

PLEASE REPORT ALL ERRORS PROMPTLY

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

Established 1874: Vol. 42, No 10

Organ Baptist State Convention.

Office, 2113 First Avenue.

BIRMINGHAM, ALA., JUNE 12, 1907

Published Weekly, \$2.00 a Year

BRILLIANT CLOSE AT ALABAMA CENTRAL FEMALE COLLEGE

The Alabama Central Female College, the now well known girls' school of which Dr. B. F. Giles is the able president, has just lately closed the most eventful and auspicious year in its history. This institution, which is located in historic Tuscaloosa, has long been known for its educational achievements, but in the last few years, in keeping with its scope, its fame has considerably increased. An indication of this of certain character was the very large number of alumnae and visitors who were present at the recent commencement. And they were right well paid for their trip. For, as this year of its history surpassed all its predecessors in the quantity and quality of work done, and the number of students accommodated, so did the commencement exercises eclipse, as a worthy exhibition, all those heretofore enjoyed.

These exercises were begun with a very pretty and entertaining little operetta, given on Friday evening at the Elks' auditorium. The title of this was "The Japanese Girl," and its rendition afforded a most entertaining method of exhibiting the ability of the young ladies in the vocal classes, both as a chorus and individually, as singers. The operetta was given in costume and staged with complete details; in fact, with all the elaboration that a professional company could have put it on. It was a treat to the large and enthusiastic audience from beginning to end, and every new development of the performance brought from surprise and pleasure at the splendid manner in which the girls acquitted themselves. There is a very pretty little story running throughout the operetta, which is, of itself, interesting, and, in addition to this, a number of artistic drills and marches were introduced. It required considerable histrionic ability to properly bring out the several parts with effect, and the very pleasing manner in which this was accomplished, showed that the young ladies had been well trained in this feature. However, it was as a vocal exhibition that it was primarily intended and that it deserved its higher praise. The balance of the choruses, the nice shading, the difficult and artistic rendition of the solos, all went to show the careful and excellent training that the vocal pupils had received. The whole affair was staged, directed and both choruses and soloists trained by Miss Desha, the accomplished teacher of vocal at the college this season. The exhibition was a splendid testimonial to the high grade work that had been done in this department, and, at the same time, afforded to the public the most pleasing and entertaining way possible of finding this out.

On the following Sunday, the regular commencement exercises for that day were had. The Rev. J. V. Dickinson, state evangelist for the Baptist church, preached the sermon, which was a strong and forceful one. The music on this day was also unusually fine. Mr. Tom Garner, the regular director of the choir of the Baptist church in Tuscaloosa, is also the director of the University Glee Club, and he arranged to combine his club and the Cecilian Glee Club of the Central College to form the choir on this occasion. As a consequence, there was about as splendid a chorus as could be gotten together anywhere. Several anthems were sung with inspiring effect, and one or two solos by young ladies of the college. Dr. Dickinson took his text from Christ's remarks to the rich young prince, who had come to him seeking the way of life.

He showed in a clear and logical way the spiritual benefit to be derived from the education of the mind and soul; he explained to the young ladies who had

finished their course that while there might not be much good remaining to them now of what they learned from the books, yet what the books had gotten out of them, the exercise, the training, were assets that nothing could alienate from them. In a comprehensive manner he showed that their education could and should be purposeful in the uplifting and spiritualizing of their sphere; that it did not require that they should leave those duties essentially feminine in order to utilize the advantages which their education afforded. His discourse was listened to with attention and interest, and doubtless left a fine impression for good on the young people for whom it was intended. At the regular evening services at the Baptist church Dr. Dickinson preached again, and, as the young ladies are always required to attend services, they enjoyed the second benefit of the speaker's splendid admonitions.

On Monday evening occurred the grand concert. In female colleges, especially those maintaining a high grade music course, concerts of this kind are always looked forward to with great pleasure. The A. C. F. College grand concert this year was, indeed, a thorough fulfillment of all of these pleasant anticipations. The programme included pupils in the schools of both instrumental and vocal music, and the school of expression, and the selections and the measure of success with which they were given combined to make of the concert an evening of unusual pleasure for the large audience that had gathered in the hall. Quite often it is the case that such affairs are, mainly, the efforts of crude performers, and their sole interest lies in the fact that the young ladies have friends and relatives among the listeners who mistake personal regard for real good work. This was in no sense the case with the grand concert of the A. C. F. College this year, however. Each number on the programme was given with a finish that was as surprising as it was delightful; the most ardent stranger to the great institution and its charming teachers and pupils must have enjoyed this exhibition for its mere excellence. As a matter of fact, the heads of the schools whose pupils were on this programme are possessed of an unexcelled competency. The expressive and artistic manner in which the piano selections were given; the well trained, fresh and flexible voices of the singers, and the intelligence and natural attractiveness with which the readings were done, all went to show that the young ladies were in the best possible hands. Professor Ludebuhl, Miss Desha and Miss Brown, who are, respectively, the heads of these schools, would indeed grace any faculty, and it is with much gratification that the friends of the institution learned that Dr. Giles will have all three with him again next year.

The next evening (Tuesday) the brilliant social event of the commencement took place. This was the annual alumnae reception given in honor of the graduate classes. The magnificent rotunda and the spacious parlors of the building were arranged and decorated fittingly for the occasion. Those old historic halls that had in the past resounded with the sage utterances of Alabama's erstwhile law-makers was alive with the none the less brilliant conversations of its social arbiters. And none who were present on this occasion thought that their office had deteriorated either in importance or dignity. Some of the most prominent women of the state, socially and otherwise, are officers and members of the alumnae society of this old college, and the recep-

tion committee, as it received the guests with the gracious and elegant hospitality of cultured southern women, inspired one with some idea of the achievements of their alma mater. There was a tremendous throng filing in and out of the halls and parlors from 9 to 11, and with such a commingling of beauty and chivalry, the reception could be nothing but a pronounced success in every way. About 10 o'clock refreshments were handed the guests by the young ladies and these added much to the evening's enjoyment. A feature on this occasion was the display of the art studio, and the splendid work that has been accomplished in this line by the pupils of the school this year. The display was perhaps larger than has been the case at any previous year, and the work showed more finished pictures and decidedly more ambitious undertakings than heretofore. The exhibition included round and still life, nature studies, portrait studies, and, in fact, nearly every class of art study. The variety in the class of pictures was also especially pleasing. There were charcoal drawings, colored crayons, water colors and oils, and a great deal of artistic pyrography. The art teacher, Miss Shelton, had every reason to be quite proud of her accomplishment, as portrayed in the work of her pupils on this occasion. She has perfected herself in all the branches of her art, and undoubtedly possesses the ability to imbue her pupils with the fine sense for the work which she herself possesses.

The crowning event of the season occurred, however, Wednesday night, when the young ladies received their diplomas and were formally launched out into life. There was a tremendous audience out to witness these interesting exercises. The procession into Alumnae hall was especially impressive, consisting, as it did, of the trustees, the faculty, the graduating class, in cap and gown, and the student body. The following was the programme on this occasion:

Prayer, Dr. J. V. Dickinson; chorus, Cecilian Glee Club; baccalaureate address, Dr. J. S. Dill, Bowling Green, Ky.; duet, "Hark, Hark, My Soul," Miss Desha and Miss Frances Hinton; presentation of diplomas by the president; award of medals for piano and art work; college song; prayer, Dr. L. O. Dawson.

The baccalaureate address by Dr. Dill was an able and instructive presentation to the young ladies of the value of the higher things of life. He took for his theme "Post Graduate Culture," and he made an eloquent and impressive appeal for the building of as solid a structure in after life as the diplomas here indicated had been the foundation for the superstructure; he advised further study, either in universities or at home; he called attention to the comparatively short while that such advantages had been open to women, tracing briefly the history of the movement for higher education for the sex, and paid a high tribute to the south for its worthy efforts for educational facilities for its women. The speaker showed how that education better fitted the woman for every occupation, provided she had attained to a broad culture; he said she should know as much about culinary as millinery matters, and about gastronomy as astronomy; he emphasized the power of the cultivated Christian woman in society; how that her influence here was unsurpassed, giving several fitting examples of what women had accomplished along these lines. He urged that the young ladies now graduating permit their lives, like poppies, to expand to the sun of all good work, and to close up to the darkness and evil; he expressed the

Continued on Page 4.

BAPTISTS AS EXPONENTS OF RELIGIOUS LIBERTY

THEIR FIGHT TO GET AND THEIR FIGHT TO HOLD.

BY PRESIDENT J. P. GREENE, D. D.

[Address before St. Louis Baptist Social Union stenographically reported.]

I am to talk to you about the Baptists as exponents of religious liberty. I believe that, ever since the days of that Baptist Paul, there have been men in the earth that have defended religious liberty, but their voices were drowned for many centuries.

First Great Fight.

During these centuries we hear only a few cries coming up from these noble men, asking for the right to worship God, according to the dictates of their own consciences, but the age of the Reformation afforded a time, an opportunity, a moral opportunity in a way, for people to speak out, and, for the first time so far as we can tell absolutely, men rose up and claimed the right to worship God as they pleased.

These men were known as Anabaptists. They were great men. They were educated men. They were university men. They stood head and shoulders along with Zwingli and Luther and Calvin so far as their education went, and so far as their character went. They are the first people that distinctly declared that men had a right to worship God as they pleased, and, that if they did not please, they had a right not to worship him at all.

One of the greatest things that Hubmeier ever said was that every man has a right to his religious convictions whether he be a Catholic, Protestant, Atheist or Turk. That was a great word. Now, this world has always believed that a man had a right to believe what he pleased provided what he pleased accorded with certain accepted creeds or beliefs, but these Anabaptists said that a man need not believe anything unless he chose and that no one ought to try to compel him to believe a thing. Hubmeier said that you can not force a man to believe anything anyway.

This man and the others who stood with him were the only men in the time of the Reformation who held this view and contended for this principle. Luther did not, Zwingli did not, Calvin did not, Melancthon did not. None of them believed in religious liberty. Every one of them believed that the state had a right to coerce people, and, not only that the state had a right, but that it ought to exercise that right. Of course, some of these Anabaptists, a certain sect or section of them, did go to extremes, but these did not constitute the large body of the Anabaptists of that period.

This glorious truth, this inherent right of the human family, this liberty of conscience, the idea of it traveled from Germany down into Holland, and from Holland it crossed over into England, and from England it crossed over into this country. Our great forefathers in this country, and they were great men, the men that came to this country to found a new land, a new government, did not believe in religious liberty at all, and there was no religious liberty in this country except in Rhode Island until the time of the Revolution.

One Great Hero.

Roger Williams was the first man in this country to advocate true religious liberty. He was a great man. He ought to be among Americans, and among Baptists especially, the greatest American. He seemed to have gotten hold of the words of Hubmeier and he contended that, no matter what a man believed religiously, he had a right to believe that and a right to maintain it and to defend it. He held that no weapon ought to be brought against a man's religion except that of persuasion, and he founded that little country there, Rhode Island, where religious liberty was guaranteed. It is a small spot on the map of America, but it is a great spot. I like to go there. Rhode Island is the greatest state in the Union, there is no doubt about that.

Now when the Revolution came on, the Baptist folks were all in favor of the Revolution. There was not a Tory among them, so far as the record goes, but they said that they were not going to fight

simply for political freedom. They were going to fight for religious freedom as well. They were not willing to give their tobacco and their corn and their wheat to support the preachers of the state. They were thrown into jail in Massachusetts and Virginia for this contention, so you see Massachusetts and Virginia stand forever united. Both of them had a hand in persecuting the Baptists. But the Baptists fought it out. The little Baptist churches in Massachusetts, Rhode Island and Virginia, scattered here and there, hurled their opinions at the world, and they made the world tremble when they did it.

They said: "We are going to have religious liberty. We are going to build a house if we want to and we are going to build the kind of a house we want and we are going to have a bell on it if we want it." The Catholics, you know, said, "You can build houses if you do not have a steeple and a bell and if you do not baptize any children." That made it easy for us, didn't it? These Baptists said, "We are going to do as we please and we are not going to support your religion. We are not going to pay to it or attend the services."

What these Baptists wanted was not toleration. They wanted freedom, and I suppose they are the fathers of that amendment in the constitution. Everybody says we did that. I am glad we had a hand in it. There are many other religious people that had a hand in it, too. I know that the Baptists were the leaders in the thing. And here is one thing about the Baptists. They not only claimed freedom for themselves, but for everybody else as well. This was right.

Now, it seems to us tonight that everybody believed that way always. We wonder that they did not. Why did not people always know enough to believe that and why did we have to fight for it? I suppose that Jewish intolerant spirit that came over into the Christian religion was partly responsible. I do not mean that that was the spirit of the Bible, but that was the Jewish spirit. It was that spirit of intolerance that the Apostle Paul had to fight.

Kill the Fool.

Then the natural bigotry of the human heart is responsible. All of us have a streak of that in us. If we believe a thing, we think the other fellow ought to believe it too and if he does not he is a fool and if he is a fool he ought to have a beaten out of him. It is the history of religion to be intolerant and bigoted. I think this spirit of intolerance belongs to us as a part of our human nature and, therefore, as we give our human nature free scope, we shall probably want to squelch the other people who do not agree with us.

There is another thing also which accounts for this intolerance and that is a desire for union. We think that it would be a good thing if all the people of God could subscribe to the same thing. This idea of Christian union has a peculiar charm for a great many people. They think that it would be a glorious thing if we all could believe just alike, but that is a great mistake. I have no patience with any such idea. Why, there is not a man in this house tonight whose wife agrees with him in everything, and yet he adores her.

The most intolerant speech I ever heard in my life I heard while I was pastor in this city, about twenty years ago, and it was on the subject of Christian union. The speaker declared that the man who would not throw overboard his church and join in a great union church was a narrow little bigot. The matter was further discussed on the following morning in the Conference. I told this man that I would walk fifteen miles to join some churches and that I would not walk fifteen feet to join others. The truth of the business is that Christian union does not consist in subscribing to certain creeds, and the Baptist folks ought to

know that by this time.

I would rather have liberty to believe as I please and to practice as I please, and I would rather give it to you, than to have all the world to come into this room tonight and to subscribe to the Baptist articles of faith. That is how much I think of liberty. I think, moreover, that this liberty helps to the right sort of union and that coercion always leads to the wrong sort of union.

There is another explanation of our intolerance. There are a great many people that are just naturally afraid of liberty. If you let the bars down, you do not know what will come in, they say. They are just naturally afraid of liberty. The people have had to fight for every particle of liberty they have ever gotten in this world. It does not make any difference how bitterly oppressed they have been, every little feeble cry they have raised for the smallest human rights, that cry has frightened somebody. People have been afraid to grant liberty. That is wonderful.

Of course, there is one kind of liberty that a man may have under any circumstances. The psychologist or the teacher of ethics tells us that the soul is free, that it never can be fettered. No man can ever fetter the human soul. You can coerce people. You can beat them until they are stupid or unconscious, but when they wake up they will believe as they please anyway, even though they do not say a word. But what we want is freedom of body as well as of soul. We do not want to be beaten for believing what we choose to believe.

Our Present Danger.

Now we are so used to this freedom that there is danger that we shall not guard it as we ought. We ought to guard it. There are some Baptists who think that our church government is not quite strong enough. They think that our government ought to be like that of the Methodists. If the Methodists want to get hold of a fellow that has gone wrong, they get hold of him, but the Baptists, they say, can not get hold of him at all.

They say that the Baptists cannot get rid of a bad man, but that is not true. In the first place, we do not encourage the bad man to go into the ministry. There is no inducement for him to enter this calling with us. There is no pre-eminence among us except that of love, and there is certainly no money in it. A man's father can not put him into the ministry. The Baptist deacon cannot do it. The church would turn out a deacon who would try to do this sort of thing. The very freedom which we have disposes of the bad man when he does come in. Why, the telegraph and the telephone and the railroad help along our religious liberty. The bad brother is soon known from Maine to California and from Florida to Minnesota and he gets out. I have never known many bad men in the Baptist ministry. I have known hundreds and hundreds of our ministers. Then there is the local church to dispose of the bad men. Any church can do this.

But some ask what are we going to do with the false teachers among us. This is plain. The people who have a rigid creed and ecclesiastical theology, they ask us what we are going to do with the man who pops up and says things he ought not to say. They dispose of him simply. Their machinery turns and the light goes out of the man, but they ask what it is that we can do with a Baptist who teaches false doctrine. Now that is not a matter to concern any individual. If a Baptist church wants that man, it has a right to keep him. A Baptist church has a right to call anybody it wants as pastor or have anybody it wants as a deacon. That right is a part of our Baptist heritage, our birthright.

Where an individual case becomes a matter of general interest and responsibility, then we can resort to our liberty of speech. We can discuss the matter, that will help. There never was any error that could live very long unless some fellow

had a chain around it to hold it. If you will let the thing loose, somebody will kill it pretty soon.

Now we Baptist people would just as well get out of our minds the thought that we need any sort of an ecclesiastical machinery to regulate matters. We do not need to regulate the bad brother and we do not need to regulate the false teacher. God has regulated him. If a brother goes wrong, somebody will find it out and he himself will find it out and he will then move along to where he belongs or he will go back to where he was at the beginning. Our church government is strong enough for me. That is the way Christ made it, and I am willing to allow every Baptist to have his own views and to express his own views. I am willing for every Baptist church to do as it pleases. I do not expect to get up and make a motion to deprive any of them of their liberty.

Turn Error Loose.

Liberty, brethren, is the bulwark of the church, and liberty is the death of error. There is many a hoary religious error that would have died long, long ago if it had had the liberty to die. That is the truth. Let us give to every man the right of choice. Let him choose his church, his baptism. Nothing could be more natural, more sane than this. If, in all the world, this right could be granted to every man, how quickly would things be changed.

There are a great many good, pious people who will not allow their children to choose their religion. A pious friend of our family told us that she did not like the Baptists a bit. She declared that we do not treat our children right. She said that we ought to choose our children's religion for them when they are little so that they won't be bothered about it when they grow up. She was in earnest about that, but we glory in the fact that we do not choose the religion of our children for them.

When I made a profession of religion, I was in a good Presbyterian school, and I made it in a Presbyterian revival. My mother wrote me a letter and said: "My boy, you read the New Testament and make your own choice of a church. I thank God that you are converted. Now choose what Jesus wants you to do." What could have been a nobler teaching than that.

This liberty is now so common among us that we hardly recognize it as a live issue, but it is a lively issue in England and we ought to give them our encouragement and our prayers while they are fighting the battle which we fought one hundred years ago and which is our glorious birthright. The question now with us in this country is whether or not we are going to hold on to this glorious heritage of liberty. There is danger that we shall be betrayed into some things that do not agree with our principles.

There is the Sabbath question. You cannot make anybody keep the Lord's Day. Nobody but a Christian can keep the Lord's Day. We ought to have a legal Lord's Day, but we ought to advocate it, not on religious grounds, but on moral grounds and on civic grounds. You cannot make a man keep the Lord's Day right any more than you can make him go to church, and he cannot keep the Lord's Day right unless he does go to church. When you talk about making a man observe the Lord's Day, you are talking a little un-Baptistic. Talk about the Lord's Day as a day of rest. Let people do as they please on the Lord's Day so long as they do not trample on other people's rights. There are great and noble reasons why we should have that day as a people, but as Baptists we must not get so hot as to forget that coercion must not be used when you are talking about religion.

Baptists and Catholics.

Now as to our politics. What are we Baptists going to do about that? We have kept politics and religion pretty well separated in this country, perhaps a little too well. You must never vote for a man just because he is a Baptist. Vote for him because he is an American citizen. As a Baptist you have got to consider your country and your country's interest. I would not vote for any man simply because he is a Baptist. I should ask if he is a

competent man for the office. Baptist or no Baptist. Neither must you vote against a man because he is a Catholic. If the priest has a man under his thumb, then vote against him because he is not a free man and not because he is a Catholic. I have known Catholics for whom I would vote because I felt that they were qualified for the positions which they sought. Do not do unto others what you do not want them to do unto you. Let us never forget that the Baptists have fought, bled and died for religious liberty in this country and that they included the Catholics in the right always. Let us never forget this. Let us stand for this, as long as we can speak or even breathe—for the right of every American citizen to enjoy the same religious liberty and rights that we have.

This question of freedom also touches our public school life. I do not believe in putting the Bible into the public school, and I do not believe in it because I am a Baptist. Why? Because there are some people who do not want their children to have the Bible taught to them. Some say, "Well, parents have no right to rob their children of the Bible." Yes, but God gave them the children. He did not give them to us, and the parent has the first right to the child. The Catholic does not want the Bible in the public school, and the Catholics are American citizens. The Jews do not want the Bible there, and they are American citizens.

Of course, we have a right to insist on good morals in the public schools, and we can insist on that everywhere, in the public schools, in politics, and everywhere else, and I think we ought to teach practical ethics in the public schools. I am sure that could be done without any sectarianism whatever, but I am opposed to forcing religion upon anybody in any way. It is not in the Bible and it is against our Baptist principles.

I do not think that there is much danger that people in this state will force religion upon anybody, but there is danger that some people will try to deprive us of the right to have religious schools. I think that anybody has a right to buy land and build on it a school and to maintain that school and to teach his religious principles in that school.

I am sorry that our state constitution discriminates against Catholics. It was framed by those who were prejudiced against the Catholics. If the Catholics want schools, let them have them. In framing these laws, those who were trying to throttle the Catholics also choked themselves. Some of them were willing to choke the life out of themselves that they might hear a few Catholics gurgle a little. I do not believe in that. Our school laws need revision. Some people now say that the denominational schools have no right to live in the state at all. The Baptists have been guilty of two things. One is standing up for the rights of other people and the other is standing up for their own rights. We are going to continue to do this. We ought to be the last people to deny others privileges and we ought to be the last people to allow others to deprive us of privileges. We ought not to ask more than we are willing to grant to others.

Preachers and the Saloon.

A good Baptist is always a good citizen, and he always stands up for good morals. There has been a great moral awakening in this state, and I will tell you how it has come about. It has come about largely through the Baptist preachers. I do not know of a Baptist preacher in the state of Missouri who is a blind partisan. They stand up fearlessly and say to the people that they ought to vote for what is good all the time. They do not dabble in politics, they do not try to run the schools or the legislature. The great body of our Baptist preachers are a noble band of broad-minded men who are preaching Christ to the people and who are urging upon them to stand for good morals. These men are making an impression in the state. They have done more to bring on this moral wave than any others. The saloon question is a moral question. A man has no right to get drunk, not even a way off in a thousand-acre field, and he has no right to make drunkards. This is irrespective of all religion.

Now, I am going to close this speech on Baptists as exponents of religious liberty. One thing that we have always done, we must always continue to do, and that is to keep the Bible open. When we started out to fight for our religious liberty, we found the Bible chained, but now it is open. Let us see to it that it stays open. Let us not be afraid of it. If we are going to have an open Bible we have got to have liberty, liberty to study the Bible; liberty to interpret it. Our only weapon is the weapon which Paul used, the weapon of persuasion.

When I was in this city as pastor, a preacher was complaining to me, one day, about the Catholic priests, and I said to him that I was not going to be bothered about the priests, and that, as long as I had a right to go anywhere I pleased and talk to any man who would listen to me, I was not going to bother others, who had the same right. I said to him that, if I could not outrun and outwork any Catholic priest, I then wanted him to give the prize to the priest. All I want in the world is equal rights. I want rights for myself to go wherever I want to go and I want to give to the other man the same right. If I cannot in that way, using my freedom to persuade men, lead them to Christ and into His service and thus push forward the Baptist cause, then let the whole thing go down.

When you think of yourself as a Baptist, you never think of any creed to which you have subscribed and you never think of any church which you have joined; you think of yourself as a free man with an open Bible in your hand. One of my students asked me what I think of the Masons and Odd Fellows. He said: "Do you not think a Baptist church really ought to make it a rule not to let any of these folks in?" And I asked how men got into a Baptist church. I said: "When a man says that he has trusted in Jesus as his Saviour and that he is going to try to follow Jesus, then he has got to come in whether rich or poor, learned or ignorant. You cannot ask him whether or not he is a Mason or an Odd Fellow. That has nothing to do with a man's being in a Baptist church." I said to him that I did not belong to any of these fraternal orders, but that I might change my mind some day and, if I wanted to join one of them, why then I was going to do so.

Now just one thought. Let a sense of deep gratitude run through our hearts just for a moment that we have a gathering like this, which, one hundred and fifteen or twenty years ago, was not possible on the face of the earth. If a man then had undertaken to make a speech such as I have made here this evening, he would have been put into jail, and if you had protested, then you would have been knocked in the head and thrown into jail also. Who made possible this glorious heritage of religious freedom which God has been trying to give to this world? Let us thank God for the heroes and heroines who have handed down to us this heritage of soul-freedom, of soul-liberty, which we today enjoy and which has cost us so much during the past generations, which, by the grace of God, we shall hold until the end.—Central Baptist.

Liberty, Mo.

Misunderstood Modesty.

Dr. Parkhurst told the other day a good anecdote about a famous bishop. The same experience Dr. George Adam Smith related, when he was in the United States. Only it happened to him instead of the bishop.

"The bishop," he said, "likes a good cigar, and was traveling to Albany in the smoking car.

"A laboring man took the seat beside him, eyed his clerical garb, got a light from him, and said, as he settled back for a comfortable smoke:

"Parson, sir?"

"The bishop hesitated. Then he answered blandly:

"I was once."

"Ah," said the laboring man, "drink, I suppose."—Philadelphia Bulletin.

Continued from Page 1.

hope and prophecy that the post graduate course of each be a blessing to her sphere of life and activity. As indicated, the address was filled with incentives to high ideals and consequent good deeds. It was interspersed throughout with happy figures illustrative of the speaker's meanings, and enlivened with much real humor. Both the graduating class and the audience were entertained and benefited.

After this, Dr. Giles, the highly esteemed president, paid a high tribute to the class going out as graduates in a sincere and impressive manner. He then delivered diplomas as follows:

Emily Gay Abbott, A. B.; Myrl Elizabeth Abercrombie, A. B.; Olive M. Allen, A. B.; May Eloise Axford, B. L.; Saldee Fausta Beville, A. B.; Evie Cowan Clarke, A. B.; Julia Norfleet Daniel, A. B.; Minnie Ethel Davis, A. B.; Beulah Mae Ellard, A. B.; Mary Ethel Ellard, A. B.; Myrtle Louise Hendon, A. B.; Frances Cleveland Hinton, A. B.; Evelyn Marie Jackson, A. B.; Mary Axford Mosely, B. L.; Blanche Elizabeth Naugher, A. B.; Mamie Sawyer Oakes, B. S.; Sarah Esther Pappin, A. B.; Brazzie Deal Price, A. B.; Sallie Augusta Price, A. B.; Eva Nett Pritchett, A. B.; Bessie Eva Rush, A. B.; Magdalene Murphree Speed, A. B.; Ucal Stephens, B. S.; Bessie Pearl Thornton, A. B.; Stella Marie Thornton, A. B.; Frances Marion Thornton, B. L.; Lucie Elizabeth Tucker, A. B.; Eliza Autrey, A. B.; Mary Ollie Davis, A. B.; Mary Lucile Pratt, B. L.

Certificate in Stenography and Typewriting—Addie Cora Leil Barrow, Minnie Ethel Davis.

Certificate in Expression—Julia Norfleet Daniel.

Certificate in Art—Mamie Emma Hayes.

Diploma in Voice—Saldee Fausta Beville, Evie Cowan Clarke.

The prizes for the greatest advancement in art and music were presented by Mr. F. G. Blair and Dr. William M. Faulk, respectively, in a very happy way. The art medal, offered by Dr. S. F. Mayfield, went to Miss Fannie Burks, and the music medal, offered by the Maxwell-Raiford Jewelry Co., was tied for by Miss Frankie Beville and Miss Marguerite Porter, and each was presented with a medal. After this, the very interesting exercise of presenting the graduates with alumnae badges was had. These badges were presented in a very graceful manner by Miss Fanny Yerby, of the class of 1906.

Thus ended the forty-ninth annual commencement of this right noble old school. There is a significance, always, to commencement occasions, and the exercises had at such times emphasize in a marked degree the higher life at which education aims. The sight of those young ladies on the rostrum with the refined and scholarly light in their faces which their completed course had effected was, in itself, a sufficient proof of the wisdom of the venture. And though the parents of some of them may be children in educational accomplishments as compared with the young graduates, yet they were glad, and even swelled with pride, perhaps, as their child was thus ushered into a higher and wider life than they can hope to know. Such thoughts come inevitably and one was possessed irresistibly of the idea that this great old college was doing a magnificent work; that Dr. Giles, in putting it and maintaining it on the high plane that it occupies educationally is a benefactor of the state; that it is indeed a privilege that a girl may be afforded the opportunity of enjoying the benefits of its splendid training.

A MEDITATION.

As a token of gratitude to the one who bestows upon us the great blessings which we enjoy, we come with cheerful hearts to render unto Him our heartfelt thanks.

What a consolation we find in the blessed words of our Master, who said: "Where two or three are gathered together in my name there I will be in their midst to own and bless."

We have sufficient proof in God's Holy Word to know that God is willing to guard and guide all who will put their trust in Him and strive earnestly to serve Him.

Although the world may scoff and scorn those who plead for the cause of Christ, as was said by one of the apostles, "We ought to obey God rather than men."

There is not a friend like the lowly Jesus, and if we have not the desire to show our appreciation of His loving kindness in life, how shall we expect to reign with Him through eternity?

God is not slack concerning His promises, as some may count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

Again, Isaiah 1:18: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Encouraged by these sweet assurances, can we not be willing to speak a word for Jesus, to show to others what He has done for us? It is our duty and should be our greatest pleasure to confess Him, for He has said (Matt. xvii:24): "If any man will come after me, let him deny himself and take up his cross and follow me. 25. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." 26. For what is a man profited, if he shall gain the whole world and lose his soul? or what shall a man give in exchange for his soul?

27. For the son of man shall come in the glory of his father with his angels, and he shall reward every man according to his works.

Shall we indulge in sin while conscience sleeps, and when we meet our Master shall we then realize that our vows and promises are broken, that we've sown idle words for earnest deeds? Then as we look back and count the lost and misspent days, how sadly we'll find at last nothing but a wasted life.

Christ has given us an illustration of our lives in the parable of the talents and we are required to make use of our talent whether it be one or five. Let us who profess to be followers of Christ walk closely to Jesus, shedding the light of a Christian spirit instead of bringing a reproach on the Master's cause.

Matt. 18: But whose shall offend one of these little ones which believe in me, it were better for him that a mill stone were hanged about his neck and that he were drowned in the depth of the sea.

Woe unto the world because of offenses, for it must needs be that offenses come; but woe to that man by whom the offense cometh.

Are we not offending these when we by our very acts show a contentious spirit not regarding God's commands? How sad to know that some have judged Christianity by such characters, for they say, "If that is Christianity I do not want it."

Friends, let us be more determined to render an acceptable service unto God, for our influence is either awarding or denying us very high prizes.

God would not have us live selfish lives, for he has said, (Matt. xv, 42): "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward."

Our thoughts and acts are not hidden from God and we are either laying up treasures on earth or in heaven.

Then are we obeying the first great commandment if we take more interest in things concerning this life than in spiritual things? Life is only a short pilgrimage on earth and a most important question for us is "Where shall we spend eternity?" Since Christ has come into the world that through Him we may reach a home not made with hands, how important that we make this choice.

Let us be up and doing, for He has done much for us and He is coming again to receive us unto Himself that where He is there we may be also.

"Let none hear you idly saying,

There is nothing I can do,

While the souls of men are dying

And the Master calls for you.

Take the task He gives you gladly,

Let His work your pleasure be,

Answer quickly when he calleth,

Here am I, send me, send me."

ARE OUR PRAYERS WHAT THEY CAN AND SHOULD BE?

This question is asked to bring forth thought and consideration on the subject of prayer. Every person ought to give earnest attention to prayer in order to be the creature God desires. And, indeed, it is quite impossible to be what God desires without prayer. Our privilege is to pray for many things—opening our mouths wide unto God. We can pray for righteousness, wisdom, knowledge, understanding, faith, hope, love, honor, fame, health and wealth. We ought to pray for all these things, for they are good and profitable when used aright. We can pray for God to raise up and send out great multitudes of preachers and missionaries to go forth with the message of reconciliation through the blood of the Lamb, which was slain for all people. We can pray for the speedy salvation of all nations. We can pray to be filled with the Spirit of God, with all the fullness of this grace. We can ask God to do all it is possible for Him to do for us, through Christ, as individuals and as a body of believers. We ought to wake up to our privileges in prayer. We ought to go deep, high and wide in prayer to our heavenly Father, who is the giver of all good and perfect gifts, and who is loving, kind and merciful. Are our prayers what they can and should be?

W. C. ELDER.

GOT BIT IN THEIR BARGAINS.

One of the magazines has estimated that, in all, some 500 wealthy American women have married titled foreigners and that the aggregate of their dowries exceeded \$200,000,000. The most heavily dowered bride was the Duchess of Roxburghe (nee May Goelet), with a fortune of \$40,000,000. The others include the Duchess of Marlborough (nee Vanderbilt), \$10,000,000; the late Lady Curzon (nee Leiter), \$5,000,000; Countess Castellane (nee Gould) \$15,100,000; Mrs. Vivian, \$12,000,000; Baroness Halkett, \$10,000,000; Lady William Beresford, \$3,000,000; Princess Colonna (nee Mackay), \$2,500,000; Countess von Larisch, \$4,000,000. Thirty British peers, or eldest sons of peers, and forty-four Englishmen with courtesy titles or baronetcies, married American women.

The married lives of some of these women have been notoriously unhappy and yet many of our girls dream of making an alliance with some broken-down nobleman.

BAD DREAMS

Caused by Coffee.

"I have been a coffee drinker, more or less, ever since I can remember, until a few months ago I became more and more nervous and irritable, and finally I could not sleep at night, for I was horribly disturbed by dreams of all sorts and a species of distressing nightmare.

"Finally, after hearing the experience of numbers of friends who had quit coffee and gone to drinking Postum Food Coffee, and learning of the great benefits they had derived, I concluded coffee must be the cause of my trouble, so I got some Postum and had it made strictly according to directions.

"I was astonished at the flavor. It entirely took the place of coffee, and to my very great satisfaction, I began to sleep peacefully and sweetly. My nerves improved, and I wish I could warn every man, woman and child from the unwholesome drug (caffeine) in ordinary coffee.

"People really do not appreciate or realize what a powerful drug it is and what terrible effect it has on the human system. I would never think of going back to coffee again. I would almost as soon think of putting my hand in a fire after I had once been burned.

"A young lady friend of ours had stomach trouble for a long time, and could not get well as long as she used coffee. She finally quit it and began the use of Postum and is now perfectly well." "There's a Reason." Read the little "Health Classic," "The Road to Wellville," in ukgs.

FOR THE CHILDREN

THE COUNTRY BOY.

By Susie M. Best.

The country boy knows lots of things,
A bird has but to whirl its wings,
And he can tell you what it is;
He knows each tree, and he can class
Each shrub, each leaf, each blade of
grass,
And never make a single miss.

The country boy knows herbs from
weeds,
And he can tell you just the feeds
The stock must get to make them
fine;
And as for insects and for bugs,
He knows them all from snails to
slugs,
And when and where and how they
dine.

The country boy can tell each rock,
And as for time, the sun's his clock;
There is no end to his resource—
He knows the instant that the sap
Awakens from its winter nap,
And takes its annual upward course.

The country boy may not be wise
Enough to gain the Euclid prize—
And he may not his Virgil know;
But I believe in Nature's class,
That he'll be very apt to pass
Away up in the foremost row.

WHISTLE OR WHINE.

Two little boys were on their way
to school. The smaller one tumbled
and began to whine.

The older boy took his hand in a fa-
therly way and said: "Oh, never
mind, Jimmy, don't whine; it is a
great deal better to whistle." And he
began a cheerful whistle.

Jimmy tried to join. "I can't whis-
tle as nice as you, Charlie," said he;
"my lips'll not pucker up good."

"That's because you haven't got all
the whine out yet," said Charlie; "but
you try a minute, and the whistle will
drive the whine away."

So he did, and the last I saw or
heard of the little fellows they were
whistling away as earnestly as though
that were the chief end of life.—The
Junior Christian Endeavor World.

"MAKE THIS A DAY."

By J. L. Harbour.

"Make this a day! There is no gain
In brooding over days to come.
The message of today is plain,
The future's lips are ever dumb.
The work of yesterday is gone
For good or ill; let come what may,
Make this a day."

Plenty of good advice in that for
young people—yes, and for people of
all ages. Today we have for our sure
possessing. Yesterday is gone, and
the future is uncertain.

Did you ever stop to think of the
fact that we are all mastered by the
habits of our lives? Of course you
have heard men and women or boys
and girls say, "I have fallen into the
habit of doing this or that." Some of

us have fallen into the habit of never
doing until the very last moment the
thing we should do now. Some of us
have the habit of putting off until to-
morrow the things we should do to-
day.

Charles Spurgeon used to tell a
story illustrating the folly of delay.
It was in connection with the going
down of the vessel "Central America,"
when a great many lives were lost.
The captain had discovered that the
vessel was in a bad state. She had
sprung a leak, and was sure to go
down, and a distress signal was hois-
ted. A ship saw the signal and steered
for the vessel that was in trouble.
When the relief ship was near enough,
the captain called out through his
speaking trumpet:

"What is wrong?"

"We are in bad repair, and are in
danger of going down," was the reply.
"Lie by until morning."

But the captain of the rescue ship
called out in reply:

"Let me take your passengers on
board now."

"No, no," came back across the wa-
ter. "We will be all right until to-
morrow morning; lie by until then."

"Better let me get your passengers
on board my vessel now," said the
other captain.

"No, there is no immediate danger;
lie by until morning."

Within two hours the lights of the
vessel in distress were missing, and
investigation revealed the fact that
the vessel and all on board had gone
to the bottom of the ocean. Delays
are dangerous. Now is the accepted
time to do the thing that needs to be
done and that can be done now. That
little maxim that we see for sale in
the shop windows, "Do it now," is a
very good one. It is a strong plea for
the present.

"The day is this; the time is now;
No better hour was ever here—
Who waits upon the when and how,
Remains forever in the rear.
Though yesterday were wasted stuff,
Your feet may still seek out the
way;
Tomorrow is not soon enough,
Make this a day."
—Young People's Weekly.

HELPING MOTHER.

"Please, mamma, can't I help you?
I's tired of make believe;
I want to play real earnest—
Wish I could sew a sleeve."

"I's dot so tired of kitty—
He stratched me on my head—
And dolly's been so naughty,
I's putted her to bed."

"Put a knot in hose ends, mamma,
So the thread won's all pull out."
The little face was glowing—
Gone every tear and pout.

The little dimpled fingers
Were working hard full soon,
And baby "helped" her mamma
The livelong afternoon.

AROUND THE TABLE

ODE TO THE ONION.

By Eleanor Stucky.

Thou poor, despised, humble plant!
Why is it some will never grant
Your many virtues, tho' they can't
Forget your smell?
Your uncomplaining, patient meek
Has touched my heart with sorrow
keen;
The tears I've shed o'er you, I ween,
Would fill a well!

And now your praises I will sing
I know your worth, and those who
fling
Their insults at you, only bring
The fact to light
That they have never learned the art,
To use you so that you impart
A sense of keen delight to heart
And appetite.

For you, like many another joy—
If used immoderately, cloy
Our appetites and thus destroy
All pleasures dear.
And though your merits far surpass
Most other plants, there is a class
Who only see your faults, and pass
You with a sneer.

But many virtues you possess,
And due to you is the success
Of curing many in distress
From cold or croup.
Tho, Onion, dear, I like you best,
Of all the ways I've given you test—
Tho' some may think it is a jest—
When in the soup.

If you have a feeling of depression
and low spirits without any apparent
cause, it is time to inquire into the
food supply and what the body is do-
ing with it. A good digestion is a
thing to take pride in. It ought to be
cherished conscientiously. The trouble
with many of us is that just so long as
we are not disturbed by what goes on
in our alimentary tract, we abuse it
outrageously.

WE'VE ENOUGH COFFEE FOR A
YEAR.

It is estimated that there are now
some eleven and one-quarter million
bags of coffee in stock in various
parts of Europe and the United States,
so that, if no more coffee were im-
ported from the coffee-producing coun-
tries, there is nearly a sufficient stock
on hand to supply the world's con-
sumption for another year. By this
may be judged the difficult proposi-
tion which was before the delegates to
the international conference from the
coffee-producing countries to increase
the price of their product. As long
as Brazil continues to grow fifteen
and one-half million bags of coffee,
which was nearly the amount of her
last year's product, and about the es-
timated amount of the world's con-
sumption, there is little chance of get-
ting a better price.—Thomas R. Daw-
ley, Jr., in July Success.

A NEW BRAND.

During one of his many campaigns,
"Private" John Allen stopped at a
cross roads store. While he was ex-
changing news with the proprietor, an
old darkey from one of the plantations
came in. When his purchase of "mid-
dlin' an' meal" had been wrapped up,
he started out. At the door he paused.
"Got enny cheese, boss?" he asked.

"Why, yes," said the clerk, pointing
to a freshly opened can of axle grease
on the counter. "Box just opened."

The darkey looked at it hungrily.
"How much?" he asked.

"Give it to him for 10 cents and
throw in the crackers," said Mr. Al-
len.

"All right," said the clerk, filling a
bag with crackers. "Here you are."

The darkey laid a greasy dime on
the counter, picked up the box and the
bag, and going out, seated himself in
the shade of a cotton bale. When he
had finished the crackers he ran his
finger around the box and gave it a
good long lick. In a few moments he
put on his hat and started for his mule.
As he passed the store Mr. Allen
halled him.

"Well, Jerry, what did you think of
that lunch?"

The old darkey scratched his head,
then he said: "I tell you de truf, Mars
John, dem crackers wuz all right, but
dat wuz the ransomest cheese I uver
et!"

A SURE SIGN.

A seven-year-old had a great appe-
tite for buckwheat cakes, and could
stow away an amazing number of
them for breakfast. One morning his
grandfather, who was watching the
performance, asked, "Have you ever
in your life had all the buckwheat
cakes that you could eat?" "Yes, sir,"
replied the boy, "lots of times I've felt
that I'd had enough." How do you
tell when you have had enough? "I
just keep right on eating until I get a
pain, and then I eat one more to make
sure."—Junior Christian Endeavor
World.

IN PRAISE OF PROSPERITY.

They raised his salary two years ago
last May,
The said increase amounting to thirty
cents a day.

Since then they've raised the prices
Of carrots and of beets,
Of flour and of meats,
Of corn and coal and fruits,
Of babies' little boots,
Of potatoes, milk and cheese,
Of the product of the bees,
Of hats and socks and coats,
Of all that stinks or floats.

He's paying out the money that he
saved before his raise,
But prosperity's upon us, and his heart
is full of praise.

—From The Pilgrim.

SAYINGS OF BROTHER CRUMPTON'S CORRESPONDENTS

A Brother:

"I did all I could to get them to contribute to the mission cause, but failed to get anyone to contribute anything outside of what I handed our pastor, which was \$1.00. Our pastor is doing all he can to get them to help. One brother has handed 25 cents to me, which makes \$1.25."

I do not give the brother's name. The letter contained \$1.25. The indifference and opposition is terrific in some parts, but it is fast giving way.

C. H. Whiteman, Pritchard:

"We have had a hard struggle to get a church building at all and the September storm blew our house over and ever since a few of us are doing all we can to get it replaced, and at present it seems that we can't send anything away. We hope, with the help of God, to be able to do something soon. We fully realize the need of more workers in the foreign fields."

This is from one of the churches which was in the wake of the September storm. We made an appeal for them. I am ashamed to tell how little was given.

A. C. Richards:

"Brother Crumpton, I know that those collections are very small, but I know that the Lord will bless them, for they were given cheerfully, and may the Lord bless you in the great work. Pray for us."

"It was done cheerfully." Of course His blessing will be upon it, for He promised it.

C. T. Culpepper, Merrimac:

"We have been running a meeting at Merrimac for three weeks. Will close tonight, I think. We have received twenty-four members to date. There are others to join later."

This is one of the churches where the Sunday schools helped in the purchase of the building.

H. H. Friar, Hunter Street, Birmingham:

"We have now \$2,700 subscribed on our proposed building, \$1,000 of which is in the bank. Just as soon as we collect \$500 more, we expect to let the contract."

"I wish to thank you for your kind and encouraging letter of last month. We are having, in some ways, a very hard struggle, and other churches are not giving us much encouragement."

The pastor of this new interest is a live wire from Texas. Wonder if we can't import some more like him or get dynamite under some we have. How things do happen when a pastor puts energy into his work!

J. L. Taylor, Cecil:

"I feel so good over our last Sunday's services, I will have to write you about them. Our children had Children's Day and the collection was for the Orphans' Home. Brother Craig asked that our general collection be for the orphanage also and said he and his family would give half as much as the children and congregation would give. Our cash collection was \$29.00, so you see the pastor had to pay \$14.50, making in all \$43.50 our church and the children gave to the orphanage, and that is not all. Brother Craig and wife joined our church by letter and their little boy by experience, and was baptized in our new baptistry. I wish you could have been with us. The ladies spread dinner on the ground and all seemed to enjoy it."

Brewer Memorial is the name of the church. Brother George E. Brewer has a memorial erected before he dies. It is one to be proud of, too. Only a very few of them, but they are brave.

W. C. Bledsoe, Lafayette:

"With this Brother Denson will hand you a five dollar gold piece. A little while before my wife passed over to the other side, she told me of this coin and

requested that it be sent to you, to be used for mission work, in whatever way you saw fit. I felt like I wanted to place in your hands the identical bit of money, rather than send it in the shape of a post-office order or check. She greatly loved the cause of missions and made many sacrifices to help. Make the receipt in favor of the Baptist church here."

"Be thou faithful unto death and I will give thee a crown of life." She served her Lord faithfully in life and remembered Him to the last. May the number of her sort constantly increase.

J. R. Duncan, Pratt City:

"Enclosed please find four dollars and forty cents for State Missions from the New Hope Baptist Sunday school. This is our first attempt to raise mission funds through the Sunday school."

The first collection from the Sunday school. Let all the schools give.

L. M. Stone, Georgiana:

"I send enclosed checks for seventy-four dollars and fifty cents for missions. I preached and announced I would see them individually for the money. I am working the plan of seeing each and getting a gift, however small, from each. I have not seen all, but as far as I could see them this time, I got something, except from three."

J. G. Lowrey, Pine Hill:

"My heart is made glad as my people so readily respond to my calls for money. One hundred dollars for Foreign Missions. I only asked for \$75, but I worked for \$100 and got it. There is no necessity for this falling behind. Our people will give, if the pastors are only in earnest and set an example in liberality. I have seldom, if ever before, felt such solemn, awful responsibility upon me in the pulpit as I did on yesterday. The day meant so much for God's cause. After the sermon our people gave like it was a real pleasure."

J. W. Bailey, Pleasant Hill:

"This is the balance of a special contribution for Foreign Missions, made in December, last, for \$100."

A Country Pastor:

"My churches only pay me \$3.50 each per month and I have to go twenty-five miles to get to them."

"I send you \$1.00 by this mail and I do wish I was able to send more. I would willingly give more if I were able."

SOME NOTES FROM BROTHER CRUMPTON.

June 30th is the next great day with the Baptists of Alabama. We must have \$6000 in cold cash to wipe out our debt on State Missions. Will we get it? At Dothan in July!

Are you going?

It is on Wednesday, the 24th. The minutes say the 25th, but the convention report, on page 33, fixes the time on the 24th. The ministers' meeting comes on the 23d. On the same day the Alabama Baptist Ministers' Benefit Society will meet. I suppose the Woman's Missionary Union will meet then, also.

Interesting programs will be prepared for these meetings. Let all the preachers be in attendance, with a great gathering of laymen.

The Figures for Next Year.

What shall they be? We have done well. Shall we not do better? How would this do:

For Foreign Missions.....	\$32,000
For Home Missions.....	25,000
For church building, Home Mission Board....	7,000
For State Missions.....	26,000

Total\$90,000

The convention at Dothan will fix the figures. It is well for us to have something in mind. Every Alabamian I talked to at Richmond had a mind to go

forward. I hope that we will all be of one mind and speak the same things.

A Layman's Meeting at Dothan.

Shall we have one?

I recall a few of the Alabama laymen who were in Richmond: W. P. Welch, Lafayette Cook, John Rabb, E. B. Pace, W. N. Nichols, W. C. Crumpton, J. R. Shepherd, J. N. Head, J. P. Wood, Josiah Jernigan, George W. Ellis, B. Miles, R. M. Wilder, J. A. Kemp. What do these brethren say? We ought to have several hundred laymen present at Dothan. By all means let them come prepared to hold a great meeting. Here is the declaration:

"Believing it to be the duty of the church of Christ to preach the gospel to every creature, it is my purpose to pray, to give, to study and to work, as God may give me opportunity, that the church of this generation may obey this command."

Our women have been at work for some years. The young people are organizing and even the children. The men have been slow to see anything in it. Thank the Lord for putting the good thought into their minds.

Don't believe in it, eh? Well, brother, just hold still a little while and think and read and pray. Keep your eyes and ears open. I am sure every reasonable man among us, who prays for the advance of the kingdom, will come all right.

To the Members of the Board.

In my report in November, I suggested this: "That the members of the Board become more enthusiastic for State Missions. There are twenty-one of you, fourteen outside of Montgomery. Besides personal efforts in your own churches, you can start a move to reach the pastors of our strong city churches and get them to put a higher estimate on our State work."

"It would surprise any of you to examine the minutes of the association and see how little State Missions is regarded by some of the strongest churches. There ought to be no question in the minds of the members about the value of this work. It lies at the base of all. To your board is due very largely most of the credit for the wonderful advance the Baptists have made in Alabama for the last thirty-five years, cripple State Missions and everything will suffer."

These words are just as important in June as in November. Indeed, they are more so, for June is our last month of the year for State Missions.

WILL THE MEMBERS OF THE BOARD HELP?

Then if the pastors, deacons, clerks, Sunday school superintendents, woman's societies, young people and all the rest will join with the members of the board, we will make every day in June a hummer for State Missions.

\$1000 for State Missions.

Are there not some strong churches in Alabama which can round out \$1000 for State Missions by June 30th? St. Francis Street, Mobile; First Selma, First Montgomery, Parker Memorial, Anniston; First and Southside, Birmingham; Tuscaloosa, Opelika, Troy, Union Springs, Eufaula, and I know not how many more, are all able to do it. Many of them already have a long start in that direction this convention year.

What Are We Doing?

I am glad you asked the question. The report for the year will be made out a month from now. The number of workers and the report of the work done will not fall behind that of recent years.

The Southern Baptist Convention Minutes.

They will be in the office by the time these lines are read. Do you want one? If you do, send 6c to pay postage. After the state convention is over you will want the minutes. Send 4c to pay postage. It is a valuable pamphlet and none who wants to be post-

ed can afford to be without it.

Our Evangelists

Are doing a great work. They cannot begin to supply the demand on them. If you want them, correspond with them. Don't write to Montgomery. Here are their names:

- J. V. Dickinson, Tuscaloosa.
- W. J. Ray, Harpersville.
- W. D. Hubbard, Troy.

For three months, Lamar Jones. Letters will reach him addressed to Box 768, Montgomery.

A Brother Said:

"I didn't know I could get books from you, or I would have been sending you orders long ago." Yes, you are just like the mass of our people. They don't know about our Colportage Department.

*** ALL KINDS OF BIBLES AND GOOD BOOKS YOU CAN GET HERE. WE WILL SEND A PRICE LIST ON APPLICATION.**

A good bookmark for your Bible is the price list of our books and the card containing a list of "Brother Crumpton's Tracks." W. B. C.

PROGRAM FOR MINISTERS' CONFERENCE.

Brother Barnett:—A brother wrote asking me to make out a program for a ministers' meeting, beginning Friday before the fifth Sunday in June. Hurriedly I drew up this. Maybe its publication will be helpful to others. W. B. C.

Friday.

9:30 a. m.—Prayer and praise service.

10:00 a. m.—Organize by electing chairman and secretary.

10:30 to 11:15—Discussion. The preacher in the homes of his members. (1) Shall he confine his conversation to religious topics? (2) Shall he call the family together for worship? (3) If so, how shall he conduct it? (4) How long should the service continue?

11:15—Sermon. Subject: "The Preacher's Example." "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I. Tim. iv:12. In his own home; among his neighbors; as a citizen; before the young people.

2:00 p. m.—Discussion. (1) Should the preacher be called annually? (2) If so, what are the benefits? (3) State some of the draw-backs. (4) Should the preacher visit his members? (5) If so, how often?

Open the question box.

Saturday Morning.

9:30—Prayer and praise service.

10:00—Discussion: The Visiting Preacher. (1) What courtesy should be extended by the pastor? (2) Should he be allowed, without invitation, to make appointments to preach? (3) Who has the right to invite him? (4) The importance of requiring the show of recommendations by strange preachers.

11:15—Sermon; Text, I Cor. ix:14: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1) Are Baptists justified in encouraging their preachers to devote their time to secular pursuits? (2) Is it right for them to use the example of Paul making tents, a temporary expedient in the beginning of Christianity, to justify their practice now, when the country is full of churches and well-to-do Christians? (3) What benefit would come to the preachers if they "lived of the gospel?" (4) What benefit would come to the churches and the denomination by living up to this scripture? (5) What support has a preacher the right to expect from his church, if he gives all his time to the study and preaching of the word and "tending the flock of God?" (6) If the church furnishes the support needed, what ought it to expect from the pastor?

Saturday Afternoon.

2:00—Discussion: Missions. (1) Are we missionary Baptists? (2) If not, why not? (3) Is the scripture hard to be understood on the subject of missions? (4) Is there any benefit to the churches to

give and pray for the spread of the gospel? (5) What effect does withholding our prayers, our money and our influence have on us as Christians and as churches? (6) Are we doing what we can for the mission cause?

3:30—Discussion: Our Stewardship. (1) Do Christians own what they have or are they God's stewards? (2) If we are His stewards, how much are we allowed to spend on ourselves? (3) How much should go to God's cause? (4) What do we mean by God's cause?

Open the question box.

Sunday Morning.

9:30—Discussion: Sunday Schools. (1) Is it the duty of Christian parents to teach God's word to their children? (2) Is it the duty of Christians to teach God's word to their neighbors? (3) What are some of the advantages coming from a knowledge of the Bible?

11:00—Sermon: The Great Commission—"Go ye into all the world and preach the gospel to every creature."—Mark xvi:15. (1) What has been done towards carrying out this commission? (2) What is Alabama doing and what are we doing?

NEWTON B. C. I.

Newton, Ala., May 28, 1907.

"You must remember, John, that you promised me more news about Newton and the B. C. I., and since you have told me that interesting part on the way home I am just crazy to hear more."

"All right, sister. Get the pillows and let's go to the hammock. Now, this is certainly nice."

"Yes, John, and I think that a rest is due you. There is no censure when one has completed the task. One trouble with many is, they rest too soon. Begin where you began when you went there and tell me about the people."

"That's easy. They have as fine class of folks as I ever saw; the cultured, honest, Christian, sturdy kind—the best on earth. Nobody rich, and not striving to be if it must come at the expense of his fellows. Nobody poor enough for the poorhouse, but doing well, living happily and they certainly know how to make a fellow feel at home. Just the right kind of people to be at a school town. There are the churches—the Baptist and Methodist. Rev. J. Marion Anderson is our pastor and preaches every Sunday. The Methodists meet only twice a month. This gives us a great advantage, and so most of the people attend the Baptist church. There is always a throng at church, rain or shine. The Sunday school has been large during the year and the nineteen teachers, with their helpers, have made possible a very successful year in that department. They have just finished grading the school and when we all return next September each pupil shall have a place in the Sunday school for which he is fitted and prepared. This is a step forward and we might do the same in the Sunday school here in the country.

"The Young People's Union is a splendid organization there. The attendance is large, but no wonder they have 110 members. The meetings are very spiritual and interesting, as such meetings always are. It just makes one want to be better and do right when he is thrown with such a throng. A number of the old people go. It seems that they can't stay away."

"I am sure they have good music when there are so many to help."

"Yes, indeed; no better in Alabama, I know. Their choir practice on Saturday night is a fine thing. There were enrolled this year about ninety-five, and we would raise the roof, almost, especially when we would sing the 'Glory' song."

"Did you bring that song home with you?"

"Indeed I did."

"Where is it? I want to learn it."

"In my head. We all learned it and sang from memory. You may guess, in part at least, what kind of church services we have; with all that music and

splendid people and a pastor in love with all of our interests. More than fifty have gone into the church in the last seven months and between thirty-five and forty for baptism. In every way this has been one of the greatest years in the history of Newton."

"But what made that worn place in your coat, there on your shoulder, John?"

"Oh, nothing much. But I may as well tell you, though I am ashamed of it now. A fellow's sins will find him out. It is one of the rules there, sister, that a disobedience is punished by a boy walking the school grounds and carrying a rail on his shoulder and before I quit smoking I noticed that hole there."

"Do the girls ever have to walk it?"

"Yes, as often as they break any rule; but they carry a broom on their shoulder."

"How large is the campus?"

"Oh, some eight or ten acres, covered with trees. The large school building proper is on the highest point, but the roomy and beautiful dormitory for the girls is in the most lovely place I ever saw. But who is that coming yonder?" Ned Froman? One of the boys of last year."

"Well, well! Hello, John! When did you get in? How is everything and everybody? How is the old society?"

"Just fine. Did excellent work this year. We stand one member ahead, but had to work for him. No school is a success without the literary societies. The young ladies had a splendid year, also. Professor Tate said that he had not witnessed such rapid growth and development as had been seen during the year."

"Well, every year ought to be better than the one preceding. Newton and the B. C. I.—one and inseparable—have been on the up-grade for nine years. That is a choice property and a happy heritage to the Baptists of Newton and its benefits to all of this section and a large part of Florida. I heard that the trustees had decided, unanimously, to place the school, that fair queen, into the hands of the Baptists of Alabama, at the state convention, in Dothan, July 10th. Now, if that be done, and the people of Newton stand by it as they have in the past (and they will), and the Baptists of the state realize what a promising daughter they have and come to her rescue and aid in providing a plant to meet the demands, Newton will be flooded with students in September next. More than 300 students have been crowded within those walls during the past year and now eighty of the best young men and women are taking the summer drill, that they may become better teachers. But there is the bell for dinner. Will tell about the actual work done there later."

J. M. A.

AN OLD EDITOR

Found \$2,000 Worth of Food.

The editor of a paper out in Oklahoma said: "Yes, it is true when I got hold of Grape-Nuts food, it was worth more than a \$2,000 doctor bill to me, for it made me a well man. I have gained 25 pounds in weight, my strength has returned tenfold, my brain power has been given back to me, and that is an absolute essential, for I am an editor and have been for 35 years."

"My pen shall always be ready to speak a good word for this powerful nutritive food. I had of course often read the advertisements regarding Grape-Nuts, but never thought to apply the food to my own use, until, in my extremity and sickness, the thought came to me that it might fit my case. The statements in regard to the food are absolutely correct, as I have proven in my own case. One very fortunate thing about the food is that while it is the most scientifically made and highly nourishing, concentrated food I have ever known, it has so delicious a taste that it wins and holds friends." "There's a Reason." Read "The Road to Wellville," in pkgs.

FRANK WILLIS BARNETT,
Editor and Proprietor.



A. D. GLASS
Field Editor

HURRAH FOR JUDGE SPEER OF GEORGIA.

The authorities of Valdosta, Ga., recently decreed the closing of the saloons in that city. The liquor dealers applied to the United States court for an injunction. The matter came before Judge Emery Speer. In his decision he said: "The mayor and city council of Valdosta, having the right to regulate and to grant licenses, pre-supposes the right to refuse them or to revoke them. I think it will be a most excellent thing for the property of these gentlemen, and for the property of everybody in Valdosta, and in Lowndes county, and for their moral status as well, if the city council of Valdosta (or other city councils) would prohibit the sale of intoxicating drinks, would stand steadfastly to that prohibition and enforce it rigorously by due process of law. I believe it would do more to solve the urgent and vital problems which are pressing on our Southern people, do more to decrease the volume of vagrancy and crime, give the farming and manufacturing interests of the country reliable and industrious labor, save the unprotected women of our country from the horror of wrongs which shake the whole nation, and more to restore us to the simple life and genuine old-fashioned Americanism, safety, contentment and peace than all other causes put together. And this will be the last court, that I am aware of, which will entertain an application of this sort to interfere with the city government, or any other government, in any measure which may stop the traffic in intoxicating liquors."

A few more decisions like the above will be sufficient to let the great liquor interests know that Uncle Sam does not propose to interfere with cities when they see fit to put beneath their feet the cursed saloons. The temperance people seem to be coming into their own and if we can just head off the saloon dispensaries we will soon be rid of the miserable whiskey traffic.

THE SOVEREIGN CURE.

The "gold cure" for drunkards is not the best cure. It is a temporary expedient and is only a partial remedy. We do not say it should not be employed. We admit that it has been a great help to many intemperate men, and consequently to their families. Many drunkards have been reformed through moral suasion, but the reformation has not touched the innermost life. It has not redeemed the soul. Hence we say that the great cure that is needed by every intemperate man and woman is genuine conversion to God. This goes to the center of one's being. It gives one a power and a motive which lift him into a plane of perpetual sobriety. In a late number of the London Christian the editor refers to Dr. Cullen, the author of a book on "The Psychology of Alcoholism," and says:

"This expert on alcoholism declares as 'scientifically established' the fact of a complete cure for drunkenness as the result of a spiritual conversion. General Booth recently declared that more than 60 per cent of the inebriates, who pass under his care, are permanently cured; but he is careful to say that they are first saved. No Christian should doubt the power of the grace of God to change the worst of characters, and none should be content with any reformation short of a thorough conversion to God."

Here we have the testimony of a physician of marked eminence in England concerning the success of personal conversion to God as a sovereign cure for confirmed drunkards. The power of God can effect what nothing else can. John B. Gough, far-famed as a reformed man and an apostle of temperance, would never have been reclaimed and made a free man if he had not been saved by God's grace. We plead with all intemperate ones to commit themselves to God for their cure.

SUNDAY FREIGHT TRAINS.

We hope the Christian people of Alabama will not let up in their fight for better Sunday laws. We were glad when the Sunday School Convention went squarely on record as favoring the prohibition of running freight trains on Sunday by adopting the following resolution unanimously:

"Your committee to whom was referred the memorial from the Shelby county delegation to the Sunday School Association in reference to the running of freight trains on Sunday, beg leave to submit the following: The Alabama State Sunday School Association stands for the sanctity of the Sabbath and is firmly opposed to the violation and desecration of this day in any form whatsoever, and favors such laws as may be necessary for the preservation of this day set apart."

Keep it before your senators and representatives that the following is one of the planks in the platform adopted by the Democratic party in convention at Montgomery:

"That we demand legislation requiring railroad corporations to observe the Sabbath day by prohibiting them from operating freight trains in this state on the said day, except for the transportation of perishable freight."

Do not be misled by a few noisy paid "whoopers-up," who set themselves up to represent the great mass of men who have to work on Sunday for the railroads, but remember the following paragraphs written to us by a railroad employe:

"I am not asking you to take my hand in 'politics at all,' but knowing that your paper has always stood for the right as against the wrong, the railroad boys are going to ask you, as well as other religious papers, to help us fight for this law. We have the best chance now that we ever had to get a Sunday law in Alabama."

"If we had a Sunday law thousands of homes would be made happy on Sunday, our churches would be better attended and railroad men would become better citizens."

Thousands of railroad men who want the running of freight trains on Sunday would not be for it if they really believed that it would cripple the railroads, for they get their living out of it, but they cannot see why, when the bill specifically permits the operating of trains transporting perishable freight wherein the railroads will suffer because coal, lumber, pig iron, etc., will be held up for a day. Every railroad man knows that as a rule more freight trains are operated in Alabama on Sunday than on any other day.

Sunday should be a day of rest and not one of work.

DO NOT SAY "FELLER."

Recently we went to the postoffice to get a registered letter and found at the window a new recruit whose manners were better fitted for a livery stable than a position there. To say the least, he was just a bit "fresh." After some difficulty in finding my letter he looked back to where a group of old employes were standing and said: "Does any of you know this 'feller'?" This was the first intimation that he had given me that he wanted me to be identified. It would have been just as easy and far more suitable had he asked: "Do any of you know this man or gentleman?" We know that frequently, when nothing else can be said of a person, he is let down easy by the remark, "Oh, he is a good feller." If you are going to call a man a fellow, please pronounce it so it will not sound like "feller." A man who is constantly required to deal with the general public will save his own temper and that of his patrons if he will use a little courtesy.

CHURCH PROSPERITY.

One of the foremost objects to which this paper is committed is that of aiding in securing the true prosperity of all of our churches in the State. We are making this matter a constant study. We want to see our churches come up to a higher plane than they have yet reached. And we are thoroughly convinced that one of the most essential means of increasing church prosperity is that of developing the spirit and practice of pure benevolence. The great bane of many churches is selfishness and penuriousness. A large portion of the members give as little as possible. They resent being called upon frequently to help defray the expenses of the church. They say that they are tired of hearing so much about giving. If the pastor urge such ones to be more liberal, they say that he is hurting himself. He is driving people away from the church. But stop this chatter and think soberly. Think of the fact that a stingy church is a losing church. It is utterly useless for the members of a church to pray God to prosper it, when they will not let God have the use of enough of their money to make the church prosperous. It is an insult to God to ask Him to be generous to the church, when the most of the members refuse to be generous to Him. Remember, too, that when God asks a Christian to give freely and liberally to the support of His cause, He is asking for what really belongs to Him. Keep this just truth in mind. God owns you, the whole of you, and every item of property which you hold. David said: "All things come of Thee, and of Thine own have we given Thee." This is a true recognition of what is due to God. Do remember the fact that a liberal-hearted church is a blessedly prosperous church. Not only should there be liberality in behalf of the local church, but also in behalf of missions, both home and foreign. Anti-mission churches are destitute of genuine prosperity, and make an appearance of temporal thrift, but the glory of God is not with them. We want our churches to have the very best that God can give to them, but they will not receive it unless they resolutely cultivate a benevolent spirit; and the pastors should steadily lead the people in this direction.

SOME RELIGIOUS STATISTICS.

The following summary of religious statistics, compiled by Dr. H. K. Carroll for the past year, shows the net gain of all denominations in 1906 as 4,300 ministers, 3,635 churches and 870,389 communicants. The Roman Catholic church reports 11,143,455 communicants, with a gain of 259,548; but the writer explains that the figures are not the result of an actual count, but are derived from estimates of "population." Catholic "population" including all persons baptized—old and young. Following the Roman Catholic denomination comes the Methodists (17 bodies) with 6,551,891 communicants; then the Baptists, with 5,140,770; the Lutherans, with 1,954,433; the Presbyterians, with 1,771,877; the Congregationalists, with 1,264,758, and the rest with less than a million each. The Catholics gained more than double the increase of any other faith, the Methodists and Lutherans following with about 116,000 each. The Baptist is the only other denomination that gained anything like 100,000, the rest falling far below that figure.

ALABAMA'S APPORTIONMENT.

Alabama was one of the few states who met her apportionment this last year. The apportionment for the year just beginning is as follows:

- For foreign missions \$7,300
- For home missions 5,000
- For Margaret Home 100
- For Louisville Home 250
- For Bible day 50

Besides this apportionment your representatives promised

- For Tichenor Memorial \$100
- For Louisville home building \$100 for five years, making 500

The young women of the south have been asked for \$10,000 for missions, which would make Alabama's proportion about \$800.

The Sunbeams of the South have been asked to raise \$5,000 for a Girls' School Compound at Yingtak, China, and \$5,000 for a school building in El Paso for Mexican children, and the apportionment of Alabama's Sunbeams would be about \$350 for each of these objects.

These are our figures and it will require faith and great work to reach them, but we can do it through His might. Read again Miss Heck's article. She is a great leader. Do as she says.

A HEART TO HEART MEETING.

On Saturday, at the noon hour, state meetings were held in different parts of the church. The early part of the morning had been taken in discussing "Our Duty to Our Foreign Neighbors," "Work With Children" and "Winning Young Women." The plan was to have all the women from a certain state meet together and discuss plans for proceeding with the work of the ensuing year. Alabama's announcement was made last and was heard by only a few. Twelve met together in one of the Sunday school rooms of the Second Baptist church in Richmond and were presided over by Mrs. D. M. Malone. We were much pleased to have one of the most earnest pastors in our state to meet with us. He led us in the opening prayer. Mrs. Malone stated the object of the meeting and talked of the work. She then introduced Mrs. Miller, who is just coming to us from Virginia. We realized from her talk that she brings to us her sincere love and a true helping hand; for she is, indeed, a lover of state work.

Then in a few words, Mrs. Malone, with cheerfulness in her voice, spoke of our very heavy apportionment of \$12,500 for the next year. We almost staggered under it. Just then a light tap on the door and in walked our beloved Miss Heck. In her gentle and tender way she asked us not to be afraid of our large apportionment; not to grow discouraged under it, but with prayerful hearts to take it up and she was sure we would not fail. And, dear ladies, what a leap forward Alabama is taking and how vast will be her gain in meeting her apportionment.

After Miss Heck was gone on her mission to some other room Mrs. Malone asked, "Will not some one make a special prayer for that dear woman?" Miss Alice Huey responded, committing her to the heavenly father, whom she trusts so implicitly. Sentence prayers were called for and not one of the twelve failed to reply. After this each one made a short talk about the work in her home and promised to push forward into greater and higher things for the future.

How significant our twelve. One by one instead of two by two, yet side by side with the Master we came forth. With one voice we joined in "the Lord's prayer" and were dismissed, one from the other, but more united than ever in heart and purpose.

MISS FLOY WHITE, Pratt City.

WOMAN'S WORK

CENTRAL COMMITTEE.

- President—Mrs. L. F. Stratton, 1135 12th St., Birmingham.
 - Vice President—Mrs. H. L. Mellen, Livingston.
 - Vice President—Mrs. A. J. Dickinson, 517 N. 22d St., Birmingham.
 - State Organizer and Sunbeam Superintendent—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.
 - Leader Young Woman's Work—Mrs. J. W. Vesey, 4804 10th Ave., Birmingham.
 - Secretary—Mrs. D. M. Malone, 736 S 29th St., Birmingham.
 - Treasurer—Mrs. N. A. Barrett, 7906 Underwood Ave., Birmingham, Ala.
 - Auditor—Mrs. Peyton Eubanks, Ensley.
 - Recording Secretary—Mrs. T. W. Hannon, 431 S. McDonough St., Montgomery.
 - Advisory Board—Mrs. Chas. A. Stakely, Montgomery; Mrs. S. A. Smith, Prattville; Mrs. George M. Morrow, Birmingham; Mrs. H. P. McCormack, Birmingham; Mrs. D. H. Montgomery, Woodlawn.
- (All contributions to this page should be sent to Mrs. D. M. Malone.)

THE FORECAST OF VICTORY.

The annual meeting is over—and such a meeting! Who that was there will soon forget the deep emotions, the heights of sacred joy, the hours of high resolves?

Would that every union worker might have shared them with us!

But you—the vast concourse of workers who were not there—were not forgotten. Your work, your prayers, had made possible the great things in which we rejoiced. To you were our thanks. For you our prayers and in you our reliance. Knowing your faithfulness and your labor of love we came back to you with plans for a campaign of larger things, and the song of victory already on our lips. Knowing you, knowing the need, knowing our own longing to be used for wider service and knowing your heart was so sure we could not plan for less nor can we now do less than triumph in advance. We expect great things. Let us tell it plainly and unafraid.

We expect the union to give \$200,000 this year; \$200,000 this year against \$125,000 last. Let us tell you how it came to pass.

We saw a vision to which we could not be disobedient.

We saw a company of leaders from every state gather, doubtful as to the advance the line had made last year. We saw the flood of joy break over them when they heard that the mutual efforts of many workers each in her own place had caused us to advance in money gifts more than \$22,000 in one year. Then in joy and thankfulness we saw them betake themselves to prayer and lo, they rose with one mind and one heart, in just such soberness of mind as you yourself would have risen, determined to do and dare.

They saw you, they saw the thousands of women who were not there to whom they must take this divinely sent determination, anxious and waiting to go forward.

Only for one moment did they waver. The time came when one by one each state must take its own part of these high things. Then each representative felt herself standing alone before the women of her state to answer for them and to them!

It was not lightly done. The line halted here and there. Then to prayer once more and then only talk of victory and plans for its accomplishment.

Now strong and hopeful we stand before you glad and confident in our high aims. We have determined to be satisfied with no less than \$100,000 for foreign missions, \$75,000 in money for home missions, to give \$1,200 for the support of the Margaret Home, to give more largely to the Bible fund, \$3,000 for the current support for the woman's missionary training school at Louisville, and have pledged ourselves for \$10,000 on a building for it and look to you who were

not there for yet another ten thousand.

But as the oak is in the acorn so the victory is in the plan of campaign and this is no haphazard undertaking on which we enter with equal likelihood of triumph or defeat.

The watchword is Larger Things—"Larger things in prayer, study, organization and contribution."

Prayer first, you note, prayer through which all things are possible to him that believeth.

Next study—not only of our mission fields, but our own individual fields of influence; the field of each society in its own church, of each district or associational vice president and most of all the field of each central committee, which must plan and lead this campaign for larger things on wide, deep, far-reaching lines each in its own state.

Then enlistment. The young women with their great number and influence brought into line under the name of the Young Woman's Auxiliary, just chosen by themselves, the women made responsible for the missionary enrollment of the children of the church in Sunbeam societies, a campaign for the organization of the W. M. societies in churches yet unreached and no less every member of every society now organized a recruiting officer to enlist the tens of thousands of women on their church rolls who yet care little for these things.

And last and first and bound up in all, larger self-giving. Here already the campaign is on; it was this which led to all the rest. Indeed manifested itself, first, when the \$1,100 to complete the \$20,000 for the Tichenor church building loan fund was given faster than one could count it, again the same afternoon it appeared when nearly six hundred dollars was given for the Bible fund, and again when several hundred dollars was subscribed to complete the Colon chapel in Cuba, and yet again when many pledged themselves to give a tenth of the cost of their dress in the next year for home missions, and still again when they gave \$10,000 towards buying the \$20,000 or \$25,000 building needed for our new training school. Such is the plan of advance. We call upon you, knowing your own place to "fall in" and "quick step." You are on the muster roll and you are counted on.

Our God is the God of victory and we conquer in his name.

DO THAN.

Dear Mrs. Malone:

We always read with interest the woman's page. It is an inspiration to see what others are doing.

Some of the members of our society were very much disappointed a few weeks ago when the reports were published and the Dothan society only got credit for one box we sent last November. We knew, too, that it was our own fault that it was so published. Our treasurer was sick and failed to get the report to Mrs. Riffe, our associational president. We do not wish to stand before the eyes of the Alabama sisterhood with such small figures, so we write our last quarterly report from January 1 to April 1:

Foreign missions	\$100 00
Louisville Home	5 00
Orphanage	20 85
Church aid	\$472 55
Total	\$598 40

Our home mission offering will have to go in our next quarter. We were late in observing the week of prayer, the president being absent at the regular time at the dedication of the "White Temple" in Oklahoma City. The sisters would not consent to have it, so we did not observe it until the second week in April. We will have a nice little offering, which we will send into the treasurer as early as possible.

Our society is looking forward to the convention time, when we hope to greet a great host of our sisters. We want you to come praying that your presence will be an inspiration to this association and to this whole southeast section, which is not so well advanced in the woman's work as the older parts of the State.

Hoping to meet you all in July, I am very truly,
MRS. W. M. ANDERSON.

SHAKE INTO YOUR SHOES

Allen's Foot-ease, a powder. It cures painful, smarting, nervous feet, and instantly takes the sting out of corns and bunions. Allen's Foot-Ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous, swollen, tired, aching feet. Try it today. Sold by all druggists and shoe stores. By mail for 25c in stamps. Don't accept any substitute. For free trial package, also free sample of the Foot-Ease sanitary Corn-Pad, a new invention, address Allen S. Olmsted, LeRoy, N. Y.

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.

Women, Why Suffer?



HICKS' CAPUDINE
(LIQUID)

Quickly Cures all pains, headache, backache, neuralgia and nervous exhaustion, brain lag, etc.

At all Druggists, 10c, 25c and 50c
TRY A TEN CENT BOTTLE

UNIQUE & ARTISTIC DESIGNS
FOR ALL PRINTING PURPOSES
PHOTO ENGRAVING ILLUSTRATING FINE COLOR WORK
THE NEWS ENGRAVING
PHONES 27
BIRMINGHAM, ALABAMA

Can Cancer Be Cured? It Can.

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.
THE KELLAM HOSPITAL,
1615 W. Main. Richmond, Va.

SAM JONES **LIFE AND SAYINGS**
It sells very fast, 1,000 agents wanted at once, also carry our 100 page catalogue. \$100 per month easily made. Circulars free. Write to-day.
Jenkins & Scott Co., Atlanta, Ga.

KIND WORDS

I think you are giving us a good paper and I enjoy it very much.—Mrs. E. M. Mayo.

You have our best wishes and prayers; also our constant aid in trying to persuade others to subscribe for the Alabama Baptist, which merits a welcome in every home.—Mrs. Placidia Thomas.

With great respect and best wishes for the continued success of the Alabama Baptist, the best denominational paper in the Southern States, I am cordially your friend, J. E. Pierce.

The Lord bless you in your work.—H. E. Price.

The Alabama Baptist is simply grand. We can not do without it. May the Lord's richest blessings rest upon you and yours.—J. C. Brown.

My husband has been a subscriber for the Alabama Baptist for 15 years and we can't do without it, so inclosed find \$2 for renewal.—Mrs. E. D. Adams.

May God bless you in your great work that you are doing through your paper. You have many good things to say to your people and we are glad to have it in our home.—J. T. Hamell.

After this date please send the paper to me at Huntsville, Ala. I do not like to miss one of its weekly visits, giving the news of the great Alabama Baptist brotherhood. Wishing for it the widest possible circulation, which it so richly deserves, I remain with much appreciation, Mrs. M. B. Neece.

Find enclosed \$1 for the Baptist from now until January, 1908. I love the grand old paper. God's richest blessing be with you and your work.—Miss Bonita McGee.

As I never have written to you, I thought I would drop you a few lines thanking you for the noble paper you are sending me. It is a home comfort to me. Yes, I can read it and drive away trouble and sorrow. It is according to my faith I have in the Lord and Savior Jesus Christ. The more I read it the stronger my faith is in my Savior. If it was not for the hope I have my heart would fall. Pray for me that I may overcome my troubles. Well, as I am so nervous I will close my few broken remarks.—R. C. Glass.

Having spent some happy hours in reading your valuable paper, I feel it my duty to speak a few words of encouragement. Surely one can not read these pages written by faithful workers without catching the spirit of inspiration which sheds its influence. No one can tell the glorious result of your faithful and untiring efforts, and since we reap as we sow, your harvest will be great. May God's blessings follow you all the days of your life.—Lilla Barrett.

I love to read the Baptist. May God bless you in this great work. You are giving us a good paper.—J. C. Hestinstall.

The dear old Baptist by and especially the noble work of Bro. Barnett, whom God will most assuredly reward for his unselfishness and numerous other good traits of a strong character.—W. L. Head.

I do enjoy reading the dear old Alabama Baptist so much, and it seems to get better all the time, too. God bless you in your work to give us a good paper.—W. P. Chappell.

Enclosed you will find \$2 for the Baptist, so please move up the date. I thought I would pay up and quit, as times were hard and money scarce, but did not see how I could do without the dear old paper. About that time some sewing came in and I determined it should be spent for the Baptist, so here it is. You are giving us a fine paper, which I enjoy very much. Wishing you unbounded success in your work, I am yours truly, Mattie W. Hardy.

HEBREWS 6:17-20.

By Addie Crumpton.
Sail on, O ship of Zion!
Upon life's mystic sea, unknown,
Thy banner to the world unfurled.
For sure in the harbor is shown
Thy anchor of refuge beyond.

Sail on, O ship of Zion!
Fear not the dashing waters dark,
Though gales raging around thee sweep,
The driving winds drift not thy bark;
But speeds thee bravely o'er the deep.

Sail on, O ship of Zion!
Craft within thy mighty control.
Very precious is thy cargo
To Jesus Christ who bought each soul
That's bound for eternity's shore.

Sail on, O ship of Zion!
Evening's chilling shadows, falling,
Makes thy gleam more bright and cheering.
At the test of storms a-calling,
O ship of Victory, sail on!
Sail on, O ship of Zion!

Old ship so beautiful and brave!
Glory is heard within the veil
O'er every sinner thou wilt save,
And large entrance comes on thy view.

Sail on, O ship of Zion!
To port of holy Zion fair.
Hallelulah symphony, clear,
Wafted by balmy Eden's air.
So sweetly peals from over there.

Sail on, O ship of Zion!
With thy host, the dauntless and true,
By grace to reign—triumph—anon.
To the end ye needs must endure.
Steadfastly sail on—hallelu!

Ask your grocer for Argo Red Salmon, and do not accept any substitute. There is no finer Salmon packed.

of HEAVEN
(BELLS OF HEAVEN)
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 anti-septic and curative. Sold on a guarantee. PORTER MEDICINE CO., PARIS, TENN.

DEWBERRY SCHOOL AGENCY.

Established 1892.
How to find the right teacher for your school is a hard problem. Schools, colleges and families are fast learning that the safest plan is to submit their wants to some good School Agency where leading teachers of the country are enrolled. We make this our business. Tell us what you want. No charge to schools. Good teachers should write for circulars. Address R. A. Clayton, Mgr., Birmingham, Ala.

READ THIS

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.

BLMYER CHURCH BELLS
UNLIKE OTHER BELLS
DURABLE, MORE DURABLE, LOWER PRICE,
OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Don't Push
The horse can draw the load without help; if you reduce friction to almost nothing by applying
Mica Axle Grease
to the wheels. No other lubricant ever made wears so long and leaves so much more power. Next time use MICA AXLE GREASE. Standard Oil Co. Incorporated

30 DAYS FREE TRIAL

We sell the best Sewing Machines for the lowest price. pay all the freight to your station and give you 30 days free trial without your spending one cent. **FREIGHT PAID** Write for our catalog mailed free to anyone, anywhere. It will show you how to save \$20.00 on a high grade machine. **\$1.95 to \$20.00**
GUARANTEED FOR 20 YEARS
Kemper-Paxton Mercantile Co. 829 Liberty, Kansas City, Missouri.

"AMERICAN" MACHINERY
WELL DRILLING & PROSPECTING -
DEEP WELL - PUMPING CENTRIFUGAL PUMPS
IRRIGATING PUMPS, AIR COMPRESSORS
THE AMERICAN WELL WORKS.
AURORA, ILL. - CHICAGO, ILL. NAT. BK. BLDG.



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, Register. may-22-4t

What Every Woman Ought to Know.

A help to proper instruction and practical suggestions for adult women. Lesabette handbook, 127 pages, published at \$1.00, special price 50 cents post-paid. THOS. U. PARKER, LaSalle Bldg., Chicago, Ill.

A 50 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

IN LOVING MEMORY OF MISS SUE HARDY.

Who fell asleep in Jesus May 11, aged 76 years. Never having married, she devoted her entire life to her family. First her aged parents. When they passed away she kept house for her widowed brother, carefully raising his motherless child to womanhood. Always planning for others, she took no thought for herself. Well has she earned that welcomed plaudit, "Well done, good and faithful servant, enter thou into the joys of thy Lord." This dear woman was a consistent member of the Baptist church many years. While she lived a very retired life on account of her feeble health, she did many kind deeds for those within reach. She was a great sufferer six weeks before she left us, but she bore it all patiently and with the same cheerfulness that characterized her whole life. It has been said of her that she was never seen out of humor or upset about anything, so sunny and sweet was her disposition.

She evinced a deep and abiding faith and trust in her Savior, calling on Him many times in her suffering to strengthen and help her to bear the great pain.

She leaves two sisters and one brother besides other relatives to mourn her loss. M. W. H., One Who Loved Her.

IN MEMORIAM.

On the night of May 23d Mrs. M. S. Morris departed this life. She was born in November, 1843, and married Mr. William Morris November 19th, 1869. Joined the Baptist church in 1867, remaining true and loyal to her church till death. Her Christian devotion and simplicity of life was such that we feel that her presence with us was indeed a benediction, and her death a sad bereavement, but we mourn for her not as for one who had no hope. So our loss is her eternal gain. She was a great sufferer for a long time, but with Christ-likeness bore it all till God took her. She was a faithful member of the Alpine Baptist church, Talladega county, Alabama, and was laid to rest in the Winterboro cemetery. She leaves behind a husband and other relatives and a host of friends (having no children) in whose memory her name will abide and at whose mention many happy recollections will awaken. Our sympathy goes out to the husband, Bro. Morris. May the Lord bless and sustain him by his grace till the messenger death shall claim him also.

R. A. KIDD.

Vincent, Ala.

A SUPPLICATION.

Show me, dear Lord, the way,
Thy way I crave to see;
Thy presence I would daily feel
Wherever I may be.

My needs I do not know,
So teach me how to pray,
That I may in Thy footprints walk
And serve Thee every day.

Help me, dear Lord, to lead
The dear ones, whom I love,
In paths that lead alone to Thee
And Thy blest throne above.

Now, Father, take my hand,
I need Thee now—today—
Thou heavenly shepherd, ever kind,
Show me, dear Lord, the way.
—MRS. LOLA TRAVIS.

Argo Red Salmon is caught in Bering Sea among the icebergs. That is why the flesh is so firm and the flavor so delicious.

THE DEBT ON THE HOME BOARD

It pained us to go to the convention at Richmond with any debt. The work of the year had been so glorious (nearly 19,000 converts having been baptized and the work in every department signally favored) that we wanted no bounds set to our joy. The brethren at the convention shared our joy when they heard the report read and learned how marvelously God had blessed the work. They said: "The debt is small, only \$7,500, and we will pay it off in June, like we did the debt on the Foreign Board last year." So it was agreed that the debt should be paid in June.

To Be Paid in June.

Now, then, let us have a united effort and the work will be accomplished. We beg every church and pastor to have a hand in this. Some churches meet only once a month, some only twice. Let every church take the collection the first Sunday they meet in June.

If the matter is presented to the Sunday schools we can get thousands of small gifts which will swell the total grandly.

Our women's societies, too, if some earnest members will see to it will be glad to have a part in the blessed work.

And there are individuals, many of them, who will doubtless send us \$5, \$10, \$25 or more.

Let all parties in remitting the money state that it is for the payment of the debt.

At the convention a spontaneous subscription was taken and brethren there did nobly. We want that great multitude who were not at Richmond to join those who were there in removing this debt and setting the Home Board free for the great work of the new year.

May the Lord bless every giver.

B. D. GRAY,
Corresponding Secretary.

FIFTH SUNDAY MEETING.

Please announce in the Alabama Baptist our fifth Sunday meeting of the Union Association in the first district to meet with Bethlehem church on Saturday before the fifth Sunday in June and continuing two days.

Introductory sermon by Dr. D. O. Baird; alternate, J. A. Estes.

Missionary sermon by Rev. J. M. Mills; alternate, S. W. Lindsey.

The following queries are to be discussed:

1. Who are eligible to the Lord's Supper—Opened by J. F. Hodges.

2. What is Bible faith and baptism? Opened by Rev. E. P. Smith.

3. Was the First Church a Missionary Church?—Opened by Dr. D. O. Baird.

4. Are Sunday Schools Scriptural? Opened by Rev. J. M. Mills.

I solicit a large attendance and hope to have a glorious meeting.

Your brother in Christ,
J. M. COX.

THE MILITARY AND NAVAL DISPLAYS AT JAMESTOWN EXPOSITION ARE ATTRACTING LARGE CROWDS.

You probably do not realize that the Naval and Military displays which can be seen at the Jamestown exposition far exceed anything of the kind ever seen before. No one should fail to visit the exposition if there were nothing there to be seen except naval and military displays; but, as a matter of fact, there are a great many other interesting features to be seen.

In the southeast end of the Manufacturers' and Liberal Arts' Building you will find something which is of especial interest to all Southern people. CRADDOCK-TERRY CO., of Lynchburg, Va., the largest shoe manufacturers in the south, have reproduced an "Old Virginia Shoe Shop" just as it stood in 1857. The old negro shoemaker who has worked in this shop since that date can be seen making shoes "in the same old way."

In striking contrast with this exhibit will be seen just across the aisle an up-to-date shoe factory, showing just how shoes are made today by the Craddock-Terry Co. in their factories in Lynchburg. Exhibits of this kind not only are interesting, but very instructive, and all Southern people are interested in seeing the progress of the "New South" in manufacturing.

Not a Bottle Returned.

Experience of an old druggist: "I have sold nearly all the Hughes' Tonic bought of you, and not a bottle has been returned. I have been in the drug business for twenty-five years and have never sold anything that gave such satisfaction." Sold by druggists—50c and \$1.00 bottles.

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

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.

Potter College For Young Ladies

Students from 40 states. Number select and limited. 20 teachers. Departments under specialists. Appointments of the highest order. Recommended by leading men of the United States. Catalogue explains everything. Send for one. Rev. B. F. Cabell, D. D., Pres., Bowling Green, Ky.

\$75 WEEKLY. Easily made fitting eye-glasses. Business quickly learned, pleasant, profitable. No sold so little worked. Write for free "booklet 76." NATIONAL OPTICAL COLLEGE, ST. LOUIS, MO.

IF YOU SUFFER

From Rheumatism, Stomach, Kidney or Bladder Trouble, Neuralgia, Catarrh, Malaria or Kindred Ills

Let me treat you for it. Write to me, enclosing a 2-cent stamp for postage, and I will tell you what to do to get well, and will write you out a special prescription just suited to your trouble that you can have filled by any experienced druggist. I will charge you nothing for this treatment if you enclose this ad in your letter. All I ask in return is that you tell your friends how DR. BARRETT cured you. Write to Dr. F. A. Barret, 304C Market street, St. Louis, Mo.

PAGE FOR PREACHERS

Bliggerson's Degree.

Thomas Henry Bliggerson
Longed for a degree,
"Like to sign
This name of mine
With a tall of L.L.D.,"
Said he,
"Or a Ph.D., or a plain A. B.,
Or any old letter would give me glee."
And he gave away
All his cash one day
To a school and a college and a librarree.

Thomas Henry Bliggerson
Looked for his degree—
Watched the mail—
Till hope would fall,
For a note to give him glee,
You see,
He fully expected he would be
At once created an X. Y. Z.,
Or an L.L.D.,
Or a plain A. B.,
But the poor man wasn't even 1-2-3.

Thomas Henry Bliggerson
Now has his degree.
Each thing sent
His establishment
Bears the mystic letters three.
You see,
There was no more cash in his treasury,
And he went down into bankruptcy.
So the credit men,
With a large fat pen,
Write "T. H. Bliggerson, C. O. D."
—Baltimore American

Sermons.

(By John Ruskin.)

There are two ways of regarding a sermon—either as a human composition or as a divine message. If we look upon it entirely as the first, and require our clergyman to finish it with the utmost care and learning for our better delight, whether of ear or intellect, we shall be necessarily led to expect much formality and stateliness in its delivery, and think all is not well if the pulpit have not a golden fringe around it, and a goodly cushion in front of it; but we shall at the same time consider the treatise thus prepared as something to which it is our duty to listen without restlessness half an hour or three-quarters, but which, when that duty has been decorously performed, we may dismiss from our minds in happy confidence of being provided with another when next it shall be necessary. But if once we begin to regard the preacher, whatever his faults, as a man sent with a message to us, which it is a matter of life or death whether we hear or refuse; if we look upon him as set in charge over many spirits in danger of ruin, and having allowed to him but an hour or two in the seven days to speak to them; if we make some endeavor to conceive how precious those hours ought to be to him—a small advantage on the side of God, after his flock has been exposed for six days together to the world's temptations, and he has been forced to watch the thorn and the thistle springing up in their hearts, and to see what wheat he had scattered there snatched from the wayside by this wild bird and the other; and at last, when breathless and weary with the week's labor, they give him this interval of imperfect and languishing hearing, he has but thirty minutes to get at the separate hearts of a thousand men to convince them of all their

weakness, shame them for all their sins, warn them of all their dangers, to try by this way and that to stir the hard fastening of those doors where the Master Himself has stood and knocked, yet none opened—thirty minutes to raise the dead in! Let us but once understand and feel this, and we shall look with changed eyes upon that frippery of gay furniture about the place from which the message of judgment must be delivered, which either breathes upon dry bones that they may live, or, if ineffectual, remains recorded in condemnation perhaps against the utterer and listener alike, but assuredly against one of them.

The Charm of Speech.

There are certain speakers, says the Common People, who seem to have in indefinite charm, and who, when they commence to speak, immediately arrest the attention of people and hold it to the end. Sometimes it is the melody of the voice, the purity of the tones, the distinctness of the articulation; but those will not hold the attention unless there is sense as well as sound. There must not only be distinctness of speech, but clearness of thought. Frequently those persons on whose words the people hang with the intensest interest, are persons whose writings are read with the same attention. The charm in such case is not in vocal sounds, but it is more frequently in the clearness of thought, and the apt expressiveness of the words employed to convey thought to the minds of the people. There are persons whose words conceal ideas, whose explanations need explanation, whose terms and phrases are indefinite, misty, obscure. There are others whose words are clear as crystal—who not only can make themselves understood, but cannot make themselves misunderstood. They say what they have to say in such a way that there is no possible chance to misunderstand them unless persons wilfully misconstrue their words.

If, in speaking, the sense of every other sentence is broken in two by the occurrence of some obscure or unusual word, of course the continuity of thought is at an end, and the attention is diverted from the thoughts to the words, and instead of thinking about what the man says, we are querying in our mind what in the world he is trying to say.

The great and popular speakers of the day who have a hold upon the people, are men whose words do not admit of two interpretations, and do not need a dictionary to explain them. Such speakers plant their ideas directly in the minds and thoughts of the hearers, and there they remain, undisturbed by any convulsive efforts to extract sense from obscure, mysterious, and ill-constructed sentences. Words thus spoken are like nails in a sure place fastened by the masters of assemblies. How many preachers are there who are really "masters of assemblies?" How many can really master them?

High Finance in the Pulpit.

A negro preacher, whose supply of hominy and bacon was running low, decided to take radical steps to impress upon his flock the necessity for contributing liberally to the church exchequer. Accordingly, at the close of the sermon, he made an impressive pause, and then proceeded as follows:

"I hab found it necessary, on account ob de astringency ob de hard times an' de general deficiency ob de circulatin' mejum in connection wid dis chu-ch, t' interduce ma new ottermatic c'lection box. It is so arranged dat a half dollah or quartah falls on a red plush cushion widout noise; a nickel will ring a small bell distinctually heard by de congregation, an' a suspendah-button, ma fellow-mawtels, will flash off a pistol; so you will gov'n yo'selves accordingly. Let de c'lection now p'ceed, w'ile I takes off ma hat an' gibbs out a hymn."

The Passing of the Deacon.

It is a pity, if true as reported, that the office of deacon has ceased to be regarded with favor by members of the Protestant churches in New England. Time was when the title conferred distinction and honor, and was sought with as great diligence as could be considered seemly by good and pious men. Once acquired, too, it wrought a marked, though unconscious, change in the demeanor of the possessor, who forthwith became graver and more chary of speech, except in saying grace at table and, in the really old days, at the beautifully simple home service known as "family prayers." But, as the spirit of irreverence gradually permeated unregenerated days, stories of uncouth humor were spun about the deacon as a central figure, comic papers depicted him chiefly as indulging on the sly a liking for a horse race, and, all in all, the title continued to lose its former dignity and significance until now, as we are told, it is not only no longer sought, but rather generally avoided.

Although perhaps sometimes forgotten, it is a fact, scarcely surprising to those given to investigating the origins of customs, that widows are directly responsible for the earliest appointment of church officials of the class we have in mind. When the apostles realized the necessity of providing bodily sustenance for those who were in attendance on their ministrations, they made the requisite arrangements; but apparently the distribution was unsystematical, and presently the Grecians were egged on by their widow folk to complain that the Hebrews were obtaining more than their fair share of the provender.

Whereupon the Twelve took counsel and decided that, since it ill became them as spiritual teachers to serve the tables, the appointment of certain brethren of good repute to superintend the business was in every way desirable. Seven were chosen—Stephen, who subsequently was famed for his faith and good works; Phillip, another admirable man; Prochorus; Nicanor; Timon; Parmenas and the proselyte Nicolas—and they were designated fittingly from the nature of their task as deacons—from the Greek diakonos or its Latin derivative diaconus, meaning attendant, or one who serves. That these first members of the order performed well their work is evidenced by the fact that the widows ceased to murmur and by their own rapid advancement in authority, until some were permitted to preach and even to do miraculous deeds. To this day, in the Methodist Episcopal church, deacons are ordained by the bishop and may serve as traveling preachers, solemnize marriage and administer the rite of baptism. In the Congregational bodies, they seldom preach, but often read a sermon in the absence of the pastor, and invariably distribute the elements of the communion. They are also supposed to act as almoners after the fashion of Stephen and Phillip, and in some States are empowered to hold as trustees the property of the church. In the very early days there were deaconesses also; but, as the widows generally selected apparently did not enjoy being classified as "of mature age," the practice fell into disuse, although the order is still maintained in Germany, and to a limited degree by various sects in this country.

Son of a Hen.

It is told of Dr. P. S. Henson, formerly of Chicago, that one day he was addressing the boys at one of the mission schools and in his remarks tried to illustrate the derivation and growth of some of our common names. He said: "You hear the name Johnson. Did you ever think that the father's name was only John and the son came to be called John's son and finally Johnson, so also with the name of Thompson, Brownson and all such names as that?" when a little fellow on the front seat began to crow like a rooster and swing his elbows, crying out, "H-e-n-s-o-n, Son of a hen, Henson."—Service.

FOR SALE

A PIPE ORGAN

Thoroughly overhauled and fitted with new pipes and well worth \$2,000, but we will sell it for \$1,200 on easy terms. Write for specifications and other particulars. It's a great bargain.

Seals Piano and Organ Co.

BIRMINGHAM, ALA.

"SOUL SONGS" The Hymn and Song Book for Baptist Churches, Sunday Schools, etc. Write The Singing Evangelists' Music Co., Chattanooga, Tenn. or Waco, Tex.

SUMMER SOUVENIRS



You take no chances in buying a gift at this time, because Ruth's goods are new and you need not keep them unless they meet your expectation.

For comparatively small sums, two or three, or five to ten dollars you may please your taste for the beautiful:

- Belt Buckles
- Fobs
- Bracelets
- Silver Purses
- Silver Bags
- Card Cases
- Hair Ornaments
- Hat Pins
- Novelties
- New Pins

Illustrated Catalog free.

C. L. RUTH & SON
JEWELERS, OPTICIANS
15 Dexter Ave., Montgomery, Ala.

WEDDING INVITATIONS

Highest Quality.
50 Engraved Cards from plate, postage paid, 30c
50 Engraved Cards and New Plate 75c
CRANE ENGRAVING CO., P. O. BOX 880, BALTIMORE, MD.

Keeley SAFE, PERMANENT, SURE CURE
ALCOHOL, OPIUM, DRUG HABITS, TOBACCO USING NEURASTHENIA
KEELEY INST. BIRMINGHAM, ALA.
Details of Treatment and Testimonials FREE

Notice to Dealers Guarantee every bottle of Johnson's Chill and Fever Tonic to cure deep-seated and neglected and mistreated cases of Grip. Give back the full retail price when it fails and ask no questions but look pleasant.

The Johnson's Chill & Fever Tonic Co.
References: Every Bank in Savannah, Ga.

BEST HYMNS, No. 3. 300,000 sold, 180 songs, 3 bindings, suited for tent or any meeting. Special summer offer: Three dozen (36) regular \$10 a 100 books for \$3. Shaped or round notes. Returnable sample free. Evangelical Pub. Co., Chicago.

WHISKEY THE GREAT CURSE.

Investigate the dire disasters of the past twelve months and what is the cause? Go to the very bottom and you will find it is most always whiskey or some similar strong drink. Then why does the governing and law making power of these "great and enlightened" United States saddle on to poor weak men a simple and useless drink that causes so much trouble and poverty? Now, suppose I go into dark Africa and there meet a young prince who has been to America and got a fair education and returned to his home to "Americanize" his people. No, he informs me that some of them have learned about a drink that is allowed and licensed by our laws that makes a man kill his best friend, even his dearest ties of earth are severed. This same kind of drink is of so little real use that those who can't get it do all right without it. Those heathens ask with horror about the stuff, which is just something to drink that makes an intelligent man do such things as the young prince reads to them in the newspapers, such as we read every day, and we can in our minds go to the bottom of most of them and find whiskey the cause. Then as man's will is too weak to resist the temptation, why don't Uncle Sam be as merciful to us as to the Red Man and shut out intoxicating drink? Is it for money to run this "great and enlightened government" that such destruction of lives and property must needs be? and must it take so much soul money to run this "great and enlightened government?" Please let us hear more on this subject and from more enlightened people than your humble

ENGINEER.

Argo Red Salmon is not only Pure Food, but it is the cheapest and most nutritious food in the country.

NOTICE!

Four beautiful picture postal cards given to any one sending names and addresses of 12 boys and girls who are going to college this fall. Address, M. A. BRISON, Meridian, Miss.

Free Deafness Cure.

A remarkable offer made by one of the leading ear specialists in this country. Dr. Bransman offers to all applying at once two full months' medicine free to prove his ability to cure permanently Deafness, Head Noises and Catarrh in every stage. Address Dr. G. M. Bransman, 1338 Walnut Street, Kansas City, Mo.

Please change my paper from Louisville, Ky., to Montgomery. Mail me a few sample copies occasionally. Shall not be satisfied until all my people read it. Fraternally, Robert Jones.

To a wide-awake minister or any one else who has some money to invest, and who wants to buy a live Baptist paper in a growing Baptist section, with one of the best Baptist schools in the south, can get information by addressing Box 219, Martin, Tenn.

We are having a glorious time here. House won't hold the people. Many conversions. God is here in power. The meeting will likely continue most of next week. D. P. Lee has done a great work here. His people are proud of him and ought to be. Yours in Christ, W. J. Ray.



\$37.50

Special Summer Rate

Until Aug. 15, 1907, we will issue an unlimited (life) scholarship in either the complete commercial or shorthand departments for \$37.50. This is a large reduction from our regular rates of tuition. In May we placed 18 pupils in excellent positions. Students entering now will finish their courses in time for positions this fall. Large, well ventilated and lighted halls. Write, call or telephone.

Massey

Business College

BIRMINGHAM, ALABAMA

Massey Building, Third Ave., near Twenty-first St.

Boscobel College

FOR YOUNG WOMEN

Situated in a beautiful campus of several acres, covered with forest trees. Buildings modern and equipped with all conveniences and comforts. Faculty unsurpassed. High grade of scholarship maintained. Only a limited number received. For catalogue and additional information, Address MRS. J. O. RUST, Principal, Nashville, Tenn.

FIFTY MILLION COPIES!!

A Remarkable Record

IN the year 1856 the Society began publishing one paper called *The Young Reaper*, with a circulation all told of a few thousand copies. We now publish twenty periodicals, suitable for all grades of Sunday-school work. We have long had an ambition to reach a periodical circulation of 50,000,000 copies. This wish has been more than met by the circulation of the past year, which has exceeded that number by about 2,000,000 copies.



Price List of a Few of our Periodicals

	Five or more copies to one address	Single copies per year
Primary Quarterly	2c per quarter; 7 1/2c per year	10c
Junior Quarterly	2c " " 7 1/2c " "	10c
Advanced Quarterly	2c " " 7 1/2c " "	10c
Senior Quarterly	4c " " 16c " "	20c
Baptist Teacher	10c " " 40c " "	50c
The Superintendent	7c " " 25c " "	25c
The Adult Class	10c " " 40c " "	40c

Sample copies and complete price list of all of our periodicals sent upon request

American Baptist Publication Society

ATLANTA HOUSE, 37 S. Pryor Street, Atlanta, Ga.

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.

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.

KIMBALL ORGANS

Terms

\$2.50

A Month

OR

On one and two year's time if you prefer it that way and at

Factory Prices,

Saving you all Agent's commission.

\$75.00 Organs for \$45.00

\$60.00 Organs for \$38.00

You can't afford to buy until you get our **Money-Saving Plans.**

Free Catalogue. Write today. SEALS PIANO & ORGAN CO., Southern Distributors Dept. A. Birmingham, Ala.

Best Made Knives

Forks and Spoons are easily identified by the well-known trade mark

"1847 ROGERS BROS."

It is the mark borne only by the original "Rogers" ware.

Let us send you Catalogue
INTERNATIONAL SILVER CO., Successors to
MERIDEN BRITANNIA CO.
Meriden, Conn.
SOLD BY LEADING DEALERS

FACTS, FOLLIES AND FANCIES.

By A. E. P.

The Birmingham papers commented on the fact that during the first few days of the street car trouble there were fewer arrests than for years.

The saloons were closed. See?

In walking down one of the avenues in Birmingham one sees this sign just inside the door of a saloon:
"No money, no whisky."
Completed, it would read:
"No money, no whisky, no drunkards."

If you want to keep up on modern slang, read the baseball page in our daily newspapers.

Doubtless many college graduates who received "sheep skins" this spring have already decided that there is a great difference between dreams and realities.

What's good for Birmingham is good for Bessemer. Let's have it when the legislature convenes.—Bessemer Workman.

The local option bill has already been passed. Only need to have an election.

One high life scandal scarcely gets off the stage until another gets on. Now it's the Goulds.

Ye scribe has heard of the negro problem all his life. Will some one please state it?

Hanging is a relic of barbarism and lynching is a relic of brutism.

With the oil trust in Texas, lynchings in Georgia and Louisiana, the concealed pistol fiend in our midst, and liquor in every state capital in the south, we are in a bad row for stumps.

The L. L. D. evil in modern society is Lynching, Liquor and Divorce.

LAYMEN AND DEACONS' MEETING

Please publish the following program of "laymen and deacons' meeting" of the fourth district of the Central Baptist Association, to be held with Corinth church on the fifth Sunday in June (30th), 1907:

Sunday School Lesson—10 a. m.
S. S. Address—Judge A. D. Bently, 11 a. m.

Roll call of churches and election of officers, 11:45 a. m.

Noon.
Need of Churches Planning Their Work, by Col. John A. Darden, 1:30 p. m.

Need of Churches Concentrating Their Work on Schedule Time, by Rev. John W. Dunlap and T. J. Pennington, 2:15 p. m.

The Propriety and Wisdom of Pastors Living in Town, by M. W. Lanier and W. S. Darden, 3 p. m.

W. I. NEWMAN,
Committeeman.

**Keep Cool;
Save Money**



For cool cooking, less work and least fuel-expense use a

**NEW PERFECTION
Wick Blue Flame Oil Cook-Stove**

—the ideal stove for summer. Does everything that any other kind of stove will do. Any degree of heat instantly. Made in three sizes and fully warranted. At your dealer's, or write our nearest agency for descriptive circular.



The **Rayo Lamp** is the best lamp for all-round household use. Made of brass throughout and beautifully nickered. Perfectly constructed; absolutely safe; unexcelled in light-giving power; an ornament to any room. Every lamp warranted. If not at your dealer's, write to our nearest agency.

STANDARD OIL COMPANY
(Incorporated)

WILSON COLLEGE FOR WOMEN

Chambersburg, Pa. Classical course and unusual advantages in music department. Faculty of thirty experienced teachers. Art Department. 14 buildings. Full equipment. Good accommodations. Terms moderate. Catalog, M. H. REASER, Ph. D., Pres. 43 College Ave

Great Summer Discount

Call, write, or phone for CATALOGUE and full particulars. Special SUMMER DISCOUNT NOW ON. POSITIONS secured or MONEY BACK

DRAUGHON'S PRACTICAL BUSINESS COLLEGES

28 Colleges. 18 years' success. Address JNO. F. DRAUGHON, President
Atlanta, Memphis, Nashville, Jackson, Miss., Little Rock or Dallas

**New Spring
Shirt Waists**

We are showing a large line of Women's new Spring Lingerie and Jap Silk Waists, exquisite creations, as fresh and dainty as the spring flowers.

Prices, 95c to \$25.00



LOUIS SAKS
CLOTHIER TO THE WHOLE FAMILY.

BIRMINGHAM, ALA.

FROM TEXAS.

I thought that a line from Texas might be of some interest to your readers, even though it comes from a stranger. I have been a pastor in southwest Texas for 29 years, 27 of which, with short intervals, I served the Baptist church at Seguin. All these years I have wrought and watched with great interest the trend of Baptist affairs in the Lone Star State, and especially of my own section. Taking the State over, our Baptist cause has made marvelous progress during the last quarter of a century. And if we continue, even at the same ratio, and we expect to do better as the days go by, at the end of the next 25 years we will have a million Baptists in Texas alone, with an equipment for work second to no state in the union.

Our Baptist schools are all growing and overflowing, and are practically out of debt and others being established every year. This does not mean, however, that our schools are half equipped as they should be, but we are making wonderful progress along that line. Our Buckner Orphans' Home at Dallas is a marvel of greatness in its sphere of usefulness, one of the best equipped institutions of its kind in America. There are more than 500 orphans there now being cared for mainly by voluntary contribution. Dr. Buckner, its founder and present manager, is a veritable miracle of Christian charity, whose generosity knows no bounds other than the limit of his ability. Our great memorial sanitarium, which is also located at Dallas, will soon be completed, equipped and ready to enter upon its mission of love and service to suffering humanity. While this year we will raise and expend \$115,000 alone for state missions.

But I started out to say something of one of your honored and worthy sons who has recently become an adopted citizen and co-laborer with us in our great and growing State. and if you have any more like him to spare just send them along—we can use them to advantage. I have reference to Rev. John H. Pool, recently from Birmingham. He is now located at Stockdale as pastor, and is also giving some time and attention to evangelical work, for which he seems eminently fitted. Stockdale is a town of less than 2,000 population, located in the southwestern part of the State about 40 miles southeast of San Antonio. The church seems to have taken on new life since he took charge some three months ago. Quite a number of improvements have been made on the church house and parsonage, and a B. Y. P. U. organized with enthusiastic interest. He seems to be thoroughly alive and greatly interested in all of our denominational work.

I have just had him a few days with me in a meeting at La Vernia, but just as we were getting the work in hand, sickness in my family called me home, and we had to suspend the meeting for a time. Later in the season we will secure a gospel tent and beseege them again. Bro. Pool is certainly fine in a meeting, and I have engaged his services for another meeting this summer. T. J. DODSON.

THE BEST BED IN THE WORLD

Perfection Mattress

(Patented Process)

ONE CONTINUOUS MAT



Over 100,000 people sleep on this mattress every night, and they like it.

If your dealer doesn't keep it, write to us for descriptive pamphlet and prices. We will ship direct from factory.

Perfection Mattress Co.

Birmingham, Alabama

BOOK OF PRAYERS
Complete Manual of several hundred modern, devout, suggestive Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Sentences Prayers, etc. Size, 120 pages, Cloth \$2.00, Morocco \$3.00, postpaid; stamps taken; Agents Wanted. GEORGE W. NOBLE, Lakeside Bldg., Chicago

Quick as a Wink

That exactly expresses it. Just as quickly as you can stir the contents of one package of

Jell-O

THE DAINTY DESSERT

Into a pint of boiling water, you will have prepared a dessert which will surprise and delight all who taste it. When it has become cold it will jellify and be ready to eat. For a more elaborate dessert try the following:

Banana Cream.

Peel five large bananas, rub smooth with five teaspoonsful of sugar. Add one cup sweet cream beaten to a stiff froth, then one package of Lemon Jell-O dissolved in one and one-half cups of boiling water.

Pour in mold or bowl and when cold garnish with candied cherries. Serve with whipped cream.

Beautifully illustrated recipe book free. Address



The Genesee Pure Food Co., Le Roy, N. Y.

SPECIAL SUMMER RATE OF \$35 FOR COMPLETE COURSE IN SHORTHAND

Or Bookkeeping. Students by entering now can easily finish their studies in time to take one of the many especially good positions that are open in the fall. Our students get the best positions—bear that in mind. Write, call or phone

Wheeler Business College

Potter Bldg. Birmingham, Alabama

WILLARD J. WHEELER, Pres.

EXCELSIOR STEAM LAUNDRY

SEQ. A. BLINN & SON, Prop.

THE OLD RELIABLE FIRM

Our patrons are our advertisers—Once a customer always a customer

GIVE US A TRIAL

1807 Second Ave. Birmingham, Ala.

BELLS.

Reet Alloy Church and School Bells. For send for catalogue. The C. S. BELL CO., Hillsboro, N. C.

A GUARANTEED EXTERMINATOR



You Can Sweep Up Dead Cockroaches by the Panful any Morning, if the Night Before You Use

Stearns' Electric Rat and Roach Paste

Your money back if it fails to exterminate Cockroaches, Bed Bugs, Water Bugs, etc. It is sure death to Flies and Mice, driving them out of doors to die.

3 oz. box, 25 Cents; 16 oz. box \$1.00.

Sold by Druggists or sent prepaid on receipt of Price.

STEARNS' ELECTRIC PASTE CO., Buffalo, N. Y., U. S. A. (Formerly Chicago, Ill.)

C. W. C. The Greatest of all DYSPEPSIA CURES IT NEVER FAILS

Purely Vegetable. 50c and \$1.00 Per Bottle

Guaranteed under the Food and Drug Act of June 30, 1906.

Serial No. 5186. Guaranteed by

C. W. C. MEDICINE CO., INC.

Sole Proprietor CAROLTON, GA.

MAKE A WILL

ARTISTIC PAMPHLET JUST ISSUED

Contains in brief the laws of Alabama regulating the making of wills, decedent of property, married women's rights, exemptions, dower, homestead. Reasons Why it is better to make a will and why a trust company makes the best executor or trustee. Call for copy or write. Capital \$500,000; Surplus \$250,000

Birmingham Trust and Savings Co.

MACHINERY MACHINERY

In the Machinery Department of the

Moore & Handley Hardware Company

Can be found at all times a complete line of Machinery for every user on the farm, or in the mill, factory or shop.

We are state agents for the celebrated Fairbanks, Morse Gasoline Engines, and carry a stock ready for shipment, both stationary and portable.

LIGHT YOUR HOME.

We have Electric Lighting and Pumping Outfits specially adapted to small villages, towns, country residences and stores. Why not have all the advantages of a modern city when they can be obtained at a reasonable cost? Make your homes, churches and stores more attractive. Life is worth more with all these conveniences. We live it but once, and let's get what we can in the way of comfort.

ENGINES, BOILERS AND PUMPS.

We carry a very complete stock of Engines, Boilers and Pumps of every size and description. Whatever your wants are, if it concerns machinery, write us.

MOORE & HANDLEY HARDWARE CO.

BIRMINGHAM, ALABAMA

MORTGAGE FORECLOSURE SALE NOTICE.

Default having been made in the payment of the debt secured by a mortgage executed to the undersigned "Jefferson County Savings Bank" on the 23d day of March, 1905, by "Birmingham Stove and Foundry Company," a corporation, which said mortgage was recorded in the office of the Probate Judge of Jefferson County, Alabama, in volume three hundred and eighty-four (384), on page twenty-nine (29), of the records of mortgages therein, the undersigned "Jefferson County Savings Bank" will sell, under the power in said mortgage, on Monday, the 8th day of July, 1907, at the court house door in the city of Birmingham, Jefferson county, state of Alabama, during the legal hours of sale at public outcry, to the highest bidder for cash, the following described real estate situated in Jefferson county, and State of Alabama, to-wit:

Lots thirteen (13), fourteen (14), fifteen (15) and sixteen (16), in block four hundred and fifty-eight (458), in the city of Birmingham, as per present plan and survey of said city of Birmingham, Alabama. Said lots 13, 14, 15 and 16 form a rectangle fronting one hundred (100) feet on the north side of Seventh avenue and extend back, of uniform width, along the east line of Thirtieth street one hundred and ninety (190) feet to an alley.

Default having been made in the payment of the debt secured by said mortgage, said sale will be for the purpose of paying the debt secured thereby, together with all costs, including an attorney's fee for foreclosing same.

JEFFERSON CO. SAVINGS BANK,
Mortgagee

W. T. HILL,
Attorney for Mortgagee

Notice of Granting of Letters of Administration of the Estate of Louisa Mitchell, Deceased.

Probate Court of Jefferson County, Alabama.

Letters of administration upon the estate of said decedant, Louisa Mitchell, having been granted to the undersigned on the 23d day of May, 1907, by the Honorable S. E. Greene, Judge of the Probate Court of Jefferson county, notice is hereby given that all persons having claims against said estate are hereby requested to present the same within the time allowed by law or that the same will be forever barred.

W. T. HILL,
Administrator.

RESOLUTIONS OF REGRET.

Whereas, It has pleased Dr. James W. Cox and family to leave Furman to make a home elsewhere; and,

Whereas, They were kind friends and neighbors; and,

Whereas, Mrs. Cox was a faithful member of our church and excellent teacher in our Sunday school; therefore, be it

Resolved by the Bethsadia Baptist Sunday school in conference:

First. That we deeply regret their removal from our midst.

Second. That we cherish the memory of their good deeds while with us.

Third. That a copy of these resolutions be written on the Sunday school record book, and a copy sent the Alabama Baptist for publication.

MRS. D. W. WATSON,
DR. PHIP V. SPIER,
J. T. PUREFOY,
Committee.

The grocers are handling Argo Red Salmon because it takes no argument to sell it and the customers come back for more.

A GOOD WOMAN FALLS ASLEEP IN JESUS.

On the morning of May 1, 1907, the death angel summoned the spirit of Sister Judson Enloe to the God who gave it. She was born Nov. 4, 1844. She joined the Baptist church at Wedowee, Ala., when a girl. Sister Enloe loved her church and was loyal to its doctrine and faithful in its precepts.

She was a kind neighbor and an affectionate friend. She was a devoted mother and rejoiced in the happiness of her children. She leaves three children to mourn her death, Bro. Hoyt Enloe, of Wedowee, Ala.; Mrs. Mattie Stevens, wife of Rev. M. S. Stevens, of Norman Park, Ga.; Mrs. Emma Thomason, wife of Dr. F. G. Thomason, of DeHarris, Tex.

Sister Enloe was taught by her father, who was a pioneer Baptist preacher of Randolph county, to live in the 12th chapter of Romans and to die in the 10th chapter of John. Her faith and precepts of life are worthy of our imitation. We should so live as to meet her beautiful dead in the celestial city of God; therefore, be it resolved:

1st. That while we weep we should not weep as those who have no hope. We commit her without fear to Him who fulfills this promise, "Where I am there shall ye be also."

2. That we bow in humble submission to His will who doeth all things well; that we tender to the bereaved son and daughters our heartfelt sympathy and pray that the God of all grace comfort them in their sad bereavement.

3. That a copy of these resolutions be sent to the Alabama Baptist for publication and also be spread upon our church book and a copy be furnished the children. Done by order of conference May 11, 1907.

W. P. COFIELD, Mod.
M. F. USSERY,
C. H. TRAYLOR,
J. B. BLEDSOE, Committee.

A BAPTIST UNIVERSALIST DEBATE.

Dear Bro. Barnett: As your people in some parts of Alabama have to meet the errors of Universalists, let me announce that, beginning Monday after the second Sunday in July, there will be a five days' debate between Evangelist J. J. Porter, Baptist, of Joplin, Mo., and Mr. A. G. Strain, Universalist, of Alabama, ten miles below Ellenville, Miss., at Friendship church. This is in southeast Mississippi, near the Alabama line and convenient for Alabama brethren to attend. I know Bro. Porter well. He is a noble man of God and powerful in defense of the truth. His debates with infidels and others have been a mighty power for the truth. It will not be a wrangle, but a mighty, Paul-like exposure of error and defense of the truth. Bro. Porter's debate with Bro. C. C. Brown, of South Carolina, will long remain the standard on that subject, and I predict that this debate when published will long be the standard on Universalism. Wherever brethren are troubled with this most dangerous error let them get this debate when it is published and let those who can attend. Address Mr. H. C. Collins, Ellenville, Miss., R. F. D. No. 3.

T. T. MARTIN,
Blue Mountain, Miss.

Get This Gold Pair Free!



SPECTACLE-WEARERS! Listen! I want to prove to you positively that the Dr. Haux famous Perfect Vision Spectacles are ever so much better than any you have ever used before—and that is the reason why I am making the following very extraordinary proposition, whereby you can get a handsome Rolled Gold pair absolutely free.

HERE IS MY SPECIAL ADVERTISING OFFER:

Send me your name and address and I will mail you my Perfect Home Eye Tester, free.

Then when you return me the Eye Tester with your test, I will send you a complete five dollar family set of the Dr. Haux famous Perfect Vision Spectacles for only \$1, and this will include a handsome pair of Rolled Gold Spectacles absolutely free of charge.

I also hereby positively agree to return you your dollar willingly if you yourself don't find them to be the most perfect-fitting, clearest and best you have ever bought anywhere, at any price.

Send for my free Eye Tester today. Address,
DR. HAUX SPECTACLE CO., Haux Building., St. Louis, Mo.

I WANT AGENTS ALSO.

NOTE—The above is the largest Mail Order Spectacle House in the world, and absolutely reliable.

1851—HORNER MILITARY SCHOOL—1907

Classical, Scientific and English Courses. Prepares for college, university or the government academies. Military training develops prompt obedience and manly carriage. Academy 56 years old with experienced teachers and limit of 90 boarding pupils, who dine with the principal and the ladies of his family, securing the culture of home life. Cultivates and educates. Modern buildings, perfect sanitation, wholesome fare, no crowding. Best moral, mental, physical and social training. Shady lawns, athletic park, one quarter mile running track. Ideal climate, helpful environment. In the social atmosphere of refined Christian people. The town noted for over a century as an educational center. Charges \$250 per year. J. C. Horner, A. B., A. M., Principal, Oxford, N. C.

Dear Bro. Barnett: Since leaving the seminary at Louisville last March I have been in the divinity school of the university. My object in writing this letter is to call your attention to the summer quarter, beginning June 15th and ending August 30th. Many visiting scholars of note will supplement the regular faculty in offering to our people a highly instructive and entertaining quarter's work. All of the graduate schools will be open, including medicine, law, education, arts and literature and divinity. I would be very glad to have you mention this in the Year-old Alabama Baptist or better still write to the university for the "summer announcement." I am sure our folk could not find a better place to spend a vacation, giving as it will both pleasure and profit. I am highly pleased with the work here and I am looking forward with much joy to the coming days. Assuring you of my personal esteem, I am yours sincerely, C. W. Collins.

"In the midst of life we are in death." This was true of Mr. Jessie Garrett Luker, who was born December 16, 1881, and died of appendicitis May 27, 1907.

He was converted and joined Rock Spring church in August, 1901. It must be very consoling to his parents and other relatives to know, in this sad hour, that he had lived such a noble life that hundreds of people attended his funeral and almost the entire audience mingled their tears with them.

We commend the bereft to the One who said; "Sorrow not as those who have no hope."

ISAAC WINDSOR.

Light and Truth Series

Price, per copy, 50 cents
Average postage, 15 cts. per volume



This series of books contains many of our best and most important publications. Some have had a large sale in the higher priced editions, others have merited a much wider circulation than they have had. At the greatly reduced price at which we now offer them, a sale of thousands will no doubt result. We give below a few titles. A complete list will be sent upon request.

Christianity and the Social State. George C. Lorimer, D. D.
Dawn of Christianity, The. Prof. H. C. Vedder.
Great Awakening of 1740. The. Rev. F. L. Chapell.
Italy and the Italians. G. B. Taylor, D. D.
Fragments of the Faith, The. George E. Merrill, D. D.

AMERICAN BAPTIST PUBLICATION SOCIETY
ATLANTA HOUSE
37 South Pryor Street, Atlanta, Ga.

Send in \$1.00 and get paper to January, 1908. Good chance to put it into homes that are now without religious literature. Help us and help the cause.