

COME TO THE ENCAMPMENT—EAST LAKE JUNE 5-13

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

Established 1874: Vol. 42, No. 7

Organ Baptist State Convention.

Office, 2113 First Avenue.

BIRMINGHAM, ALA., MAY 29, 1907

Published Weekly. \$2.00 a Year

## OUR NORTHERN BRETHREN AT WASHINGTON.

The Baptist in convention at Calvary Baptist church voted to organize themselves into a body or federation which shall be more representative of the denomination as a whole than any society or union at the present time in existence in that church.

Dr. W. C. Bitting, of St. Louis, Mo., made the principal address. He spoke of the need and value of a representative denominational organization, stating it as his opinion that the time had come when there should be some body at whose meetings there should be an opportunity for the utterance of denominational opinion.

He said that at the present time "the Northern Baptists, as a denomination, are dumb. We do not have any means," he continued, "of discovering our denominational opinions, much less of uttering them. Fifty Baptists in a church, or 2,000 Baptists in a district association, or 100,000 in a state convention, can speak out; but a million Baptists in twenty-seven states of this union have no tongue."

### All Heard but Baptists.

He argued that there are denominational matters of polity, of education, of unification of Baptist effort, public questions of a moral nature upon which the interests of common righteousness demand the expressed convictions of some truly representative assembly, and that on these questions every voice in the land is heard but that of the Baptist denomination.

"There are interdenominational questions," he added, "upon which we can not say a word because we have no common body to speak for us. Other Christian bodies, not surpassing ours in influence, can find and state their views, but we alone, we Northern Baptists, as a denomination, must be silent.

"We are, both to the world and to ourselves, like the disjointed pieces of a puzzle picture, waiting for some hand to unite the grotesque-looking parts into a pleasing vision. Our meetings are fragmentary. We meet as fractions, bent on specific work, adjourn as fractions, to meet again as fractions. All this tends to denominational disintegration. Our processes of cleavage should be abandoned, and we should, so far as we can now, get together under the inspiration of both Christian ideals and expediency."

Dr. Bitting argued that an organization of the whole denomination would awaken, express and stimulate a denominational consciousness; that it would give the opportunity to express denominational opinions, and that it would promote denominational efficiency.

He offered three resolutions, all of which were finally adopted. The first declared the belief of the assembly in the independence of the local church, in the advisory and representative nature of the local and state associations, and in its loyalty to the work of the separate missionary and educational societies. The proposed representative body, it was stated, is not to lessen the power of the local churches or the



THE CAPITOL AT WASHINGTON, One of the Most Beautiful Buildings in the World.

existing societies, which represent only parts of the denomination.

The second resolution offered by Dr. Bitting affirmed the conviction of the present convention "in the need of a general body that shall serve the common interests of our entire brotherhood, as the individual church, the district and State associations minister to the interests of their several constituencies."

The third and final resolution proposed "that we do now and hereby organize ourselves into such a body."

There was a lively discussion, such as men who have been long accustomed to enjoying entire freedom of thought and expression naturally fall into, in which argument for and against the resolutions was heard. All three of the resolutions, however, were finally carried with but a handful of dissenting votes. The principal discussion was over the plan of organization. A motion, proposed by Dr. Crandall, of Minneapolis, Minn., that the plan of organization be referred to a committee of fifteen, was carried.

### Praises Roosevelt.

That President Roosevelt is the bravest, the brawniest and the brainiest ruler in the world was declared Sunday morning in Calvary Baptist church by Rev. Robert S. MacArthur, D. D., of New York, in the annual missionary sermon to the Baptist convention. "President Roosevelt's success in bringing about a reconciliation between Japan and Russia," said Dr. MacArthur, "is the greatest triumph of the century. When the rulers of the other powers stood back, Theodore Roosevelt had the bravery to say to the nations which had fought some of the most dreadful battles of history, 'Get together, and make peace. You have had enough of fighting.' And they obeyed him."

The speaker praised the Japanese, saying that there had never been a better equipped and organized army in the world than that of Japan, and that the world had never seen braver soldiers.

Dr. MacArthur spoke of the power, the progress, and the final accomplishment of Christianity. He said science does not militate against God; that the law of nature is not an agent, but an agency, and that the doctrine of evolution does not eliminate the Creator.

"As the plaster which was placed by the Turks over the paintings of Christ in the mosque of St. Sophia is now crumbling away," he continued, "so the face of Christ is being revealed through the

breaking away of the covering of heathenism."

Dr. MacArthur said that art, science, music and civilization owe their progress to Christianity. In speaking of the missionary work in foreign fields, he said Andrew Carnegie had said to him the other day:

"MacArthur, why are you so impertinent as to carry your religion to China and India and other so-called heathen lands? Why don't you leave them enjoy their own religion; it's good enough for them, isn't it?"

### What He Told Carnegie.

Dr. MacArthur said he told the Scotch multi-millionaire and library donator that if it had not been that missionaries had gone over to Scotland to convert the wild clans of the highlands to Christianity, Andrew Carnegie might today be running wild among the heathen of his own Scotch hills instead of enjoying the blessings of a civilization, which owes most of progress to Christianity.

"As missionaries took life and light to Scotland and England to our fathers," said Dr. MacArthur, "so it is our privilege to carry the same influence for good to nations who are no more benighted than were our ancestors, who offered human sacrifices and worshiped strange gods in the woods of Germany or on the heaths of England."

### Danger of Interdenominationalism.

That interdenominational movements are likely to weaken denominational effort, and that when they do so they should not be encouraged, was the message which Rev. William H. Geistweil, D. D., of Peoria, Ill., brought to the Baptist Young People's Union of America assembled in Calvary Baptist church Sunday afternoon.

Dr. Geistweil spoke of the "strange and fascinating movement known as interdenominationalism," and said that it was to be avoided if it meant any weakening of denominational work.

"The student volunteer mission movements at Yale, Harvard, Vassar and other colleges are good," he said, "as long as they are for the purpose of fellowship and inspiration. In this they are to be desired," he added, "but when they seek too much control they are to be shunned."

He said that many plead for interdenominational work because of an economic saving, but he declared that there are other things to be desired besides such a saving.

"A church organized on modern economic principles," he asserted, "would soon go to destruction. In economics the object is to get one man to do the work previously done by five or ten; but this is reversed in Christian work, where it is impossible to get too many workers."

He told about the founding of the Baptist Young People's Union, and said that it was the pioneer organization of its kind, its purpose being to carry on the work of the church by young people.

(Continued on Page 5.)

CONVENTION SERMON BY DR. DICKINSON.

Preached Before Great Audience on "The Religion of the Risen Lord."

The annual sermon delivered before the convention by Rev. Dr. A. J. Dickinson, of Birmingham, Ala., was on the subject, "The Religion of the Risen Lord." His text was taken from the twentieth chapter of John, twenty-first and twenty-second verses. Dr. Dickinson said in part:

Probably never in its history has the church met a more perplexing situation than that which faced it on the first Lord's Day. The empty tomb, the angelic annunciation of his resurrection, the epiphanies of the Lord, the messages reminding them of the engagement to meet Him in Galilee, amaze them, and they wonder what it all can mean. New matters, which we do not as yet understand in their practical relations to life, it is difficult to believe. Hence, some thought the reports were but idle tales; but others took them more seriously; and there arose a communing and questioning among them concerning those things which had happened which has never ceased unto this day. The day wears away, some believing and some disbelieving, but neither knowing quite what to make of the situation. In the afternoon Peter announces that he has seen the Lord, and it settles all doubt as to the fact of His resurrection. But what does it all mean, and how shall they bear themselves towards their risen Lord? In the evening Cleopas and his companion return from their journey to Emmaus, and are greeted with the glad acclaim, "The Lord is risen indeed, and hath appeared unto Simon." Cleopas rehearses to them how Jesus met them in the way as they communed and questioned concerning the life, death and resurrection of Jesus of Nazareth, and, in answer to his own question as to "what sort of things they were," had opened to them in all the Scriptures that it behoved the Messiah to suffer these things and enter into His glory; and how their hearts burned within them under the new appreciation of this Messianic interpretation of the law and the prophets; and how He was known to them in the breaking of bread, and vanished out of their sight. So their faith in Him as Messiah revives, and their hope that it is He who should redeem Israel spring up again. But what does it mean that the Messiah is risen from the dead? As they communed and questioned about this, Jesus came and stood in their midst and said, "Good evening." They are terrified and affrighted, and supposed that they beheld a spirit. He hastens to reassure them by showing them His hands and His side. Having thus identified Himself, a shout of joy goes the rounds; and He takes a fresh start, greeting them again, "Good evening; as the Father hath sent me, even so send I you." And when He had said this he breathed on them, and saith unto them, "Receive ye the Holy Spirit; whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained." Thus He makes answer to their communings and questionings, and leaves them to weigh the words of the risen Messiah; and the day ended that gave to the world the religion of the risen Lord.

If Israel had taken hold of the true Messianic ideal and given her life to missions, as her prophets urged, she might have lived unto this day as Jehovah's servant in the redemption of the world; but the same anti-missionary spirit which has, through all the ages, been such a blight on Christianity, thwarted her from devoting herself to that great work.

#### Partakers of His Messianic Mission.

The epiphanies of our Lord as given in the Gospels have a twofold purpose—to convince His disciples that He is risen from the dead and still lives, and to commission them with Him in that risen life. His body of flesh and bones figures in these events only for the purpose of identifying Himself as the Jesus they had known before. It can no longer serve that useful purpose now, and hence does not encumber His fellowship with His people. What be-

came of the body of Jesus we do not know, nor could we identify it if it should be found. Having never seen Him in it, it could serve no useful purpose to us. But that the commissioning of the disciples is the important purpose in these epiphanies is shown by the fact that each evangelist has selected one for the crowning of His Gospel. Matthew goes straight from the empty tomb and the vision of the angels to the commission on the mountain in Galilee, only stopping by the way to remind them of the engagement. Mark's conclusion has been lost, but was probably the same as Matthew's. Luke, after showing that the suffering and resurrection of the Messiah was foreshadowed in the Old Testament, goes right on to the commission in Jerusalem; and it only remains to tell of the ascension. John, after preparing the way by the appearance to Mary, gives the commission in the upper room, repeated on the next Sunday for the benefit of Thomas; and concludes his Gospel with the statement that it was written that men might believe Jesus was the Messiah and have life in His name. So each Gospel narrative leads the reader on to some scene in which the risen Lord commissions His disciples with Him in His Messianic mission, and when that is told it stops, having accomplished its author's purpose in writing. What means this but that the earthly ministry of our Lord had for its end the commissioning of disciples with Himself in His risen Messiahship?

#### Partakers of His Messianic Spirit.

The prophets represented the Messianic age as one of catholic spiritual activity, because Jehovah would pour out his spirit on all flesh, and every class of men should have the prophetic gifts. The Spirit was for all the world, in its height and depth, as well as its length and breadth, for all men, and all sorts of men in all their peculiarities and racial, social and personal differences. It was not a respecter of persons, because it had complete respect for every man in all his characteristic peculiarities. A spiritual religion can be a catholic religion, for it is independent of, and superior to, the limitations and conditions of time and place, and versatile enough to become all things to all men if by all means it may save some. It can manifest itself in varied concrete forms, as the exigencies of the occasion may require, and has done so in all its past history, and is destined to be even more multiform in its manifestations in the future. New types of Christianity are even now being produced by the Spirit as it works in the changing conditions of this varied and ever varying world. What types of the Messianic religion will issue from the East when its people have felt the power of the Spirit of Jesus? From China, Japan, India and the islands of the sea will come new samples of the Spirit's work which will greatly enrich the life of the West; when those whom now we bid to know the Lord shall echo back across the sea to our children, "know the Lord," until all shall know Him from the least even to the greatest. For it is not homogeneity of constituency, but rather heterogeneity, which gives richness to life; one body with many different members having different offices and gifts, many and varied from the one Spirit. How beautifully Jesus illustrated this feature of the Messianic spirit entering into the most perfect sympathy with the most different and incongruous characters, be it proud Pharisee, or pleading leper, or blushing, sinful woman.

In the Messianic kingdom God pours out His Spirit on all flesh, and every condition of men becomes its prophet; and whosoever shall call on the name of its Messiah shall be saved.

So now when He has commissioned them with Himself in His Messianic mission, He breathes on them and says, "Receive ye the Holy Spirit." They may not partake of His mission without also partaking of His power. This Spirit clothes the messianized with power from on high, to preach repentance and remission of sins in Messiah's name. So we are not surprised to see that it is the Holy Spirit who selects Paul and Barnabas for missionaries and sends them forth from the church in An-

tioc; that it is the Spirit who forbids missionaries to go into Asia, and the Spirit of Jesus which keeps them out of Bythinia. So impressed is Paul with the necessity for the Spirit that he says, "If any man have not the Spirit of Jesus, he is none of His." You cannot be messianized without having the Messianic Spirit, and it is that Spirit that bears witness with your spirit that you are a son of God and "hereby know we that He abideth in us and we in Him, by the Spirit which He hath given us." So the Messianic King in his risen life puts the Spirit within our reach, and bids us receive Him.

#### Partakers of the Messianic Obligation.

The only hope of the world for salvation from sin lies in the movement to put them into fellowship with the risen Messianic King. For "if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus the Messiah, His Son, cleanseth us from all sin." In vain do you tell me that the blood of Jesus Christ cleanseth from sin unless you put me into living fellowship with Him. So we have here offered salvation from sin as one of the results of bringing men into the kingdom of God. And this is done by disciplining them to Jesus, the risen Messiah. Salvation comes through relations which are purely personal. The Messianic religion offers to men a risen Lord who may be known and made to operate in their lives as Saviour if they will only put themselves into relations of fellowship with Him. The way of salvation is to correlate your life with that of your Lord, as life on life acts and reacts in personal fellowship of faith and love. The disciple is "added to the Lord," he is baptized—"into Jesus the Messiah," "into His death and resurrection;" he "puts on the Messiah," and "reckons himself indeed to be dead unto sin, but alive unto God in the Messiah Jesus." He "counts all things but loss that he may win the Messiah, and be found in Him"; and "may know Him and the power of His resurrection, if by any means he may also attain unto the resurrection from the dead." He is with his Messiah "quickened together with Him, raised up with Him, and made to sit with Him in the heavenlies in the Messiah Jesus." Everywhere his salvation is made to depend on this personal union with the Messiah. It is a religion specially offered to the sinful, and its call is to them rather than to the righteous. The Messiah offers His fellowship specially to the lost. He is the advocate and the propitiator of the sinner. And now as He commissions His disciples with Him and breathes on them the Messianic Spirit, He tells them that through the Messianic lifework now bequeathed to them still lies the world's only hope of salvation from sin. It is a religion that has taken on itself a stupendous task, for men are all over the world looking towards heaven and praying, "Oh! rid me of my sin." There are many religions for the righteous, but only that of the risen Lord for the sinner. His fellowship so messianizes him who comes under its spell that he is washed with a washing of regeneration and a renewing of the Messianic Spirit; and is granted in the experience of faith a righteousness which cometh of God, so that the justified one may live as a just one by faith. Since the promise to Abraham, the friend of God, who entertained Him in his tent at Mamre, this has been the gospel of the Messianic life for the condemned world; and it is the world's sole final and efficacious hope for redemption from sin.

SOME SPLENDID ENTERTAINMENTS WILL BE GIVEN AT THE GREAT BAPTIST ENCAMPMENT AT EAST LAKE JUNE 5-13. BRILLIANT LECTURERS AND TALENTED MUSICIANS HAVE BEEN SECURED. COME AND HEAR THEM.

## WHAT BAPTISTS BELIEVE.

By President E. Y. Mullins, D. D., LL. D., Southern Baptist Theological Seminary.

Baptists, of course, believe in God the Father, and in Jesus Christ his Son, and in the Holy Spirit. They hold to the doctrine of the Trinity. There are shades of difference among them as to how the doctrine of the Trinity is to be understood, but Baptists have always held to the proper divinity of Jesus Christ. They have also held to the doctrine of his vicarious atonement, and that without the shedding of His blood there is no remission of sins. He is the one Mediator between God and man. They believe in the Holy Spirit, who regenerates the soul and sanctifies the believer through the Word.

Baptists have never bound themselves by formal creeds of any kind. They have from time to time in their history issued doctrinal statements setting forth their beliefs, but they hold themselves to be bound only by the Scriptures. A cardinal doctrine of the Baptist denomination is the authority of the Scriptures. Baptists believe that the Bible is the only sufficient and authoritative source of all saving knowledge and truth. They believe firmly in the right of private interpretation. They have been individualists throughout the ages, in that they have stood for the right of the individual to interpret the Word of God according to his own conscience and the guidance of the Holy Spirit. Baptists stand for soul-liberty. They have from the beginning of their history been the staunch champions of this doctrine. In close connection with it they oppose all union of church and state. A Baptist, Roger Williams, gave this idea to American civilization. Not only did he hold it as an ideal, but he put it into practical application in the commonwealth of Rhode Island. The Baptists of Virginia also did splendid service in the same great cause.

Baptists believe in the direct relation of the soul to God. The competency of the soul in religion, under God, is a distinctively Baptist belief. No sponsor or priest has a right to intervene between the soul and God. Baptists believe that all men have an equal right to direct access to God.

They hold to the doctrine of democracy in the church, that each local church is competent to manage its own affairs, and that no church has authority over another. They hold that there are but two officers in the church—viz, the pastor and deacons—and that these have no ecclesiastical authority, but are appointed to perform certain duties.

Baptists believe in a regenerated church membership. No one is entitled to join the church who has not been born again of the Spirit of God. This doctrine has operated powerfully to keep the denomination pure from the worldly element and is the secret of the remarkable unity of the Baptists the world over.

Baptists believe in the doctrine of justification by faith to the exclusion of works, but they hold staunchly to the necessity for good works as the evidence of the vitality of faith. They hold that faith is belief of God's Word concerning Christ and personal trust in Christ for salvation; that repentance is a heartfelt turning away from sin to new life.

They hold to the doctrine of sanctification, not in the sense of a sinless perfection in this life, but of a progressive realization of holy character consummated at death.

Baptists believe in the second coming of Christ and a general judgment. Some of them that Christ will come before the millennium and others after the millennium. There are many Baptists who do not take sides on this issue, but hold that we should always be looking for the coming of Christ, according to the New Testament.

Baptists hold to the eternal rewards of the righteous and eternal punishment of the wicked.

Baptists believe that the church of the New Testament is both universal and local; that the church universal is made up of all who believe in the Lord Jesus Christ everywhere. The church universal, however, has no outward organization, but is made

up simply of the followers of Christ throughout the world. Baptists believe that the local church consists of all those who have been immersed in the name of the Trinity, who have voluntarily united themselves together under the guidance of the Holy Spirit, for the maintenance of the ordinances, for spiritual growth and mutual helpfulness, for the advancement of righteousness, and for the preaching of the gospel to the whole world.

Baptists believe that the only scriptural baptism is the immersion of a believer in water in the name of the Father, Son and Holy Spirit. They, therefore, deny the ordinance of baptism to infants, holding that none but those capable of exercising belief are entitled to be baptized.

Baptists believe that the Lord's Supper was given for perpetual observance to the churches, and that those who are entitled to its privileges are those who have been baptized.

If I should point out the things which chiefly distinguish Baptists from others in their doctrinal views, I would name the following: The doctrine of the direct relation of the soul to God, the equality of all believers in the church, a regenerated church membership, separation of church and state.

Looking at the course of history, the Baptist principle might be summed up as follows:

The competency of the soul in religion under God. They have opposed all systems which hold to the incompetency of the soul in religion in any form and which have interposed priests and sponsors between the soul and God.

In addition to this principle of the competency of the soul in religion, the following six axioms set forth the fundamental assumptions of the Baptists:

The theological axiom—A holy and loving God has a right to be Sovereign.

The religious axiom—All souls have an equal right to direct access to God.

The ecclesiastical axiom—All believers are entitled to equal privileges in the church.

The moral axiom—To be responsible the soul must be free.

The religio-civic axiom—A free church and a free state.

The social axiom—Love your neighbor as yourself.

These axioms represent the underlying principles of the Baptist view of Christianity, and will scarcely be denied by any.

## NOTABLE REPORTS OF YEAR'S WORK MADE BY CONVENTION BOARDS.

The annual reports of the three leading boards of the Southern Baptist convention, which were the feature of the great meeting of that body Friday, were intensely interesting to the army of workers assembled in the Auditorium.

## Foreign Mission Board.

First came the statement of the work of the foreign mission board, located in Richmond. In many respects this report, extracts from which were read by Rev. Dr. R. J. Willingham, the corresponding secretary, was the best that has been made to the convention in the sixty-one years of its existence. It shows that the Baptists of the South are more seriously aroused on the subject of spreading the gospel in foreign lands than they ever were before. More money was contributed by the churches during the past year—the sum of \$403,000 having actually been paid in, nearly \$90,000 in excess of any previous year's contribution. More missionaries are now in the field than ever before and more converts have been reported. A telling fact brought out in the report is that more converts are now made annually than in all of the first forty years of the board's existence. It is no wonder that in presenting this report Dr. Willingham was in an enthusiastic mood.

One thing which made him very cheerful was the fact that the contributions for the year were large enough to enable him to complete the work that had been marked out for him, settle all bills promptly and come to the convention with a balance sheet

that shows not a dollar of debt hanging over the board. This has not always been the case, and on several occasions the board has had to go to the annual meeting of the convention asking for money to pay off debts contracted during the year. Yet, as the report shows, the contributions today, though notable, have not been as large as the ability of the church would seem to be able to guarantee. The total receipts were a little more than \$400,000. The board hopes to go largely beyond the half-million mark for the year upon which it is just entering.

## Sunday School Board.

The Sunday School and Bible Board, which is, comparatively speaking, one of the newest of the convention's enterprises, being only sixteen years of age, made a most gratifying report.

This board, which is what may more properly be called the publishing house of the Southern Baptists, is largely a business concern, and its plant in Nashville, Tenn., for publishing books, tracts and other literature is a paying concern. So wisely has Rev. Dr. J. M. Frost, the able secretary, managed the affairs of the concern it is now on a good basis, and is not only supplying the churches with all necessary Sunday school and church literature, but is making a profit which is covered into the treasuries of the other boards for the purpose of spreading the gospel.

## Home Missions.

Though not so fortunate as to be able to report itself entirely out of debt, the home mission board, which has headquarters in Atlanta, Ga., and which has charge of the work of spreading the gospel in the destitute sections of the country, on the frontier and in Cuba, the Philippines and the Canal Zone, had a very gratifying exhibit to make, and in submitting it Rev. Dr. B. D. Gray, the secretary, made such enthusiastic running comment that it is more than likely he aroused an enthusiasm sufficient to have this debt quickly wiped out. This report gives special emphasis to the extensive work Southern Baptists are doing among the negroes.

DR. TALKS OF FOOD  
Pres. of Board of Health.

"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that in my judgment, a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully-cooked food, known as Grape-Nuts, enables me to speak freely of its merits.

"From overwork I suffered several years with malnutrition, palpitation of the heart and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good rich cow's milk. In a short time after I commenced its use, the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and no one can gainsay but that it has a most prominent place in a rational, scientific system of feeding. Any one who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured and may thereby know the facts as to its true worth."—Read "The Road to Wellville" in pkgs. "There's a Reason."

## Baptist Encampment, East Lake, June 5-13.



Yes, we expect to go to the great encampment at East Lake June 5-13, and hear the lectures and enjoy the social features.

## The Second Day Woman's Missionary Union.

The second day of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, was an extremely busy one. The morning session opened with devotional exercises conducted by Mrs. J. B. Gambrell, of Texas.

Mrs. Chapman, of South Carolina, read the report of the board of the Margaret Home for Missionaries' Children, in Greenville, S. C., where five children, whose parents are at work in foreign fields, are cared for in comfort. A balance of \$1,300 was reported in the treasury, and most successful conditions prevail.

Recommendations from the Sunday School and Bible Board asked co-operation of the women of the South in enlargement, and greater emphasis in every branch and phase of its work, which includes the distribution of the Bible, periodicals and tracts, also the work of field secretaries and home missionaries.

After a period of noonday prayer, Mrs. Leake, of Virginia, presented the report on the Woman's Missionary Training School at Louisville, Ky., to which the union on Thursday pledged its hearty support and unqualified approval.

The report of the committee on apportionment was next heard. This committee reported that an increase of 33 per cent and 25 per cent over last year's contributions to the foreign and home mission board respectively would be necessary to make up the amount asked for. After considerable discussion, the union decided to adopt the report, which asks the women of each State to raise the following sums:

For Home Missions—Alabama, \$5,000; Arkansas, \$2,400; District of Columbia, \$300; Florida, \$3,100; Georgia, \$11,125; Kentucky, \$5,000; Louisiana, \$2,593; Maryland, \$3,125; Mississippi, \$4,039; Missouri, \$2,500; North Carolina, \$7,500; Oklahoma, \$750; South Carolina, \$6,875; Tennessee, \$5,000; Texas, \$5,093; Virginia, \$10,060.

For Foreign Missions—Alabama, \$7,300; Arkansas, \$2,666; District of Columbia, \$933; Florida, \$3,333; Georgia, \$12,800; Kentucky, \$3,333; Louisiana, \$2,667; Maryland, \$3,333; Mississippi, \$3,666; Missouri, \$4,000; North Carolina, \$10,666; Oklahoma, \$10,666; Tennessee, \$6,200; Texas, \$5,354; Virginia, \$17,333.

### Afternoon Session.

Mrs. T. P. Bell, of Georgia, formerly president of the union, led the devotional exercises at the afternoon session, one feature of which was the prayer for the health of missionaries by Mrs. Hardy, mother of Mrs. Calder T. Willingham, who has been compelled to return from the foreign field on account of ill health.

The president read the recommendations of the executive committee, which included suggestions for a new motto, the thorough organization of young people's work, enlargement of Sunbeam work, and continuation of the work for the Margaret Home, and the sending of boxes to missionaries. The adoption of the report also makes "Our Mission Fields" the official publication of the Woman's Missionary Union.

It is proposed that the Sunbeam societies, which are composed of children, should set, as definite aims for their work, the contribution of \$5,000 to build a Sunbeam compound house at Yingtak, China, and also \$5,000 for a combined school and chapel at El Paso, Texas.

Mrs. McCombs next read the report of the committee on literature.

Mrs. Willingham, of Georgia, made the report of the committee on plan of work. The report urged the adoption of all recommendations made by the boards of the Southern Baptist Convention; that Sunbeam work and young people's work be increased and organized; that courses of mission study be recommended to individual societies; that the Margaret Home and the Woman's Missionary Training School and Home be the special objects of the

union's prayers and work.

Miss Katherine Hawes, founder of the Covenanters' organization of the Presbyterian church, was asked to address the meeting. She made a fervent appeal for the organization of boys and the caring for them in the churches. She said in part:

"The church wants boys in three ways: First, we yearn for them; second, we need them; third, we want them for their own sakes. It is in our hands to determine their future. Will you be the nail that is out of place and causes thereby the loss of a kingdom, or will you put forth your best efforts to save the boys?"

Mrs. John H. Eager, of Baltimore, took the chair to preside at the election of officers. The committee on nominations reported the following officers for election: President, Miss Fannie E. S. Heck, of Raleigh, N. C.; corresponding secretary, Miss Edith Campbell Crane, of Maryland; recording secretaries, Mrs. A. C. Johnson, of Baltimore, and Mrs. F. C. Wallis, of Georgia; treasurer, Mrs. W. C. Lowndes, of Maryland. The report was unanimously adopted and the ballot cast by Mrs. Davis, of Texas.

Mrs. M. Ashby Jones read the report for election of board for Margaret Home.

Vice-presidents for the several States were elected as follows, there being several changes: Alabama, Mrs. D. M. Malone; Arkansas, Mrs. E. Longley; District of Columbia, Mrs. J. H. Willson Marriott; Florida, Mrs. W. D. Chipley; Georgia, Mrs. A. G. Willingham; Kentucky, Miss E. S. Broadus; Louisiana, Mrs. C. Ammen; Maryland, Mrs. J. H. Eager; Mississippi, Mrs. W. A. McComb; Missouri, Mrs. J. L. Burnham; North Carolina, Miss Susan Clarke; Oklahoma, Mrs. T. C. Carlton; South Carolina, Mrs. J. D. Chapman; Tennessee, Mrs. A. J. Wheeler; Texas, Mrs. F. S. Davis; Virginia, Mrs. J. P. Thomas.

Miss Broadus made a report recommending the re-election of the three editors of mission journals, which was adopted.

Miss Heck read the nominations for the board and advisory board of the Woman's Missionary Training School and Home, which was unanimously adopted, with several suggested changes.

An informal conference on children's work and Sunbeam bands was led by Miss Spalding, of Florida, and a number of two-minute talks were given by those who carry on this work. This closed the work of the day.

### FLY TO PIECES

The Effect of Coffee on Highly Organized People.

"I have been a coffee user for years, and about two years ago got into a very serious condition of dyspepsia and indigestion. It seemed to me I would fly to pieces. I was so nervous that at the least noise I was distressed, and many times could not straighten myself up because of the pain.

"My physician told me I must not eat any heavy or strong food and ordered a diet, giving me some medicine. I followed directions carefully, but kept on using coffee and did not get any better. Last winter my husband, who was away on business, had Postum Food Coffee served to him in the family where he boarded.

"He liked it so well that when he came home he brought some with him. We began using it and I found it most excellent. While I drank it my stomach never bothered me in the least, and I got over my nervous troubles. When the Postum was all gone we returned to coffee, then my stomach began to hurt me as before and the nervous conditions came on again.

"That showed me exactly what was the cause of the whole trouble, so I quit drinking coffee altogether and kept on using Postum. The old troubles left again and I have never had any trouble since." "There's a Reason." Read "The Road to Wellville," in pkgs.

## Certificate Plan Not Legal

Rev. L. O. Dawson, Tuscaloosa, Ala.

Dear Sir:—Yours of the 4th instant.

My letter of the 30th ultimo was written after each of the passenger traffic officials of the Alabama carriers had carefully considered your application, and apparently there is nothing further that I can do in regard to the matter, the Alabama carriers having been advised by counsel that laws recently enacted by the Alabama Legislature prohibit the use of certificate plan in your State. If the carriers had felt that they could legally do so, they would doubtless have immediately established the usual certificate plan arrangements for your meeting.

Very respectfully,

JOSEPH RICHARDSON.

### SHALL WE AWAKE TO THE SITUATION.

If I could reach the ear of every Baptist layman or business man of Alabama I would speak in thunder tones of the paramount importance of our giving serious consideration of our educational interest from denominational standpoint. We all take a special pride in the records made by the Howard and Judson colleges, and the splendid men and magnificent women turned out from both of these institutions; yet when we come to consider the real demands as a denomination we know that with our present equipment and facilities we can not begin to meet the emergency. With a membership of approximately 160,000 in Alabama, we at once realize that if we furnish anything like Baptist education, we must increase our capacity. We really ought to be prepared to accommodate one thousand students in each of our institutions if we educate in proportion to our universal strength. We realize also that if we can not accommodate our boys and girls in our own colleges that they will seek education elsewhere, just as many of them have done in the past. We can not plead the lack of means to make our colleges what they ought to be. Our people are abundantly able, and under God we ought to awake to the situation. Our state institutions are prepared under recent legislation to make great strides forward, and unless we as a denomination move forward also, golden opportunities will slip away from us. It can not be denied that our denominational force will depend largely upon our educational strength. We must enlarge and better equip our colleges. Howard especially ought to be prepared to give our boys the best there is in science, civil and electrical engineering, and a full complement of manual training would not be out of place in connection with the best literary course possible. When we come to consider that many of our ministerial students who go to Howard never get any Bible training other than that given them there, it seems to me that we should give them a strong theological department so that their training will be along the line of their greatest need.

I have not one word of criticism of the work that is now being done by our faithful teachers. On the contrary, I believe they have in the past and are now doing their very best, but the point I want to emphasize is that we ought to furnish better facilities for the education of our boys and girls.

The State convention will meet in Dothan in July. I want to suggest that our business laymen go in great number, not to be subjected to high pressure collections so much, but that we may discuss and hear discussed these and other matters of great importance. Won't the pastors lay these thoughts on the hearts of the brethren and persuade them to attend our annual gathering? I always feel rully repaid for going. I haven't missed a convention in ten years. We meet at a time when all business men are the least busy, and I believe it to be genuine recreation. May the Lord move mightily upon our hearts in the discharge of our duty and privilege in his great name.

G. G. MILES.

## OUR NORTHERN BRETHREN AT WASHINGTON.

(Continued from Page One.)

### Missionaries as Heroes.

Rev. H. A. Porter, D. D., of Oklahoma, in an address at Calvary Baptist church Sunday evening, said that foreign missionaries are among the greatest of the world's heroes, and that they deserve a high place in the world's temple of fame. Dr. Porter spoke on the outlook and opportunities in the field of missions as they are related to the work of the American Baptist Missionary Union.

"The idea of missions," he said, "is one of the greatest of all ideas." He then told what had been done in the hundred years or so since the idea of Baptist missions originated. He told of the work in Japan, where, in 1850, a decree was issued that no Christian should be allowed to put foot on Japanese soil; in China, where success is rewarding the efforts of those who go there as representatives of the church; in Africa and in the countries of Europe, where religious toleration is becoming general. He called special attention to Russia, where religious freedom has been granted only within the past few years.

### Dr. Gambrell Speaks.

J. B. Gambrell, D. D., of Texas, secretary of the Texas Baptist convention, spoke of missionary work as it relates to the American Baptist Publication Society. He said that he had just come from the Southern Baptist convention, in Richmond, where they are having large and enthusiastic meetings. "There are no Northern Baptists and there are no Southern Baptists," he said. "Some of us happen to live in the South and others happen to live in the North. That is all the difference there is between us."

He asserted that the great principle of the Baptists is individualism in religion; the right of every man to think for himself.

"The hope of this country," he declared, "does not depend on parties, but on men who have consciences and who use them rightly."

"It matters not what party the men who rule the United States belong to, so long as they are guided by their own thoughts, and not by the thoughts of some machine."

He said that what is true in national government is true in church government. In conclusion, he spoke of the good work which is being done by the literature which is distributed by the American Baptist Publication Society.

### What is Evangelism?

The last speaker Sunday evening, Dr. J. A. Francis, D. D., evangelist in New York state for the American Home Mission Society, told of the opportunities for missionary effort as conducted by that society.

"Evangelism," he said, "is a permanent thing, but its type changes to meet the needs of the times." The type needed today, according to Dr. Francis, must come from within the church and not from without; must be continuous and not a series of spurts; must be essentially instructive in its nature and not merely an appeal; must lay much emphasis on the social message of the gospel, showing that it makes no class distinction, and in this age of the discovery of the child must first take hold of the child mind at the time when it is plastic.

A resolution was adopted at the morning session of the American Baptist Missionary Union calling upon President Roosevelt to make inquiry into the reasons why the Congo question has not been settled. Dr. Thomas S. Barbour, corresponding secretary of the union, made a short address in support of the resolution, in which he declared that the Christian people all over the United States are anxiously hoping to see conditions in the Congo district improved. He stated it as his belief that the President should call upon the world powers to act together in the effort to relieve conditions there if Belgium does not soon pay attention to the calls that

have come to her from all parts of the civilized world to stop the cruelties practiced upon natives of the Congo region.

The following officers were elected by the American Baptist Publication Society: President, Samuel A. Crozier, of Pennsylvania; vice presidents, H. Howard Doane, Ohio; Joshua Levering, Maryland; W. G. Brimson, Illinois, and D. C. Hughes, New York; corresponding secretary, A. J. Rowland; recording secretary, J. G. Walker; treasurer, H. S. Hopper.

It would have done Brother Crumpton good to have heard the talks on "Spreading Tracts." Much of one morning was consumed in a discussion on the distribution of literature among the foreign element not only in the United States, but in various countries in Europe, the people of which had shown a desire for spiritual tracts in their own languages. The discussion brought out many interesting anecdotes of the success which has heretofore attended the distribution of these pamphlets, particularly among the Italians in Pennsylvania and some of the western states. It was urged that more money be contributed in order that the society might continue this branch of its work.

"The South looks more and more to local option as an aid to the solution of the negro problem, for we of the South realize that drink is the negro's greatest curse," said Dr. S. C. Mitchell, of Richmond College, Richmond, Va., in an address on "The Society's Work for the Negroes from a Southern Point of View," at the meeting of the American Baptist Home Mission Society at Calvary Baptist church Monday night.

"The South perceives the necessity of temperance for the negro and the necessity of teaching him to be industrious. She has already spent since the war \$130,000,000 in educating the negro. The duty of religious teachers among the negroes should be to talk less of religious dogmas and more of morality and right living. They should go into the homes of the negroes and show them how to live and how to make their farms productive. We advocate normal, agricultural and industrial school training for the negro, and wish to emphasize industrial training in every negro school. If we could promote better feeling between the races, the negro problem would be solved. While the white man still has prejudice and the negro has hate the 'problem' will be with us."

Two other resolutions, which were read and adopted at Thursday's meeting, related to the question of union in missionary and in general denominational work between the Baptists and the Free Baptists. The joint committee appointed by the three societies, the American Baptist Home Mission Society, the American Baptist Mission Union and the American Baptist Publication Society, reported that prior to their appointment all three societies had voted unanimously that such a union was both desirable and practicable. "It is recognized as a fact," said the report, "that the original occasion and cause of separation between our two bodies has practically disappeared, and that in all the essentials of Christian doctrine as well as of church administration and policy we are substantially one."

The committee said it was recognized that the issue presents phases with which the committee did not consider itself competent to deal, and, therefore, it was recommended that the question be given widely representative consideration before formal action is taken.

It was decided to appoint a committee to meet a similar committee from the Free Baptists to form definite plans of union.

Rev. J. A. Curtis, of South India, spoke optimistically of his work among the Telegus, saying that

he believed that, in spite of the fact that they have been obliged to get along without much financial support, the mission work there is holding its own and that the fight against heathenism is a conquering one.

A number of missionaries from foreign fields spoke of the work in the mission stations, giving interesting accounts of much that has already been accomplished, with hope of the future, which they said is bright.

Burma was heard from through Rev. W. F. Thomas, who has been a missionary there for many years. "Judson, the first great missionary, the man who started Baptist missions," the speaker said, "told those who asked him about his success to wait twenty years. We have waited five times that long," continued Mr. Thomas, "and so we have a right to ask, 'What have missions done for Burma?' Mr. Thomas said that a great work had been done there, and that through Burma, China might eventually be reached; "for Burma," he added, "is the back door of China; it is a strategic point, and we may yet get into China through the hills of Upper Burma."

Rev. S. G. Adams, of Central China; Robert Harper, M. D., of the Shan States; Burma, and Rev. Dr. Valentine, of the Philippine islands, spoke of their respective missionary efforts.

The Monday afternoon session was devoted largely to the reading and discussion of the report of the committee on work for students in colleges and universities, read by the chairman, Rev. S. Z. Batten, of Nebraska. The report was referred to the executive committee.

The committee urged that every step be taken to create a commission to study the whole relation of the denomination to its schools, and that Baptists throughout the country should take a more intelligent interest in the State universities and endeavor to secure wise and proper men as regents and instructors.

Dr. H. D. Moseley, of Cuba, told of his labor among the Cubans, whom he described as being hungry for the gospel, and of his efforts to establish a Baptist school at El Cristo, near Santiago, to be partly self-supporting. A number of persons signified their intention of sharing the burden of Dr. Moseley's work, and ten \$100 scholarships, twelve \$50 scholarships, and twenty-two \$25 scholarships were subscribed.

Rev. H. C. Glass, of Pittsburg, told of successful missionary work done among the Huns and Slavs of his own city, and Rev. C. H. Sears, of New York, gave an account of the results accomplished by Baptist missions among the large foreign population of the metropolis.

At the Thursday session, there was an open parliament on "The Work of the Missionary Union," and an address on "Some Features of the Home Policy of the Union." At the afternoon session, missionaries from India, Burma and China spoke on "The Promise of World Conquests," and Mornay Williams, of New York city, a layman, talked on "The Call of the Hour to Christian Laymen."

During 1906 the wealth of the South increased \$7,300,000 for every day of the year, Sundays included, or a total of \$2,690,000,000, and yet we hear the old cry that the south is too poor to endow her Christian colleges or increase her gifts to denominational enterprises. Will you be satisfied to go to the convention with a great debt on the foreign mission board? Unless the hearts of the people are opened there will have to be a retrenchment on the work.

# SOUTHERN BAPTISTS CONVENE AT RICHMOND

CONVENTION NOTES BY FRANK WILLIS BARNETT

Dr. Prestridge, of Kentucky, offered the following, which was adopted:

Resolved, That this body cordially sympathize with the effort of the Baptist Union of Russia to establish a Baptist Theological Seminary at Reval, and commends this enterprise to the good will and liberality of the Baptists brotherhood. This seminary enterprise is represented by Baron Uxkull, the treasurer of the Russian Baptist Union, whom the union has sent to enlist in their work the sympathy and co-operation of their American brethren.

A feature that attracted the attention of every visitor was the open-air preaching of Rev. J. A. Maples, of Greenville, Texas, the temperance evangelist. Every day, during the convention recess, a crowd gathered in Cary street to hear the eloquent advocate of temperance, one of the most interested looking hearers being the white-aproned barkeeper from the corner of Linden street. Friday, at the noon recess, several hundred people gathered in the shade of the Auditorium to see the charts exhibited by Mr. Maples and to hear his impassioned address.

It was decided that the next place for holding the convention should be Hot Springs, Ark., in 1908, a great victory and matter of pride to the Arkansas delegation.

Dr. Amls was asked about the capacity of the city to entertain the Southern Baptist Convention.

"Why," he said, "we can entertain this convention trebled handsomely. We can take care of more than a thousand in one of our hotels, and can do pretty nearly as well in three others. We have more than a hundred hotels, large and small, and I don't care how big the convention gets, we will just smile and take care of it."

Under the direction of Professor James C. Harwood, principal of the Richmond High School, a large chorus choir had been drilled and lead the music of the Southern Baptist Convention, the use of old church hymns being made a feature of the gathering. "Jesus Shall Reign," "All Hail the Power," "How Firm a Foundation," and other well-known hymns were sung with enthusiasm by the whole body. The choir was selected from the various Baptist churches in the city, and seats were provided at one side of the great platform.

Ex-Governor Northen, of Georgia, introduced a resolution indorsing the action of the North Carolina Baptist State Convention in establishing a Baptist settlement at Swannanoa Gap, in the Blue Ridge mountains, east of Asheville, N. C. The resolution was opposed by Mr. I. C. Trotter, who characterized it as a "religious land sale," and there resulted a considerable parliamentary wrangle upon various amendments, motions to reconsider, and to table. The paper was finally amended by striking out all mention of the prices and sale of lots, and by the insertion of a clause that the convention assumed no financial responsibility for the movement. The paper was then adopted by a large majority.

Dr. Gambrell, of Texas, introduced to the convention Baron Uxkull, of Russia, the representative of the Baptist Church Union, of Russia.

The baron was received most cordially, all the members rising to greet him. Baron Uxkull has a splendid voice, that can abundantly fill the Auditorium, but his faulty English made it a little hard for him to be understood. He addressed the convention briefly in the interest of Baptist work in Russia. He explained the aims and purposes of the Baptist Theological Seminary, which the union is seeking to put on a firm financial foundation at Reval, Russia. The baron explained the needs of

the seminary, but did not explain, as he might have done, that out of his private income he is a very large contributor to the seminary. The sum of \$100,000 is needed to put the seminary in good shape. However, the speaker did not make any special appeal for money, but rather asked for the sympathy and the prayers of the Baptist brotherhood.

A notable gathering of the laymen in attendance on the Southern Baptist Convention and of the Baptist laymen of the city was held Sunday afternoon at 3 o'clock, entirely filling the large First Baptist church. The meeting throughout was notable for the deep spiritual tone and the earnestness, both of the prayers and speeches. A depth of religious conviction, seldom exhibited, was felt throughout the body, the meeting proving quite the climax of the convention series. Ex-Governor Northern, of Georgia, presided, and among the speakers were Hon. Mornay Williams, of New York city; Hon. Joshua Levering, of Baltimore, and Mr. J. Harry Tyler, of Baltimore.

Dr. O. F. Gregory, one of the genial secretaries of the Southern Baptist Convention, suffered the loss of a fine new fountain pen. Whether it was lost, strayed or stolen he would not say, but repeated announcements from the platform failed to bring out the missing article. Dr. Burrows, the colleague of Dr. Gregory, was somewhat unwell Saturday and was unable to remain through the afternoon session. He was on the platform for awhile in the evening, but shortly went back to his hotel for rest and sleep, leaving Dr. Gregory in charge of the secretaries' desk.

On the calendar of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, Saturday was put down as "Missionary Day," and the members held at the Second Baptist church what was declared by the officers to be the greatest and most enthusiastic meeting in the nineteen years of the union's active life.

The large main auditorium of the church was crowded from the rostrum to the front doors. More than two hundred ladies stood in the aisles and about the outer doors, and at least three hundred late comers failed to find even standing room, and left the church to attend other meetings.

According to the schedule announced, 114 sermons were delivered in Richmond and vicinity Sunday by members of the Southern Baptist Convention. The sermons were preached from sixty separate pulpits, representing Baptist, Presbyterian, Christian and Methodist denominations, besides services at the Railroad Y. M. C. A., the Confederate Soldiers' Home and the Virginia State penitentiary. Three of the churches were among the colored Baptists of the city, members of the convention preaching at the First Sharon and Mt. Carmel churches. Members of the convention also filled the pulpits in Manchester, Petersburg, Ashland and other nearby points.

The American Baptist Hospital Association, auxiliary to the Southern Baptist Convention, met at the Jefferson. President R. C. Buckner was in the chair. Vice-President M. P. Hunt, of Louisville, Ky.; Vice-President A. V. Rowe, of Mississippi; W. H. Mayfield, general secretary, St. Louis, Mo., and others were present.

It was decided to change the constitution so that the term of each officer shall be four years.

The following vice-presidents were elected: M. P. Hunt, Louisville, Ky.; M. D. Early, Blackwell, Okla.; B. G. Lowry, Blue Mountain, Miss.; E. E. King, McKinney, Texas; S. M. Brown, Kansas City, Mo.; H. P. Hurt, Memphis, Tenn.; C. C. Carroll, Ocala,

Fla.; L. G. Broughton, Atlanta, Ga.; J. W. Lowe, Laichowfu, China; E. J. S. Thomas, Greenville, S. C.; J. F. Trice, Lake Charles, La.; Dr. L. Langford, Norfolk, Va.; J. H. Tucker, Asheville, N. C.; J. A. Jenkins, Montgomery, Ala.; Dr. Jahalma, East, Hocka-Berma; Baron W. Uxkull, Lima, Russia, Estonia.

Rev. B. F. Riley, D. D., of Houston, Texas, who is stopping at Ford's Hotel, is compiling data for a biographical sketch of the life of Rev. J. B. Hawthorne, D. D., who expects to retire July 1st as the pastor of Grove Avenue Baptist church.

Dr. Riley has been until recently the pastor of the First Baptist church of Houston, Texas, and was at one time president of Howard College, Birmingham, Alabama. He is the author of a history of the Southern Baptists and a number of other denominational works. He has been a lifelong friend of Dr. Hawthorne, who celebrated his seventieth birthday the day the convention met.

A mass meeting in the interest of the evangelical work of the home mission board of the Southern Baptist convention at Grove Avenue Baptist church Sunday afternoon attracted a congregation that filled that large auditorium to the point almost of discomfort. The meeting was characterized by some excellent congregational singing, under the leadership of Mr. Wakefield, and three unusually fine addresses, made by Rev. John E. White, of Atlanta; Rev. H. H. Hulter, D. D., of Charlotte, N. C., and Rev. Len G. Broughton, D. D., of Atlanta. Rev. W. W. Hamilton, general evangelist of the Southern Baptists, also spoke briefly and presided over the missionary phase of the meeting. Rev. W. W. Landrum, D. D., occupying the chair during the preliminary services.

Judge Hillyer, of Georgia, offered a resolution providing for the appointment of a committee to arrange for a mass-meeting at the next annual meeting of the convention to take action upon the laxity noticeable in the execution of the laws of the land. Judge Hillyer made a strong speech in advocacy of his resolution. Mr. F. S. Woodson, a Virginia delegate, moved that it be referred to the Legislatures of the various States, contending that the question raised was a subject for their consideration and not for a church body. He added that the way for church people to remedy the evil complained of was to deal with it as citizens, and not as church members. "Vote right and elect the right kind of legislators," said he, "and the laws will be executed all right."

The chair very properly declared the motion to refer out of order, as the convention has no authority over legislatures, and Judge Hillyer's resolution was adopted.

The collection for the training school was taken up amidst wonderful enthusiasm. This school was established several years ago in a small way by several ladies of Louisville, as a part of the Southern Baptist Theological Seminary.

"At this meeting it has been turned over to the care of the union, and from now on it will be supported and cared for by the organization. The urgent need, as Miss Heck, the president of the union, explained, is a home—a building of their own. The convention on Saturday raised \$4,700 for the building, and now we want to do better than the men. I want you here and now to subscribe \$10,000."

Mrs. J. H. Eger then took the platform and engineered the collection. She made a strong and witty opening address, and called for \$1,000 subscriptions. Mrs. Tift, of Georgia, was the first to respond, and gave \$1,000. There were a number of \$500 subscriptions, followed by pledges of \$250, \$200 and other amounts down to \$25, and the money

raising was completed with a basket collection of cash on the spot. When the secretary footed up the long list of subscribers and amounts they had promised, she announced that the sum of \$10,327 had been pledged. Many of the subscriptions were personal, but some were by missionary societies and bands throughout the South.

Among the newspaper men attending the sessions of the convention were George Braxton Taylor, Hollins, Va., Religious Herald; Thomas H. Sprague, Baltimore, Md., the Baptist Commonwealth, of Philadelphia; C. E. W. Dobbs, Marietta, Ga., Journal and Messenger, Cincinnati; J. J. Kendrick, Baptist Chronicle, Louisville, Ky.; William D. Upshaw, editor the Golden Age, Atlanta, Ga.; Edgar E. Folk, editor Baptist and Reflector, Nashville, Tenn.; W. L. R. Caball, the Baptist Courier, South Carolina; John T. Christian, the Western Recorder, Louisville, Ky., and the Baptist Advance, Little Rock, Ark.; the Baptist Argus, Louisville, Ky.; M. P. Hunt, pastor of Twenty-second and Walnut Street Church, of that city, reporting the meeting; Rev. Frank Willis Barnett, editor and owner of the Alabama Baptist, a 16-page illustrated weekly, the organ of the Baptist State Convention, published at Birmingham, covering the convention for his paper; Alex W. Bealer, reporter for the Christian Index and the Atlanta Journal; H. W. Virgin, pastor of Benton Boulevard church, Kansas City, Mo., representing the Word and Way, of Kansas City; the paper has the largest circulation of any Baptist paper west of the Mississippi; M. E. Dodd, pastor of First Baptist church, Fulton, Ky., representing the Baptist Banner, of Martin, Tenn.; J. B. Cranfield, Associated Prohibition Press, Chicago; H. E. Tralle, editor the Central Baptist, St. Louis.

Dr. T. E. Folk, of Tennessee, offered the following resolution:

Whereas, the greatest enemy of the cause of Christ, which we, as a convention, in part represent, is the legalized liquor traffic.

Whereas, all of the States composing this convention have more or less of prohibition territory within their borders.

Resolved, That we respectfully, but very earnestly, request the officials of our national government not to issue privilege taxes for the sale of liquor where its sale is prohibited by the laws of the State.

2. That we urge our Senators and Representatives in Congress to pass the Hepburn-Dolliver bill, or the Littlefield-Carmack bill, or some similar measure, making liquor shipped from one State into another subject to the laws of the State into which it is imported.

Dr. Folk, who is a most pleasant speaker, followed his resolution with a temperance address that delighted the convention, and the resolution was adopted by a rising vote, and with a waving of white handkerchiefs after the manner of the anti-saloon leaguers.

In the dining hall at Ford's Hotel Saturday morning gathered nearly a hundred delegates, with their friends, who in a series of neat speeches presented Rev. Dr. J. B. Hawthorne a gold-headed walking-stick as a token of their appreciation and as a mark of the affection and esteem of the whole Southern Baptist convention.

The breakfast hour was selected as the time of presentation, in order to have on hand the guests of the house who have known Dr. Hawthorne since he has been living there. A large party were present when Captain Frank Cunningham arose, and in a characteristic and happy speech introduced Rev. Dr. Battle, an eloquent and scholarly minister of Greensboro, N. C., who made the presentation.

The whole company of hotel guests joined with the convention delegates in singing "Blest Be the Tie That Binds," after which Dr. Hawthorne, who was greatly moved, made a most graceful acknowledgement of the honor bestowed upon him.

Rev. Dr. D. W. Gwin, who was Dr. Hawthorne's

predecessor in Montgomery and Atlanta pastorates and who is one of the most enthusiastic admirers of the distinguished pulpit orator, paid a pretty tribute to Dr. Hawthorne in a brief speech. He concluded by reading a poem of his own composition apropos to the occasion.

The surprise presentation in Dr. Hawthorne's honor was instigated by Dr. Gwin.

Hon. T. H. Ellett, a city father, strong in civic pride, and a prominent delegate to the convention, saved the honor of Richmond when, moved by his vigorous and spirited protest, the body voted to continue to hold its sessions in the Auditorium. Apparently it had been arranged to have the convention betake itself to Grace Street Baptist church for the meetings. Complaints had come fast and furious regarding the "miserable acoustics" of the building, and it was said that hundreds of delegates had left the city in disgust at not having been able to hear the speakers.

Acting on these complaints, the committee on order of business decided to change to Grace Street church, but it failed to secure the approval of Mr. Ellett. The resolution of removal had been offered and was about to be carried, when Mr. Ellett came boldly to the front and entered his protest.

"I beg of you, in the name of the city of Richmond, not to put this affront on us," he said. "We have, after great trouble, prevailed upon the city to expend \$16,000 to prepare this hall for the Southern Baptist Convention, and it would be an insult to the people of the city if you were to cast the slur of removal upon their hospitality."

President Stephens put the question; and so equally divided were the delegates that cries arose for a "division." A count was taken, and Mr. Ellett won out amid great applause from all parts of the house.

With the meetings of Sunday the fifty-second session of the Southern Baptist Convention came to a close after the most remarkable series of gatherings in the history of the denomination. In many respects the convention will mark an epoch for the Baptists of the South.

Sunday there were no business sessions, but many interesting matters engaged the attention of the assembled thousands. Nearly all the pulpits in Richmond and Manchester were filled, morning and night, by the visiting ministers, and it is certain that larger congregations were never seen in the churches. In the afternoon several great mass-meetings were held simultaneously. Next to the gathering of laymen, the most thrilling of these was that conducted by the women at the Second Baptist church. It was "Missionary Day" for the Woman's Missionary Union, and an enthusiastic meeting it was. The ease with which the women raised a sum in excess of \$10,000 for the Missionary Training School was remarkable. Another woman's meeting was held in the Leigh Street Baptist church, and was addressed by one of the ablest and most successful woman workers in the field of home missions.

The great laymen's meeting was held at the First Baptist church, no ministers being allowed to take part in the proceedings. The new enterprise, the organization of a laymen's union for the purpose of enlarging the denominational work, was practically launched. Another great meeting was held at the Grove Avenue church in the interest of evangelism in the home mission field. It was very largely attended, and was addressed by some of the ablest ministers in the denomination.

As President Stephens finished his striking address, which brought the convention to a close, he said: "Move back the organ and desks, and while some brother raises a song of praise let us give each other a parting hand as our fathers and their fathers did here in Richmond in the good old days of '46."

A delegate in the back of the hall struck up "Blest Be the Tie" and up to the platform marched men and women, singing as they came.

In the line were President Stephens, Dr. Burrows,

Dr. Gregory, Dr. Willingham, Hon. H. R. Pollard, Hon. Joshua Levering, two missionaries from Brazil, two from Japan, two from Mexico, and two from the west coast of Africa, one of whom was a pure-bred native. For a full half hour the farewell greetings continued, and then, as the last delegate passed down the line, the convention, the greatest in the annals of the Baptist denomination, came to an end.

At the afternoon meeting the laymen had exclusive control, and no minister was allowed the privilege of the floor. Many delegates took advantage of the opportunity to speak on missions and to urge that this work be not left entirely in the hands of the pastors. Among the speakers were Hon. Joshua Levering, of Baltimore, who gave the church at Rio, and who has been a large contributor to mission work; Col. C. C. Slaughter, of Texas, known as the "Cattle King," who has given within the last ten years no less than a quarter of a million dollars to charities connected with the Baptist denomination; Mr. M. C. Treat, of Pennsylvania, who supports in China twenty missionaries and who is educating fifty ministerial students in the South; Mr. J. F. Brownlow, of Tennessee, who subscribed at this convention \$1,000 a year for five years for foreign mission work; Mr. R. E. Burt, of Texas, who pledged to support ten native preachers for five years in China, and Dr. Mayfield, of St. Louis, who gives \$2,000 a year to the foreign mission fund. Raised to a high pitch of enthusiasm by the earnest tone of the speakers, the convention closed the afternoon session by pledging itself to raise \$750,000 for foreign and \$500,000 for domestic missions, a total of a million and a quarter dollars.

The closing session on Monday was the most remarkable one of the convention, not even excepting the meeting on Friday night when \$136,000 was raised for foreign missions. As a prelude the audience, which filled the hall, sang with a vim, "All Hail the Power of Jesus' Name" to the old-fashioned tune of "Protection," and without the assistance of the choir.

"This is a real convention at last," exclaimed Dr. Gregory, as the building shook with the volume of sound.

As the music died away President Stephens said he had learned that a number of distinguished northern Baptists were in the auditorium, and he invited them to the platform.

"We can not welcome these brethren by applause," said the president, "but every eye who has a handkerchief can wave it and show that we of the South extend a warm Virginia welcome to our visitors."

Then the "Canaudqua salute" was given and the hall seemed filled with fluttering white handkerchiefs.

In his closing remarks President Stephens spoke of the convention as being the greatest in the history of the denomination and the second greatest in point of the number of delegates present. The fact remains that the convention is the greatest in every way; for though the list of delegates at Chattanooga last year exceeded this year's list by about fifty, there were, perhaps, two hundred delegates in Richmond who did not register. This year, for the first time, the delegates were required to send in their names by mail to the secretaries and, as the failure to send in their names did not deprive them of the privileges of the floor, many did not register, but still attended the meetings. Dr. Gregory said Monday night that even the Richmond delegates had not sent in their names, and that the size of the convention could never be determined.

Dr. Van Ness, chairman of the committee on time and preachers for the next session of the convention, reported, recommending that the convention be commenced on the night of the Thursday after the second Sunday in May, 1908, and that Rev. Dr. Henry W. Battle, of North Carolina, be named as the preacher of the annual sermon, with Rev. Dr. J. M. Weaver, of Louisville, Ky., as alternate. The report was adopted.

## GREAT DAY AT RED LEVEL.

Georgiana, Ala., May 20, 1907.

Bro. Barnett: Yesterday, the third Sunday, was a great day with my good people at Red Level, the new church. The house, a real neat beautiful church, was completed, painted in and outside, with a nice sized bell, by the fifth Sunday in March, when it was dedicated by Bro. Haygood, of Andalusia, with appropriate and interesting services. The day was so very inclement that only a small number could attend. The organization was also effected with eleven charter members. The third Sunday in April there were five additions and last Sunday, after a very impressive communion service, seven more were received, making the membership 23, and then at night there were three to unite with the church by baptism, and I talked with another, a fine young man, who will be ready for baptism on the next third Sunday with the three mentioned above.

Then, there are several more that will come in by letter at that time, which will run the membership up to near 35. All were happy and praised God for the good day's work, and the splendid prospect of this new enterprise in the Lord's kingdom. It seems that God is specially favoring this work, and evidently because of the progressive spirit and sanctified aims of these good brethren and sisters who first inaugurated this movement. The unity of purpose and the warmth of Christian fellowship will contribute no little to the success now so obvious. I accepted the pastorate of this noble little band for the third Sunday monthly. I have now been with them three times, and from last Sunday's experience we feel hopeful of great things. On Monday we organized a Ladies' Aid of eleven members, and I procured four new subscribers for the Baptist and the ladies took three copies of the foreign journal. To God our Father be all the praise.

Fraternally,

L. M. STONE.

P. S.—We are gaining some here. One addition last month and there will be three next Sunday. S.

## SPECIAL EVENTS AT JAMESTOWN FOR THE MONTH OF JUNE.

The Society of the War of 1812 will meet on the exposition grounds on the 14th. Delegates to the Travelers' Protection Association will be in evidence from the 17th to the 22d. The Elks will have a special day on the 17th. Last, but not least, Craddock-Terry Co.'s "Old Virginia Shoe Shop," with its interesting relics of before the war, will be one of the most interesting features.

This interesting exhibit is situated in the southeast end of the Manufacturers' and Liberal Arts' Building, and just across the aisle from the "Old Virginia Shoe Shop," where the old Virginia negro shoemaker is making shoes by the old process, will be the model shoe factory showing how shoes are made today by the same methods used by CRADDOCK-TERRY Co. in their immense shoe factories at Lynchburg, where they produce enough shoes in five minutes to last one person sixty years.

Try one can of Argo Red Salmon and you will use no other.

## GROUP OF SUCHIEN SUFFERERS PHOTOGRAPHED BY REV. W. F. JUN KIN



## Four Millions Plead For Life

TO HOW MANY PERISHING ONES WILL YOU GIVE LIFE AS A GIFT IN HIS NAME?

10 CENTS A DAY will save a small family  
20 cents will save a life for a week  
\$1 will save a family of five for a week  
\$5 will save six lives for a month  
\$10 may keep a family over the pinch  
\$100 will save a small community

Send contributions to R. J. Willingham, Richmond, Va., marked "For Famine Sufferers."



DISPENSING RICE AT SOUCHON, AS SEEN FROM CITY WALL.

## GREAT DAY AT SALT CREEK.

Sunday, May 19th, was a great day with the saints at Salt Creek. Although the church was organized 50 years ago, I suppose this was the greatest day in all of its history. The Sunday school rally so faithfully planned by Bro. G. E. Wright was a success. About 9:30 a. m. the people began to gather and at noon I suppose there was eight hundred people present. Among the speakers were Brethren Woodward, Hayden and Lanier, from Talladega. Bro. Woodward spoke on early training; Bro. Hayden on the lesson for the day, and Bro. Lanier spoke on the general work of the Sunday school. The visiting brethren seem to be very favorably impressed with our new house of worship, which we have labored so hard to build, and we lack some having it completed. Bro. J. A. Adams bore all the expenses with the exception of about one hundred dollars. If there is any one who would like to help a worthy cause in Talladega county, they might send their contributions to Bro. J. A. Adams, Munford, R. F. D. 2, or the writer, at East Lake. God bless our worthy editor and the paper.

—R. R. Brasher.

There is no article of food more nutritious or healthful than Argo Red Salmon. As a brain and muscle builder, it is far ahead of beef or other meats.

## State Normal College, Florence, Ala.

A training school for teachers. Tuition free. Full corps of expert teachers. Courses in pedagogy, science, literature, history, mathematics, English, Latin, manual training, music, common school branches and modern languages. Graduates readily secure good positions. Special attention given to preparation of teachers for the public schools. Fall term will begin Thursday, Sept. 19. Board \$10 to \$12 per calendar month. Necessary expenses \$100 to \$125 per session of nine months. Write for catalogue to M. C. WILSON, President.

We received the following letter, but as it was not signed we can not make the change: "Please change my paper from Faunsdale, Ala., to Notasulga."

## OPIUM AND DRINK

Habits cured at the Purdy Sanitarium, Houston, Tex., by mild, safe, guaranteed methods. No guards or confinement. Read the following statement:

Joseph, Waller Co., Tex.,  
February 28, 1907.

This is to certify that my name is H. M. Poss, and that I am 65 years old. That I used morphine 26 years and that I was using 30 grains of morphine daily when I went to the Purdy Sanitarium November 6, 1906. I remained there five weeks and three days, returning home December 15th cured. No words can describe my feelings of thankfulness and I write this without being asked to do so by Dr. Purdy or any one else. I want others to go there and be cured. I believe I was led by the Holy Spirit to Dr. Purdy, and I pray that others may receive this great blessing. I will gladly answer all letters.

H. M. POSS.

Mr. Poss is a confederate veteran, a member of the Baptist church, and a gentleman of the old school.

Those who can't come to our sanitarium should write for free trial package of our home treatment. Sealed booklet sent on request. Dr. Purdy, Suite B, 614 Fannin St., Houston, Tex.



**THIRTY YEARS OF WORK IN ALABAMA**

It may be a little further back than that. I was asked by a number of citizens in Dallas county, where I lived on my farm, to lead a movement for prohibition in that county. One or two sermons I had preached and several letters I had written for publication turned their minds to me as a suitable person for the work.

S. W. John was a representative from Dallas. He was a brave, courageous leader, as he is today. By excepting the city of Selma from the operations of the bill, the law was passed.

While in Montgomery, I met many men from different parts of the state who were interested in temperance legislation. Many counties became prohibition, as did Dallas, by petition. By correspondence and petition the work continued for a number of years. Through the honest, sober representatives of the counties we won much territory in spite of much opposition.

You may be sure the liquor forces were never without a leader in Montgomery. Everybody said we ought to have one, too. I appeared on the scene every time the legislature met, but I could not remain because I was needed elsewhere and there was a limit to the capacity of my purse.

How we did need organization! But who could bring it about? The curse of indifference blighted every effort in that direction.

A meeting was called at Calera to organize an Anti-Liquor League, but very few attended. For the want of time and sense and money, nothing came of it. I believe we held one meeting in Birmingham and the movement came to an untimely end.

Two things checked the course of liquor legislation, which had been steadily gaining ground, though we had no organization.

**The Dispensary Mania**

was one of them. It swept many of us off our feet. The liquor men were quick to seize upon it and before we were aware of it, much of our prohibition territory was wrested from our grasp.

The other course which acted with fatal effect was—we were tricked by the speaker of the house in the appointment of the Committee on Temperance. A friend of liquor was named as the chairman and a majority of the committee were anti-temperance people. This effectually stopped our progress through several sessions.

At the Baptist convention in Troy, July, 1903, I offered the following resolution: "Resolved, That a committee of five be appointed by the Alabama Baptist convention to confer with the general religious bodies of the state, looking to the organization of an Interdenominational Anti-Liquor League." I had been reading of the Anti-Saloon League and became the self-appointed representative for Alabama in a conference with the leaders of that organization in Atlanta.

I secured a promise from Dr. G. W. Young, Assistant Superintendent, to come to the Baptist convention in July at Anniston. I committed myself in all the papers to the new temperance movement, as the only organization I had ever known that I could with all my heart indorse.

At the Anniston convention—July, 1904—the committee, appointed the year before, reported that of the five general bodies to whom communications had been sent, only one had responded and that one unfavorably. Evidently they did not understand the movement. We have no rocks to throw now since we are all united in the great work. The committee's report, committing the convention unreservedly to the Anti-Saloon League movement, was unanimously and enthusiastically adopted. After Dr. Young's able address a liberal collection was taken up and delegates were appointed to the meeting of the National League. I was a busy man and did not organize the movement. That honor belongs to Rev. S. E. Wasson, pastor of the M. E. church in Florence. He called a conference in Birmingham, looking to the organization of the Alabama Anti-Saloon League. This meeting I could not attend. They did me the honor, in my absence, to make me the president.

Of the work of the League we are all familiar. For the first time in the history of Alabama, the temperance people have a right to express themselves at the ballot box on this, the greatest of all questions.

The 26th day of March, when the governor signed the local option bill, ought to go down in history as the day of our deliverance from our most cruel and tyrannical foe. Alabama's great freedom is in sight. Our old enemy is getting ready to die in the last ditch in 1910. That is the last stand he will ever make in Alabama. It behooves us to keep our armor on and our weapons bright. W. B. CRUMPTON.



**"BIGGER THINGS IN ALABAMA."**

I sure am glad to read about the great Baptist encampment to be held at East Lake June 5-13, and to see from the splendid program that the Baptists of Alabama are planning for "Bigger and Better Things." I am going to be there with my wife and family and hear all that is said, and do my best to make the first encampment a success.

OLD TIME BAPTIST.

**TEN LEADING PASTORS IN ALABAMA ARE DOWN FOR SET ADDRESSES AT THE GREAT BAPTIST ENCAMPMENT AT EAST LAKE JUNE 5-13. COME AND HEAR THEM. IT IS WORTH YOUR WHILE.**

Since our honored brother, Dr. J. B. Hawthorne, has decided to retire from the pastorate after July 1st, can we not arrange to have him make a tour throughout the south; and preach in each State within the bounds of the Southern Baptist Convention? In view of his illustrious career and splendid service to the denomination I think this an excellent way to honor him and at the same time bring blessings to ourselves. The good to come from such a tour would be manifold. First, wherever he preached the Baptist cause would be strengthened and put upon a high plane. The young people of our churches would be given an opportunity to hear this great preacher and matchless orator, and his ministerial brethren would be greatly blessed and helped by his presence. As to the plans of the tour, they can be easily arranged. Let him take as long as he pleases to make the circuit, and make several appointments in each state. I hope the brethren will take this matter up, for I believe such a preaching tour by Dr. Hawthorne would be of untold value to the denomination. R. F. Tredway, in Religious Herald.

You can help us, and you can do it in one of three ways. Here it is: First, if your subscription has expired, renew. Second, if your subscription is behind, pay up. Third, secure us a new subscription.

**FROM CARBON HILL.**

We have just closed the best meeting in the history of our church. The meeting lasted just ten days and the interest was great from start to finish. It rained every day, but notwithstanding the rain, the congregations were large; at night the house would not hold the people. Evangelist Paul Price was with me and did all the preaching. Most of the business men closed their places of business from the very first day, and practically all of them closed after the first day. I do not think that I have ever been in a meeting where there was more interest manifested. It seemed that everything and everybody was ready for the meeting. We had the co-operation of the church and of the Christian people of the town. Not one word of criticism could be heard about the preacher or his style of preaching; but words of praise could be heard everywhere. Everybody, both saint and sinner, was thoroughly interested from the beginning. The church was wonderfully revived and thirty-nine precious souls added to the church. The most wonderful feature of the meeting was that some of the new converts were our most prominent business men. It would have done you good to have witnessed the baptismal service. To see men and women ranging from twenty to fifty years of age go down into the baptism for baptism was enough to melt the heart of any man. Brother Price is indeed a preacher of power, consecration and love, and finds his way into the people's hearts. I am so glad that the idea of sensationalism or high-pressure methods in a protracted meeting is a thing of the past with most of our brethren, and the plain gospel of truth is being preached. The church at Carbon Hill is now strong enough to support a pastor for his entire time, and in order to let them do it I have tendered my resignation. I have never served a church where I was treated better or where the people seemed to want me to stay on worse than they do at Carbon Hill. It is not because of any friction or trouble in the church that caused me to resign, but simply and solely because I am anxious for a man to be placed on the ground for his entire time. This is necessary for more reasons than one. The population is growing rapidly and a preacher must be there to grasp the situation as it really is. I hate very much indeed to think of leaving these dear people, for they are dear indeed to me, but in order to give them a chance to get a preacher for full time I have resigned. I do heartily recommend Carbon Hill to any preacher that the church sees fit to call. I have been pastor there for nearly two years, and if I have a single enemy it is unknown to me. I believe that with such men as Cooper, Vice, Moore, Appling, Dr. Glider, Smith, Ramsey, Wakefield, Townley, Kelly, the Sudduth family and others that I could mention to stand by me as they have been doing I could stay there ten years and do a great work. God bless these dear people and direct them in making a selection. At the close of the meeting a single hint by Brother Price brought them together in an effort to raise money to pay my way to the Southern Baptist convention, and the money was raised in five minutes. May God's richest blessings ever rest upon them. Fraternally, A. B. Metcalf.

It has been suggested that good results would follow a conference of the presidents and principals of the Baptist colleges and schools of Alabama. Therefore, I respectfully request the heads of all our Baptist institutions of learning in this state to meet at Howard college on the afternoon of June 7, 1907, at 3 o'clock. Thus an opportunity for attending the Baptist encampment will also be presented.

Notes from the brethren will be appreciated.

A. P. MONTAGUE

## The Encampment and the Strike.

The facts:

I—As to the Past of It.

The car line men, thinking it to be to their interest, entered into a labor union.

The Birmingham Railway, Light and Power Company, thinking it to be to their interest, refused to employ union men.

The result was that the car men were without a job and the company was without men to carry its cars. For two days there was considerable inconvenience to the public in the matter of getting to and from business engagements. The company was able soon to get non-union men and to accommodate the traveling public.

There has not been the slightest show of rowdism, but, on the contrary, a marvelous good humor has prevailed in all circles.

II—As to the Present Status.

At the present time everything is going on merrily and there is not one symptom of trouble on the horizon. We have gone among all circles of men and there is a unanimity of opinion that no one need fear harm.

The car line men of Birmingham are a high order of citizens. They favor order and regard the public good. The company's officials are patriotic, public spirited citizens. We all feel safe with such men, even when great difference of opinion exist.

III—As to the Future.

We do not know what the future will bring, of course, but we promise to faithfully inform those who contemplate attending the Encampment, should there be any reason why they should not come.

Howard college commencement begins tomorrow and prospects are good for the best closing the college has ever had. Come in time for a part of the closing exercises of the college and remain through the encampment.

Send in your names and we will have a place for you.

### COMMITTEE.

ARE YOU INTERESTED IN THE B. Y. P. U. WORK? IF SO, BE PRESENT AT THE GREAT BAPTIST ENCAMPMENT AT EAST LAKE JUNE 5-13, AND HEAR LEAVELL, ONE OF THE GREATEST SPECIALISTS IN HIS LINE IN AMERICA.

### A BROTHER WRITES:

"What did you mean by that squib in this week's Baptist?"

I simply meant I didn't want the brethren to skip the convention for any other gathering. Not a thought of injuring the prospects of the encampment. If I had said, as I should and as I intended, "Go to both," the brother would not have had occasion to ask the question.

We hope another year the encampment and the convention will not be so near together. It could not be avoided this year. We must arrange to have both and at times sufficiently

removed from each other that there will be no reason for skipping either. See!  
W. B. CRUMPTON.

SOME NOTABLE SPEAKERS WILL DELIVER ADDRESSES AT EAST LAKE JUNE 5-13. CAN YOU AFFORD TO MISS THEM? COME AND HELP MAKE THE FIRST ENCAMPMENT A SUCCESS.

Brother Barnett: As my loyalty to the encampment, is called in question by a misunderstood squib in last week's paper, I suppose it is in order for me to say: I want to see the encampment a great success. I expect to be there myself and will do all I can to advance its interest. We need and must have a great gathering. The young people especially should avail themselves of the opportunity. The preachers have a great chance to catch a new inspiration there.—W. B. C.

(This article was in last week's paper, page 3, headed "Encampment vs. Convention." The printer failed to credit it to Bro. Crumpton.)

IT WILL REPAY ANY ONE TO MAKE A TRIP TO THE GREAT BAPTIST ENCAMPMENT AT EAST LAKE JUNE 5-13 JUST TO HEAR DR MCGLOTHLIN, OF THE SOUTHERN BAPTIST SEMINARY.

### ENCAMPMENT NOTES.

- Rest. \_\_\_\_\_
- Recreation. \_\_\_\_\_
- Stimulation. \_\_\_\_\_
- Enlargement everywhere. \_\_\_\_\_
- Nine days with your own people. \_\_\_\_\_

A big tent, soft breezes and generous shade trees.

Music! Music!! Music!!! To soothe, to inspire and to purify.

Men! Men!! Men!!! Men who know and men who do things.

An enlarged notion about education.

An enlarged notion about religion.

An enlarged notion about our fellow man.

An enlarged notion about everything.

We'll never get over it, will we? We won't want to, will we?

We will stop trying to "keep up;" we will go before. "Enlargement" is just the thing we want and just the thing we will have.

IF YOU FAIL TO ATTEND THE ENCAMPMENT AT EAST LAKE JUNE 5-13 YOU WILL MISS AN OPPORTUNITY TO MEET MANY LEADING BAPTISTS FROM ALL PARTS OF THE STATE. THE SOCIAL FEATURE PROMISES TO BE DELIGHTFUL.

**Mica Axle Grease**  
Helps the Wagon up the Hill

The load seems lighter—Wagon and team wear longer—You make more money, and have more time to make money, when wheels are greased with

**Mica Axle Grease**  
—The longest wearing and most satisfactory lubricant in the world.  
STANDARD OIL CO.  
Incorporated

**Rich—but didn't know**

You may be. Look for old stamps in trunks or on old family letters, in files of old banks, attorneys offices, etc. Ask your friends to let you examine their old correspondence. There may be a fortune for you. Over \$50,000 paid for Confederate and Provisional stamps in Louisville alone. Information and particulars free.

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

We Guarantee Our Cures.  
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**BEST CHURCH SONG BOOK OF THE CENTURY**  
COMPLETE, ABRIDGED AND REVIVAL EDITIONS  
WRITE FOR LATEST PRICES  
**Kyger Music Co., Waco, Tex.**

**DON'T SWALLOW IT.**

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.

Porter's Ca-Tarrh-O contains neither opiates nor narcotics. It is simply antiseptic and curative. Sold on a guarantee.

**PORTER MEDICINE CO., PARIS, TENN.**

**Beautify the Complexion**  
IN TEN DAYS.  
**Nadinola**

**CREAM.** the unequalled beautifier is endorsed by thousands and guaranteed to remove freckles, pimples, liver-spots, tan, sallowness, etc., the worst case in 20 days, and restore the beauty of youth. Price 50 cents and \$1.00, by leading druggists or mail.

Prepared by **NATIONAL TOILET CO., Paris, Tenn.**

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

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

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Message of Health!

I am a Master Specialist on Stomach, Liver, Skin and Blood Diseases. My new Scientific Treatment gives immediate relief, and if persisted in, cures the most acute and chronic case. Write at once for Free Book and Treatment. **DR. A. A. BROWER,** Box 546, San Antonio, Texas.

**SITUATION WANTED.**

By a young lady, a member of the Baptist church, graduate of the New England Conservatory of Music, Boston, Mass., of four years' experience in teaching, position as teacher on piano in some good school or private class; work commencing about September next. Satisfactory references will be furnished by addressing (Maj.) John G. Harris, Montgomery, Ala.

**Doomed!**

**GET A BOX OF Stearns' Electric Rat and Roach Paste**

Dooms rats and mice to quick destruction. They rush out of the house to die and will never bother you again. Also for cockroaches, water bugs, bed bugs, etc. Box, 50c; 10 boxes \$4.00. Sold by Druggists or sent prepaid on receipt of price.

**Stearns' Electric Paste Co.,** Buffalo, N. Y., U.S.A.  
(Formerly Chicago, Ill.)

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UNIQUE OFFERS SELLS SWEETER, MORE DURABLE, LOWER PRICE. OVER 100,000 SOLD. TELL US WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

**"AMERICAN" MACHINERY**  
WELL DRILLING & PROSPECTING—  
DEEP WELL PUMPING CENTRIFUGAL PUMPS  
IRRIGATING PUMPS, AIR COMPRESSORS  
THE AMERICAN WELLWORKS  
AUBURN, ILL. CHICAGO, ST. NAT. BK. BLDG.



**The Best.**

Hughes' the best: "Have been selling Hughes' Tonic for years. It is the best remedy for chills and fever, curing several cases with one bottle. Honest and valuable remedy." Sold by druggists—50c and \$1.00 bottles.

Prepared by  
Robinson-Pettet Co. (Inc.) Louisville.

**SHERIFF'S SALE.**

By virtue of a writ of fieri facias issued out of the clerk's office of the City Court of Birmingham, Jefferson county, State of Alabama, and to me directed, whereby I am commanded to make the amount of a certain judgment recently obtained against Jesse Williams, M. E. Mustin and W. B. Copeland out of the goods, chattels, lands and tenements of the said Jesse Williams, M. E. Mustin and W. B. Copeland, I have levied on the following property, to-wit:

Lot Number ten (10), in block number four (4), according to the map and the survey of the property of Henry & Copeland, a map of which survey is recorded in the office of the Probate Judge of Jefferson county, Alabama, in map book one, on page twenty-five (25), of the records of maps therein, said lot being situated in Birmingham, Jefferson county, Alabama. Said property being levied upon as the property of W. B. Copeland.

Therefore, according to said command, I will sell at public outcry for cash, all the right title and interest of the above named Jesse Williams, M. E. Mustin and W. B. Copeland in and to the above described property, on Monday, the 24th day of June, 1907, during the legal hours of sale, at the court house door in Birmingham, Alabama, in said county.

Dated this 16th day of May, 1907.

E. L. HIGDON,  
Sheriff of Jefferson County, Ala.

**A 10 Cent Package of**



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

Price 10 and 25c at all druggists or by mail on receipt of price.

**COLLIER DRUG CO.,**  
Birmingham, Alabama.

**WANTED** Good men and women to fill positions, such as clerks, bookkeepers, stenographers, carpenters, machinists, day labor, teachers, housekeepers, salesladies, telephone operators, hotel work in all lines. We can secure you work in any line that you are most suited for. We employ white people only. Write for particulars. Enclose stamp for reply.

**OFFICE HELP ASSOCIATION**  
478 Hood Building Birmingham, Alabama

**THE VALUE OF ENCAMPMENT.**

**UNDERSTAND THE ENCAMPMENT**

L. O. Dawson.

The people are sending in their names to secure rooms for the encampment. The committee is growing more hopeful every day about the attendance. Unless all signs fail and some unforeseen things occur, the largest crowd of Alabama Baptists ever assembled at one place will be at East Lake from June 5th to the 13th. Of course this is well. The Encampment is called for by the fact that at none of our annual gatherings is it possible to get together any large numbers. At this first encampment there was no hope for any great throng like there will be when the matter is fairly launched and understood by the people. But at this writing it seems that the program provided by the committee is going to attract the crowd in spite of all difficulties. The key word (Enlargement) and the motto ("Bigger Things in Alabama") have laid hold on the hearts of the brotherhood. The day for big things has come. It is possible for Alabama to double its work within the next year. If we can once get together and lay things out on that basis it will be done.

Let us then understand what this movement is. It is not for the purpose of getting up another meeting. We already have difficulty in keeping up with those we now have. It is not for the purpose of interfering with any of our conventions. I was astonished to see an unsigned article in last week's paper expressing the feeling that it might hurt the Dothan convention. The Texas brethren who have so greatly profited by their encampments would not know what the writer meant by such an article. The encampment is simply a means to an end. If in the course of a few years we can get a great annual meeting of two or three thousand people our State Convention will be lifted out of the ruts into which it has fallen and be thrilled with a new sense of life and power. This is the end sought. So far as the encampment itself is concerned it is only a means to that end. Let us use it. If we ever wake up our sleeping churches we must somehow reach a group of workers in each church. These must be shown what to do and how to do it and sent back home tingling with a determination to put what they have learned into the life of the churches.

This means crowds too great to be entertained at a convention. It means the gathering of expert teachers and lecturers from all parts of the country. No convention can provide them. It means the study of subjects that are beyond the province of a convention. It means time for meetings that no convention can take. It means class work and drill work that would be out of place in convention. The convention meets for business, the encampment for education. The convention meets to give direction. The encampment is held to teach us what to

do and how to do it, and withal to inspire a desire to put these methods and plans into execution. Other states are putting thousands of dollars into their encampments and are reaping vast returns. And Alabama will profit by their example.

**BORN AGAIN.**

L. O. Dawson.

If the officers and teachers of any Sunday school in Alabama could all attend the East Lake encampment, and there give conscientious attention to the lectures, the Sunday school to which they returned would never more be the same. It would be born again.

And if the leaders of any B. Y. P. U. in Alabama should so be at the encampment and so take in its spirit and instruction, the B. Y. P. U. to which they returned would never more be the same. It would be born again.

To accomplish this, at least in part, is why a number of schools are sending some of their teachers to East Lake and why many others should do likewise.

**Letter from Dr. Truett.**

Dallas, Tex., May 11, 1907.

My Dear Mr. Dawson:

You ask about the Young People's encampment in Texas. Replying very briefly, I would say that this encampment has been in operation for several years, and from the beginning has been a decided success. Our young people, and older ones, too, from all sections of Texas, meet at Palacios, on the Texas coast, for a ten days' encampment, every July. This encampment is under the auspices of the Baptist Young People of Texas and takes the place of the annual state B. Y. P. U. convention, which was formerly held. The program is so diversified as to be interesting to all classes. The encampment has proved a telling success in deepening the interest of the Baptist young people of Texas in all our work. It has mightily bestirred the young people with reference to missions and soul winning and has been the occasion of calling out numbers of splendid young lives to give themselves to be missionaries, both at home and abroad. It has also greatly strengthened vast hosts of our young people in the vital doctrines held dear by our Baptist people.

This encampment idea has so grown in Texas as to command the profoundest sympathy for the needs of our young people in all sections of our state. I am glad that your people are working at this matter in Alabama, and I wish for you the largest blessing in such work.

Very sincerely,

GEO. W. TRUETT.

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should not be covered by a glove. A fresh antiseptic bandage every day after applying Heiskell's Ointment is all that is needed to cure the trouble, no matter how old or stubborn it may be.

**Heiskell's Ointment**

goes right to the spot. It cools the skin, stops the burning and itching, and cures. There is no case too obstinate. All skin diseases yield to its magical influence. Used successfully for half a century.

In all cases it is best to bathe the part affected with Heiskell's Medicinal Soap before applying the Ointment. To make the blood pure and clean up the liver take Heiskell's Blood and Liver Pills.

Ointment 50c. a box; Soap 50c. a cake; Pills 50c. a box. Sold by all druggists, or sent by mail.

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"I enclose \$1.25. Please send two boxes Tetterine, one cake soap. I gave two friends enough Tetterine to rub on their cracked fingers. They were so well pleased each wants a box and I a cake of soap. Tetterine is far superior to any salve I have ever used."

MRS. L. B. CAMPBELL, Matsdor, Tex.  
Of all druggists 50c or J. T. Shaprine, Savannah, Ga. Bathe with Tetterine Soap, 25c cake.

**LADIES** We will give you FREE 2 Pairs beautiful Lace curtains for selling only six Hold Fast Skirt Supporters or Sanitary Belts at 25 cts. each. No money in advance. 50 per cent commission if preferred. Send postal today. COLVER CO., 115 No. Broad St. Philadelphia, Pa.

**MORTGAGE SALE.**

Under and by virtue of a power of sale contained in a mortgage executed to the undersigned Woodlawn Realty Company, a corporation, by Mrs. Bettie C. Freeman and husband, N. H. Freeman, and recorded in volume 424, page 118, record of mortgages in the office of the Probate Judge in and for Jefferson county, Alabama, the undersigned will proceed on the 17th day of June, 1907, to sell for cash to the highest bidder at public sale within the legal hours of sale in front of the court house door in Jefferson county, Alabama, the following described property:

Lot numbered five (5) in block numbered (ten) in the survey of East Avondale made by F. M. and M. G. Wood and others, a map of which is recorded in volume one (1) of maps, page 197, probate records of Jefferson county, Alabama, together with all the improvements situated thereon. Situated in said county and state.

This the 30th day of April, 1907.  
WOODLAWN REALTY CO.,  
Mortgagees.

KENNEDY & BALLARD,  
Attorneys.

Watch for the transparencies of Argo Red Salmon in your grocer's window.

## WEDDING AT JAMES.

Bullock County Breeze.

On Thursday afternoon, May 9th, quite a number of the friends and admirers of Miss Berta Hitchcock assembled at the home of her parents, Mr. and Mrs. J. G. Hitchcock, to witness her marriage to Rev. J. O. Colley, of Birmingham.

Immediately preceding the marriage the guests were charmed by the beautiful songs rendered—"The Sweetest Story Ever Told," by Miss Bessie Bancroft, and "Will You Love Me in December as in May?" by Miss Lizzie Comer, Miss Leila Willis accompanist.

Then came the beautiful notes of Mendelssohn's wedding march by the skilful fingers of Miss Mary E. Hall; and the bride entered the parlor leaning on the arm of the handsome groom. They were met by Rev. S. O. Y. Ray, of Birmingham, who in his impressive manner pronounced the sacred words that united the happy couple for weal or woe.

Miss Berta was beautiful in a handsome gray traveling dress and hat to match.

She is one of Midway's most popular young ladies, being prominent in social and church work, and she will be greatly missed by every one.

Mr. Colley is the popular pastor of one of the Baptist churches in Birmingham, and has indeed won for himself a helpmeet in his work.

Mr. and Mrs. Colley left immediately for a visit to his relatives, carrying with them the best wishes of many friends who will always be interested in their happiness. After May 20th they will be at home at 528 South Twentieth street.

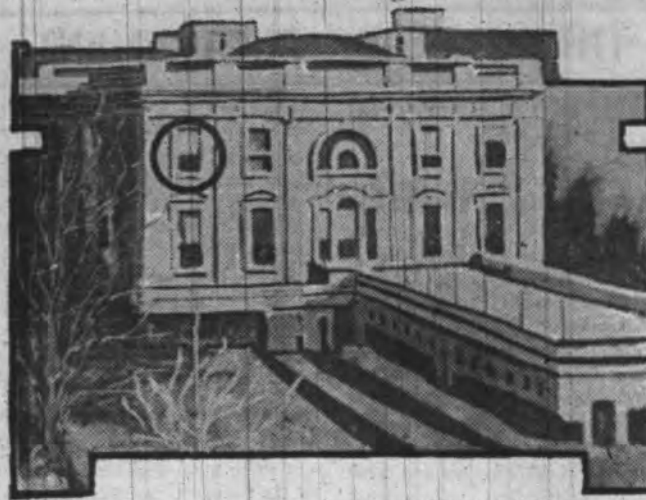
## In a Pinch, Use Allen's FOOT-EASE.

Ladies can wear shoes one size smaller after using Allen's Foot-Ease, a powder to be shaken into the shoes. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Cures and prevents swollen feet, blisters, callous and sore spots. It is a certain cure for sweating, hot, aching feet. At all druggists and shoe stores, 25c. Don't accept any substitute. Trial package free by mail. Address, Allen S. Olmsted, Le-Roy, N. Y.

Bro. Ray, state evangelist, held a meeting for me at Littleton with great success and raised money enough to place a pastor there for his full time. We recommend Bro. Ray to our churches and pastors who need to be farthered in the Master's work. There will be preaching every Sunday morning and evening and prayer meeting every Wednesday night. Brethren, pray for us.—Rev. G. W. Redd, Pastor of Littleton church.

## I CURE CANCER.

My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancerous growth, and the constitutional treatment eliminates the disease from the system preventing its return. Write for Free Book "Cancer and its Cure." No matter how serious your case, no matter how many operations you have had, no matter what treatment you have tried, do not give up hope, but write at once. Dr. O. A. JOHNSON, 1235 Grand Avenue, Kansas City, Mo.



OUTSIDE VIEW OF PRESIDENT'S WORKSHOP, THE RECENT ADDITION TO THE WHITE HOUSE.



INSIDE VIEW OF PRESIDENT'S WORKSHOP, WHERE HE LEADS THE STRENUOUS LIFE, BUT FOUND TIME TO WELCOME THE BAPTIST DELEGATES TO WASHINGTON.

Kentwood, La., May 25, 1907.

My Dear Bro. Barnett: I write you this morning asking an interest in your prayers in this the greatest trial of my life. My wife is very low with typhoid fever. I have two trained nurses with her and hope by God's help to save her life. My church has shown its loyalty. I had the money in hand to go to the convention when this came and now they pay the nurses and all expenses. God bless them.—W. A. McCain.

(We deeply sympathize with Bro. McCain and join our prayers with his that if it be God's will the life of his dear wife may be spared.)

The Lord is doing so much for us until we want to tell you so you can tell others. We had four hundred and thirteen present in Sunday school yesterday and five additions to the church. Our Sunday school now reaches five hundred and seventy-six people. God be praised for this great people. This will be a glorious place for a good man next year. Doctor, I leave for Louisville, Ky., Sept. 20th, and I am praying the Lord to send the right man to this saintly band; they all work for the Master.

The Lord prosper you and yours.—J. A. Smith.

## TO THE CITY BAPTIST YOUNG PEOPLE'S UNION.

Your committee appointed to draft resolutions setting forth our deep regret relative to the departure of one of our most efficient members, would respectfully report as follows:

Whereas, Our beloved brother, Rev. Eldred M. Stewart, has seen fit to accept a call to another field of labor, thereby dissolving the relationship heretofore existing; and,

Whereas, This relationship has been to us not only one of pleasure, but of profit as well. He and his sister, Miss Viola Reynolds, have greatly endeared themselves to us, and the spiritual interest of the union having greatly increased by their influence and cooperation; therefore, be it

Resolved 1. That we deeply regret the severance of these sacred bonds.

Resolved 2. That we heartily commend our brother and sister as being in their persons well worthy of the highest esteem and affection, and in their service of perpetual honors.

Resolved 3. That in his work, counsel and leadership Bro. Stewart has proven worthy of our full indorsement, having pictured to us in such a vivid manner the facts which our union stands for, namely: The Unification of Baptist Young People; Their Increased Spirituality; Their Stimulation in Christian Service; Their Edification in Scriptural Knowledge; Their Instruction in Baptist History and Doctrine, and their enlistment in missionary activity through existing denominational organizations.

Resolved 4. That a copy of these resolutions be spread upon our minutes; also a copy be furnished the Alabama Baptist for publication and that a copy be furnished to Brother Stewart.

Respectfully submitted,  
D. F. BIRD,  
R. M. HENDLEY,  
B. L. GRIFFIN,  
Committee.

IF YOU WANT TO KEEP ABREAST OF THE BEST SUNDAY SCHOOL METHODS DON'T FAIL TO ATTEND THE GREAT BAPTIST ENCAMPMENT AT EAST LAKE JUNE 5-13. SPILLMAN IS DOWN FOR A SERIES OF PRACTICAL TALKS.

The First Baptist church of Dothan has experienced perhaps the greatest meeting of her history. While in Florida holding a meeting the deep conviction laid hold of me that I should hold a meeting in my own church, and do the preaching myself. At once I outlined a card, which I named "a call to service" and mailed one to each member of my church, old and young. Meetings were held only at night. On Monday night at the first service the house was filled and remained filled at each service during the meeting, and often overflowed. There was a deep interest from the beginning. We conducted the meetings for two weeks. Sixty-two members were added to our list, 45 of them for baptism, ranging in age from ten to forty. The church and town have had a great uplift. On the following Wednesday night I baptized 37 candidates, and on last night six; one more awaiting baptism. Throughout the entire meeting the church as a whole stood by their pastor as nobly as they could possibly have stood by an evangelist. The readers of this note will find out the last week in July what a noble people this pastor has to serve.—W. M. Anderson.

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Was born and reared in Green county and spent the most of his life in the same locality.

He was a soldier in the Mexican war. Organized Company B, 36th Alabama, and led it through the civil war except that in the latter part of the conflict he was colonel of the regiment.

He was more than half a century a soldier of Jesus Christ in the Kingdom of God. In every capacity in which he served it was with devotion and ability.

As a citizen he was to his community what the hour hand is to the clock—a necessity. As a member of Clinton Baptist church he was the pillar. Only God knows what we are going to do without him. In his home he was lordly without ostentation, loved and honored by every servant and all but idolized by every member of the family.

Six years ago in January he and his beloved companion celebrated their golden wedding. Last January he turned into his eighty-first year. Last Sunday evening (May 5th) his earthly sun went down and the morning of the eternal day dawned upon him glorified forever.

The companion of his long journey, Mrs. Marjorie Phippen Carpenter, one daughter, Fannie, and son, Dr. Herbert Carpenter, three grandchildren, Messrs. Clifford and Paul Boyer and Mrs. Lula Boyer Lewis, mourn the loss they sustain in his departure.

A noble life has closed its earthly career, a splendid record is finished, a glorious heritage is ours.

J. E. HERRING.

**IN MEMORY OF SISTER SARAH WOOD,**

Who died March 19, 1907, in her 84th year. She was the last charter member of Sardis Baptist church. Her devotion to the Master was most beautiful and impressive. A beautiful life is ended, but its influence will last long. We commend her son, two daughters, relatives and friends to God, who does all things well, for comfort, for we have the blessed assurance that she has only gone up higher. Resolved, That we bow in humble submission to God's will, and that this be copied on our church book and that a copy be sent to the Alabama Baptist for publication.

MRS. V. JERNIGAN,  
MRS. N. D. SHELL,  
D. P. NIX,

Committee.

ARGO ARGO ARGO ARGO ARGO  
ARGO ARGO ARGO ARGO ARGO

**ORDER OF PUBLICATION.**

The State of Alabama, Jefferson County. W. T. Williams vs. William Gore et al. In Chancery. At Birmingham, Ala., Fifth District, Northwestern Chancery Division of Alabama.

In this cause it being made to appear to the register by affidavit of complainant, that the defendant, Joab B. Gore, is a non-resident of Alabama, and resides in Montalba, Anderson county, State of Texas, and further, that in the belief of said affiant, the defendant is of age of twenty-one years, it is therefore ordered by the register that publication be made in the Alabama Baptist, a newspaper published in the city of Birmingham, Ala., once a week for four consecutive weeks, requiring the said Joab B. Gore to plead, answer or demur to the bill of complaint in this cause by the 22d day of June, 1907, or in thirty days thereafter a decree pro confesso may be taken against the said Joab B. Gore.

Done at office, this 20th day of May, 1907.  
J. W. ALTMAN,  
may-22-4t Register.

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The Johnson's Chill & Fever Tonic Co.  
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GEORGE W. NOBLE, Lakeside Bldg., Chicago

NEWS NOTES.

Mrs. Hamilton begs the indulgence of her correspondents, as sickness has prevented her being as prompt as she would like to be in answering letters and sending literature. Programs for Children's Day will be sent from Nashville direct to the Sunbeam Bands.

The trustees, the faculties, the alumni and the graduating classes of the University of Alabama invite you to be present at the seventy-sixth annual commencement exercises of the university, May 26-29, 1907, Tuscaloosa, Alabama.

Mrs. James Water Green requests the pleasure of your company at the marriage of her daughter, Nora Eugenia, to Rev. Thomas Volentine Neal, on Tuesday morning, June 4th, at half past 8 o'clock, at home, Villa Rica, Ga. At home after the 6th of June, 1625 Buena Vista St., San Antonio, Tex.

Dear Bro. Barnett: We have just closed a 17 nights' meeting at the Baptist church at this place with great success. Fifteen additions to the church and the church was spiritually built up. We look for others to follow. I thank God for his presence with us. We have a fine Sunday school at this place, over 80 in attendance.—Rev. J. C. Heptinstall, Alabama City.

The special services recently held at this church, the Wetumpka Baptist church, W. J. Elliott, pastor, conducted by Dr. W. D. Hubbard, closed on the 10th inst. at night, when a baptismal service was held. Eighteen were baptized and six were received by letter. Great regret was felt that Dr. Hubbard was compelled to leave us. The church was crowded at the last service. Dr. Hubbard is well equipped for his new field of labor and will, without doubt, accomplish great things for the Master.—C. L.

Our hearts were made glad while visiting Alabama City. We found Bro. J. C. Heptinstall in the midst of a protracted meeting which had been in progress seventeen nights. The people seem stirred and great interest is manifested. Though weary and worn with toil, 12 hours and 40 minutes each day, these people turn out every night and the house is well filled; and on Sunday night all space was filled and some turned away. The church is greatly revived and there were many additions. The meeting continues. It is encouraging to see how the young people are getting to work. Let us pray for them and encourage them to go on. There is a great work to be done in Alabama City, and Brother Heptinstall has his heart in the work and we feel that through divine guidance he will accomplish much good for the Master in that part of the vineyard. May the blessings of the Father of all good rest with him and his charge. Like the flower refreshed by the recent rain is a hungering soul at a feast like this.—Mrs. J. R. Akin, Calera, Ala.

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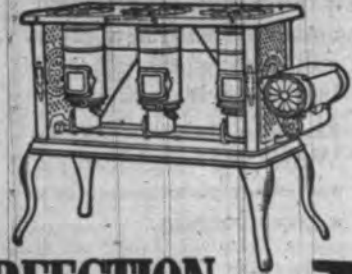
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**KIND BRETHREN AND SISTERS.**

Allow me to say that I am indebted to my dear brethren and sisters of Hartford church for one of the most pleasant outings that I have had in quite a while. I was presented with a purse sufficient to defray my expenses to the State Sunday school Convention, which recently convened in Birmingham, which was such a treat to a tired, hard-worked pastor. To my delight I listened to some of the best Sunday school lectures I have heard in my life. I feel sure that all Sunday school teachers, superintendents and pastors, whose privilege it was to be there, went back to their work determined to begin anew in the great Sunday school work. The social feature of the meeting was such a treat. We met with so many of our dear old friends of other parts of the State with whom it was once our pleasure to labor. It was a great pleasure to visit the Howard College and see the young men upon whose shoulders will rest many of the responsibilities of the near future. Then to be in the home of my recently married son, happy with his lovely young wife. I also spent a day and night at Verbena, with Dr. and Mrs. Caffey, and Mr. and Mrs. J. S. Catts, who treated me royally. Then I had the pleasure of preaching to a large and appreciative audience at Evergreen church (Autauga) last Sunday at 11 o'clock, where Bro. J. W. Mitchell succeeded me last fall, who is doing a good work. This is one of the best country churches I know. Their collection last Sunday amounted to \$25.00 for foreign missions. These are a noble people and received me joyfully into their church and homes. I also had the pleasure of stopping off at St. Deposit with Brother J. M. Black, and others, whose kindness I shall never forget. They are true, good brethren to their pastor and all of God's servants. May the Lord send them a pastor to live in their midst. This pleasant trip, I attribute to a few leading spirits in my church at Hartford. They read the Alabama Baptist—See?

W. J. D. UPSHAW

**MEETING AT VALLEY CREEK.**

Dear Brother Barnett: Will you please allow me space in your paper to say a few words in regard to our meeting at Valley Creek. Last Sunday we had an unusually large congregation. Our pastor, Rev. H. C. Sanders, preached two excellent sermons, one in the morning and the other in the afternoon. At the close of the morning service we made an offering to ministerial education of \$6.35. At the close of the service the congregation was invited to the home of Mr. and Mrs. J. M. Mills to witness the marriage of their two daughters, Misses Estelle and Catherine, to Messrs. Williams and B. J. Seymore. Rev. H. C. Sanders officiated. The young brides are both Christian young ladies, while the young men are honest worthy young men—all members of the Missionary Baptist church. We wish them a long and happy life together. Respectfully,

F. L. BARNES,  
Plantersville, Ala.

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# HISTORY OF THE UNION PRINTERS HOME

**I**N May, 1857, over forty-eight years ago, the first proposition to establish a home, or asylum, for invalid, aged or infirm printers, was made to the session of the National Typographical Union held New Orleans, La. The

idea, however, did not meet with serious consideration, and was dropped until 1860, when it was again discussed, but no action taken. Ten years elapsed, and the proposition was then presented to the eighteenth annual session, held at Cincinnati in 1870, where the delegates assembled deemed the measure impracticable. Similar action was taken in 1877, and the question was lost sight of until the session of 1882, at which a committee, consisting of the newly elected officers, was appointed to consider the advisability of devising ways and means for the maintenance of a home for disabled union printers on the plan of the soldiers' homes. Nothing came

Denver convention in 1889, when the Board of Trade of Colorado Springs offered to deed to the International in fee simple 80 acres of land lying within one mile east of that city for the purpose of erecting and maintaining a home for sick and disabled printers.

This proposition was referred to the membership in the fall of 1889, and was accepted.

In 1890 an assessment of one dollar was levied on the membership, which brought the total amount up to \$58,000 in 1891, when the building committee was authorized to begin construction of the Home.

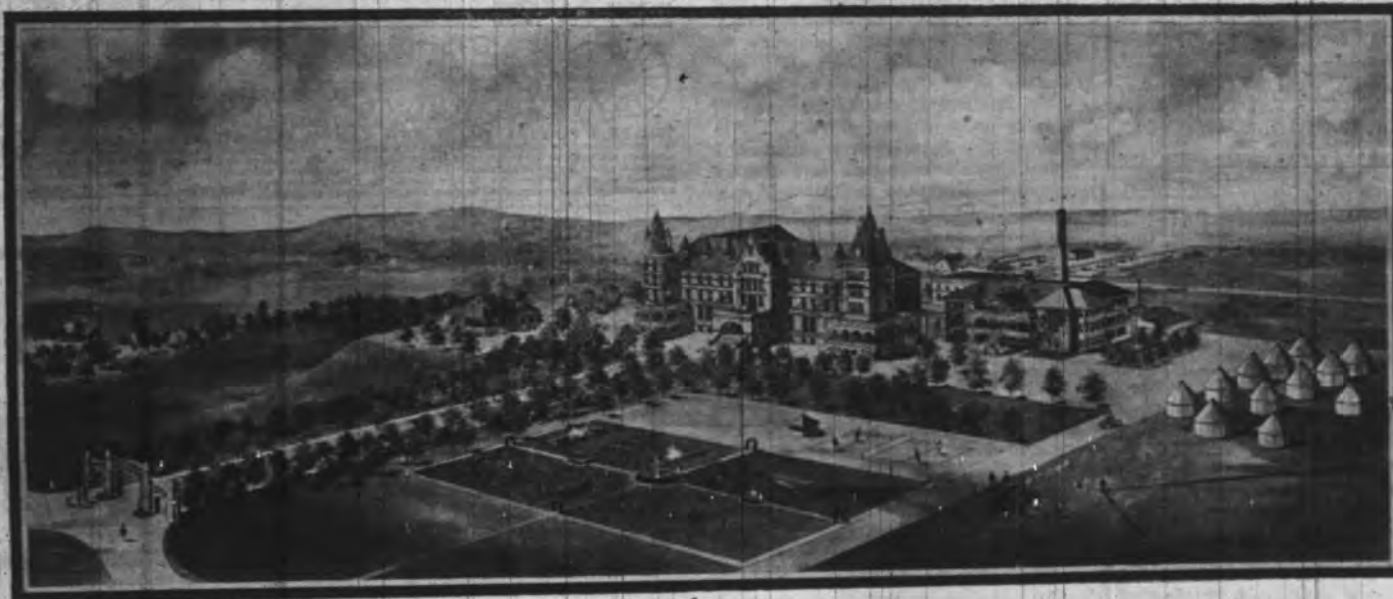
A recommendation that an assessment of 10 cents per month be levied on the membership to be applied to the building and maintenance of the Home was adopted at the Boston convention in 1891. It was also decided at this convention that the anniversary of the birthday of George W. Childs, May 12, 1892, should be celebrated by the dedication of the Home.

On that date the city of Colorado Springs was crowded with people

three cheers greeted his introduction and followed the conclusion of his talk. Leon Hartigan, a Creede printer, read a specially prepared poem by Eugene H. Munday, the poet printer. August Donath gave an interesting history of the Home, and was succeeded by Senator Jacob H. Gallinger, of New Hampshire, an old typo, who delivered the principal oration of the day. Short talks were made by Mr. Cappeller, president of the National Editorial Association, and Bishop McLaren. Letters were received and read from John G. Whittier, George W. Curtis and the acting editor-in-chief of the New York World expressing good wishes. The benediction by Dean A. R. Kiefer, of Grace church, fittingly closed the interesting services of the day, after which the building was opened for inspection.

On a commanding eminence, overlooking Colorado Springs and the surrounding plains, stand the Home buildings. They face the west, and the view takes in the mountains from Castle Rock, thirty miles to the north, to

extend from the wing to the south end of the building on the first and second floors, affording easy access to any part of the building from the rear. Each story contains a central hall the entire length of the building, every room opening into the main hallway, in addition to having outer windows. A broad stone stairway, protected by heavy balustrades, leads up to the massive archway of the portico. From the vestibule the open portals of the main entrance invite to spacious parlors, reception rooms and chambers on either side of the main hall. Above the portico, in the second-story cap course of sandstone, in raised gothic letters, are the words, "Union Printers' Home," while on either side, throughout the front elevation, suitable carving ornaments the exterior. The inside finish is all natural white pine, except the stairway, which is white oak with carved panels. The building contains seventy-five rooms, the kitchen, pantries, cold storage room, dining room, closets, etc., being on the basement floor.



of the action, and the consummation of this ideal project seemed as far away as ever, until George W. Childs and A. J. Drexel presented the International Typographical Union with a check for \$10,000. The presentation occurred at the thirty-fourth annual session of the International Union, held at Pittsburg, in 1886. At this meeting Mr. James J. Dailey, an ex-delegate, then foreman of the Philadelphia Public Ledger (now deceased), asked and obtained the privilege of the floor, and stated that he had been deputized by Mr. George W. Childs to present to the International Typographical Union, without any condition whatsoever, the sum of \$10,000—\$5,000 of which was from his friend, Mr. A. J. Drexel.

The gift was accepted by a rising vote and the disposition thereof referred to a special committee.

This committee reported at the Kansas City convention, in 1888, and suggested that the fund be used to endow hospitals at Austin, Tex.; Denver, Colo., and Los Angeles, Cal., and have wards assigned to sick printers.

Thus the matter went over to the

from all parts of Colorado and many distant points. The trade unions and civic societies joined in a monster parade through the city, after which they adjourned to the Home, where the visitors were received by a committee of ladies from Denver and Colorado Springs. The exercises were held in the open air in front of the Home. Vice President Almison, of the board of trustees, opened with a short address, and was followed by Rev. James B. Gregg with a fervent prayer of dedication. The Colorado Springs and Pueblo Cowboy bands furnished several selections, after which Governor Routt, of Colorado, was introduced. His speech was brief but appropriate. Following him came Mayor Ira G. Sprague, of Colorado Springs, in a short address, in which he paid a high tribute to the printer and his work, and gave a cordial welcome to all strangers present. James McKenna, then first vice president of the International Typographical Union, responded to the mayor's address of welcome. Next was introduced the most conspicuous figure on the platform—George W. Childs.

the Spanish Peaks, eighty miles to the south. To the west the land slopes down to the city, and to the south-west to Prospect Lake. To the south and east the land inclines to a dry creek. The soil is dry and loose, but produces abundantly when properly irrigated.

The grounds about the Home are beautified by lawns, flowers, shrubs and trees, maple and elm alternating in front and along the driveway.

On each side of the driveway, extending from the gateway to the main building—a distance of 650 feet—there is a strip of lawn twenty-five feet in width, which is paralleled by a four-foot cement walk.

Greenhouses furnish ample protection for the plants and flowers during inclement weather, and also permit of the propagation of new varieties.

Each succeeding year sees improvements in the surroundings of the institution.

The main building is of white lava stone, with red sandstone trimmings. The main edifice is 144 feet long by 44 feet wide, with a wing to the rear of the north end 20 by 40 feet Porches

In this building is located a splendid library of over 7,000 books, donated principally by employing printers.

In addition to the main building is a three-story hospital annex, a laundry and heating plant and a six-room modern cottage used by the superintendent and his family.

The magnificent stone gateway at the entrance of the grounds consists of a central elliptical arch, 12 feet 9 inches wide by 13 feet 4 inches high, for vehicles, with a half-circle arch in each side, 5 feet wide by 8 feet high, for pedestrians. Between the center and side arches are heavy piers, 3 feet 9 inches square and 19 feet 6 inches high. Smaller piers are erected on the sides, with a curved wrought-iron railing. The driveway is furnished with double wrought-iron gates, the side gates being of similar material.

The face of the central arch stones bears the inscription in gilded letters: "Union Printers' Home—Erected and Maintained by the International Typographical Union." The date of the erection of the Home—A. D. 1891—is placed over the side arches.