortoise shell ornamental hair pins. Will send for two cash subscribers at 50 cents.

28 Blouse Leather Belts, red, blue, seal, green and black. There are 7, 22 in.; 15, 24 in.; 4, 26 in.; 1, 28 in. Retail price 50 cents. Will send one for 3 new cash subscribers at 50c.

4 Black Silk Belts with handsome buckles, 2 handsome velvet belts with gilt buckles. Will send for 5 new cash subscribers at 50 cents.

6 Black Satin Belts with black passementrie trimming and beautiful buckles. Retail at \$1.69. There are 5, 26 in. and 1, 24 in. Will send for 10 new cash subscribers at 50 cents.

3,000 PRESENTS FOR HELPERS.

Go to work and get subscribers and send in the cash with the names and ask for any of the following presents which will be sent prepaid by return mail. A chance to get a present and an opportunity to help put the paper in the homes of the people:

Take Your Choice.

75 Ladies' Pocketbooks, trimmed in sterling silver, bought from alending jeweler. Retail price, \$1.00 to \$2.50. Will send for 10 new cash subscribers at 50 cents each.

13 Fine German Razors, sold regularly at \$1.50. Best steel blades, fancy handles, and first-class in every way. Will send one for 10 new cash subscribers at 50 cents each.

250 Beauty Pins, assorted. Retail price 25 to 50 cents. Will send one for two new cash subscribers at 50 cents.

PRESENTS FOR ALL.

1. The boys and girls have a chance to get some nice presents. Go to work in your neighborhood and get up 1, 2, 3, 4, 5 or 100 new subscribers and send them in with the cash and we will surprise you by sending you a present worth having.

2. The young men and young women can do a little work for the paper and get something worth keeping.

3. The members of the Ladies' Aid Societies can do missionary work in their midst and at the same time receive substantial presents.

4. The pastors, however, are our mainstay. If they will only enter into the canvass, wholeheartedly we will get the 5,000 names and their churches will be blessed and their own labors lightened, and we will reward their kindness with suitable gifts.



PARTIAL VIEW TYPEWRITING DEPARTMENT, WHEELER BUSINESS COLLEGE, BIRMINGHAM.

A BUSINESS EDUCATION FREE.

Choice of Commercial or Stenographic Course.

We have bought two scholarships in the Wheeler Business College good for a complete commercial or stenographic course. We will give these \$50 scholarships to the young man and the young woman who send in by Oct. 1 the largest number of new cash subscribers at 50c to January 1.

Provided that the winner must turn in at least 100 new subscribers and \$20 in cash.

The Leading and Representative Business College of the South.



The Advantages of the City

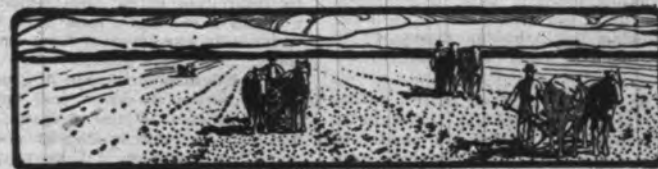
OVER the country life for the young man and woman is prominently evident. Thousands of factories, banks and business houses demand the services of bright, energetic young people who are well trained as bookkeepers, stenographers and office help. The College is modern in every respect and its graduates in constant demand. Let us send you a copy of our sixteenth annual catalogue. Free if you will mention this paper.

Wheeler Business College

CAPITAL STOCK \$100,000.

HOUSTON, TEXAS      BIRMINGHAM, ALA.

NEW ORLEANS, LA.



WE HAVE \$2,000 WORTH OF PRESENTS.

100 Stick or Cravat Pins. Retail price 50 cents. Will send one for 2 new cash subscribers at 50 cents each.

200 Hat Pins, all kinds—gun metal, gilt, jeweled, beads and flowers. Retail price, 50 cents to \$1.00. Will send one for 3 new cash subscribers at 50 cents each.

75 Hand Bags bought from Loveman, Joseph and Loeb and sold for 35 to 50 cents. Will send one for 3 new cash subscribers.

200 Fan Chains, gun metal, black, from Loveman, Joseph and Loeb. Retail price from 25 cents to 50 cents. Will send for 5 new cash subscribers at 50 cents each.

50 Brooches for women. A truly beautiful assortment, from Loveman, Joseph & Loeb. Retail price, \$1.00 to \$2.00. Will send one for 10 new cash subscribers at 50 cents each.

50 Link Cuff Sets. Suitable either for women or men; bought from Loveman, Joseph and Loeb. Retail price \$1.00 to \$2.00. Will send for 10 new cash subscribers at 50 cents each.

If You Prefer Cash

Will allow any one to keep 50 cents out of every \$2.50 cash or \$1.00 out

A WATCH FREE.

Send 50 new cash subscribers at 50 cents and we will send the paper to January 1st to designated parties, and will also send a 14 carat, 20-year gold-filled gentlemen's or ladies' watch to party sending in names and cash. They come in plain polished, engine turned and engraved cases. Cased up with American Jeweled movements. The watches retail in many places for \$20.00. Here is a chance to get a good watch free, or if any charitably inclined person wants to send the paper to fifty friends and get a watch, let them send the names and 25 and we will send the papers with a card telling by whom the subscription is given and send the watch to the donor. This proposition will net the Alabama Baptist no money, but its editor will be glad to do it as a contribution to state, home and foreign missions, and feel that he is helping the Howard, the Judson, and the orphanage, for the readers of the paper as a rule are the great contributors to the organized work.

A LADIES WATCH FREE.

Do you want a Sterling Silver Ladies' Chatelaine Watch, stem-winder and pendant set, in fancy engraved case? Retail for \$5.00, but any young lady by a few days' canvassing can get one for nothing and do a good thing for the Baptist cause in her community.

Just get 20 cash subscribers at 50 cents each until January 1st and send \$10 and the names and postoffice address and we will send watch and papers. Don't wait, but go to work at once and ask your pastor to help you and in less than a week if you are not too easily tired you can be wearing a nice up-to-date silver chatelaine watch.

Or if any one wishes to send the paper to 20 friends and get the watch for themselves, or give it to a niece daughter, or friend, just send your check for \$10.00 and the names and postoffice address of parties to whom you wish the papers sent and by return mail we will send papers and watch.

You see we want the 5,000 subscribers and we are willing not only to cut the price of the paper, but to give away all profit in presents. It is missionary work pure and simple with no thought of personal gain.



## THE CALL TO THE SEMINARY.

George B. Eager.

The call to the seminary pre-supposes, of course, the call to the ministry; and, despite all our eccentric brother, C. C. Brown, and other doubters of our day have said, we may yet believe that men are divinely called into the ministry. What, then, do I mean by a call to the seminary? Is every one who is called to preach imperatively called to the seminary? Is a man today to be discouraged from preaching unless he is a seminary man? Have not scores of men in the past succeeded in doing the work of the ministry without special seminary training? Such questions suggest their own answers. History affords luminous instances of men who have been successful winners of souls, good pastors, noble leaders of men, who never attended college or seminary. God has shown his sovereignty here as elsewhere. Not by wisdom, nor by might, nor by any set course of training, but by my spirit, saith the Lord, now, even as of old. But the question arises, are not such historic instances exceptional? Have they not been exceptional in the past, and are they not even more so in the present?

Taking the average, have not God's most efficient servants been men who have had special schooling for their specific work? Has not this been the rule from the days of the first "schools of the prophets" until now? For every one of these divinely called and exceptionally equipped men who, by the sheer force of genius, or extraordinary experience, without scholastic training, have succeeded in the ministry, have there not been scores of others who were fitted for their life work by a course of study bearing specifically upon this end, and at least equivalent to what we designate today as a seminary course? Yea, more, are there not hundreds of men living now in contracted obscurity and comparative uselessness, who have failed of their highest possible achievements just because they were content, presumptuous, or unenterprising enough to attempt this most difficult of tasks, to enter upon this highest and holiest of callings, without adequate preparation? But to return to our question, what constitutes the call to the seminary? Is there not a positive answer forthcoming? The answer I would attempt may be best reached by a gradual unfolding of my meaning.

The cure of souls has always been the divinest of callings—delicate, difficult and infinitely far-reaching in consequences. No wonder that the loftiest of ancient seers, when he caught a vision of it, cried out: "I am a man of unclean lips," and craved the touch of a purifying coal from off the altar of God; or that the greatest of apostles exclaimed, "Who is sufficient unto these things!" Men of the schools were they, representing the ripest culture of their times, yet consciously in need of the illuminating, inflaming touch of the heavenly fire. Without that, now as ever, all our schooling were in vain. But never did we need well prepared men, men schooled in the best wisdom of the ages, men with combined learning and zeal, like Moses, Isaiah and Paul, more than we need them now. The call to the seminary, then, is the call of God's providence to men already called of His spirit to make the best preparation possible, manward and Godward, for the great work unto which He has called them, the cure of souls. Again, never were God's people more in need of shepherds, pastors, teachers, leaders, than they are today; and never before did the churches require so much of their ministers. Indeed, despite all that modern progress and popular education have done for the people, Zion never looked more expectantly to her prophets, or leaned more upon her divinely chosen lead-

ers, than she does today. God's universal Israel is passing through another wilderness, and there is exigent demand among every people and tongue and tribe for trained leaders, who, like Moses and Joshua of old, can set them along in their journeying and battles for the conquest of their Canaan, for the possession of their promised land, for the achievement of their divine wisdom. The call to the seminary, then, is the call to these chosen ones to do their utmost to make themselves fit for the high office and the noble tasks of such leadership.

Once more new duties and need for new equipment with new occasions rise. Within half a century sweeping changes have occurred affecting every department of human life and thought. A new view of the Bible and a new method of Bible study have found place among us. The point of view and the trend of thinking have vastly changed. Some of our own brethren have journeyed far in the new direction. "Genesis," says one, "clearly contains both historic and un-historic matter." "The 'rib,' the 'tree,' the 'apple,' the 'serpent' of the early chapters are but a picturesque way of presenting primeval facts." "Even in matters not scientific absolute inerrancy in the Bible is not required," writes a distinguished professor. "The Bible is not inerrant, nor is there any reason why it should be," writes another. But may not such opinions be set aside as eccentric, or rare? By no means. The facts point the other way. The men whose books are most widely read today by thoughtful people are the apostles and advocates of this freer treatment of the Bible. Even the conservative Dr. Orr claims only a "substantially Mosaic origin of Pentateuchal law." The papal commission of Roman Catholic scholars takes similar ground, a Methodist bishop avows his belief that the heads of our chief universities and colleges are of the same tendency, and that "the number of ministers and laymen who sympathize with the new views is large and not likely soon to decrease." A recent Baptist author, in a book that had a marvelous run and burns with passionate loyalty to Christ and his redemptive work, boldly maintains that in both Old Testament and New are elements not at all consonant with the constitutive truths of Christianity; that there is a base alloy in the books which follow the gospels as well as in those which precede, and that this is to be detected and rejected by the individual Christian, according to a rule and criterion to be found in the Christian soul itself. Yet, in the face of all this, in the name of Christian freedom, it is maintained by many that there are "four broad regions of liber in Biblical discussion: (1) The canon; (2) the text; (3) the literature, including date, authorship, single or composite, style, quotation, etc.; and (4) interpretation. The right of private judgment in all things must be vindicated and exercised.

Is skepticism, then, the prevailing motive in this new reading of the Bible? Let us recall some reassuring facts. Beyond question this is an age that has outgrown many time-honored opinions, that tends to beget irreverence for the past, that, more than any previous age, tends to fire men's minds with ambition to be recognized as subtle investigators, discoverers of new truth, broad-minded and hospitable to new ideas. In such an age, as in every other, men will be found who do not like to retain God in their thoughts, men whose souls do not cry out for the living God, and so who easily become skeptics, often the more proud and virulent because of their advantages and attainments. Such men are found today meeting with contemptuous pity or resentful scorn all suggestions or convictions or su-

pernatural interference, whether by inspiration, or prophecy, miracle or incarnation. For them there is no divine book; the Bible is human literature—only that and nothing more. And, sad to say, the infection of their unbelief has extended to some who would not at all relish being classed among "skeptics."

Moreover, there are some radiant facts pointing to another conclusion. Many scholars of the new type, broadly speaking, in Europe and America, are earnest and eminent Christians, in faith, in character and in work. By life and lip they avow their loving loyalty to Jesus, the Christ, as God manifest in the flesh, the Savior of men, the Prophet, Priest and King of the human race. Moreover, given a century life ours, with its mighty achievements and indomitable inquisitiveness, this subjection of the Bible to searching scrutiny, even to the point of treating it with a freedom and independence of traditional views which to many savored of irreverence and unbelief, were inevitable, and, we may believe, in accord with the providential purposes of God. Still, farther, this new intellectual apprehension of the Bible seems to have synchronized with an unparalleled growth of Christianity in numbers, in manifold benevolences, in missionary zeal and achievements, and in general influence. No! Looked at rightly, clearly it is faith, and not doubt, which is the law of our time. The new phenomena find their explanation in this: The modern mind, in the exercise of its rightful activity, has set itself to a modern study of the Bible, and, even though it has not always done this reverently or in the fear of God, we need not tremble for the result. Coming back, then, to the question, I would say yet again, the call to the seminary is the call to God's ministers of today to prepare to meet these conditions, to discern and discriminate between false and true views of God's word, to deal intelligently and sympathetically with the doubting and perplexed, to oppose and expose the subtle and aggressive enemies of the faith, and to obey anew the call of the God of Israel, "Comfort ye, comfort ye, my people!" It is the call to seek to just such an atmosphere and to just such teachers as will most surely and most deeply help you, O man of God, in seeking an equipment in mind and spirit, heart and hand, that will best fit you for this momentous—this vital and critical task.

The door of the Southern Baptist Theological Seminary will be open October 1st, and, in the name of the Master, we would supplement this multifarious "call" by our earnest invitation to come, and our hearty proffer of such help as we can give you.

## THE ASSOCIATIONS.

No denomination has annual gatherings comparable to the Baptist associations. Here are gathered for two or more days the representatives of the churches to discuss and hear discussed the great questions agitating the religious world. Generally the messengers are among the most active members of the churches. Most of them read the Alabama Baptist and are posted somewhat on the great themes the speakers will discuss before them. They may not be personally acquainted with the visiting brethren who represent the various interests of the denomination, but they know them and are interested in them from reading the paper. I feel certain I would not make many mistakes if I should undertake to pick out in every audience the readers of the Alabama Baptist. Their intelligent interest betrays them. It is a great pity the associations are so crowded together. Think of forty-eight meetings in October! There is no reason why all the south Alabama Associations

should not meet from October 25th to November 25th. Those north of Montgomery might meet earlier. In some cases there are special reasons why a change should not be made. If I can find the time, I am going to venture a suggested list in accordance with the dates mentioned. It will be a first class opportunity for some of the brethren to get off that old chestnut, "The secretary wants to dictate to the churches and associations," but the sensible brethren will not be influenced by any such nonsense. Let the suggestion be seriously considered; if it doesn't suit, no harm is done. If all the associations where changes are suggested would instruct the executive committees to take the matter under advisement, conflicts could be easily avoided.

## The Only Reason

for wanting all the meetings in October is because of the cotton season bringing in some money at that time. They "want a little something to send to the association." There would be something in that, if the churches sent large collections by the hands of their messengers; but the amounts are ridiculously small, often only enough to pay for the minutes.

But methods are changing with the times, as they should do. Most of the churches who give at all collect their money through the year and have only to send the vouchers to the associations. Sometimes they have a sort of "round up" the Sunday before the association and have something more than the minute money to put in the hands of the messengers. When the schedule, or a schedule, is generally adopted, more money by far will be reported; but little of it will go to the association gatherings. I pray that this may be.

**The Greatest Associational Campaign** in all our history. Brethren, let's make it so. Let time be economized and put to the best possible use. Let the speakers and preachers put all their hearts into their speeches and sermons. Don't let anybody talk to kill time; above all, don't pray to kill time. "While the committee is out, let's have a prayer or two," I heard a brother moderator say that last year.

Several prayers had already been offered. There were brethren present who could have occupied the time with instructive talks, and the people were eager to hear them. The moderator missed a great opportunity.

Good singing can be used to great advantage by a wide-awake moderator. "Let the congregation rise while we sing," is so restful in the midst of the speeches. Often the moderator is enough up on music to be able to name an appropriate song. The singing will help wonderfully, too.

## Keep the People in the House.

It is so sad to see the wandering crowd of "gadabouts" at an association. I once watched one bench, with watch in hand, and saw it filled and emptied seven times in about thirty-five minutes. During that time two noted men occupied the floor, making instructive addresses on important themes. How is this to be broken up? Let us begin at home. Suppose the father says: "Children, you are going to the association. I want you to get all out of it you can. To do this you ought to go in the house and keep your seats and hear every word said. Now and then it will be dry and uninteresting, but if you go out then, you are certain to lose interest and miss some of the best things said. Not many opportunities like this will come our way. Let us make the most of it." Then, suppose the school teachers, the Sunday school teachers, superintendents and the pastors of the churches take it up, good is certain to come of it. If I were pastor of the entertaining church, I should certainly urge the members, es-

(Continued on Page 13.)



# John D. Rockefeller's Spelling May be Bad, But His Checks are Good



As He Looked Twenty Years Ago.

## AN AWFUL BAD SPELLER IS MR. JOHN D. ROCKEFELLER

In 1873 John D. Rockefeller wrote a letter to Charles Collins, chief engineer for the Lake Shore railroad, who afterwards suicided because of the Ashtabula wreck, recommending W. G. Rose, of Cleveland. In it the simplest words are misspelled. If a schoolboy of fourteen should make as many and as flagrant mistakes his grade card would be marked in red ink and he would be sent to the foot of the class.

He begins "gentleman" with a "j." He spells "whom" with a double "o." "Judgment" is spelled 'j-u-d-e-g-m-e-n-t'. He exalts the importance of real estate by beginning the words with capital letters. "Advice" is spelled "advise." All these mistakes are made in a note of thirteen lines on one side of the sheet.

Here is the letter in full:  
Cleveland, June 9-73.

Charles Collins, Esq.  
Dear Sir:  
The bearer of this is my friend W. G. Rose Esq. a gentleman in whom I have the greatest confidence both for his integrity and good judgement in Real Estate. I have invested several hundred thousand dollars in past two or three years and I always confer with him and have not made a mistake under his advise. I take great pleasure in recommending him. Yours truly,  
JNO. D. ROCKEFELLER.

The note is written on the simplest of paper, in purple ink. A simple "R" is at the top. The handwriting is cramped and characterless.

While this evidence of Rockefeller's inability to spell might be taken to show that his school days were wasted on "frills and feathers," there is nothing in his business career to indicate that his arithmetic was slighted. John, as a boy, may have been a poor speller, but when it came to compounding interest, he always stood at the head of the class.

### Something About Mr. Rockefeller.

People who have something more in their constitution than spleen to vent against the rich will be amused at the way in which the Paris newspapers speak of Mr. Rockefeller. The latter has been spending some time in France in physical recuperation. Paris papers opened their eyes and wondered that the richest man in the world was a man of such simple habits. He played golf and rode his bicycle like any ordinary man. No great wine suppers, no seeking after an effete nobility, no renting of magnificent palaces and employment of armies of servants. "Just think of it," says the French papers, "here is a man who could ruin any sovereign in Europe and buy up all the ballets of all the operas, contenting himself with the simplest sort of life." They appear to take umbrage at such conduct and

say that Mr. Rockefeller has not as good a time as any man in Paris could have on one dollar a day. Poor Paris, poor France! The leaders of its thought appear incapable of seeing that there is something more in life than the reckless gaiety which has done more than anything else to make their people effete. The best people of American honor Mr. Rockefeller for his blameless personal life. Men who are intimately acquainted with him all testify to the genuine help they have received from his fine example. One of the most prominent men in America said to a friend of the writer that of all the men of his acquaintance Mr. Rockefeller was the best. Much has been said against the business methods of the great enterprise of which Mr. Rockefeller is the president. After long investigation, we have come to the conclusion that, while the Standard Oil Compa-

were not ruined by the Standard Oil Company. They failed beforehand and the wretched stuff they were furnishing was the cause of the death of many hundreds of people every year. Mr. Rockefeller and his associates refined and cheapened the product at the same time and has had certain men barking at his heels ever since.

We said also that there was resentment against Mr. Rockefeller. Resentment for what? Just the kind of disgusting feeling as that manifested by the French papers against the great philanthropist. American newspapers have long resented the fact that Mr. Rockefeller had a religious life. The New York Sun some time ago was contemptuous of the fact that he had connected himself with a denomination which had rather severe ideas of conduct. Only lately a writer in one of the large dailies (The New York American), with evident approval of



As He Looks at Present.

point taken was that the junior Mr. Rockefeller by constant application to his business and by leading an upright, moral life, did not let loose promiscuously as much money as did the young scamps who spent it upon yachting, racing, sports, wine and women. Of course, such a writer made himself a fool in the eyes of men of brains and morals; but it is sad to note that there is considerable sympathy with such ideas. It is this sort of thing which has given to society such scamps as Stanford White and his murderer, Harry Thaw. That society in our large cities is honeycombed with the low moral ideals which carried those two men along the track of vice is well known. When we contrast this expenditure of money upon that which ruins lives faster than the Christian churches can influence them for good, with the expenditure of millions of money by the Rockefellers in wages to thousands of employees engaged in lawful work, the advantage of the Rockefellers to society is gratifying. And when we add to this the fact that the latter have given to philanthropic enterprises probably as much (possibly more than this) as fifty millions of dollars within the past twenty years, all of their gifts being to institutions which make for the glory of God and the betterment of society, we confess that we thank God for what this wonderful man is doing for the world.—Southern Witness.

### A LIBERAL GIVER.

The General Educational Board has recently made conditional appropriations from the income of the John D. Rockefeller foundation of \$10,000,000 for higher education to nine colleges in different parts of the United States, amounting to \$312,500. When the several colleges have raised the specified conditional sums, the total thus added to collegiate endowment in the United States will aggregate about \$1,400,000.

The colleges and universities have agreed to raise, in addition to the sums allotted to them, enough to make the total additions to their endowments four times the amount offered by the General Board. The gifts are conditional on the colleges and universities raising three times as much from other sources.

The institutions and the amounts they will receive are as follows: Coe college, Cedar Rapids, Iowa, \$50,000; Washburn college, Topeka, Kan., \$25,000; Tulane University, New Orleans, \$75,000; Wofford college, Spartanburg, S. C., \$25,000; Furman university, Greenville, S. C., \$25,000; Wake Forest college, Wake Forest, N. C., \$37,500; Howard college, Birmingham, Ala., \$25,000; Southwestern university, Jackson, Tenn., \$25,000, and Mississippi college, Clinton, Miss., \$25,000.



Cleveland June 9/73

Charles Collins Esq  
Dear Sir

The bearer of this is my friend W. G. Rose Esq. a gentleman in whom I have the greatest confidence both for his integrity and good judgement in Real Estate I have invested several hundred thousand dollars in past two or three years and I always confer with him and have not made a mistake under his advise I take great pleasure in recommending him

Yours Truly  
John D. Rockefeller

ny is doing what the entire business world is doing—trying to drive the other fellow out by competition—so far as Mr. Rockefeller is concerned, by far the greater part of the unfavorable comment against him has its origin in ignorance, envy and resentment. We have found many people who decry Mr. Rockefeller to be totally ignorant of either the man or the business which he has built up. They are mere reflections of ignorant and prejudiced newspaper articles. Whenever we have questioned them and asked for data upon which they have based their statements they find

themselves without facts at their disposal. It is also well known that Mr. Rockefeller has never ceased to be the object of attack from nearly three hundred oil companies who tried the old refinery business before he took hold of it and succeeded through the peerless energy and business judgment of himself, Mr. Fragler and his other associates. Those companies the newspapers, took the advanced ground that Mr. John D. Rockefeller, Jr., was not so useful to his day and generation as the crowd of young millionaires around New York, who spent their money in riotous living. The





Program of Woman's Missionary Union of Montgomery Association, to be held at West End, Montgomery, Ala., September 5, 1906.

Devotional exercises, Mrs. J. C. Stratford; call to order, First Vice President Mrs. S. A. Smith; words of welcome, Miss D. W. O'Gwyn; response, Mrs. W. E. Lacy; enrollment of delegates; election of officers; address of the first vice president; results of the year, Second Vice President Mrs. T. W. Hannon; report of the secretary, Mrs. W. G. Yelverton; appointment of committees: on plan of work, Mrs. C. H. Scott, chairman; on apportionment, Mrs. J. W. O'Hara, chairman; on resolutions, Mrs. E. E. George, chairman; reports of societies; three weeks of prayer, Mrs. H. C. Gunnels; systematic giving, Mrs. O. P. Atkinson; Sunbeam work, Mrs. J. F. Hattimer; young woman's work, Miss Anne M. Stakely; Margaret home, Mrs. C. A. Stakely; Italian Compound, Miss M. Powers; the choir chapel, Mrs. John Gray; Duty and Privilege in Regard to Great Commission, Mrs. A. F. Dix; reports on missions, state, Mrs. Arthur Hudson; on home, Mrs. W. F. Osborne; on foreign, Mrs. H. M. Caffey; miscellaneous business, report of committees, adjournment.

Letter to Mrs. M. A. Waller, Montgomery, Ala., President W. M. S. First church:

Lalchou-fu, China, 5-19-06.

Dear Mrs. Waller: I have just received a letter from our dear friend, Mrs. Eager, of Louisville, also a Montgomery paper sent me by the secretary of your society, in which there was such an interesting article about the 25th anniversary of your Woman's Missionary Society. I enjoyed reading it and am so glad that your noble society, which God used in giving me such blessing, is doing so well.

I have always felt that the way was opened for me to prepare for this field by the influence of the Holy Spirit on your hearts to give me your aid and encouragement. You give the cup of cold water to one of the least of His little ones and His promise is that you shall in nowise lose your reward.

It has been nearly eleven years since I left you for Galveston, Tex., where I completed my course of study in nursing. Here, too, God gave me more such friends as you, and then called me to Sherman, Tex., thence to Louisville and to China. I have had struggles, trials and weaknesses, yet I have never doubted that God's hand was leading me and He would finally bring me where He had called me to go. My greatest trials have brought greatest blessings to my life and in His love and mercy He has led me for my good and His glory, happy today for the privilege of service for Him in this land of darkness.

I have not in six months acquired enough of the language to do much work, but what I long for most is to be able to tell these dear people in their own tongue of the Jesus who died to save them. Sometimes I am impatient because I seem so long in learning it, yet I enjoy studying it.

I am with Miss Williford, a fine worker, who helps me to get acquainted with the people and customs. I go with her to visit in their homes, sit on the porch with them and hear her tell these poor unfortunate women of Jesus and His love.

Sometimes we go into homes where there is sickness. Oh, the awfulness of a sick room in a Chinese home. The treatment often adds to the agony of the sick. Women with large black and blue places on their throats as if some one had choked them, caused by a crude massage, and in binding and bruising the flesh.

Worse of all are the terrible doses they take—tea made from cows' horns chipped fine, and dried cockroaches,

## Woman's Work CENTRAL COMMITTEE.

President—Mrs. L. F. Stratton, 1135 12th street, Birmingham.

Vice President—Mrs. H. L. Mellen, Livingston.

Vice President—Mrs. A. J. Dickinson, 517 North 22d street, Birmingham.

State Organizer and Sunbeam Superintendent—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.

Leader Young Woman's Work—Mrs. J. W. Yessey, 4804 10th avenue, Birmingham.

Secretary—Mrs. D. M. Malone, 736 S. 29th street, Birmingham.

Treasurer—Mrs. N. A. Barrett, 7900 Underwood avenue, East Lake.

Auditor—Mrs. Peyton Eubanks, Ensley.

Recording Secretary—Mrs. T. W. Hannon, 431 S. McDonough street, Montgomery.

(All contributions to this page should be sent to Mrs. D. N. Malone.)

of powdered stone, of roots and leaves, with no knowledge of the human body, of the effect of drugs or diagnosis of disease. The cause of most of the blindness is treatment of sore eyes, punctured with an old septic needle or otherwise horribly inflicting the eyes.

I have attended a large funeral where a man and his wife were buried in the same grave, one dead four years, his body kept to be buried with hers, the other dead for months, the friends waiting for a "lucky day" to make interment, when they fired cannon and burned paper horses and chairs and set a table laden with the best of food, first offered to idols and then eaten by the people.

I have attended two weddings, where we were first bidden to the bride's home by written invitation, and then by a messenger at early morning who said, "All things are ready, come to marriage feast." But we waited until mid-afternoon, burning native lamps, and provided with extra oil, for if they had gone out while we slumbered, we should have been frozen to death in the bitter and fireless cold. When the cry came "Behold, the bridegroom cometh; go ye out to meet him." There is much else to tell, but time and space forbid.

Pray earnestly that we may be used of God in giving these people His message of life, and that they may receive it. May He abundantly bless you and your noble band. Faithfully yours,  
CYNTHIA MILLER.

### THE MARGARET HOME.

Almost a year ago the Margaret Home for Missionaries' Children was formally opened in Greenville, S. C. For many months before then the local board, consisting of thirty women from the different Baptist churches in the city, had been quite busy trying to plan and carry out the details of furnishing this home according to the wishes of the hundreds of women in the South who had been so deeply interested in its establishment.

That interest in the Home has not waned is evidenced by the letters received from time to time by members of the board in Greenville from individuals, societies, associations or states, wanting to know what they can do toward furnishing some part of the Home. So the local board has decided to tell them through the church papers.

There are ten rooms in the house, besides the kitchen, butler's pantry, bath room and halls—all of which have been furnished.

The parlor is handsomely furnished by Alabama, the library by Tennessee, the dining room by Virginia, the butler's pantry and kitchen by Kentucky, Missouri, Florida and South Carolina. The Pearle Dillon hall was furnished by two sisters from Louisiana, Mrs. Lawrence and Mrs. Dillon, in memory of their mother and father and was named after the sister, Mrs. Dillon, who has recently died. The only bedroom down stairs is the Mary E. Armstrong room, furnished by Baltimore young wom-

en in memory of the mother of Miss Annie Armstrong. There are six bedrooms up stairs—four furnished by states, South Carolina, Georgia, Texas and Arkansas each having a room—the others being the Ness Memorial furnished by the women of Baltimore, and the large front room over the parlor furnished as a bedroom for girls by Mr. and Mrs. Bolton in memory of their little girl. Provisions for the upper hall furnishings were made by Mrs. George B. Eager, while Mrs. Truett, of Washington, D. C., furnished one bath room, and the society of Bainbridge, Ga., the other.

When we add that in addition to these gifts a number of individual gifts have been contributed both by people in and away from Greenville, southern women may begin to think nothing has been left to do. The large furnishings are indeed there, yet there are many things still which individuals, societies or states could furnish, thereby adding much to the general improvement of the home.

The grounds, consisting of six acres, for which nature has done so much, and their possibilities of beauty have already been described in private letters and in other newspaper articles. Probably no one thing could contribute more to their improvement and beauty than a neat fence and hedge. The local board is very desirous of having some plain wire fencing done with a private hedge planted, but there is no money for such improvement. On one side, especially, would a hedge prove beneficial in keeping the slope from washing. For the fencing \$150 would be necessary, while the private hedge could be started for \$75. Appropriations for these objects would be splendid gifts from individual, society or state.

Piazza furniture is also needed. The piazzas, both upstairs and down, are long and broad and plain, durable furniture suitable for rough weather would add greatly to the pleasure of the little ones when they could not play out of doors.

Since hot weather is upon us, an ice box would prove quite as much of a convenience and luxury to the home mother in her housekeeping as other women of the southland find it for themselves, while screen doors and windows for the dining room (two of each) seem almost a necessity, not only for comfort at the meal hour, but to protect from flies the beautiful newly furnished room. A piano is a need of the home that would add much to its home life, the library needs books and pictures are needed everywhere except possibly in the dining room.

Mothers know the books that their little boys and girls read and love. The present of one such book would give pleasure to each child, and the library, the nucleus of which was formed by a collection of books sent by ladies of Washington, would thus be gradually added to, even if no other collection of books should be sent.

The dining room has a high wainscoting headed by a plate rail. Above the rail the walls are very handsome-

ly papered in a dark rich fruit design that makes further ornamentation unnecessary. The tasty decoration for this room would be china for this plate rail, but elsewhere, in halls, parlor, library and bedrooms, pictures would be very attractive. I think a good suggestion to states having furnished rooms in the home would be for each state to send a few pictures for her room—pictures of their state's heroes, historic places, famous or beautiful scenery.

So while much has been done, we show you that there is still a place for all of our efforts, and the above needs of the home are suggested to those societies and individuals who wish a place in this great work.

Mrs. Richardson has now in her charge six children, three boys and three girls: Ivo Amazon, Ipor Gordon and Iron Carey Hawthorne, two sons of Mr. and Mrs. Nelson, of Brazil, while the little girls are Cordelia, Josephine and Gwendolyn Taylor, three sisters, the children of Mr. and Mrs. J. J. Taylor, also missionaries to Brazil.

A visit to the Margaret Home, where you see the three little girls in the Georgia room, the three little boys in the Ness memorial room and Mrs. Richardson occupying the Texas room between with doors opening into both, makes one think that truly she is the home mother to the little ones in her charge. The Margaret Home, while situated in Greenville, S. C., belongs to the Baptist women of the South, and we wish you to know all about it.

Any gifts sent to The Margaret Home, Greenville, South Carolina, should reach it safely, while letters of inquiry should be directed to officers of the local board. Mrs. H. P. McGee, Pres.; Mrs. Beattie Rowland, Sec.; Mrs. C. E. Watson, treasurer; Mrs. J. H. Means Beatty, member local board.

### THE LONGEST DAY OF THE YEAR.

June 22d is, as you know, the longest day of the year and the beginning of summer. It was indeed a very long day; yes, the longest for Miss Froehlich and myself. It was also one of special significance, inasmuch as the long looked for and prayed for moment had at last come when the public recognition of the "Second German Baptist church of Baltimore" took place the evening of June 22d. About eleven years ago our attention was called to West Baltimore in the section where this new church is located. From the beginning I was convinced that the work there had a great future and therefore had the courage to labor on undismayed, feeling assured that somehow the Lord would bring it about and establish His church there. Now it is done and God's favor is upon it. Numbers of immigrants—Germans, Hungarians—settle near there, and quite a number have already been won for the Lord and have united with the new church. Only last night a very promising young man, not long in this land, followed the Lord in baptism. I can not describe the feelings of my heart as I think back and realize what God has done. Out of the sewing school, which was the first work undertaken by us for the Germans in that section, has sprung this monument of God's grace! And we know that He who has helped will help. Praise the Lord, oh, my soul!

But now, as to the day being the longest: Steamer Rheln was reported to get in at 4 p. m. We expected that the cabin passengers would be the only ones privileged to land then, and that the steerage people would have to wait until early Saturday morning, as was customary the past few years; but we were mistaken. "The passengers will all be landed," were the words carried from one to another, as

Continued on Page 15.



FRANK WILLIS BARNETT  
Editor and Proprietor.



J. W. HAMNER  
Corresponding Editor  
A. D. GLASS  
Field Editor

#### DR. DIXON AT CHICAGO.

Rev. A. C. Dixon, D. D., has resigned the pastorate of the Ruggles Street Baptist church, Boston, Mass., to accept the pastorate of the Chicago Avenue church, succeeding Dr. R. A. Torrey, a Congregationalist minister. While classed as a Congregational church, it is an independent body, and is generally known in Chicago and throughout the country as "The Moody Church," the famous evangelist having for years been its pastor.

We have so far refrained from comment because of our great love for Dr. Dixon, and in the hope that either he or some apologist might clear up the situation and reveal the fact that he had not compromised himself as a Baptist, but up to this writing though we have watched the papers carefully, nothing has appeared to relieve the situation and the sad fact remains that Dr. Dixon has placed himself in a position which grieves his warmest personal friends and causes them to fear that because of his intense evangelistic spirit he has surrendered his place as a Baptist preacher and given the Christian Index the right to say:

We were surprised, and not yet surprised, at this action of Dr. Dixon; surprised because we had hoped that he was so firmly rooted in the Baptist faith and practice that he would not be likely to become pastor of a Congregational church; and yet not surprised, because we have observed that the so-called "Higher Life" profession and practice seem to have a tendency to destroy the clearness of some men's denominational principles and to open the way to strange fellowships. It establishes a new fellowship, which ignores the principle of direct obedience to Jesus Christ in the matter of doctrine and ordinance, and leads to a substitution of feeling for principle.

The mere fact that a man so universally loved as Dr. Dixon should take such a step may be a challenge and an opportunity to Baptists throughout the country to begin a great missionary movement by preaching our distinctive doctrines.

The Baptist Record says:

Dr. Dixon has a consuming desire to win men to the faith and the confession of Christ. But, beyond all question, baptism unto Christ is the New Testament method of confessing Him. That book does not enjoin the "profession of religion," but the "confession of Christ." It does not say that men professed religion and joined the church, but that those who gladly received the word were baptized, and in this way the Lord added to the church daily those who believed and were in the way of complete salvation. How can a Baptist minister teach less than this? How can he get his consent to be silent about it? While Dr. Dixon muses the fire will burn. His conscience, if he did not see it, will stir and move him to utterance.

Rev. E. A. Woods, D. D., has prepared a leaflet, issued by the American Baptist Publication Society, that ought to be widely circulated at this time, as the following paragraph is pertinent:

The ordinances are not only commands of Christ, but they are symbols of the great truths of the Gospel and are in a sense a creed, speaking with the authority of Christ. Said a prominent Episcopalian clergyman in New York a short time since: "The Baptists have marked advantages over us all. They have an illustrated creed, a creed which sets forth death to sin and a resurrection to holiness of life. Their baptism is a mighty power. They have only to read the book and do the thing and every one who hears the command of the Lord and who witnesses the act of baptism sees at once the harmony between the two." This illustrated creed is a bond of union among Baptist churches. These ordinances of the church are monumental symbols of the vital and saving truth of Christianity. "To change them"—I quote Dr. Strong—"or to permit their change without protest is more than to give up a form—it is to strike a blow at the very heart of the Christian faith."

Dr. Dixon has thundered up and down the land against the "liberality" of professors at the University of Chicago in handling the Bible and has de-

served the thanks of all who truly believe "that it is the word of God," but now he is estopped, for he has become "liberal" with the ordinances of Christ. The professors reached a scholarly few, but Dr. Dixon, entrenched at the Chicago Avenue church with the Moody Institute as a background, because of his eloquence and lovable personality, will do much to confuse the younger men in our ministry who have hitherto hailed him as a very model of Baptist orthodoxy. The remedy is not to preach against Dr. Dixon, but to preach Bible doctrines and let the world know that Baptists stand for something. The Baptists under God are what they are because they have not compromised the truth. It is not an accommodating church changing the ordinances of Christ to suit the convenience and whims of men, and modifying its doctrines to gather into its fold men with all shades of beliefs.

#### THE IMPORTANCE OF OUR ASSOCIATIONS.

Elsewhere we print some wise notes from Bro Crumpton about our associations. If any man in Alabama has a right to speak with authority on the subject, our beloved secretary is that man. He has visited the eighty or more associations in Alabama. He knows the ones which are doing effective work, he knows the luke warm ones, and even the few that are cold, and it is a study to watch him when he comes in and takes his seat well to the front or on the rostrum and looks out into the faces of the brethren and begins to nod his head in answer to the silent greetings of the brethren who, by the expression on their faces, plainly say: "It is all right now; Brother Crumpton's here." Some day we want him to write a series of articles under the head "Associations I Have Visited." It would almost be a history of the Baptists, we started to say since the war, but we do not want to make him out too old a man. We thank God for Bro. Crumpton and join heartily with him in the prayer that the present associational period may prove the greatest in the history of the Baptists of Alabama. We can easily make it so if we will get the matter on our hearts and go to our association and stay until it is over.

#### A SOLDIER GOES TO HIS REWARD.

We read with sorrow in a recent issue of the Christian Index of the sad death of Ed Graham, the eldest son of the Rev. B. J. W. Graham, the junior editor of the paper. Dr. Bell says:

"When the Spanish war broke out the young man volunteered in the provisional army, and at the close of his period of service, fascinated by the artillery branch of the service, he entered the regular army, where he served another term in Cuba. Toward the close of his term of service, he had an attack of pneumonia, from which he was supposed to have entirely recovered. Although his command had been removed to this country, so charmed was he with Cuba that he returned there and entered into business, in which he was succeeding finely. A few months ago he married a sweet Cuban woman, and shortly after brought his bride to the paternal home in this city.

"The father's eye soon detected signs of disease, and he had him examined carefully by a physician, who announced the presence of tuberculosis in a fatal form. Hoping against hope, the young man was sent to the dry region of Texas, which offered the only possible chance of checking the dread disease. But it had made too much progress, and on Tuesday night of last week, just about the time Brother Graham started west, his spirit went to his heavenly Father.

"Ed Graham was a man of fine Christian character. During all his army life he had resisted the temptations incident to such life, and was known among his fellow soldiers as 'the parson.' He had been tried and found not wanting in all the elements of Christian manhood, and in affectionate sport his fellows had given him a title which implies true and high devotion to God."

We extend to Brother and Sister Graham our heartfelt sympathy and pray that God will draw very nigh unto them in their hour of sorrow.



#### THE CHAIN PRAYER.

Last week we published a short article from Rev. R. M. Hunter, of Elba, concerning a prayer which was sent to him for distribution. Recently we received a "chain prayer" from a good sister who no doubt felt grieved when we returned it, giving our reasons for refusing to pass it on to others. We were also compelled to return a "chain prayer" to a good brother who forwarded it to us, regretting that it had been returned to him by President Montague. We returned it, setting forth our reasons for so doing.

Thousands of these prayers have been going the rounds lately. One of the most obnoxious instances has been taken in charge by the United States authorities. An exchange reports that, "Prayer by the endless chain system" will be stopped by the postoffice authorities, and it is likely that the promoters of this style of worship will find themselves defendants in the near future in suits charging them with misuse of the mails. The matter was laid before Postoffice Inspector G. V. Craighead, in Pittsburgh, Monday, and he is investigating.

For many months church goers of western Pennsylvania have been annoyed by receiving letters containing the following prayer:

"O, Lord Jesus Christ, we implore Thee, O Eternal God, to have mercy on all mankind, keep us from sin by Thy precious blood and take us to be with Thee eternally. Amen."

With the prayer the person in receipt of the letter would receive an admonition not to fail to send it to nine other persons, with instructions for each of those nine to send a letter with the prayer to nine others. Each letter threatened dire results to the person who failed to carry out the instructions.

The matter was laid before Inspector Craighead, who says the method is a clear violation of the postal laws. He said if the names of the senders were placed in his hands he would enter suits. Hundreds of persons throughout that section have received the letters.

#### CHURCH PURITY.

There can be no question that many of our churches are greatly hindered in respect to true spiritual prosperity because of the prevalence of moral impurity in them. There has long been much laxity in the matter of practical discipline. Members who are not only unsaved, but are flagrantly immoral, are retained year after year, and they are a terrible drag on the church. We are aware that in some cases it is very difficult to properly deal with the unworthy ones. They are so involved in family relationships that it seems perilous to proceed against them; and yet, unpleasant as the duty may be, it is the duty of the body to exclude them, if there be no repentance or change of course. Steps ought to be taken to reclaim them who, while in weakness, have fallen into evil practices. They want to be on the Lord's side, but they easily yield to bad temptation. Have due patience with such ones. If they persist in evil-doing, it will be necessary to exclude them, and especially should this be the course toward the boldly bad ones, who rejoice in iniquity. It is not consistent to claim to be a Christian church after the New Testament pattern, and yet tolerate gross moral impurity in the members. The apostles strenuously insisted upon maintaining purity in all of the churches of that day. Along with purity of doctrine they placed purity of life in all members. The apostles were as insistent upon the one as they were upon the other. Heresy in life is as evil as is heresy in doctrine. We go even further and say that heresy in conduct is more hurtful to Christ's cause than is heresy in doctrine. We also say that no church, however orthodox in belief, can spiritually prosper if it does not maintain a good degree of general purity in the members. It is for the interest of every pastor to lead in this most essential work, even though hard.

#### BRO. S. O. Y. RAY AT WORK.

We are glad to know that Rev. S. O. Y. Ray has again been chosen as the missionary of the Birmingham Association, and that he is now on the field hard at work. Brother Ray is aggressive, energetic and consecrated, and we hope that he will have the prayers and active sympathy of the Baptists in this district in his arduous task. Brother Ray will make his headquarters at the office of the Alabama Baptist, 2113 First avenue, Birmingham, Ala., and he kindly asks his correspondents to write him care Alabama Baptist.



PARAGRAPHS

Please send my paper to Marion, S. C., till further notice. I am going to spend a few weeks there, visiting with my family. Just closed a fine meeting at Newbern, Ala.—N. S. Jones.

Mrs. R. L. Bassett, wife of Mr. R. L. Bassett, of Five Points, Ala., died at her home August 11, 1906. Sister Bassett was born in Chambers County, Ala., June 6, 1837; was baptized by Rev. Francis Calloway. She was a good woman and has gone to her reward. The funeral services were conducted by the writer at the Five Points Baptist church. Affectionately, John P. Shaffer.

The following kind letter goes a great way to lighten the burden of trying to give the Baptists of Alabama a paper that will be read by them with pleasure and profit. One such letter cancels many fault-finding ones. Many kind words come along with checks for the Alabama Baptist.

Brother Barnett, don't send me any presents. The paper is good enough for me. Here is my check for \$2.—C. Y. Culberson, Valley Head, Ala.

We mailed four hundred post cards to active pastors asking them to help us in our missionary campaign for new cash subscribers, and many went right to work. We are spending lots of money and energy trying to make the campaign bear fruit, but we will fall unless the pastors enter enthusiastically into the fight, for it is a fight to put the paper into homes where the members are indifferent to the work of the denomination in the state. We believe in missions, state, home and foreign, and for that reason we call this "A Missionary Campaign," for if the Alabama Baptist is read by Baptists it means converts for our missionary work at home and abroad.

Dr. Cox, of Mobile, conducted revival meetings for my churches at Carrollton, Aliceville and Pickensville. His sermons were spiritual and stimulating. The old doctrines of grace were made sweet to the hearts of believers and many sinners were led to trust Jesus only for salvation. Brother Cox's sermons were a gracious benediction to both pastor and people. There will always be a warm place in our hearts for Dr. Cox and a hearty welcome will await every future visit. Foster's book would have been an unheard of production had all our preachers been as loyal to God's Word as Dr. Cox. May his "orthodox sword" pierce error to its core, and its keen edge cut to pieces some evidences of "higher criticism." Fraternally, E. P. Smith.

We've recently closed a good meeting at Yantley, in which Brother S. A. Cowan, of Atlanta, did the preaching. Six were added by baptism and the church greatly revived. Brother Cowan's messages are unique, pointed and effective. On the 26th inst. the church at Pushmataha called a presbytery, consisting of Rev. R. S. Gavin and the writer and set apart Brother John F. Brock to the full work of the ministry. Brother Brock took A. B. at Howard last year and has been recently elected principal of Healing Springs Industrial academy. He's one of our very best young men. Our church building at Pushmataha is about ready for the paint and will be a thing of beauty. Our church at Butler is under construction and will be completed by mid-autumn, and will be by far the best building in the county. You are giving us a happy surprise in making the paper now so pretty and bright.—M. Briscoe.

THE WORLD WORK

R. J. WILLINGHAM,  
Cor. Secretary.



By R. J. Willingham, Cor. Sec.  
In the 20th Psalm the sweet singer says, "We will rejoice in thy salvation and in the name of our God we will set up our banners." On every Christian's banner should be inscribed, "The world for Christ." He wants no less. He has sent us to nothing less. The devil would have us satisfied to live for self while others die in sin and woe. Christ would have us reach out for "every creature" in all the world.

Our Enlargement.

Southern Baptists have made some increase in their gifts for this work in the past few years. We have gone up from \$120,000 to over \$324,000. We have 500 workers in foreign lands to where we had 100. God has blessed us, giving 2,445 baptisms last year. But how small is all this compared to the vast destitution and to our resources.

New Standards.

We will have to raise new standards of giving for the perishing millions if we carry out the command of our Lord. When we spend hundreds of dollars on ourselves and give a few dimes or even cents for men dying, we are not in earnest. Who can say we ought not to give as much for foreign missions as we give for benevolence in this country, yet we give only about one-thirtieth as much. Why should we make this selfish division when there are proportionately three hundred preachers in our country to one for the same number of people in heathen lands. We want many of our churches to consider giving this year at least as much for foreign missions as they give for their pastor's salary. As we look out over the 20,777 churches in our convention we do not know of but six which gave that much the past year. If there are others, we do not know of them. And we hereby ask that the pastor of any church which is contributing that much will notify us. There are hundreds which could and should do this much. There are a number of churches and individuals that give \$100 annually, enough to pay the salary of a native preacher in China—some that give \$600, the salary of a missionary, and several churches which give \$1,000, enough to pay all the expenses of our foreign work for one day. Now let us have a number of churches which give for this work as much as they pay their pastor.

Your State.

Out of our 197 foreign missionaries Alabama has sent twelve. Of these four are preachers. She has at home 1278 preachers and 151,044 members. Does not God want a larger proportion where the destitution is so great?

From May 1st to August 15th our receipts for this year were \$3295.31 from Alabama. This was an increase on last year for the same time. During the summer our receipts are always less than the expenditures, so that the debt of May has been greatly increased, but we look now for better receipts during the fall and winter.

Legacies and Annuities.

Many of our people are accumulating fortunes. What will they do with them? They can not carry these with

them to heaven; often it is unsafe and unwise to leave all to their children. Why not remember those for whom Christ died on the cross? Some mission boards receive a large part of their income from legacies. We are not getting very much in this way, but some gifts received have helped very much.

Then again the board has an arrangement to receive funds from persons while still living, and we allow annuities on these as long as the donor lives. In this way a person is relieved of repair, insurance, etc., and gets a fixed sum guaranteed every six months, or annually, as is preferred. In these cases there is no lawsuit and squabbling after death, for the gift is already before death in the hands of the board.

Large Gifts.

We need right now some large cash gifts. Last year one came in for \$5,000, another for \$10,000. Let us look to God and ask Him to put it into the hearts of some to help forward liberally His work which needs aid right now.

New Missionaries.

We are sending out a few new missionaries, but not all who are applying. We would be glad to send others. The missionaries on the fields are pleading for them, but we have not the funds with which to send them.

Our Associations.

The time is at hand when the district associations are being held. We hope that in all of these brethren will take a world-view and hear both God's call, "Go ye," and the cry of those in darkness, "Come over and help us." May this work be put earnestly on the hearts of the people.

Information.

The board is prepared to furnish mission tracts, collection envelopes and sample journals, free, to all who wish them. The beautiful missionary map of the world will be delivered at any postoffice for only \$3.

We also carry a good supply of mission books which can be gotten by return mail.

Information begets interest. A person ignorant of a cause can not be deeply interested in it. Let us get and give the information.

Our Missionaries.

God is blessing our workers at the front. From the different fields come reports of progress and advancement. The very prosperity of the work calls for greater outlay. The calls come for more workers to enter the open doors, for more church houses, more schools, more printing of Bibles and tracts, new hospitals. The fields are white, the laborers few.

Our God Hears Prayer.

Our God is looking at us; He has given us the work; He has blessed us in it; He wants more done; He knows what we have and what we need. Let us go to Him in earnest prayer and ask Him to bless our missionaries, our native converts, all the work. Let us ask Him to open our eyes, our hearts, our hands. Under God we ought greatly to increase the work. Let each pastor, each individual member of each church say, "Lord, I will do better—yea, my best." Richmond, Va., August 20, 1906.



PARAGRAPHS

The Lord bless you in the service you are rendering for His kingdom. Yours fraternally, J. T. Love, assistant corresponding secretary Home Mission Board.

Bless the Lord for the result of the election yesterday! It is the first time the whisky ring has been defeated since I have lived here—20 years.—R. E. Pettus.  
August 28.

For the past month I have been engaged in meetings with Rev. S. R. Ridgway in south Alabama. In the last meeting we held together, sixteen members were received, all for baptism except one.—B. F. Brooks.

We helped Brother J. N. McClung in a glorious meeting at Ruhama church the first week in August. Many hearts were made glad and God's name was glorified. We also assisted Brother S. C. Richards at Pleasant Hill last week. It was a meeting in which the Holy Spirit was felt with power. I'll go to help Brother Morris in a meeting at New Hope church.—E. C. Stone.

We appreciate very much the kind interest which a number of the busy pastors are taking in our great missionary campaign for new cash subscribers at 50 cents to January 1st. A number have made announcements from the pulpit; while many have made active canvasses of their people. The campaign will fall or succeed according to the way in which it is supported by the pastors.

On July 30th we began a meeting with Valley Head Baptist church. Brother J. W. Dunaway, of Gadsden, Ala., did all the preaching here to the delight and pleasure of all who heard him. He is doing a good work among the country churches that is greatly appreciated, and on the 18th of August we begin a meeting at Bankhead, Ala., which lasted eight days. Here we had fourteen additions to the church. The writer did all the preaching but one sermon by Rev. Burgess.—G. H. Carr.

Editor Alabama Baptist: Dear Sir— I have just closed my meetings at Odessa and New Hope. We had a good meeting at both places. There were twelve by baptism at Odessa and sixteen at New Hope; twelve by baptism. Brother J. M. Solley did some good preaching. The church was greatly revived. Brother Newman was with me at New Hope. My churches are in a good condition. We have a good prayer meeting and Sunday school. I was in a meeting in Cahaba and we constituted a Baptist church with sixteen members. There is a great outlook for the Baptists there. God bless the cause over there. I am going the first Sunday to preach for them.—J. A. Butts.

It was my pleasure, recently, to spend a few days in a meeting with Pastor C. H. Morgan, at Amity church, Clarke county. He is a fine man and is loved by his people. I also preached a few days at Malcolm, Washington county. The church there had no pastor, but I hope by this time they have selected some good man. Lastly, I went to southeast Baldwin county and preached a few nights at Hamilton church. It was here that I baptized Brother A. J. Hamilton, Sr., last year. He was 105 years old. Brother J. L. Boyars, of Bluff Springs, Fla., is the pastor. He has preached the gospel 50 years in this section.—J. M. Kalin, Mobile.



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**Childrens Page**

**A DIFFERENCE OF OPINION.**

One rainy day a butterfly looked up in sorrow at the sky; With folded wings she sighed in vain, "I long to see the sun again! My pretty wings I fain would spread, But I must shelter here instead Until the rain has passed away! O, isn't it a hateful day?"

"Not so, not so! Indeed, for me, A better day there couldn't be!" And little froggy hopped about Through all the puddles, in and out. And puffed and splashed and croaked again: "O, how I do enjoy the rain! Nay, madam, hateful did you say? I call it a delightful day!"

**FAMOUS BOYS.**

A woman fell off the dock in Italy. She was fat and frightened. No one of the crowd of men dared to jump in after her; but a boy struck the water almost as soon as she, and managed to keep her up until stronger arms got hold of her. Everybody said the boy was very daring, very kind, very quick, but also very reckless, for he might have been drowned. The boy was Garibaldi, and if you will read his life, you will find these were just his traits all through—that he was so alert that nobody could tell when he would make an attack with his red-shirted soldiers, so indiscreet sometimes as to make his fellow patriots wish he was in Guinea, but also so brave and magnanimous that all the world except tyrants loved to hear and talk about him.

A boy used to crush the flowers to get their color and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineer gazed at as wonderful. He was the great artist, Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said, "That boy will beat me some day." So he did, for he was Michael Angelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: "Now, this will never do. I get too much excited over it, I can't study so well after it. So here goes!" And he flung the book out into the river. He was Fichte, the great German philosopher.—Our Dumb animals.

**POLITE JAPANESE CHILDREN.**

Japan is the country in which the word "boor" or an equivalent is not needed. In that land habits of politeness begin to be formed with the first training of the child. Mr. Albert Tracy, in his "Rambles Through Japan," writes of what he observed in the most obscure parts of the country. Among the many things which he found to praise none is more pleasing than the fine courtesy of the children.

I saw some children emerging from school, and stopped on the opposite side of the street to look at them. They came out with none of the rude

boisterousness which characterizes pupils at home, but walked sedately and quietly, with books and slates under their arms.

The first to come out were not a little startled at seeing a bearded foreigner looking at them. They stopped a moment, and then, with a courtesy which I wish I could imagine possible in an English town or an American village, made an exceedingly respectful bow, and passed on. Of course I returned the salutation.

The next ones repeated their civility, and then as fast as the pupils came to the front they stopped and made profound reverences all along the line. It was a very pretty picture and quite well illustrated the polite bearing of the Japanese, who are thus trained to civility from childhood.

Before a baby can speak, almost before it can totter alone, it is taught to lift the hand to the forehead on receiving a gift; and I never saw a child fail to make this signal of respect and gratitude without being reproved or reminded of the omission by some bystander.

At another place I came suddenly upon two pretty children who, approaching from the opposite direction were completely taken by surprise, and had no opportunity to escape. Their faces showed that they were very much frightened and the younger clung closely to his brother.

Just as I was about to speak they made the most profound of reverences, withal so prettily that I gave them each a penny, demonstrating, I hope, in their minds that even a white-faced barbarian is not dangerous if one is polite.

**"CLOSE YOUR EYES, MY LITTLE CHILD."**

A dear little girl with golden hair, And eyes as blue as the sky, Sat singing her dolly to sleep one night, And this was her lullaby: "Just close your eyes, my dear little child, And cuddle close to me; I'm always near, so you need not fear, No harm shall come to thee."

The years pass by, and the dear little girl, When anything goes wrong, Takes her own little babe up in her arms, And sings the same sweet song: "Just close your eyes, my dear little child, And cuddle close to me; I'm always near, so you need not fear, No harm shall come to thee."

Still pass the years and the dear little girl Is a woman, old and gray; Death is near, but she does not fear, For she hears a loving voice say: "Just close your eyes, my dear little child, And cuddle close to me; I'm always near, so you need not fear, No harm shall come to thee."  
—Christian Observer.

**Clearance of Women's Shirt Waists.**

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TO AMERICAN BAPTISTS.

Regarding the Clifford Memorial. The whole Christian world knows of Dr. John Clifford, of London—scholar, preacher, undaunted champion of every righteous cause. He has spent his life in helpful service, giving himself and all he had unselfishly to the interests of the kingdom of God. Now that he has almost reached his seventieth year, his English friends, irrespective of denominational affiliations, have undertaken to express their affection for this great Christian leader by making provision for his old age. It is proposed to raise a fund with which to purchase an annuity for Dr. and Mrs. Clifford, and in this testimonial American Baptists are invited to join.

It is safe to say that this opportunity will be hailed with pleasure by those who have been permitted to meet Dr. Clifford and have felt the charm of his personality. The many to whom this privilege has been denied will, we trust, remember that he has greatly honored the name we bear, and rendered a splendid service to our cause. While he is first of all a Christian, he has exalted the great truths for which we stand as a people. He endured much suffering and losses for this "passive resistance" to the education system. In the position of primacy which he holds among English nonconformists, Baptists the world over are honored.

We do not stand, hat in hand, begging for the benefit of a mendicant. Let no one give to this fund who does not make his offering gladly. But we do ask that those who love liberty and righteousness, who appreciate unselfish service and fearless advocacy of the truth, will help to make the part American Baptists have in this testimonial an adequate expression of our esteem for this great Baptist leader.

It is desired to complete the testimonial, if possible, in time for Dr. Clifford's birthday, which will occur in October. It is therefore desirable that those who give make their offerings promptly.

Contributions may be sent to any of the Baptist papers publishing this notice or to the following:

- Latham A. Crandall, chairman, Minneapolis, Minn.
- J. N. Prestridge, secretary, Louisville, Ky.
- H. C. Mable, Boston, Mass.
- A. J. Rowland, Amer. Bap. Pub. Society, Philadelphia, Pa.
- H. L. Morehouse, 312 Fourth avenue, New York.
- E. W. Stephens, Columbia, Mo., American Committee.

PASTORS REPORT.

Rev. E. P. Smith, pastor of the Carrollton Baptist church, made his annual report to the church at the Sunday morning services. His report showed a total in cash and subscriptions for year of \$1,275.59, and for missions and current expenses, \$657.36. A net increase of fourteen was shown over last year's membership. The report is indeed a flattering one and speaks well for the church and pastor. During Mr. Smith's pastorate here the church has prospered and is now in better condition than ever before in its history.—Alabama-Herald.

The writer has just attended a most glorious revival at Reaves Grove church. It was more like the good old big meetings of long ago than anything witnessed in some time. It seemed as if all people with one common impulse had laid aside every care and come together for a season of rejoicing. There were two additions by profession. Rev. J. C. Pike and Rev. Monroe Wimphus did the preaching.—A. J. Jester.

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## COUNTY ASSOCIATIONS.

Rev. P. G. Maness, Ph.D., Ped. D.  
Last year, when the article by the writer appeared in the Alabama Baptist, fourteen associations were designated by county names. This year there are twenty-four. In one case, two associations have been united into one, thus forming the Coffee county association. This is as it should be. The reasons are obvious and need no elaboration.

1. Organization by counties localizes our Baptist work. We can tell where it is. If we happen not to know the location of the county, it is easy to look on a map and so locate it. We may know our state convention minutes from cover to cover, but that in no wise helps us to locate the great majority of our associations. Mistakes, confusion and trouble often occurs, because our association work can not be located. The leaders of our organized work testify to this fact. Give us a name that will locate the work. If not a county name, a city or town name would answer better than the old way. Three associations are thus designated by the town name, viz: Birmingham, Selma and Tuskegee. Though some of us think that it would be better to call these by the county name. Incidentally in calling an association by the county name, something might be learned of its general character, etc., because of our knowledge of history, geography, etc.

2. Organization by counties harmonizes our work with the state work. Our conventions are organized by states. Each state convention corresponds in boundaries with the state itself. This in turn harmonizes with the work of the Southern Baptist convention. Or we might represent the work by a series of very widening circles. At the center is the local church, sovereign in authority and practice. The first circle is our district work made up of several churches. The second circle is the county association. The third represents the state convention. The fourth the Southern Baptist convention. And to go still further, a fifth and sixth circle might be added, representing the North American Baptist convention, and the Baptist World Congress. And so like a stone cast upon the ocean of waters which sends circling waves around the globe, so the local church in ever widening circles of good makes its influence felt to earth's remotest bounds.

3. Organization by counties equalizes the work. We have seventy-nine associations. Fifty or sixty would answer our purpose far better, cut down on general expenses, lessen friction and the cause of Christ would grow far more rapidly. How easy it would be for two counties to combine, or for the border churches in adjoining counties to join their nearest county association. What a blessing it would be to our work in Alabama. Think of it. One association has fifty-four churches. Another has only eight. Is there no way to equalize this condition? Surely county organization would solve the problem to a great extent.

4. County organization centralizes the work. Not in the sense of Roman Catholic centralization, but in the sense of having a definite known center with definite boundary lines from which our work radiates. Of course, the local church, as such, is the last court of appeal in all matters of conscience. But when local churches combine for the purpose of furthering the gospel they ought to organize in a way that appeals to the common sense of mankind.

5. And lastly, county organization maximizes our mission work. The weak churches of the county are brought in direct contact with the strong ones and so are encouraged to

do greater things. The anti-mission churches come in contact with the five mission churches and by and by they fall in with the missionary zeal and spirit. A fine example of this is seen in the Bibb county and Chilton county associations.

To conclude, if our work was organized by counties, many of our problems would be practically solved. The mission spirit would be increased, expenses lessened and conditions greatly equalized.

Lawley, Ala.

## ALABAMA BAPTIST MINISTERIAL BENEFIT SOCIETY.

Another year has just closed and we are glad to report that it has been a successful one for our society.

Dr. W. B. Crumpton, our president, says in his annual report: "We add another to the three years of our history in which we have not lost a member. That is a remarkable record. We are glad to report also that not a member has allowed his membership to lapse. We number now one hundred and seventy-five beneficiary members and twenty-five honorary members. We firmly believe we will soon be able to report four hundred members.

Vice presidents have been appointed in each association. These brethren will greatly aid the society by giving information and soliciting new members. If the attention of the laity of our churches were called to it, we believe we could easily have several hundred honorary members. It is a fine opportunity for these brethren, in the most delicate manner, to help the families of the preachers at a time when help would be most needful." We desire to thank every member for his past loyalty. We desire especially to thank those of our members who have shown their interest in the society by speaking to their friends and neighbors about it and in this way securing for us several new members. I do not believe that we have a single member who can not find among his friends and acquaintances some one who will join if rightly approached. The cost is an annual fee of \$1 and a \$2 assessment on being notified of the decease of a beneficiary member. Write at once for a blank application and let us enroll your name.

W. J. ELLIOTT,  
Secretary-Treasurer.  
Montgomery, Ala.

## PROGRAM.

Of the Montgomery Baptist Association to be held at West End, Montgomery, Ala., September 5 and 6, 1906.

Wednesday, 9:30 a. m.—Devotional exercises, by Frank Allen. 10, Call to order by moderator. Enrollment of messengers. Election of officers. Call for petitionary letters. Receive correspondents and visitors. 11:00, Introductory sermon by W. J. D. Upshaw. Appoint committees. 3:00 p. m., Devotional exercises by L. Lanier. 3:15, Miscellaneous business. 3:30, Report on aged and infirm ministers by Geo. W. Ellis. Discussion by S. B. Slighter. 4:00, Report on denominational literature by Willis L. Chandler. Discussion by representative of Alabama Baptist and others. 4:30, Report on Woman's work by H. R. Schramm. Discussion opened by J. H. Bush. 8:00, Devotional exercises by E. E. Gresham. 8:15, Report on Sunday schools by J. W. O'Hara. Discussion by J. A. Jenkins, Michael Cody, Willis L. Chandler and Cabot Lull. 9:45, Report on temperance by W. R. Sawyer.

Thursday—9:30 a. m., Devotional exercises, by R. H. Hudson. 9:45, Miscellaneous business. 10:00, Report on missions: State, by E. M. Stewart; Home, by E. E. George; Foreign, by J. A. Jenkins. Discussion by the chairman, J. W. O'Hara, J. B. Shelton and others. 11:30, Missionary sermon by E. E. George. 3:00 p. m., Devotional exercises by Romeo

Cargill. 3:15, Miscellaneous business. 3:30, Report on denominational education by W. J. Elliott. Discussion by H. J. Willingham and representatives of Howard college and Judson Institute. 4:15, Report on ministerial education by C. A. Stakely. Discussion by George G. Miles. 8:00, Report on B. Y. P. U. by Eugene Ballard. Discussion by B. F. Davidson, Otto Hake, Paul F. Dix, Frank Hicks and R. M. Hendley. Report on orphanage by J. W. Stewart.

All Baptist churches will assist in entertaining the visitors and a cordial invitation is extended to all churches to send messengers. It will be necessary to have larger contributions for minutes in order to avoid embarrassment in printing and getting out same. Brother Crumpton has sent blank letters to all the clerks and it is important that they be filled in and sent to the association by all churches, even when they do not send messengers. Yours fraternally, George W. Ellis, W. B. Davidson, George G. Miles, S. B. Slighter, R. H. Hudson, W. R. Sawyer, executive committee.

## A GOOD MEETING.

We have just closed a fine meeting at Corinth. Seven additions; six by experience of grace, one by letter. Corinth is a model little country church, nine and three-quarter miles west of Goodwater, in Coosa county. These good and faithful people met without the presence of their pastor in song and prayer from Saturday until Tuesday, when the writer's presence cheered them anew. While the writer was not a stranger to some of those people at that place, yet it was a benediction to him to be with them. The church was greatly revived. I met some excellent young people. They took part in the prayer meeting and talked and prayed as old soldiers of the cross. While I never did before, yet it was my happy privilege to baptize the new converts on the last day of the meeting. At the close of the meeting these people of God raised a nice collection for me. God bless this church. May it be as a tree planted by the river of water that bringing forth his fruit in his season that whatsoever she doeth may prosper. John T. Screws, Morris, Jefferson county, Ala., Aug. 27, 1906.

## A GREAT REVIVAL.

Pleasant Field, Ala., August 27.  
Dear Alabama Baptist, Birmingham, Ala.—W. B. Earnest, evangelist, of Carbon Hill, Ala., has just closed a series of meetings at Pleasant Field and Bethel. Twelve joined at each church; eleven at both churches by baptism. Brother Earnest is a strong preacher and the greatest revivalist in this part of the state. Pastors and churches that know him best love him most. He is especially loved by the young men; they find him to be their friend. Any pastor or church that needs help in meetings can secure his help by writing him at Carbon Hill, Ala., a month before they expect to hold meetings. He carries a large tent. If you write him tell him whether or not you want him to bring his tent. If any one wants to know about Brother Earnest, they can write J. L. McCollum, Oakman, Ala.; L. A. Baker, Boley, Ala.; M. L. Jones, Coley, Ala.; A. B. Metcalf, Carbon Hill, Ala.; W. B. Crumpton, Montgomery, Ala., secretary of state missions, under who Brother Earnest is working. Brother Earnest has received 84 members into the church in the past four weeks. Sixty-five of the above number were by baptism. All who know Brother Earnest loves him. He is honored by everybody.  
—Dave Richardson, C. C.

## SHELBY ASSOCIATION.

Just closed the best session that Shelby County Association ever held at Bethesda church. Brother J. F. Avery, one of the best deacons in the state, was elected moderator. C. W. O'Hara was elected clerk for the thirty-ninth time in succession. Brother J. W. Hamner, representing the Alabama Baptist, was with us, to our delight. While he was not as successful as we would have desired, yet we noticed he had the pleasure of using his pencil in the interest of our paper with a number. Hope that he planted some Alabama Baptist seed that will germinate soon. Two new pastors, C. C. Heard, of Columbiana, and R. Hall, of Montevallo, were with and rendered valuable service. We thank God for sending them to us.

Your scribe, as vice president of the Home Mission Board for this association, had the pleasure of representing this board, and secured twenty-two subscribers for Our Home Field. Brother J. W. Stewart, superintendent of our Orphans' Home, enticed us as he told of the large, helpless and dependent family he had on his hands at Evergreen. A collection was taken for the benefit of the home and a produce committee was appointed which recommended that each church appoint a committee to look after produce and deliver produce of any kind to the treasurer of the association on the 15th day of November, 1906, to be by him forwarded to the Orphans' Home. We hope to gather up a car load.

Brother B. J. Skinner, formerly of Wilcox county, was with us as representative of the Central Female Institute and made an elegant speech on education. Last, but not least our indefatigable secretary, Brother W. B. Crumpton, was with us. The pen of your scribe could not tell what he said and did. Our people love him. We thank God for this noble, consecrated and devout servant of God.

When the prorating committee made its report of prorating the \$900 asked of the association by the board, a number of churches spoke up and said that is not enough for our church, and they proceeded to raise the amounts until the total amounted to \$1022 instead of \$900. Did you ever hear of such a thing before, Bro. Editor?

The association adopted Rev. J. A. Davis, a devout and godly man, as ministerial beneficiary of this association and raised in pledges \$177 for ministerial education. Brother Davis' home church, a country church named Kingdom, headed the list with \$50. The association did a fine colportage work during the past year. We thank God that the old Shelby County Association has put on new life and hope that this is but the beginning of greater, grander and more glorious things for our blessed Lord. The Lord be praised. Amen. C. W. O'Hara, clerk of Shelby County Association.

Ozella, Aug. 28, 1906.

Mrs. Odie Elizabeth Robertson, the subject of this sketch, was born in Troup county, Georgia, April 16, 1835, and joined the Baptist church at Rock Springs, in Chambers county, when she was thirteen years of age, and lived a consecrated Christian until her death, August 23, 1906, and was placed to rest in the old East Liberty cemetery, in Tallapoosa county, where her membership was at the time of her death. She leaves a husband, three children, one brother, William Ennis, of Lanett, and one sister, Mrs. Annie Caldwell, of Oak Bowery, and a host of nieces and nephews to mourn her loss.

Asleep in Jesus, blessed sleep,  
From whence none ever wake to weep.

R. L. ENNIS.



# SKIN ECZEMA IN WORST FORM

**Black Spotches All Over Face—  
Produced Severe Itching—Year's  
Treatment by Physicians Did No  
Good and Became Despondent—  
Affected Parts Now Clear as Ever  
—Alabama Lady's**

## CURE BY THE CUTICURA REMEDIES

"About four years ago I was afflicted with black spotches all over my face and a few covering my body, which produced a severe itching irritation, and which caused me a great deal of annoyance and suffering, to such an extent that I was forced to call in two of the leading physicians of my town. After a thorough examination of the dreaded complaint they announced it to be skin eczema in its worst form. They treated me for the same for the length of one year, but the treatment did me no good.

"Finally I became despondent and decided to discontinue their services. Shortly afterwards, my husband in reading a copy of a weekly New York paper saw an advertisement of the Cuticura Remedies. He purchased the entire outfit, and after using the contents of the first bottle of Cuticura Resolvent in connection with the Cuticura Soap and Ointment, the breaking out entirely stopped. I continued the use of the Cuticura Remedies for six months, and after that every spotch was entirely gone and the affected parts were left as clear as ever. I have not felt a symptom of the eczema since, which was three years ago.

"The Cuticura Remedies not only cured me of that dreadful disease, eczema, but other complicated troubles as well; and I have been the means of others being cured of the same disease by the Cuticura Remedies, and I don't hesitate in saying that the Resolvent is the best blood medicine that the world has ever known." **Lizzie E. Sledge,**  
540 Jones Ave.,  
Selma, Ala.

Oct. 28, 1905.  
Sold throughout the world. Cuticura Soap, 25c. Ointment, 50c. Resolvent, 50c. (In form of Chocolate Coated Pills, 50c. per vial of 50), may be had of all druggists. Foster Drug and Chem. Corp., Sole Props., Boston, Mass. Mailed Free. "The Cuticura Skin Book," and "How to Cure Disfiguring Humors."

### HALF TONES By MAIL



**YOU GET  
PERFECT CUTS  
AND GET THEM  
QUICKLY.**

**NEWS ENGRAVING  
BIRMINGHAM, ALABAMA.**

Died, on August 4, 1906, at 10:00 a. m., little Velma Lee, infant daughter of Brother and Sister A. W. Langley, aged two years two months and seven days. Little Velma was a very bright child, the pride of a mother's heart and the hope of a father's joy. But sickness came such as could not be stayed. All was done that fond hearts and loving hands could do, but Jesus needed her and she had to go. Our darling Velma from earth hath gone to join the angels around the throne, for papa and mamma. Dear Savior, keep her until we join her in that blessed sleep. Brother Langley is a devout Baptist minister, who rejoices in serving God. Good Sister Langley is also a devout Christian, always serving her Lord, and this loss falls hard upon them. Oh, may God bless and comfort them in this dark hour of trouble and bereavement, and may they await His call with Christian patience and join their four little girls in heaven. We extend to them our sympathy in this great loss. **A FRIEND.**

We left Forest Home for Gurley the first of May. We arrived here safe and were given a hearty welcome by the members of the church and the good people of the town. The pastor's home was furnished with groceries and the baskets that were brought in by the members were full of good things. We feel that we are among some of the Lord's best people. Gurley church is a model church. We have a good Sunday school, prayer meeting, Ladies' Aid Society and a Young People's Union, all of which are well attended. This church will not retain members that are guilty of going to the bar room and getting drunk; neither will they keep a member who is guilty of signing a petition to sell liquor. I thank God that I am pastor of a church that will not indorse the liquor business and other evils. I am tired of preaching to church members whose cheeks are flushed and whose eyes are inflamed with whiskey. They are not for us; they are against us; they are not the light of the world; they are not the salt of the earth, neither will they be able to stand justified before God, for God has said that no drunkard can enter into the kingdom of heaven.

Brethren, let us pray for better things.—**G. W. Lovell.**

Quite a romantic wedding took place at the pastor's home on the evening of August 14.

As the shades of darkness were hovering about us the noise of merry voices was heard. An investigation revealed Mr. Karl A. Ormond accompanied by his soon to be bride, followed by a few intimate friends. In a few seconds we spoke the words which made them man and wife.

Mr. Ormond is one of the most promising young business men of Birmingham and at present has charge of the shoe department at J. L. Chalfoux's department store.

We formed Mr. Ormond's acquaintance soon after entering Howard college three years ago, where on Saturdays we worked for the same firm.

Since that time we have been thrown with him and always found him a gentleman in every way. We deem him worthy of the love of the woman he married, Miss Cora Lee Nolen.

Miss Nolen is one of our best Baptist girls and while we have known her only a short while have learned to value her highly because of her capability and for her willingness in administering home affairs.

We pray for them a happy and prosperous life full of Christian service.—**Wallace Wear.**

## Some Short Miscellaneous Items

I have just closed a week's meeting with my Beulah church, as was the case with our meeting last year, so it was with this one: the Holy Spirit came with great power and manifested itself in our midst. Both pastor and people seemed to realize that from the first service that a great blessing awaited them, and all seemed ready to receive it. Our attendance was fairly good at the 11 o'clock hour each day and at night the congregation was large. The church was spiritually revived. The community greatly helped and indeed we might say that all things took on new life. We had nine accessions, five for baptism, two under watch-care, one by letter and one restored. We feel that the seed of righteousness has been sown in good grounds and on our next regular meeting we will have a few days' service that those who have become much concerned may have a chance to join in with us in his great Christian warfare.—**A. W. Langley, pastor.**

Pine Apple, Ala.—Our protracted meeting, conducted by our pastor, Rev. P. M. Jones, assisted by Dr. D. W. Ramsey and Rev. W. N. Huckabee, closed last Friday, with eleven new converts and the church greatly revived. On the third Sunday afternoon at the Baptist church the Sunbeams gave an entertainment, from which was realized \$8.25.

Programme: Praise Ye the Lord. Prayer, Rev. P. M. Jones. Song, Summer days have come again. Welcome address, Master Rob Hardy. Temperance lesson, Philip Norred. Every Little Helps, Masters George Ward and Sam Stanford. A Little Soldier, J. B. Norred. A Boy of His Word, Neil Colman. Five Little Blossoms, Virginia Hardy. Cella Ward. Louise Stewart, Inez and Jean Stanford. The Lessons, Lois Grimes, Janie Stanford, Sadie Melton and Mamie Lou Stanford. Song, We Praise Thee, Misses Ina Mae Jones, Ethel Jackson, Irene Reynolds and Sallie McKee. Battle of the Books, Homer Jones, Carrie Ward, Madeline Stanford, Clarence Hines, Carrie Ward, Sim Norred, Frank Stanford and Willie Colman, followed by a recitation by Sallie McKee. Flower Lesson Drill, Heaven's Foundation. Summer Birds are Singing. Gates of Heaven, tabeau.—**Juliet Palmer Hardy.**

(Continued from Page 5.)

pecially the young people, to hear every word. I would say, every Sunday for two months before and in my words of welcome: "We are going to feed the people who come here to hear. It is a great occasion and we are looking for good to come out of it; but that can not be unless the people come into the house and hear what is said. If anybody is coming just for fun, this is not the place for you. We have no objection to your enjoying yourselves socially during intermission, and after the services; but our entertainment is especially for those who want to be benefited spiritually and intellectually. These and only these are welcome to our bounty. We will have a picnic some other time and will have all the fun we can." Five thousand fathers and almost as many teachers, superintendents and preachers in Alabama ought to make speeches like these in the next few weeks. The results would be fine on the seventy-eight associations to meet. These remarks, wise or otherwise, are prompted only from my interest in the cause of our Master.

Again I say: Brethren let's all of us determine to make this associational period the greatest in our history. **W. B. C.**

Georgiana, Ala. Aug. 28, 1906.

On Sunday night one week after our great meeting at Georgiana Baptist church closed, we baptized the twenty candidates received during the two weeks' meeting in the new baptistry. On Monday after the last service the brethren got together, raised the money and let the contract for a brick and cement baptistry and well, which were all finished by Friday evening; but owing to the fact that the well was not dug deep enough to furnish sufficient water to fill the baptistry at one time we would not have had the "much water" Sunday night had not our good deacon, Walter Bennett, taken in hand and pushed the work of hauling water from other wells with a will not to fail. The witness of that first baptism in the church in Georgiana was a multitude from all the region round about, the fullest likely this large church had ever been. The order was excellent, the scene one of beautiful solemnity and gladness. Several married ladies and a dozen or more young ladies and girls from eight to eighteen, all in white robes, "going down into and coming up out of," in quick succession, with several men and two little boys, made a striking object lesson of being planted together in the likeness of this death and raised in the likeness of His resurrection. Thirty minutes only was the time of the burial and resurrection scene. Much rejoicing and praising God was spoken in almost every countenance, as fathers and mothers received their children from the dead; husbands their wives and wives their husbands. No doubt, many a one turned away from that service with the conviction that it was the way, the truth and the life. **L. M. STONE.**

IN MEMORY OF BROTHER T. N. APPELTON, who departed this life April 28, 1906, born July 28, 1824, and had been a member of the church sixty-two years.

Whereas, the hand of death has seen fit to remove from our midst our beloved brother and in view of the loss sustained by those who were near and dearest to him, be it

Resolved, first, That it is a just tribute to the departed to say in regretting his removal from our midst, we mourn for one who was a gentleman of the highest type, true to his word in every respect and a Christian whose equal is seldom found, a husband who loved his wife dearer than himself and one who loved his brethren, sisters and friends in the fondest way, and in every way worthy of our highest esteem.

Second, That we sincerely sympathize with his aged wife and all of his relatives in the dispensation with which it has pleased our Heavenly Father to afflict them, and commend them for consolation to Him who orders all things for the best, and whose chastisement is meant in mercy. To those who knew him not, words can not point; to those who never knew him, words are faint. He leaves a heritage to be prized above rubies. Remarkable for deep piety, full of loving kindness, firm in his attachments to Baptist principles, a guide and help to many.

Resolved, That we partly express our feelings by furnishing a copy of these resolutions to his aged and heartbroken wife and that they be inscribed on our church book.

**G. G. Lawrence, W. W. Grogan, I. A. Ellis, committee.**





## SAW IT IN THE BAPTIST FLAG.

W. H. Coffman, Avery, Texas, sent for two bottles Johnson's Chill and Fever Tonic on trial. He cured his daughter-in-law with one bottle and his grandson with the other. Then he paid his bill. Here was the contract: "Pay if it cures." Sent anywhere on these terms. Write the Johnson's Chill and Fever Tonic Co., Savannah, Ga.

## WAR ON LIQUOR AND TOBACCO.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic. It is distributing free to all who write and enclose a stamp, a recipe for the cure of the liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only request that they make is that you do not sell the recipes, but give free copies to your friends. Their address is Room 68 Gray Bldg., Kansas City, Mo.

## CONVERTED JEW.

Have you read the book, "How a Jew Found Jesus," written by a Christian Jew? 4000 sold in two years. Book contains 109 pages. Price 25 cents. Ask Charley Tillman or Dr. Len. G. Broughton about it. Send orders to Rev. L. J. Ehrlich, 53 N. Pryor St., Atlanta, Ga.

## DEWBERRY'S SCHOOL AGENCY.

This agency was established in 1892 and for nearly fourteen years has served teachers and schools in all parts of the South and Southwest. Schools desiring teachers, or teachers desiring positions should address R. A. Clayton, Manager, Birmingham.

## Southern Railway

Four trains daily Birmingham to Atlanta. Leave Birmingham 6:35 a. m., 4:05 p. m., 6:50 p. m., 11:30 p. m. Arrive Atlanta 11:40 a. m., 10:08 p. m., 11:30 p. m., 9:00 a. m. Pullman sleeping cars on all trains. Train leaving Birmingham 6:35 a. m., carries Dining

## SUMMER EXCURSION TICKETS.

Hot weather trips via Central of Georgia railway, to the seashore, mountain and lake resorts in the North, South, East and West. A trip by rail and sail to New York, Boston, Baltimore, Philadelphia and points in the East via Savannah and steamship lines, is to be considered at this season. Tickets are on sale at all coupon ticket offices. For rates, schedules, etc., apply to any agent or representative of the Central of Georgia railway.

## NOTICE OF ADMINISTRATION.

Notice is hereby given that L. L. Hunt was appointed administrator of the estate of Minnie K. Randall, deceased, late of Jefferson County, Alabama, on the 12th day of January, 1906, by the Probate Court of said county. All persons having claims against the said estate are required to present the same within the time required by law or the same will be barred.

L. L. HUNT,  
Administrator of the Estate of Minnie K. Randall.  
JOHN F. KNIGHT, Atty. for Admr.

## SPECIAL RATES

## VIA L. AND N.



The Louisville and Nashville railroad will sell special low round trip tickets to many points in the North, South, West and East.

Summer tourist tickets on sale daily until September 30th, limited October 31st, to all summer resorts.

The L. and N. offers the finest sleeping car and dining car service in the South. All meals served on through trains. Service a la carte.

For rates, reservations, etc., call on or write to P. Sid Jones, D. P. A., or R. G. Peirce, T. P. A., both phones 825, Birmingham, Ala.

## Kind Letters From Pastors



These new subscribers I got during a meeting I held at Malcolm this week. Found none there and tried to get what I could. We had a good meeting. No pastor there, but church will try to get one.—J. M. Kalin.

Please change my Alabama Baptist from 369 West Lee street, Greenville, Tex., to Stanton, Tex. I am here on account of my health. May the blessings of God rest on the work and the workers in my own beloved state. It is not my privilege to live there, but my interest in things in dear old Alabama will never die. Fraternally, J. M. Roden.

I will try to put paper in every family I have in the church. It ought to be there; it can be there.—L. M. Stone.

I enjoy your paper more and more. I hope that you will soon reach the 15,000 mark. You may always count on me.—P. G. Maness.

I think our paper grows better and better with each issue. Wishing you and the paper God-speed.—J. A. McCrory.

I can not give up the paper, although I got out of the state. It is like a letter from home. Praying God's blessings upon you and the paper I am as ever, Rev. W. E. Fendley.

Please find inclosed \$1 for the Baptist. I am taking several papers and consider it of far greater value than any of them.—Rev. A. C. Shell.

We are all charmed with the remarkable change in the Baptist from what it was when I first subscribed to it four years ago, and would hardly know what to do without it in our home. May God bless you in your work. Fraternally, Rev. Francis M. Leeth.

I love the Alabama Baptist. God bless you and your great work.—J. C. Heptinstall.

Dear Brother Barnett, the paper gets better all the time, and is gladly welcomed at my home. It is a great pleasure to my wife in her affliction. God bless you.—W. M. Olive.

I will join the crowd and help to swell the number of Baptists in the state. Will let you hear from me later.—C. C. Heard.

I think a great deal of the Alabama Baptist. I think everybody ought to read it, and especially church members, for in it we can learn a great deal about the work of the Baptist denomination. Please find inclosed \$1.—W. M. Roan.

I like your paper so well I will pay again in advance. May your paper lead the careless and the weak to be strong and useful men in the field that is white to harvest.—A. L. Joiner.

Dear Brother Barnett: Herewith I inclose check for \$2. Move me up one year. Begin Rev. M. Dowling, Russellville, Ala. He is Methodist pastor here. I told him price was \$2, but poor folks & preachers received paper twelve months for half price regardless of denominational lines. He said he liked to take the best literature afloat and I named the Baptist, whereupon he gave me the dollar. Nice work, eh? Shame on some of our Baptist brothers. All ought, and I am so glad so many do, receive and pay as they go. Yours and His, H. T. Crumpton.

You have filled the Alabama Baptist to the brim with good things this week.—J. M. McCord.

I will as best I can look after the interests of the paper in my field. May God continue to bless you in its publication.—J. G. Lowrey.

May God bless you in the good work you are doing for Him and us.—W. J. Martin.

You are doing great work in this section through your paper. I am glad to know that young Frank Willis is well and growing.—J. R. G. White.

Will do all I can for the paper.—D. S. Martin.

I want you to know that I think your paper, or our paper, the Baptist, gets better with every issue. May God bless you in the work.—J. A. McCrary.

On my next trip to Hayneville I am going to make such canvass for the Baptist as my time will allow. The paper should be in every Baptist home, and I hope I shall be able to place it in many.—Charles W. Brewer.

Long may you live to edit the Baptist. It improves with each issue. Your friend and brother, W. R. Countrman.

May God greatly bless you and the good paper which you are giving us.—J. H. Wallace.

There is, in my opinion, no better paper of its kind in the South today than the Alabama Baptist. You are without doubt, the right man in the right place.—A. W. Briscoe.

I am very well pleased with the pocketbook you gave me, but am more encouraged with the improvements of your paper. May the Lord bless you in the grand work you are doing is my prayer.—T. E. Sanders.

The outlook for the Lord's cause is encouraging in this section of the state. May the Holy Spirit guide you in your chosen work for Him.—H. W. Roberts.

I want to praise God for the good paper you are giving us, and if it was in every Baptist home in the state we would soon be the folks sure enough. May God bless Barnett, Jr., and after you are dead, may he live to bless the world with his journalism.—Rev. W. V. Vice.

The paper grows better. I do not see how it could get much better. I am nearly 55 years old and have taken the paper since its birth, and it is always welcome to our home, so we can keep up with the Baptist family.—A. P. Majors.

I am sure the paper deserves a liberal patronage.—P. M. Callaway.

I enjoy the paper better every issue, and more and more since Dr. Cox and Brother Gavin have been writing. May God abundantly bless you in all your labors, is our earnest prayer for you and yours.—W. R. Gamel.

I delight in the paper you are making us. May you continue to give us something worth reading. May God bless you.—J. W. Jones.

You are certainly giving us a great paper now, one our people ought to be, and doubtless are, proud of. Hastily, but truly yours, E. E. George.

## 1¢ A Plate

For the most delicious  
**ICE CREAM**  
Is cheap enough, isn't it? That is all it costs when made with  
**Jell-O Ice Cream Powder**  
and it can be made and frozen in 10 minutes. Simply mix contents of one package into a quart of milk and freeze. No cooking, heating or fusing; no eggs, sugar or flavoring to add, as everything but the ice and milk is contained in the package, and approved by Pure Food Commissioners. Five kinds: Chocolate, Vanilla, Lemon, Strawberry and Unflavored.  
If your grocer hasn't it, send his name and size to us for two packages. Illustrated Recipe Book Mailed Free.  
The Genesee Pure Food Co., Le Roy, N. Y.

**DEFORMITIES CAN BE CURED**  
If you are crippled or paralyzed, if you have a crippled child, if you know of any crippled or deformed child or person in your vicinity—take the address below, and SEND FOR OUR BOOK ON THE SUBJECT OF  
**DEFORMITIES AND PARALYSIS**  
It tells what is being done for seemingly incurable deformities at the only thoroughly equipped Sanitarium in this country, devoted exclusively to this kind of work.  
References from almost every State in the Union, very likely some from your own locality. The book costs nothing; write today.  
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Don't be forced to swallow those mucous discharges which drop into your throat, caused by catarrhal affection. Porter's Ca-Tarrh-O is guaranteed to cure catarrh when applied regularly according to directions. Try it.  
Don't be beguiled into thinking you can be cured of catarrh by merely smelling of a medicine. Get a box of Porter's Ca-Tarrh-O, price 50 cents at all druggists. Send stamps if not kept by your dealer.  
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In thirty years quinine has fallen in price from \$5.00 an ounce to 16 cents. Why? Because it can't cure Fever. Mark our prediction:—It will be worth less than 10 cents a pound in 10 years. But Johnson's Chill and Fever Tonic will cure Fever every time. Sent on trial to any man, anywhere, to be paid for after it has cured. Price 50 cents.  
The Johnson's Chill and Fever Tonic Co., Savannah, Ga.



I think too much of my name to put it upon poor lamp-chimneys. Evidently other makers feel the same way. Good lamp-chimneys bear my name, and the poor ones go nameless.

Let me send you my Index to chimneys. It is free.

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Special attention is invited to the thorough course in law. Hon. A. J. Montague became dean of the Law School immediately upon leaving the governor's chair last winter, and will teach regularly. He is assisted by 3 professors and 3 lecturers.

Special endowment for aid of ministerial students from other states than Virginia.

Session opens September 20. Two catalogues, one general and one of the law school. Copies of either or both sent upon request. Address Pres F. W. Boatwright, Richmond, Va.

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Please find inclosed one dollar for my subscription to your valuable paper. I am very much pleased with the paper you are giving us now, and recommend it to all I can.—H. G. Mullen.

I feel hopeful of any who read the Alabama Baptist. I know the paper helps me in my work.—A. A. Hutto.

You are giving the Baptists of Alabama a good paper. May God bless you in your great work.—J. E. Vaughan.

I like to read the paper. It helps me some in preaching. God bless the Alabama Baptist and the editor and the brethren.—J. T. Taylor.

I like the paper very much. It grows better all the time.—Elder E. P. H. Judd.

I wish I could tell you just how much I appreciate the Alabama Baptist. God abundantly bless you in your work for Him. Yours in His work, A. F. Loftin.

I send you a little news note for the Alabama Baptist and with it my congratulations for the great success of the paper since your connection with it.—T. J. Porter.

I am certainly pleased with your paper. It's a good one. May God help you make it better.—Rev. J. J. Millford.

Blessings on the head, heart, life, all, of the Alabama editor. You were a great joy to me. The Murrefreesboro saints have given me a great welcome. Come up and see me. With lots of love to you and to all the Alabama saints.—A. C. Davidson.

Inclosed find \$1 to move my date up another year. The paper gets better, and better. I can't do without it.—Rev. A. G. Hash.

Your paper came as a welcome visitor in my home weekly, much improved. I hope you great success. I am yours in Christ.—Rev. A. J. Lambert.

Your paper is growing greatly in favor. The issue in which is printed Dr. Hawthorn's sermon is almost ideal. You certainly are giving us an up-to-date paper.—S. E. Jones.  
The Lord bless you and yours. You are giving us a great paper.—J. G. Murray.

Continued from Page 7.  
the steamer pulled in. And sure enough! it was done. Never since we are in the new pier was there such a sight. Every department at work anxious to get through, the baggage room filled with baggage of all descriptions, the people eager to find what belongs to them, then the necessary opening, searching, repacking and checking. Some crying because their belongings were not there, some shouting because they had found it and finished the work and throughout the spacious hall everywhere on or between the baggage the sleeping little ones. Even grown people were seen stretched out and asleep here and there. Then the shouting of the conductors at different intervals to take the train. Oh, what a commotion it created! Several of the officials approached us and suggested that we go home when the clock pointed to one after midnight, lest we fall to make the car to take us home. It was a temptation to us, for even then our limbs ached and our strength was nearly gone, but a look at the anxious pleading faces of the helpless emigrants and the thought that we had not yet had time to look after their spiritual welfare settled us. We stayed and stayed until they were all taken care of one way or another. When did we get home? Just half-past five in the morning. Now, wasn't it the longest day of the year for us?  
Yours in His name,  
MARIE BUHLMAIER.



**Law School of Richmond College**

Hon. A. J. Montague, formerly Attorney General, and more recently Governor of Virginia, is Dean of the Law School

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*Professor of Real Property and of Wills and Administration*

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