

"RELIGIOUS LIBERTY WAS FROM THE FIRST A TROPHY OF THE BAPTISTS."—Bancroft.

ALABAMA BAPTIST

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DEACON G. H. MALONE.



REV. W. M. ANDERSON, THE HOST.



MAYOR J. R. YOUNG.



ARISE AND GO TO DOTHAN IS NOW THE BAPTISTS CRY.

In the Dothan of the scriptures Joseph's brothers maltreated him, and the Syrian king sought to capture Elisha, Israel's prophet. But the army of the Syrian was smitten with blindness, and became as harmless to Israel as suckling babes would have been.

The Dothan to which the Alabama Baptist hosts are to go two weeks from now to meet in annual convention has no unkindness awaiting the advent of their guests. On the other hand, Pastor Anderson and his people, just out of a gracious revival, are with pleasant anticipations awaiting our coming. That the fatted calf will be slain betimes and all his animal kin as well, which are suited to gustatory pleasure and profit, there can be no doubt. And we feel sure that, however many may go, Pastor Anderson will have no desire to imitate the treatment the prophet accorded the Syrians.

Seriously, we believe that it would be of decided benefit to the denomination in Alabama if many of our brethren who do not would attend the Baptist State convention. Every pastor who can possibly do so should attend, and far more of our laymen should be on hand than are.

The convention is the place where the denomination hears the annual reports of its boards and institutions, and gives them the benefit of its advice and instructions for the ensuing years. These agencies represent almost in its entirety the denomination's active Christian service. For the denomination to seem to be indifferent as to these agencies and their work is a tacit confession that the life of service to the Master has small attractions.

After the war, until 1882, the attendance at the Southern Baptist convention was very poor. In consequence brethren became despondent,

and talked of having only one meeting every three years. Worse; forces began to work which looked to the overthrow of the convention itself and its merging with the Northern societies. But in 1882 the brethren aroused themselves and came to the annual convention, that year at Greenville, S. C., in great numbers. Prognosticators of evil things began to get quiet, new life came into the body and great throngs have attended the meetings ever since. These throngs and what their presence signifies in vitality and interest have forever blotted out those evil days.

Alabama Baptists are in no such dire straits as was then the Southern convention. The Lord is blessing us. Our agencies have prospered, our colleges have grown, our gifts have increased. But there is more to do. The denomination yet has large undeveloped resources. The State convention is the normal agency for the ex-

pression of a realization of the still pressing needs, and for the setting in operation of the forces that will bring the fruition of fuller service.

Of all people who should attend their religious conventions in large numbers, the Baptists should first. For we be democrats in religion. Laymen have as much power as preachers in our conclave. Our body is as truly a representative body, in which every man's ideas may count for their worth, as exists anywhere. The only predominance of influence it recognizes in any is that which is the result of faithful service he may have rendered, and in thus honoring such men we are but honoring the Master. Each man of this caliber is anxious that others shall enter into the labor and share the burden, and also the honor, if honor there be.

Let the churches raise the money necessary for the trip and give it to the pastor and send him to Dothan.



REV. J. R. KEYTON.



DEACON J. V. BROWN.


DR. HAWTHORNE'S FAREWELL.


After many years of distinguished service in the denomination, Rev. J. B. Hawthorne, D. D., the most widely known Baptist clergyman in the South, and one of the most noted pulpit orators in America, yesterday severed his connection with the Grove Avenue church of Richmond, the occasion marking his formal retirement from active ministerial work.

Though he will continue to preach from time to time, as he may desire, and will make Richmond his home, Dr. Hawthorne will never again enter into pastoral relation with a church, and the occasions on which he will appear in the pulpit hereafter will be comparatively few. This fact, and the fact of his ill health and increasing age, to which he referred in his valedictory sermon yesterday, made the event one of significance to the entire denomination and of genuine sorrow to the Grove Avenue congregation. The scenes incident to the parting between pastor and people were affecting. Tears were brought to the eyes of many as the "grand old man" descended from the last pulpit which he will claim as his own.

The usual morning service of the Baptist church was conducted, Dr. Hawthorne preaching on "Christ's Last Wish and Prayer for His Disciples." Several tender references in the course of the sermon brought the sympathies of the congregation to a high pitch, and when at the conclusion Dr. Hawthorne delivered his valedictory and said his farewell to the people whose church he has built, whose number he has doubled and whom he has served for the past eight years, many were openly weeping and the pastor himself seemed much affected. It was noticed, however, that Dr. Hawthorne seemed to be preaching with more vigor and with a clearer voice than has been the case for some time.

At the conclusion of the valedictory a word of prayer closed the service and immediately hundreds of people of all classes and conditions pressed forward to shake the hand of the much-loved old man. Practically the whole congregation took part, in an almost tearful goodby. As the lines of people filed by, shaking the hand of their preacher and of his wife, the choir softly sang "God be with you till we meet again," the scene being a most touching one.

Dr. Hawthorne expects to leave shortly for Afton, in the Blue Ridge mountains, where he will spend a part of the summer.

Dr. Hawthorne's farewell sermon was on the subject "Christ's Last Wish and Prayer for His Disciples," from the text, "Where I am there ye may be also;" John xiv. 3; "That they may behold My Glory," John xvii, 24.

"It is safe to judge a man by his desires. The perfectness of any man's character is in proportion to the perfectness of his wishes. When the desires expressed in the sermons and prayers of Jesus Christ have been fulfilled the consummation of all things will have been reached, and there will be nothing more in the universe to be desired.

As Jesus sat with His disciples at the last supper, knowing the sorrow that was in their hearts, He comforted them with the promise that some day He would come back to the world and receive them unto Himself; that they should abide with Him in the place which He should go to prepare for them, and that there they should behold His glory. Nothing less than this promise and prayer could have relieved the hearts of His disciples of their burden of grief.

"They had journeyed with Him for a period of three years; they had found in Him the long-promised Messiah and Redeemer; they had seen Him heal the sick, open the eyes of the blind, hush the bellying of the storm, calm the boisterous sea, cast out devils and raise the dead. They had heard from His lips such wisdom as they had received from no other being. They had found no fault in Him. He was holy and harmless. He was the embodiment of every virtue. He was the "One Altogether Lovely." He was to them the dearest being in the universe. His presence had been the source of their brightest



joys and profoundest peace. Having told them that this would be His last meeting with them before His crucifixion, their sorrow had been unbearable without the assurance that He would prepare a place for them in the next world, and that they should be with Him there and behold His glory forever.

"We are charmed by this expression of Christ's desire to be with those whom he loved and whose affections were centered upon Him. We cannot fail to appreciate this frank utterance of His emotion at this hour of sadness, because we have had experience akin to His. It was a real grief to Him that He must depart from His brethren, and He did not deem it incompatible with true dignity and manhood to express His grief. He is the standard by which all manhood must be measured. In His presence the wooden man, the tearless man, the unsympathetic man, the unfeeling man is a hideous monstrosity. Jesus coveted and loved companionship. It was a joy to Him to be with men. In a large degree He was dependent for happiness upon the presence and sympathy of His brethren, and when about to depart from them, He comforted himself with the assurance that by and by where He should be they should be also.

"There is some comfort in having a number of human beings in the same house with you, or in the same neighborhood, even if you never speak to them.

Higher than that is companionship in occupation. This is the companionship of business men and men of the same profession or trade. There is the companionship of men who think alike. But beyond and above all of these lies the companionship of character."

Dr. Hawthorne fully developed the meaning of the phrase of the text, "That they may see My glory." Passing on to a discussion of the "place" which is prepared the preacher gave an eloquent and beautiful description of heaven as a place where there should be neither sickness nor sorrow.

Invokes Blessing.

In concluding his remarks, Dr. Hawthorne said: "Let me say, in making my adieus to this church and community, that I have wished for you and invoked upon you many blessings, the blessings of material prosperity, exemption from disease and suffering, social pleasure, intellectual progress, domestic peace and happiness; but this morning, as I speak to you, perhaps for the last time, all these wishes are merged into that infinitely more comprehensive desire which Christ expressed for His disciples, when He said: 'I wish that they may be with Me where I am, and that they may see My glory.'

"You have seen me and known me only in the years of my decline and weakness. You will ever think of me as a man impaired by bodily disease and burdened with the infirmities of old age. What I was and what I accomplished in the prime of my manhood you must learn from other communities. But though I have been able to serve you so imperfectly, and have sometimes worried you perhaps by reminding you of my suffering condition, I am comforted with the conviction that I have not forfeited your confidence in the purity of my motives, and in my purpose to do for you all that my feeble condition would permit. Looking to God to witness my sincerity, I solemnly declare that there lingers in my breast no unkind feeling towards any man or woman among you, and that to my dying day I shall cherish for each of you the tenderest regards. I am poor, sick and helpless. I can adopt the song of the old Methodist itinerant:

"No foot of land do I possess,
No cottage in the wilderness."

"But my poverty does not distress me. From ocean to ocean of this vast continent, I have the assurance of churches and individuals that I shall be fed. Better than all I have the promise of my Heavenly Father that He will neither leave me nor forsake me. Only for a little while shall I be a burden to any one. I am deeply conscious that the time which remains for me on earth is very short. I have inward premonitions of the nearness of the great transition—

"A solemn murmur in my soul,
Tells of a time to be,
As travelers hear the ocean roll,
Before they view the sea."

"Peacefully, joyfully, I abide in the blessed consciousness—

"That the life which Christ draws nigher,
That the morning star climbs higher,
That earth's charm grows slighter,
That every burden is lighter
And the dawn immortal nearer and brighter."
"Beloved as we part, say not 'Good night.' Wait,
and in that better life, bid me 'Good morning.'"—
Richmond Times-Dispatch.

A SMALL SECRET.

Couldn't Understand the Taste of His Customers.
Two men were discussing the various food products now being supplied in such variety and abundance.

One, a grocer, said: "I frequently try a package or so of any certain article before offering it to my trade, and in that way sometimes form a different idea than my customers have.

"For instance, I thought I would try some Postum Food Coffee, to see what reason there was for such a call for it. At breakfast I didn't like it and supper proved the same, so I naturally concluded that my taste was different from that of the customers who bought it right along.

"A day or two after, I waited on a lady who was buying a 25-cent package and told her I couldn't understand how one could fancy the taste of Postum.

"I know just what is the matter," she said, "you put the coffee boiler on the stove for just fifteen minutes, and ten minutes of that time it simmered, and perhaps five minutes it boiled. Now if you will have it left to boil full fifteen minutes after it commences to boil, you will find a delicious Java-like beverage, rich in food value of gluten and phosphates so choice that you will never abandon it, particularly when you see the great gain in health." Well, I took another trial and sure enough I joined the Postum army for good, and life seems worth living since I have gotten rid of my old time stomach and kidney troubles."

Postum is no sort of medicine, but pure liquid food, and this, together with a relief from coffee, worked the change. "There's a Reason."

Read "The Road to Wellville," in pkg.

A PAGE OF INTEREST FOR MOTHERS.

UNKISSED CHILDREN.

This world's a rare and joyous place
For those who deem it so,
With smiles enough for every face—
This is no tale of woe.
But yet, when all's been done and said,
Some little children creep,
At cuddling time, unknissed to bed,
And sob themselves to sleep.

Their daddy's off at work somewhere,
Their mammy's tired and worn,
Both burdened down with carking care
From the first break of morn.
Each love-starved young one on the list
Has troubles by the heap,
Yet each must go to bed unknissed,
And sob himself to sleep.

Oh, world of sunshine mixed with storm,
Oh, world of tears and joy,
Oh, world of frozen hearts, and warm,
Oh, world of man and boy.
Less were your sorrow, less your dread,
If, when night's shadows creep,
Each little lad went kissed to bed
And smiled himself to sleep.

When Bedtime Comes.

On a Santa Fe train coming out of Kansas City one night was a mother and her brood of five—four girls and one boy. They were on their way to the "new country," where the husband and father had a claim. The oldest girl appeared fifteen, and from that age down to the only boy, a chubby little fellow about four.

Their dress showed that they had not been reared in luxury, but they were modern children and clean. The mother was thin, her face haggard with the long trip and the care of her flock.

It was bedtime when the train left Kansas City, and the younger ones were yawning and scarcely able to keep awake. In fact the pet of the family had closed his eyes, while the next eldest tugged at him while she looked appealingly to her mother with an expression that was pitiful. He musn't go to sleep yet.

Presently the cause of all this excitement was made plain—it was bedtime, and they had not said their prayers. Quietly, modestly, without ostentation—yes, even timidly—the mother and children knelt together at the long seat, the baby bowing his head with the rest and rubbing with his chubby hands his eyes that would hardly stay open, while the evening prayers were said.

Just for a moment, and then they arose, the children were made as comfortable as possible for the night, and soon all but the mother fell asleep, while the moistened eyes and quivering lips of the other passengers, the traveling men with their grips, the politician with his schemes, the business man with his worries, paid a silent but mighty tribute to the greatest civilizing agent of all ages, the Christian religion.

God save the mother and her brood, bring them to their home in safety, and to their last home in peace.—Wellington (Kansas) News.

Your Boy and Good Manners.

Mothers make a mistake if they do not insist on good manners in the family. There is no reason why a boy should be boorish when his sister is polite, that a boy should be grumpy and awkward, ill at ease before strangers and unacquainted with table etiquette when his sister possesses the savoir-faire of good breeding. We are talking about the growing boy. While he is still under your daily care, teach him to take off his hat when he meets you on the street, to rise when you enter the room, to place a footstool for his grandmother, and to



carry any bundle or parcel not too heavy for small hands. A little fellow who is permitted to wear his hat in the house when only his mother and sisters are present cannot be expected to take it off because visitors have arrived.

"Freddie, why do you stand there with your hat on," asks the mother, severely, when Freddie thus transgresses propriety, and the minister's wife or the lady from Baltimore or the aunt from Philadelphia is in the room. If Freddie had been taught always to stand bareheaded in the house, if it were his custom to pull off his hat whenever he met a lady or an older person of his own sex out of doors, the act would be automatic. Let your boy wait on you. Do not rush wildly to wait on him. Let him button your shoes, put on and take off your rubbers, perform little services at home. If you are wise you will send him on errands to your friends, give him notes and messages to carry, and otherwise make him at ease when obliged to address some one he knows slightly.—Margaret E. Sangster in Woman's Home Companion

One Shall Be Left.

Grown are all of the others, some of them almost old;
But the one that died when a baby, is mine to cuddle and hold.

Married away are the others into their worlds apart,
But the laughing baby that died lies cradled upon my heart.

Life is crueler than death, for life is a subtle thief,
Stealing by slow degrees, till tall past the heart's belief.

The men and the women go—yes, even the memories
Of childish faces and forms are stolen by slow degrees.

But the laughing baby that died, the one little child I gave
Into death's outstretched arms, is the one little child I save—

Kinder is death than life—oh, lone in the twilight gray,
With empty arms would I sit had my heart not broken one day!

—Fanny Kemble Johnson.

Home Manners of Mothers.

Some time ago I was visiting at the house of a friend. She was sitting at the sewing-machine, sewing and conversing with me at the same time. She had occasion to send her little five-year-old daughter upstairs on an errand.

"Maggie," said she, in a peremptory tone, "go upstairs and get me my tape-measure."

The child, who was playing quietly in a corner, at once laid down dolly and started. As she reached the door she glanced around at her mother and said, with childish curiosity, "What are you making, mamma?"

"I am making white skirts for you," answered the mother, sharply, "and that's all the thanks I get."

The child's face reddened as if she had been struck by a blow. She caught her breath, pressed her little hands together, and then, with a great

effort, she said, clearly and sweetly, "Thank you, mamma."

"Much good your thanks do," returned the mother. "Get me my tape-measure."

The child silently left the room and presently came back with the desired article. She did not return to her play, but, instead, sat down in her little chair, and gazed quietly and bitterly at her mother, who resumed her chat with me. I did not envy the mother that gaze as she sat there apparently quite unconscious that she had done anything wrong.

"I wish we could have company all the time," said a young lad to me, not very long since, "for when we have company mamma is always so pleasant, and when we are alone nothing-goes smoothly, she frets so."

"Do you think it is right," said a girl of fifteen to me once, in indignant protest. "Mamma opens my letters that come when I am away from home, and reads them just as if they were her own."

These samples which I have given I have selected from many which have come under my own observation, as samples of the rudeness of which refined and cultured parents are capable toward their children.

All of these mothers were women of education and refinement, and also of excellent social position. Any of them would have blushed at the thought of committing the slightest social solecism; and yet they were guilty, to my certain knowledge, of habitual rudeness toward their own children; and, to this, one of them added the dishonorable practice of breaking the seals which did not belong to her and reading their contents.

These mothers are reaping what they have sown. Said one of them to me with tears in her eyes, "My children do not love home, and I don't think one of them would care if they never saw my face again!"—Eleanor A. Hunter in Children and the Home.

Was the Boy Cured?

An elderly gentleman was riding on a street car the other day. A boy began to laugh, and laughed so he couldn't stop. The old gentleman told his mother that the boy needed a spanking, and she replied that she didn't believe in spanking on an empty stomach; whereupon the man said: "Neither do I; turn him over."

Argument.

"Mamma, am I to have a new doll?"
"Your old doll is still quite good, my child."
"But I, too, am quite good, and yet you have a new baby."—Translated from Transatlantic Tales.

Logic of an Adopted Child.

Twitted by a playmate about being an adopted child, a Hartford girl retorted: "I don't care; my papa and mamma picked me out. Yours had to take you just as you came."

(Continued from Page 6.)

and placed laticing under the house between the brick pillars. He furnished the material and labor for it all except \$10 contributed by the Ladies' Aid Society.

He has also given our church a handsome hand Bible for the pulpit. We are grateful for all he has done and is doing—he is liberal indeed. Most of all we appreciate his services as our shepherd. He is strong and just and gentle and thoughtful and wide-awake. His wife and daughter have endeared themselves to us also. So far as I have heard our people express themselves, we are all proud of our pastor and his family. We think so often and so kindly of each one of our former pastors and their wives, and wish to send them greeting. We are looking forward to greater things for God in every department of church work.

Yours in Christ's service.

DOVIE FINKLEA WATSON

FROM BROTHER CRUMPTON'S CORRESPONDENTS

Mattie Freeland, Grand Bay, Ala.:

"Enclosed please find postoffice money order for \$7.85, \$4.60 of which is to go for State Missions and \$3.25 to help build some church, from the Grand Bay Baptist Sunday school. Please send receipt."

How does that look for a church whose house was blown to pieces in September! They have kept up their contributions for missions regularly. Don't they deserve help on their building?

J. H. Brown, Local:

"Enclosed find \$5.00 for State Missions, yesterday's collection at Bethsaida. We had a little Southern Baptist convention here Saturday and Sunday. Our preacher, Brother Holley, told us everything that was said at Richmond. We enjoyed it very much. Oh, for more men like Brother Holley."

Pastors make a great mistake when they fail to report the associations and conventions to their churches after their return. Brother Holley sets a good example.

Alexander Miller, Oxford:

"Your letter of the 12th instant received and I appreciate its contents of hearty welcome. I love to think I still belong to a State Mission State. When we are heart and voice State Missions, then and then only will we be a Home Mission State and a Foreign Mission State."

"Mrs. Miller was for a number of years secretary of woman's work in Virginia. Now you have our heart, hand and prayers in your work."

This is from a newcomer. It has the right ring to it. Brother Miller will do a great work at Oxford. He has a good church to work with.

C. T. Jones, Boaz, sending contribution:

"I can say in behalf of our church we have done more already this year of this kind of work than common. Please keep us supplied with tracts."

"More than common." That is the way it should be year after year. "Always climbing" is a good motto for church finances.

H. P. McCormick:

"It seems to me that the churches would do well to keep the 'apportionments' made at the association constantly to the front, as an objective—as something to work to. That and the schedule ought to bring system and set a standard for each year's work. The 'apportionments' should be prominently discussed at associational meetings and the churches expected to report on the following year whether they met them or failed."

Sensible, every word of it. Keep it before the people. Let the churches have an ambition to go beyond the apportionment for the year. Many times the amount apportioned is too small. I am often shocked at the narrowness of the apportionment committee. They so often put the figures too low.

Douglas R. Parker, Millry:

"I've done two months of hard work. In reporting the number of miles traveled, I gave the number by rail, buggy and afoot. I have walked near fifteen miles. If I had a horse and buggy of my own I am sure I could have done more work. I am now on the field doing my best, and my hope is that I may get a horse right away and do a whole month's work for the cause of State Missions."

A missionary afoot! That is hard, slow work, but blessed is the young man who is willing to do it.

Addie Crumpton, an Invalid Girl:

"Your kind favor of a copy of the Alabama Citizen a few weeks since was duly received. I think the paper a superb representative of the noble war. The world's greatest revolution will be the banishment of strong drink. The saloon as 'the poor man's club' is a ridiculous reality. Indeed the saloon is a

club, beating money from poor men's pockets that should be spent on the clothing of their family and the feeding of their children. 'A club' to crush out the brains and moral sense which should be the glory of men; 'a club' to try to knock them down, when they would try to rise to strong, honest and independent manhood.

"I am so rejoiced to see the noble men of God advancing at His command and waging war against this most blighting evil.

'No multitude is mighty that has made a league with sin;

Nor wealth, nor wisdom can defend, when evil rules within;

For the meek shall overcome them and the Right the day shall win—

Since God is marching on."

Everybody can pray for the success of this cause. There can be no success that is worth while unless God helps.

B. S. Ralley, Florala:

"I am very much in need of a helper. Do you know of anyone whom we can get? I hope we can get a good man real soon for the adjoining towns. I have just closed a gracious revival, nothing sensational, but the effort will be lasting. I was greatly handicapped because of seating room. Large numbers came, heard the plain, pointed truths of God's word and went away thinking and to return. Brother Gilmore, of Pine Apple, assisted me and did the best preaching of his life. May God be praised. We had thirty accessions."

Another man for a new field. That is good. More room for the people who want to hear! That is good, too. Nothing discouraging of either. We must have the man. We must have the room. What is true on this field is true in a hundred others. God is leading. Will His people follow?

J. W. O'Hara:

"Clayton Street church to the present in the associational year has given, in ten months, \$701. The contributions three years ago were about \$300. The church has 136 regular monthly contributors to missions. Funds are divided: 30 per cent state; 30 per cent home, and 40 per cent foreign. Money is remitted each month to the boards. For the month of June the offering was \$142.50."

This church will go far beyond the amount apportioned by the association.

BROTHER CRUMPTON INTERVIEWED BY THE MONTGOMERY ADVERTISER.

Mr. Crumpton is closing up the most remarkable year's work in the history of the Mission Board. More than a hundred missionaries have been employed and two schools maintained. These schools are located at Scottsboro, in Jackson county, and Healing Springs, Washington county. Two more schools will be opened in the fall—one at Gaylesville, Cherokee county; another at Eldridge, in Walker county. Probably the most flourishing of the secondary schools belonging to the Baptists is at Newton in Dale county. It has been maintained by the Newton church, but it is probable it will be turned over to the coming convention. It enrolled nearly three hundred pupils the past year, coming from a dozen counties in southeast Alabama. Mr. Crumpton is heartily in favor of maintaining these church schools, where the future leaders of the denomination may be trained under the most favorable conditions. The Baptists of Alabama have given more than in any year of their history.

Thirty-six years ago, the year before the State Mission Board was inaugurated, a little over \$5,000 was given for Home Missions and \$1,720 was given to Foreign Missions.

This year Home Missions has received...\$17,673

Foreign Missions 27,582
Missions in Alabama 22,335

This is an advance over last year:
For Home Missions 2,766
For Foreign Missions 7,377
For State Missions 5504
Making a total gain of \$15,647.

By Home Missions is meant the work done by the Home Board, located at Atlanta, Dr. B. D. Gray, secretary. It supplements the State Mission work of the weaker Baptist states, supplements the work of the negroes of the South, sends evangelists into the large cities, and sends missionaries to the Indians and to the island of Cuba. Southern Baptists gave to this board the past year \$220,829.

Dr. R. J. Willingham is the secretary of the Foreign Mission Board, at Richmond, Va. He has relatives in Montgomery and a large circle of admirers. To the Board the Baptists of the South gave the past year \$403,811. For all sorts of missions the Baptists of the Southern States gave \$1,002,935, an increase over 1906 of \$102,156. The aggregate of contributions for all purposes for this year was \$7,108,934.

Ten thousand two hundred and ninety-three Baptisms are reported in the Baptist churches of Alabama for the year, the total membership being 157,400. These are whites only.

Mr. Crumpton said: "You may imagine how good I feel to report a large advance in the work and all debts paid. On July 1st I was greatly distressed, for it seemed certain we would have to report a large debt, but at the close of the next three day's business the figures had been marvelously changed."

THE ORPHANS' HOME.

Evergreen, Ala., July 6, 1907.

Dear Brother Barnett:—If you will print this letter, I will thank you. Brother Cook, who writes it, is a good friend to our work, but some of his neighbors are afraid something is going on wrong here, and as we have nothing to hide, we want all the brethren of doubtful mind to have the facts.

Greenville, Butler Co., Ala., June 30, 1907.

Rev. J. W. Stewart, Evergreen, Ala.

Dear Brother Stewart:—I want to ask you some questions, not for my self, but that I may be able to more successfully work for and defend you and the Home. Now this should not be necessary among Baptists, but it is, and it is a great source of grief to me, as I have its best interests deeply at heart.

1. Does the Home own any land?
2. Are the buildings on the land belonging to the Home?
3. Do the buildings belong to the Home or to an individual or individuals?

A brother told me that, at our meeting on the first Sunday at Sardis there was a contention among some Baptists on this question. I told him that reason would teach us that it all belonged to the Home, and the Home to the Baptists of Alabama.

Believe me deeply in love with you, my brother, and may His Spirit ever brood over you; and may His richest blessings ever be yours.

"Your brother in the Lord, Y. S. COOK."
The answer to Brother Cook's first question is: The Home does own land, there being eighty acres more or less in the place we live on.

To the second question, I answer: Yes, the buildings are on the land belonging to the Home.

And to the third question, I answer: The buildings belong to the Home, and not to an individual or individuals.

JOHN W. STEWART.

"ARISE AND GO TO DOTHAN."

SPECIAL STATIONERY

Prices for Preachers, f. o. b. Birmingham

Envelopes, best rag	\$2.50 per 1,000	\$1.50 per 500
Envelopes, good grade	2.25 per 1,000	1.40 per 500
Letter Heads, best grade	2.50 per 1,000	1.50 per 500
Letter Heads, good grade	2.00 per 1,000	1.25 per 500
<small>(Letter Heads either Ruled or Unruled)</small>		
Cards		1.25 per 500

Association Minutes, etc., will be printed at prices consistent with good work. Anything in the printing line from a book to a visiting card

GUIDE PUBLISHING COMPANY

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Session Begins Wednesday, September 12, 1907

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MISCELLANEOUS ITEMS.

Louisville Baptists were made sad Sunday by the resignation of three of her pastors—Dr. Carter Helm Jones from Broadway church; Dr. B. A. Lawes from Highland, and Rev. Forrest Maddox from Portland—Baptist Argus.

Dear Bro. Barnett: If you will, please send me twenty or twenty-five copies of Alabama Baptist of July 10th. I'm anxious for the people to read every word in this issue. I shall bring it before the people Sunday. I want to stir the people up on this question. Yours fraternally, A. L. Stephens.

The Moor reunion will be held at Cedargrove church, near Leeds, Ala., July 27th, 1907. Opening exercises at 10 a. m., sermon at 11 a. m. Dinner, 12:30 to 1:30 p. m. In the afternoon a visit by the entire assembly to the cemetery at Shiloh and some of the former homes of the Moor family. The public is cordially invited to attend and participate in the exercises.

T. V. B. MOOR,
Chairman of Committee.

Rev. C. V. Edwards has been pastor of the First church, New Orleans, La., nearly eight years. The membership has grown from 170 to 325. The church is in imperative need of a new house of worship. Plans have been formulated looking to this end. Two new churches have been organized in New Orleans since last Christmas. There are now in the city seven Baptist churches with a membership of nearly eleven hundred. New Orleans is one of the greatest mission fields for Baptists that is to be found on the continent.—Central Baptist.

The Golden Age says: The trustees elected Rev. Albert S. Dix, of Forsyth, Ga., to succeed Mr. Gunn as general manager of the Mumford Home, at Macon, Ga. We do not believe that a stronger man could have been found anywhere. For many years Mr. Dix was a highly successful preacher and farmer. He needed both of these qualities in training the minds and hands of these children of the Industrial Home.

(Brother Dix was greatly beloved at Forsyth, his last pastorate.)

At Mt. Moriah church, Butler county, on the evening of June 26, 1907, Dr. Charles C. Bruner was married to Miss Cad Carter Luckie, the writer officiating. These are both members of Mt. Moriah church. Dr. Bruner is a promising physician and of fine family. Miss Luckie is a consecrated Christian and of a fine family. The church was beautifully decorated. The bride was handsomely attired; the attendants were all elegantly dressed. After the ceremony a number went to the home of the bride and were served with a good supper, which all enjoyed. May heaven's choicest blessings attend them through life.

H. R. SCHRAMM, Pastor.

Dr. Carter Helm Jones has been called by the First church, Lynchburg, Va., and has accepted.—S. C. Baptist.

Have just returned from Milton, Fla., where we aided in a meeting at the First Baptist church, Rev. Frank H. Fleming, one of our Alabama boys, being pastor. They have there much sin and wickedness in high places, but as elsewhere a few noble spirits battling with the wrong. It was a great pleasure to be with the church and pastor for six days and be in part instrumental in leading some wanderers back to God and gather up some old church letters and place them where they belong.

Fleming has his hands full, but I believe that he will master the situation. Hastily, J. M. ANDERSON.

You will find enclosed my check to move up my figures a little for the Alabama Baptist. The visits of the paper are like messages from home—exceedingly refreshing.

I have just read with deep interest your editorial on the first page of this week's paper. Every loyal Baptist and every true Protestant should rally to Brothers Dickinson and McCormick, and by united effort see to it that the constitutional idea of separation of church and state is fully enforced in Alabama and Jefferson county. With best wishes for your continued success, I am, most cordially yours, W. R. Ivey.

I enclose one dollar, for which please send the Alabama Baptist to Rev. C. H. Turner, Grove Hill, Ala. Brother Turner is pastor of Grove Hill, Whatley and Amity. He and Slater Turner have made a good impression on the people here. We think he will do a good work in this association. J. H. CREIGHTON.

(We welcome them to South Alabama and pray God's blessing upon their labors.)

Brother W. B. Crumpton was with us at Brown's on the fourth Sunday at 11 a. m. and at Uniontown at night. At both services he gave us strong and helpful messages. My three churches did fairly well for State missions during June. Did I write you some weeks ago to please send the Alabama Baptist to Mrs. R. A. Robertson, Uniontown, Ala.? If not, please send it at once. I'll collect and remit for you in a few weeks. Look into it before sending. J. E. BARNES.

Dear Brother Barnett:—We recently closed at Cowarts a good meeting of one week. The Lord was with us in power and blessing from start to finish. Thirteen accessions; eleven for baptism. Pastor C. N. James, of Columbia, did all the preaching. Brother James is one of our very best men, safe and sound in doctrine and method, and his preaching has "the old time ring." Yours fraternally, J. H. RIFFE.

MISSION TOPIC FOR JULY.

T-H-E O-U-T-L-O-O-K.

Doors of Daring.

The mountains that enfold the vale
With walls of granite steep and high,
Invite the fearless foot to scale
Their stairway toward the sky.

The restless, deep, dividing sea
That flows and foams from shore to shore,
Calls to its sunburned chivalry,
"Push out, set sail, explore!"

And all the bars at which we fret,
That seem to prison and control,
Are but the doors of daring, set
Ajar before the soul.

Say not: "Too poor," but freely give;
Sigh not, "Too weak," but boldly try.
You never can begin to live
Unless you dare to die.

—Henry Van Dyke.

Woman's Missionary Union Items.

The Woman's Missionary Union has done a great year's work. They raised for foreign missions \$74,744.28 for the year and have set their figures this year at one hundred thousand dollars. The influence of the W. M. U. has been of great value in all the churches.—Service.

A good sister, in sending for some missionary literature, adds this postscript, which has too much suggestion and illumination in it to be confined to the editorial sanctum: "I might mention that I am 'bureau of intelligence' in our church as I am an invalid and unable to do any active work. I deem it a great privilege to work even by proxy. So I am greedy for information." Out of that "shut-in" room goes forth rich blessing, we may be sure. The example may commend itself to other "shut-ins." What could be more useful in the church than such a "bureau of intelligence."

"While a wealthy Christian woman was speaking to a friend a fine, powerful automobile rushed by. As they watched it disappear in the distance over the hill the woman remarked to her companion: "If I didn't believe in missions I would have had a touring car long ago." What a Christ-like sentiment and how strikingly beautiful it is in contrast with the insipid selfishness of many who are using wealth to indulge their vanity and to gratify a sordid ambition."—Selected.

Outlook in the South.

It is evident enough that the South is recovering that peculiar pre-eminence which was hers in former days. That subtle quality, which differentiated Southern character in the ante-bellum days and invested it with a nameless charm, has unquestionably survived.

For a time it did look as if the wreck of homes, fortunes and institutions, the social rank of our Southern people might be hopelessly involved; but not so. The return of prosperity with its attendant blessings is opening the way for that solid respectability, that rightful influence and that social fascination which has always constituted a part of our civilization. Our women are to retain those graces which were always the pride of the South. Literature, itself, comes this way in search of its heroines and its heroes and the Southern woman has come back to her own.

Our schools are coming up wonderfully and while in some respects they may lack mammoth endowments, they are fast adopting those ideals and standards best adapted to preserve our own type of culture. The South is destined to great wealth—not wealth piled in colossal fortunes, but wealth more evenly distributed and blessing the greater number. The South is rapidly filling with handsome homes, rich in flowers, parks, music and libraries as well as with families strong in domestic virtue and full of the home spirit.—Argus.

WOMAN'S WORK

CENTRAL COMMITTEE.

President—Mrs. L. F. Stratton, 1125 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, 7900 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.)

PROGRAM OF THE WOMAN'S MISSIONARY UNION OF THE STATE CONVENTION TO BE HELD IN THE PRESBYTERIAN CHURCH OF DOTHAN, JULY 23, 1907.

Hour: 2:30 P. M.

"Larger things in prayer, study, organization and contributions."

Greetings to messengers.

Devotional Exercises—Mrs. W. M. Anderson.

Appointment of Enrollment Committee.

Address of Welcome—Mrs. R. D. Blackshear.

Response.

Song.

President's address.

Recognition of visitors.

Report of Enrollment Committee.

Music.

The Year's Work:

Report of Secretary.

Report of Treasurer.

Report of State Organizer.

Music.

The Orphanage.

Appointment of Committees on—

Plan of work.

Apportionment.

Memorial.

Resolutions.

Nominations.

Collection for orphans' home.

Prayer.

Adjournment.

Second Session—Wednesday Morning, 9 O'clock.

"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Missionary Praise Service—Miss Alice Huey.

Chain of prayer for our missionaries.

Foreign Missions—Miss Alice McGaugh.

Home Missions.

The Apportionment—Mrs. Alexander Miller.

Mission Study Course—Mrs. Victor I. Maters.

Song.

Prayer.

The Margaret Home—Mrs. T. W. Hannon.

W. M. U. Training School.

Symposium of Sunbeam Work:

1. Report of Leader—Mrs. T. A. Hamilton.

2. Importance of Sunbeams Observing Children's Day—Mrs. Alexander Miller.

3. Why place the Sunbeam Band under the care of Woman's Missionary Society—Mrs. W. G. Whitt.

4. How the Mothers of the Children may Encourage or Discourage the Sunbeam Leader—Mrs.

J. E. James.

5. What I Teach My Sunbeam Band and How I Teach It.—Mrs. J. Mercer Green.

Song.

Conference on Young Woman's Work:

1. Report of Leader.—Mrs. J. W. Vesey.

2. W. M. U. Training School.—Miss Floy White.

3. Vital Importance of Mission Study.—Miss Jessie Miles.

4. Symmetrical Training of Our Young Women.—Miss Claudia Crumpton.

5. Discussion.

Collection for Tichenor Memorial.

Third Session—Wednesday, 2 P. M.

Devotional Exercises—Mrs. W. E. Hudmon.

Prayer that the sympathy and interest of the women of our churches be enlisted in missions.

State Missions—Mrs. J. W. O'Hara.

Half hour with Vice-Presidents.

Question Box.

The Library and Mission Room—J. A. Cook.

Report of Committees.

Miscellaneous Business.

FURMAN, ALA.

June 16th our Sunday school observed Children's Bible Day in such a pleasing way. It did our hearts good to see the bright-faced children and hear them utter words of love and cheer in their Master's name, and sing sweet songs of joy and devotion to their King. I fancy I can see them now as they stood near the organ and sang, in their sweet, high-pitched voices, "There's Not a Friend Like the Lowly Jesus." I think the sight and the sound would warm a heart that had never felt the sunshine of Jesus' love. Still ringing in my ears is the melody of a pretty duet, "We Are Little Children of the Sunshine Band." It was sung by two of the larger girls. We appreciate the successful efforts of Mrs. J. E. Knight and Mrs. L. B. Watson in training the children.

Just before the collection (which amounted to more than \$5.00) was taken, our pastor, Brother M. M. Wood, made a short talk on individual responsibility. He gave us some splendid thoughts which I hope will take root in our hearts and bear much fruit for God. The parents of our children all over the land do not realize how dangerous it is to let the first ten years of the child's life pass without a knowledge of God and his law and love. If you wish a tree to be strong and well shaped, do you not care for it constantly while it is young? If you allow it to bend its head over toward the ground during the first ten years of its growth there is scarcely any hope of its ever making an upright tree. So with our young children. We must keep their heads up toward God if we wish them to be upright men and women. I feel that our children will never dishonor God if we teach them every day, by word and act, about God's eternal love and watchfulness. Oh, may we teach Jesus, and live Jesus, among our little ones every day! The greatest men of all the great ones of earth have been and ever will be, those who lived closest to God. So let us train our children that they may occupy high places in Christ Jesus.

The successful man who does not honor God is worse than any failure. I had rather be an obscure laborer and be at home with God than to be a Napoleon in the eternal home of the wicked.

Something else I wish to tell you of is the recent work of the Sunbeams. Tuesday night following Bible Day found the music hall of the academy prettily decorated and several tables placed for serving ice cream and cake. The Sunbeams, assisted by their faithful leader, Mr. O. J. Spier, entertained the crowd and served, realizing more than \$10 for the barn at the pastorium. They have determined to build the barn. It is a large undertaking for so small a band of workers; but they are persistent and Brother Wood is helping greatly.

We greatly appreciate the work he has already done at the pastor's home. He has put up a substantial, neat fence for the back yard and has made

(Continued on Page 3.)

OUR MAIL BAG COMES LADENED WITH KIND LETTERS

FROM GOOD

May the Lord bless you and the Alabama Baptist in your labors for Christ and His cause. Mrs. Telitha Amerson.

Wishing for you and yours a happy New Year, and success for the Alabama Baptist, I am respectfully, Mrs. A. J. Davis.

I congratulate you on your success with the paper. It continues to improve. I wish for you and yours a happy and prosperous New Year. Mrs. E. D. Avery.

I cannot get along without the paper. It is a splendid paper and I enjoy it so much. Wishing you and your paper much success. Mrs. A. R. Dixon.

We love the Baptist very much indeed, and are always glad to help in putting it in every home possible. May it still be a greater blessing to our Alabama people. Sincerely, Miss Clyde C. Metcalf.

The dear Alabama Baptist is improving all the time and I wish you to know that there is one who feels that you deserve much credit because of your untiring efforts in the interest of this work. I trust God will continue to bless you and yours and may your dear little ones grow up to be noble and useful men, is the wish of your sister in Christ. Mrs. Ida Sturdivant.

I hereby acknowledge receipt of the nice purse and also the picture of the editor and associate editor. I believe the associate outfavours the editor. I don't wonder that the paper is improving so, having such an intelligent associate editor. I look for the old Alabama Baptist to sparkle with interest this year. May God add to its list many new subscribers this year and that His blessings may be rich and numerous upon your efforts to make the paper a great blessing to every Baptist home in Alabama. Much love to Mrs. Barnett and babes. Yours in the great work. Mrs. A. H. Mynatt.

I do enjoy reading the paper so much and I love for my children to read it. I think every Baptist family ought to take it, for it will be a great benefit to them. Better still for you, for all to pay for it. Wishing you much success and a prosperous year, I remain, Mrs. C. E. Westbrook.

The paper gives me much pleasure and comfort in my sad and lonely life. Were it not for the paper I would not be in touch or know what our Baptist people were doing. Wishing you much happiness and prosperity, and asking God's blessing on you and yours, I am, very respectfully, Mrs. J. C. Roper.

I love to read The Baptist: I trust you may live long to do the good work of the Lord, and his cause. Fraternally yours, Mrs. G. E. DeBow.

I enclose two dollars for the continuance of the indispensable paper, which I read with pleasure and profit. Truly, Miss S. A. Wilds.

Enclosed is money order for \$2.00 for the paper another year. I enjoy my paper so I can't do without it. Wishing for you a prosperous year, Mrs. M. M. Cameron.

Find enclosed P. O. order for \$2.00 for the dear old Alabama Baptist. I can't get along without the paper. Yours in Christian love. Best wishes for the new boy. Mrs. Ida Lamb.

Find enclosed \$2.00 to renew my subscription to February, 1908. I do not feel like doing without the paper, and mamma says she enjoys reading it best when paid for. Yours in the work. Mrs. W. E. Guthrie.

It gives me pleasure to enclose this money order to you, and trust that your list of all delinquents will soon be a "memory of the past"—that they will in future be all "paid-up" ones, so that this burden will be forever taken off your shoulders and "our" paper become all you wish it. Mrs. Edward Day.

Wishing you a bright and prosperous New Year, and with many good wishes for the "babes." Lella Mae Wilson.

Please find money order for which send Alabama Baptist. I have missed it this week. I have taken it so long it seems like a weekly visitor. I read it and send it to my friends to read. Mrs. Sarah Williamson, James, Bullock county, Alabama.

We have taken the Alabama Baptist only one year, but we think it is one of the best of papers. We are from the North and have been taking the Standard of Chicago, but we like the Alabama Baptist very much. There are so many good things in it. May the Lord prosper you and make you a great blessing to the world. Mrs. E. Churchill.

Will send you my renewal in about two weeks. I do not wish to read such a useful paper without paying as it becomes due. I could hardly get along without it, as we have no Sabbath school here, and the poetry the children learn in the Baptist helps to fill the place of the greatly missed Sabbath school lessons. May God bless you with great success in every particular in this New Year, 1907. A sister in Christ.

I am so proud of my paper. It gets better every year. May God be with you and help you to still improve it. Miss Sallie Parker.

I want to renew my subscription to the dear old Alabama Baptist. Praying the Good Lord's blessings on you and yours, I am a humble subscriber, Mrs. S. J. Flournoy.



WOMEN

I send you \$2.00 for my renewal for the Baptist. I must have it. I think sometimes I'll not subscribe any more, but my conscience will not let me stop. Mrs. J. J. Nixon.

Please find enclosed P. O. order for \$2.00, for which you can continue the Alabama Baptist. Wishing you much success and with regards to Mr. Owings when you next see him, I am, Yours very truly, Mrs. N. M. Carpenter.

We enjoy every issue of the paper. It is a source of great good to all who read its pages. We have it in our hearts to help Dr. Montague and Brother Crumpton soon. Wishing you every good fortune in the spiritual, physical and financial world, we are yours to count on in His service. Mrs. D. W. Watson.

I wish nothing but happiness to you and your dear family, and may you always prosper. The Alabama Baptist is about as good as can be, but continues to grow better. I was quite busy when my papers came, but I just stopped my work, sat down by the fire and perused some in each one. I was hungry for it—missed it so much. I am feeling happier and better satisfied this year. Miss Nennie L. Moseley.

I must have the Alabama Baptist, and I delight in paying for it, otherwise I could not enjoy it. You have so greatly improved it since you became its editor, that I enjoy its pages more than any paper I receive. Wishing you abundant success, I am, sincerely, Mrs. E. R. Dean.

Please find within two \$(2.00) dollars for which please renew my subscription to the Alabama Baptist, and remember that we love the Baptist and can't well do without it so long as we are able to pay for it. May God bless you in your efforts, and we beg you to pray for us each week as your message comes to us, and may we work together for good. I am yours truly, Mrs. A. N. Robinson.

Find enclosed \$2.00; so please move my label up to January, 1908, as I cannot do without the paper, and I enjoy it better when paid for. I remain yours in the work, Mrs. F. J. Ellard. I cannot do without the paper. It is fine. I will have it forwarded here from Fork. A happy New Year to you and yours. With Christian love, Mrs. O. Z. Burson.

I enclose \$2.00. Let the Baptist come on. I enjoy reading its pages and it keeps me in touch with what my denomination is doing. May God strengthen you in your work and may this year be your best year. Mrs. Julia S. Donnell.

FRANK WILLIS BARNETT,
Editor and Proprietor.



A. D. GLASS
Field Editor

DESPISES VULGAR STORIES.

Our business requires us to be much on the road and loving our fellow man, although we do not smoke frequently, we spend much time in the smoker listening to the stories of our traveling companions. Sometimes we get many good ideas and much valuable information from casual acquaintances, and then it often happens that some foul-mouthed fellow drops in and starts to telling a vulgar story and one story calls for another, until one wonders that men who dress decently, and are engaged in respectable pursuits can so far forget themselves as to shamelessly utter such loathsome stories. Often we have been driven out because no man with any self-respect would care to sit quietly by without rebuking such villainess. We hope the young men who see this will frown upon any of their number who brings them a dirty yarn.

PASTOR AND PEOPLE.

The relationship between a pastor and his people is most intimate and we believe it well that at stated times the pastor should say a few things from his heart. In gathering material for our Department of Methods nothing has reached us which speaks tenderer and truer than the following extracts from a booklet from the pen of Rev. John E. White, D. D., which we have had filed away for quite awhile:

"This little book containing reference to this fact and summing up the five years work, and from the pastor's standpoint forecasting the future is tendered as a New Year's gift of sincere affection to every member of the Second Baptist church. Five years is a brief span in God's great eternity of time. But human life is brief. So short is its working day that five years is a very great portion of life's opportunity.

Five years at the heyday of manhood often involves the issues and marks the vital direction of a man's whole existence.

"To me the five years ending today mean a vast deal. I am speaking within a sacred circle. I will be pardoned for words so deeply personal.

"When I stood before you five years ago for the first time as your pastor my first message intended to be a dedication of an honest desire to be a true minister of Christ unto you, and was a pledge of my whole self to be and to do what God wanted me to be and to do here. The week before I came to you I wrote these words in the new Bible I was first to use in this pulpit:

"To preach the gospel that saves both the man and the nation more and better; to know it for myself more and better that I may preach it, to dwell with the word of God and with the God of the word in deed and in truth, that I may have a better strength than I have of myself or can have of men; this is the ambition I set before me instead of all the ambitions of my youth, from it, God helping me, I will not be withdrawn by flesh or blood or fear or favor or principalities or powers, nor any other creature."

"The text of the first sermon I preached here is a vivid memory. 'Take heed unto thyself and unto the doctrine, continue in them, for so doing thou shalt save both thyself and them that hear thee,' whether I have fulfilled the text with reference to those who have heard me I fear to ask; but I have saved myself.

"Young and unfitted with the theological training of the schools, my own beliefs of truth existed in substance and intention rather than in form and knowledge. Five years have enabled me to feel more solidly the ground beneath my faith. Clearer convictions of the Gospel of Jesus Christ have taken the place of half thought opinions."

A LETTER FROM DR. COX.

Mobile, Ala., July 12, 1907.

Dear Bro. Barnett:

Please state through the columns of the Alabama Baptist that the sermon before the Ministers' Conference at Dothan will be preached by Bro. Jas. D. Gwaltney, of Talladega, instead of Bro. McCormick, of Birmingham.

I am in full sympathy with the brethren in their effort to prevent the city of Birmingham and the county of Jefferson from appropriating public funds for the support of sectarian institutions. They can count on me for a contribution of five dollars to assist in bringing the matter to the attention of the courts.

The Roman Catholic church never sleeps and is indefatigable in its efforts to secure appropriations from public funds for the support of their institutions, every one of which is a propaganda of Roman Catholic doctrines.

You suggest that I hurry up the publication of my book on Romanism. It is now ready for the printer and I am in correspondence with the publishers about it. I hope to be able soon to make a more definite announcement about it.

W. J. E. COX.

"ARISE AND GO TO DOTHAN."

ABOUT R. R. TO CONVENTION.

Atlanta, Ga., July 13, 1907.

Alabama Baptist:

As to the matter of rates to the Baptist state convention, I have been officially informed here today that the question of rate was on the 11th inst. referred to the several railroads operating in Alabama for adjustment. This course, being found necessary by recent legislation effecting these rates. This makes it impossible for me to hear from the railroads and announce rates in your next issue. While the officials of the Southeastern Passenger Association here could name no rates, they assured me that the agents of the different lines in the state would be ordered to make special rates to persons attending the convention. I suppose these agents will be fully informed by the time this reaches the public.

Regretting the delay, which was through no fault of mine, I am, respectfully, M. M. Wood, Secretary State Convention.

Bro. Barnett: Being unable to hear from Mr. Richardson, I came here last night.

"ARISE AND GO TO DOTHAN."

THE GREATEST RELATIONSHIP.

There is no personal relationship so great as that of one's being a brother or sister of Christ. And yet, singular as it may appear to be, and really is, the majority of people have no appreciation of this great truth. All of them would be highly pleased if it were true that they were of close kin to those men who have achieved the highest eminence in national history. When a man becomes President of our country, all of his near relatives are not only proud of the fact that they are related to him, but they desire that many of their countrymen shall know the relationship. And how soon do the distant relatives of the Governor of a State wish to have it generally known that they are related to him! If one be only a second cousin to the Governor of a State he is delighted to have a multitude of other people know the fact. But Christ has no spiritual cousins. He has no distant relatives. If there be any vital relationship between Him and other people, it is that of brothers and sisters. It is not a natural relationship. No one was ever born into this world as a brother or sister of Christ. The Bible makes this matter exceedingly plain. It insists that if one would be a brother of Christ he must be born from above. He must be "begotten again, not of corruptible seed, but of incorruptible, through the Word of God." We have said that no one was ever born into the world as Christ's brother or sister. We are aware that He had several natural brothers, although even they were not "full brothers," for Christ had no human father. But we are thinking of spiritual relationship, rather than a natural or fleshy one. And this relationship is eternal in duration. The thought is a vast one. Our finite minds cannot fully grasp it. In the glorious eternal world the relationship between Christ and His brethren and sisters will ever be of the purest and happiest character. What blessed intimacies will exist! How close the companionship will be! And why should not every unconverted person on earth desire to become spiritually related to the great Lord of all beings and things? Unsaved reader, you would be proud to be known as the brother or sister of the President of our land; why not become a brother or a sister of the greatest person, even Christ?

THE VALUE OF A SWEETHEART.

We hardly feel that it is necessary to urge upon the average Southern youth the necessity of having a sweetheart for most of them have one or more, and that's the trouble. We do believe, however, that the greatest thing that can come into a young man's life is to fall genuinely in love with some good woman, with the desire to make her his wife. There is a whole lot of flirting that is miserably enervating in every way, but a real case of true "sweet-hearting" is ennobling. One of the best things that can happen to a very young man is to fall desperately in love with a good woman several years his senior in years and scores older in worldly ways. A few seasons under such conditions is worth several terms at college to any callow youth. Really there is nothing finer than to see a manly young fellow head over heels in love with a sweet and winsome girl. We mean the kind of a love that makes a fellow want to keep his life sweet and pure and clean and makes him willing to work hard and long if at the end she is to sit at the head of his table.

ANECDOTES OF YOUNG BEGINNERS.

(By M. B. Wharton, D. D.)

Nearly everybody enjoys a good anecdote, and they are none the less enjoyable when told on preachers. The examination of candidates for the ministry has brought forth some queer answers. For example, a man was being examined for ordination in southwest Georgia many years ago, and the leader of the presbytery asked him this question: "What is it that strikes you as most characteristic of Old Testament saints?" He replied, after reflecting a while, that it was their forgetfulness of each other. "Where do you find that?" asked the moderator. "Why," said he, "over there where it says that Abraham forgot Isaac, and Isaac forgot Jacob, and Jacob forgot Joseph and his brethren." I related this story to an Episcopal clergyman at Blue Ridge Springs, Va., and he told me that his bishop once asked one of their candidates what beast in the Bible opened its mouth and spake. The young candidate for deacon's orders replied, "The whale." "To whom did the beast speak?" was next asked. The reply came, "To Moses." "What did the beast say to Moses?" "Almost thou persuadest me to be a Christian." "What did Moses say to the beast?" "He said, 'Thou art the man.'"

Dr. A. J. Battle told me of a young minister who said on beginning his first sermon, "I preach today from the book of Proverbs (emphasizing the word pro.) Now, I suppose you all know what a proverb is. A proverb is a phosurm." He had looked in the dictionary before going to church and found that a proverb meant "an aphorism."

A minister rose in an Atlanta church before the war and announced his text Romans 12:10: "In honor purifying one another." A deacon arose and said, "My brother, you have misquoted your text." "No, I have not," he replied. "Look at your book and see," said the deacon. On turning to the place, he said: "The deacon is right. It is 'in honor preferring one another,' but to tell the truth, I have prepared my sermon believing it was 'purifying,' and I am compelled to preach it that way." And he went on to speak of the duty of church members to purify each other.

I heard Mr. J. P. Boyce say that he heard the maiden speech of the celebrated Dr. Thornwell, of South Carolina. He said he was so embarrassed that he clinged nervously his coat tails, when he at length took hold of the lapels of his coat and shook them, and then took hold of his ears, in which ludicrous situation he spoke for some minutes, and yet the production was a superb one.

The celebrated Robert Hall made so many failures from embarrassment that he exclaimed: "If the Lord don't help me, the devil will surely get me," and yet he rose to be the most magnificent preacher that England ever produced, his works remaining as classics to this day."

But if ministers make mistakes at first, so do the members of the other professions. A young lawyer of Birmingham, Ala., was asked by a judge before whom he was standing his examination, "What is arson?" He replied: "I think it is some kind of pizen," and yet that lawyer became eminently successful on account of his great industry and painstaking care.

The great Webster had trials in the commencement of his career. At Dartmouth college where he graduated, he stood only third in his class. When he was required to read out the certificates of his standing and pronounce the words "Daniel Webster tertiam gradem" he tore the paper into fragments and stamped them under his feet, exclaiming: "This is not the last you will hear of Daniel Webster." He rose to be the foremost statesman of America.

Even Demosthenes at first was exceedingly rude of speech, lisping almost every word, but he went and declaimed by the seashore and he continued to practice until he became earth's greatest orator.

Let no one then despise the day of small things in any branch of work.

"Attempt the end and never stand to doubt.

There is naught so hard but work will find it out."

The one great thing more than every other consideration is application. It is the earnest, patient, plodding student that succeeds. I sometimes think it is a misfortune for men to have the gift of genius bestowed on them.

"Some genial spark of Phoebus rays,

Perhaps within your bosom plays,
O how the nobler rays aspire
When application fans the fire;
Without it genius vainly tries
How e'er it sometimes seems to rise.
Nay application will prevail
When braggart parts and genius falls."

LET'S ARISE AND GO TO DOTHAN.

The Baptists of Alabama are coming to Dothan. This piney woods town, and these piney woods people are new and strange to the black belt aristocracy and the "hill-billies" of North Alabama; and the purpose of this letter is to prepare the visiting brethren for some things that they will see and learn while in Dothan.

The Dothan people are young, active, wide-awake and determined, and are putting all of these elements of force into the accommodation and hospitality to the Baptist convention.

The preacher at the First Baptist church, with which the convention meets, is W. M. Anderson. He came to Dothan and preached his first sermon to the Baptist congregation, on the first Sunday in February, 1906, just seventeen months ago, from a pastorate in St. Joseph, Mo., a stranger, in a strange land, among a strange people; and his influence and leadership for good among the people of Dothan have been even wonderful for good. There has been a constant revival in his church ever since he began his pastorate in this town, baptizing nearly every Sunday. Recently, he held a revival meeting, doing the entire preaching himself, and the people flocked to his church in great numbers to hear his wonderful, yet simple gospel sermons; and there were added during this meeting sixty-two members to the church; since then, and during the past three Sundays, thirty-seven more have united with the church. Last Sunday night, sixteen strong men were baptized, and other men yet stand for baptism. There were five additions last Sunday night, not included in the foregoing counts. There are a large number of women standing for baptism now, and are expected to be baptized next Sunday night, with many men and women in prospect of membership; and surely, they will come.

There were assembled at the Baptist church last Sunday night, the largest congregation in the history of this church; every available space in the entire auditorium and Sunday school department was filled, and many people were turned away from the doors for lack of room.

Brother Anderson is receiving daily invitations from all over the state to hold meetings, preach special sermons, etc.; but the great work of his church at his home can't be neglected, and he turns down the invitations. His church in Dothan is taking her place among the great churches in the State, and with a membership of about seven hundred, is liberally supporting all the causes of our denomination, and is more than supporting a missionary in the foreign fields.

The old organ has given place to a magnificent new pipe organ, costing \$4,000, which is now being installed, and Pastor Anderson is giving Baptists tone and touch throughout this section. B. G. F.

SPECIAL OCCASIONS.

Mr. M. M. Wood,

Secretary Alabama Baptist State Convention.

In reply to your letter of the 28th inst., I beg to advise that our train, number 44, leaves Montgomery at 3:55 p. m., arriving Dothan 8:50 p. m. Our train, number 58, leaves Montgomery at 7:45 p. m. arriving Dothan at 11:50 p. m.

I will be very glad to arrange to have extra equip-

ment placed in trains on the date that you think the movement will be heaviest.

I presume that the majority of delegates to this convention will pass through Montgomery on the afternoon of the 23d and the morning of the 24th. Train No. 80 leaves Montgomery at 6:50 a. m.; arrives at Dothan 11:15 a. m. Yours truly,

F. C. WEST.

THE BASIS OF REPRESENTATION.

Dear Brother Crumpton—I write to you today, asking you to send me a plain written or typewritten statement as to the principle of representation in the State and Southern Baptist conventions. I understand from what has been previously said that a messenger bearing a certain sum has a right to a voice in the Southern Baptist convention; but is that the only way, or is there not another plan for others to have a right to the floor in some part of the work of the Southern Baptist Convention? And why have a money basis?

W. M. HALL.

My Dear Brother Hall:

Your letter, asking for information about the basis of representation in the convention received.

I send you the minutes of the two conventions, which contain the constitution.

You ask "Why a money basis?" You see, it is not entirely so in either convention. Of course, those who give the money ought to have the first right to vote upon the way it should be used. If they do not claim the right, others are appointed by the State Conventions. As a matter of fact, the great majority of those who go to the Southern Baptist Convention represent money they never gave. The present plan enables each association to send a messenger, regardless of what they gave; allows the churches that gave large sums to be represented, if they wish to; and hundreds of others go who did not give a stipulated sum. I can't see how any real missionary body can object to either convention on the basis of representation. W. B. C.

QUIT WHITE BREAD.

Could Not Get Strength from it.

A Yorkstate minister, who is interested not only in the spiritual welfare of his congregation, but in their physical well-being, says:

"I can now do an immense amount of work and feel no fatigue, for the reason that I am using Grape-Nuts food and have quit coffee entirely and am using Postum Food Coffee in its place.

"Myself and family are all greatly improved in health. We have largely abandoned the use of white bread. Upwards of twenty-five persons have changed their diet, on my recommendation. It is gladly given, because I know, from personal experience, whereof I speak."

It is a well-known fact that white bread is almost entirely composed of starch and this is difficult of digestion by many people, particularly those who have weak intestinal digestion. The result of the use of much white bread is a lack of brain and nervous power to do mental work and it also creates intestinal troubles, because the excess of starch ferments in the intestine and make the condition right for the growth of microbes; whereas Grape-Nuts food contains the needed starch, but in a predigested form. That is, it is transformed into grape-sugar in the process of manufacture, and delivered in the packages, ready cooked, and in such shape that it is immediately assimilated without hard work of the digestive organs.

The food also contains the delicate particles of phosphate of potash which, combined with albumen, is used by Nature to make the gray matter in the cells of the brain and the nerve centers throughout the body, in order to give strength and ability to stand long and continuous work. "There's a Reason." Read, "The Road to Wellville," in pkgs.

"ARISE AND GO TO DOTHAN."

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FROM GADSDEN.
We began a meeting at Oxford church on the 16th ult, where I preach half of my time. Brother W. B. Davis, of Abilene, Texas, was with us and did the preaching, which was gladly received. We had a gracious revival. The Lord did great things for us, whereof we are glad. Many confessed Christ. We received four by letter, one by restoration, ten by baptism—total fifteen. Suppose some will unite with some of the other churches in the town. Rev. W. B. Davis began preaching sixteen years ago at Estabago, Talladega county; fourteen years ago he moved to Texas. On his return from the Southern Baptist convention he stopped over to see some relatives and old friends and we secured his help in the meeting. A good yoke fellow he is; he preaches with spirit and power. He left Wednesday morning for Texas. The meeting closed on Tuesday, the 10th day, at Oxford Lake. About sundown we administered the ordinance of baptism. There was a multitude of people there to witness the God appointed way. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (Romans 6:3-5). So one preacher is happy with his flock, and want to say as David did: "Bless the Lord, O my soul, and let all that is within me bless His holy name."
J. M. SOLLEY.

FROM SLOCOMB.
One week has passed since I closed a meeting at the Slocomb Baptist church, but I feel that I must tell the brethren of our great success. The meeting lasted one week, during which time there were sixty-three accessions to the church. The people of our town are enthusiastic church workers and never tire of doing something for the Master's cause in the world. I have served the church as pastor for the past seven months and the more I mingle with this people the stronger evidences I see of their loyalty. Dr. Anderson, from Dothan, was with me two days during the meeting and preached some able sermons. He came to our town comparatively a stranger, but left known and loved by all. With so many new members added to our number, we hope to be able to accomplish greater things during another year.
Slocomb is a thriving town and offers great opportunities to enthusiastic Baptists. Come see our town; visit our church and give us an interest in your prayers.
T. M. FLEMING.

FROM GEORGIANA.
The fifth Sunday meeting of the Butler County Association has just closed. It was held with Bethel church and was one of the greatest meetings we have had. Every minister in our association was present, except one, and Rev. J. W. Stuart, of Evergreen, filled his place.
Rev. J. H. Higdon has been delivering a series of lectures on "Ecclesiastical History" at several of our churches. His lectures are very instructive. We can heartily recommend him to any church that would like to have him lecture for them.
He is very reasonable in his charge. Any one wishing to communicate with him, address him at Avant, Ala.
Thanking you for the good paper you are giving us now, I am your brother in Christ,
A. C. SHELL.

ORDINATION AT HOLT.
The Baptist church at Holt, Rev. L. S. Foster pastor, recently held a revival meeting in which nine were added to the church by baptism and three by letter. This was followed on last Sunday night by the ordination of two deacons. Messrs. McKinzie and J. M. Kicker. Before the ordination of these the church had four deacons, Drs. Ezra Foster and A. D. Killian and Messrs. O. H. Green and W. C. Patric.
The presbytery was composed of Rev. John T. Bealle, chairman, and Rev. L. S. Foster, secretary. The sermon was preached by Rev. John T. Bealle. The candidates were presented for ordination by Deacon O. H. Green. Rev. L. S. Foster examined the candidates as to their belief of the doctrines of Christianity and made the ordination prayer, after which was the laying on of hands. The giving of the charge was by Rev. John T. Bealle, which ended the work.
Both of these new deacons are excellent men and the little church has doubtless chosen wisely.
Mr. Kicker is the bookkeeper for the Semet-Solvay company and Mr. McKinzie is the superintendent of the furnace work.—West Alabama Breeze.

LAST SUNDAY IN DOTHAN.
Last Sunday was children's day with us. We carried out the program at the regular Sunday school hour from 9:30 to 10:30. There were 509 present reported by the teachers. This is the largest Sunday school attendance ever reported in Dothan. At the 11 o'clock service 18 people united with the church, 16 of them for baptism, 10 of these being men. At the evening service six more united with us, among them one husband and his wife for baptism. "And there are more to follow." So you see we are getting ready for the convention.
There were 200 present last night at prayer meeting and it was a spiritual feast.
W. M. ANDERSON,
Dothan, Ala.

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OBITUARIES.

Whereas, in the wisdom of Almighty God, He has seen fit to take from our number Sister Lucy Pettingill;

Resolved, That we deem it proper to place on record some evidence of our appreciation of the life and character of our deceased sister, who, during her membership of forty-five years in the First Baptist church, manifested such extraordinary devotion to the Master's service. She led a life of intense religious activity, filling all these years with kind words and loving deeds. Like her Master, she went about doing good; visiting the sick, comforting the distressed, helping the needy, and making sunshine wherever she went. She was a regular attendant upon church services, rarely ever missing an appointment. She was a faithful teacher in the Sunday school and for twenty-five years was the efficient secretary and treasurer of the Ladies' Missionary Society.

We mourn her loss, but feel that she has left us a rich legacy in her beneficent example and influence. We point to her as a model that we can safely copy, an example replete with shining deeds and every way worthy of Christian emulation.

Resolved, 2. That a copy of these resolutions be spread upon the minutes of our church, and also that it be furnished to the Alabama Baptist for publication.

Mrs. Mackie Murphy.

In memory of Sister Mackie Murphy, who died May 13, 1907. She was a member of Rocky Mount Baptist church. Her devotion to the Master was most beautiful and impressive. A beautiful life is ended, but its influence will last long.

Be it resolved, 1. That in the death of sister Murphy our church has lost one of its faithful members.

Resolved, 2. That we extend our sincere sympathy to her bereaved husband and relatives and commend them to God, who does all things well.

Resolved, 3. That these resolutions be spread upon our minutes and published in the Alabama Baptist and a copy be sent to the bereaved family.
—J. L. Howard, Carrie Fowler, Emma Ford, Committee.

John E. Dutton.

Our town and church were shocked Saturday afternoon, April 27, 1907, when the death angel came to the home of Brother John E. Dutton and called his spirit to God. He died in the community where he was born, loved and honored by all. Always pleasant and cheerful, manifesting a bright Christian spirit, and was not missed by his own family alone, but the entire town. In early life, he gave his heart to God, and lived an unselfish Christian life, always found at his church on Sunday and at the mid-week service. He leaves a devoted wife, father, brothers and sisters, who mourn their loss. While his place in church will be vacant, he will never be forgotten, and it will be our pleasure to welcome him in that place prepared for those who love God.

"Jesus, Thou Prince of Life,
Thy chosen cannot die;
Like Thee, they conquer in the strife
To reign with Thee on high."
FRANK AVERY, His Pastor.

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INFORMATION WANTED.

Editor Alabama Baptist, Birmingham, Ala.:

Dear Brother:—By way of securing information I have fell on this method of securing the same. And the information I want is this:

Can a young single (unmarried) man be legally elected to the office of deacon in the Missionary Baptist church according to the Scriptures? I would be very glad to hear from some brother about this, and hereby ask as many as will to write me personally about it. I would also be glad to hear from the editor of this paper concerning the matter.

I invite as many as will to write me personally with answer to above question. "Can an unmarried (single) man be elected to the office of deacon?" Address,

JAMES T. DURRETT,
Searles, Ala.

RESIGNATION OF BRO. HUTTO.

Last week our hearts were made sad when we heard of the resignation of Brother A. A. Hutto, the faithful pastor at Decatur.

Brother Hutto's work at Decatur has been something wonderful. Coming on the field two and one-half years ago, he found some forty members, and the day he resigned the membership was about 112.

The Sunday school has increased three fold.

The contributions were something like \$600 and part of this given by the State Board.

The church soon became self-supporting, and last year gave for all purposes over \$2300.

He has gained the favor and respect of other denominations, and will be missed by all.

It is indeed sad to me to give up one who has helped me in so many ways. His resignation takes effect July 31, and the church will be, indeed, fortunate that gets such an able man of God.

FRANK AVERYT.

The formal dedication of the new Baptist church in West Huntsville occurred on Sunday in the presence of a congregation that taxed the capacity of the pretty little house of worship to its utmost. The dedication sermon was delivered by Rev. W. B. Crumpton, secretary of the state board of Baptist missions. His sermon was an able and most appropriate one and was listened to with close attention.

Addresses were also delivered by Rev. C. T. Culpepper, pastor, and Mr. R. E. Pettus, member of the state board of missions.

The new church is one of the prettiest in the outlying districts of the city. It was erected at a cost of \$1,500 exclusive of the furniture. It is located near the center of the village and is convenient of access to all of its membership of about a hundred and fifty people.

The prospects of the new church are considered to be very bright. Mr. Culpepper only recently concluded a series of revival meetings which resulted in about twenty-five additions to the membership.—Evening Banner.

AFTER NINE YEARS, RELIEF

A True Story, With a Moral Which Points to Some Interesting Ways for Women to Cure Themselves From the Agonies Caused by Female Disease and Disturbance.

LETTER FROM A LADY

Nine Years of Constant Suffering and Failure of Doctors to Give Relief, Left the Writer No Chance But to Try This Method of Home Treatment, Which Afforded Prompt and Permanent Relief.

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Such, in brief, is the story of Lizzie Matthews, of Mount Vernon, Ga., whose letter we print below. She says:

"I was troubled with female disease for nine (9) years. The doctors first called it 'nervous prostration,' then 'change of life,' and finally 'catarrh of the organs,' but no matter what they called it, they could give me no relief.

"At last I decided to take Wine of Cardui. I have now taken three (3) bottles and can say that my health is better than it has been in nine years. Before I began to take Cardui I could not eat anything, could hardly sleep, my back and hips would ache, and then I would be nervous and I was troubled with leucorrhoea. Once a month I would have to go to bed for two or three days. Since taking Cardui I do not have to stay in bed more than a half a day, and all my other troubles have gone.

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A WORD TO THE CHURCHES OF THE BIRMINGHAM ASSOCIATION.

As we all know, our association meets early in September. It is, therefore, scarcely two months before we shall meet with the First Baptist church at Bessemer which is to be our host this time. The Bessemer church is happy and prosperous; they are in their handsome new building and will entertain us handsomely. We will all want to go.

There is no doubt that the churches of the association will have a great report to make at Bessemer. I believe we will have twenty-five hundred additions. But the matter I desire to speak of in this article is this: It will be remembered that pledges were made last year to the work of the Church Extension Society. By all means let every pledge be redeemed. Last Monday at their regular meeting the pastors agreed to ask their churches to give the bulk of their July and August collections to the church extension society for the purpose of helping to build churches in the bounds of the association. The pastors all felt that for the Birmingham association it was imperative that we turn aside from the schedule for the next two months and give our entire time and attention to the matter of building mission churches in the Birmingham district.

Please let me urge that, with one accord, all our churches and workers of the Birmingham association do their very best for the Church Extension Society until we meet at Bessemer. Send money to J. B. Gibson, Birmingham, or S. O. Y. Ray, East Lake, Ala.

J. M. SHELburne.

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R. K. BRUFF, Secretary.



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The State of Alabama, Jefferson County, Probate Court, June 20, 1907.

This day came John F. Knight, an administrator of the estate of L. E. Ewell, and filed its petition in writing and under oath, praying for the sale of certain lands therein described, belonging to the estate of said decedent, for the purpose of division, on the grounds that said lands can not be equitably divided among the heirs and distributees of said estate, without a sale thereof, and it appearing from said petition that the following heirs of said estate are non-residents of the State of Alabama, to-wit: W. A. Ewell, father, Vanceboro, N. C.; William A. Ewell, brother, Norfolk, Va.; M. F. Ewell, brother, Meleville, Ohio; Lizzie E. McGowan, New Berne, N. C., sister; John McGowan, New Berne, N. C., husband of Lizzie E. McGowan; Annie Ewell, sister, Vanceboro, N. C., all of whom are over twenty-one years of age, and the following named heirs are over fourteen and under twenty-one years of age and reside in Vanceboro, N. C.: Ade Ewell, sister; Elna Ewell, sister; Joshua Ewell, brother; George Ewell, brother; Gertrude Ewell, sister; Lena Ewell, sister.

And whereas, the 20th day of August, 1907, has been set as a day for hearing said application and the testimony to be submitted in support of same.

It is therefore ordered that notice of the filing of said application and of the day set for hearing same be given by publication once a week for three successive weeks in the Alabama Baptist, a newspaper published in this county, notifying all parties in interest to appear and contest said application if they think proper so to do.
 B. E. GREENE, Judge of Probate.

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PROHIBITION COMES.

Editor Alabama Baptist.
We had our prohibition election Saturday, July 6th, under the local option law, and the county voted for prohibition in a ratio of more than four to one. Our majority was more than the most sanguine of us predicted. Goodwater precinct, the only place where whiskey can be sold, voted for prohibition more than three to one. Only one precinct went for whiskey in the county.

Goodwater's vote Saturday showed our position on the proposed dispensary for Goodwater, which has been advertised, but if the vote of our precinct especially, and of the county generally, has the weight it should with our legislature, a dispensary will never be established. Coosa will certainly remember any man in the legislature who undertakes to establish, or aid in the establishment thereof, a dispensary. We know what we want and shall expect the legislature to hands off our prohibition work.

May the day soon come when Alabama will be wholly prohibition.
Yours fraternally,
JOHN A. DARDEN.

OPELIKA REVIVAL.

We closed last Wednesday night what old citizens here say was the best meeting ever held in our church. That may be a sort of stereotyped expression, but let us notice some of the results.

First, an old difference between two members of our official board, who had not spoken to each other in years, was blotted out. This being settled, a number of smaller differences were adjusted, and the fellowship and harmony of our church restored as has not been in years. It was indeed a revival of the church.

Second. We received into the fellowship of our church as a result of the meeting forty-eight members, ranging in age from 10 to 87. Thirty of these were for baptism. A number of others confessed Christ and signified their purpose of joining other churches of our city.

Third. A liberal purse, expressive of our appreciation of Evangelist Hubbard's services was presented him, and a raise in the pastor's salary voted by the church.

Now, just a word concerning Hubbard as an evangelist. He is great! Our State Board is to be congratulated on putting him into the field and any of our stronger churches would do well to secure his valuable services.

In his faithful and fearless arraignment of sin, worldliness and indifference one is reminded of an Old Testament prophet. And yet in his tenderness and sympathy how the spirit of his Master shines forth. We were all delighted with his services and most heartily commend him to any sister church in need of a first-class man for a meeting.

Brother Ira Jordan, of Midway, had charge of the singing and during the fifteen days of the meeting rendered earnest, faithful service.

Faithfully yours,
W. A. TALIAFERRO.

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FROM BETHEL ASSOCIATION.

Brother Editor:

Here I come with my first batch of news for a long time. I am glad to report our churches in this section moving on nicely. Brother Lowery, at Pine Hill, is leading his church to success in every good work, and especially in the cause of missions.

We hear splendid things of Brother Charles Brewer, with Linden and Myrtlewood.

Brother Arnold, our young bachelor pastor at Thomaston, is doing as well as could be expected. He needs help in "finding a good thing"—a wife.

Brothers Tucker, Vice and Huckabee are all doing splendid work with their churches and we are expecting large gatherings among these three churches, which are already planning for a great campaign for souls in August.

Brother Kerrage, of Thomasville, is also manning two of our churches, as well as looking after the building and repairs of houses of worship in Clark county.

The Nicholville church, with their splendid new house of worship, new pastorium and new pastor and wife, are rallying nobly to every denominational interest. The ladies of the church have just presented the church with a beautiful silver communion set, and are planning by the generous gift of Deacons William N. and George F. Nichols, to carpet the church. The Sunday school continues to grow in interest and numbers under the superintendency of Deacon Earl Day. Mrs. Green reports the ladies, both in the Aid Society and the Missionary Society, as doing most excellent work. Mrs. Green has also led our boys and girls, as well as the young people, into wider fields of usefulness.

We have planned for protracted meetings to begin August 1, to be conducted by Rev. Pitt M. Jones, of Thomasville. But the revival has already begun, four new members having been received last Saturday. One awaits baptism and others are expected soon.

June the 29th one of the best deacons in Alabama drove me to our fifth Sunday meeting, which was held with the Shiloh church. Rev. J. G. Lowery was elected president and Brother H. C. Rickard secretary. The program was full of good things from beginning to end and even our laymen did some splendid talking, and the good people of Shiloh entertained the meeting royally.

In my next I may tell you something of the Clark county brethren, among whom also I have a splendid church (Forest Springs), which takes the other half of my time.

Yours for service.

J. MERCER GREEN.

Nicholville, July 9th, 1907.

Argo Red Salmon is an ideal food. Thompson's Dietetics, one of the standard works on foods, gives Scammell's tables as follows. The per cent of muscle building material in beef is 19 per cent, eggs 13 per cent, Salmon 20 per cent. As a brain food, beef 2 per cent, eggs (white) 21-3 per cent, (yoke) 2 per cent, Salmon 6 and 7 per cent.



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GOOD WORK

We commend the legislature for the good work it is doing along temperance lines, believing that the day is not far distant when Alabama will be in the prohibition column. The Anti-Saloon League should have the prayers of all good citizens.



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