

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

Established 1874: Vol. 43, No. 1

Organ Baptist State Convention.

Office, 2113 First Avenue.

BIRMINGHAM, ALA., APRIL 15, 1908

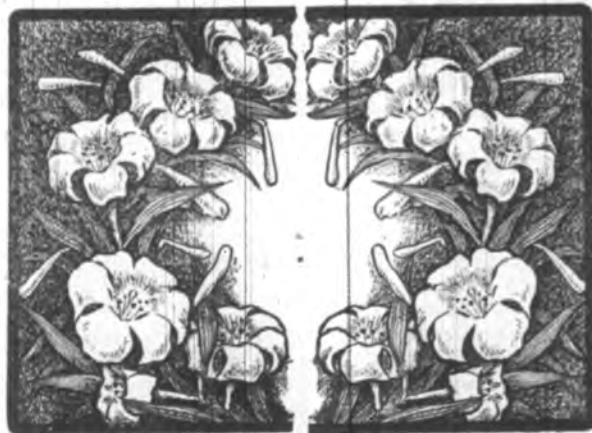
Published Weekly. \$2.00 a Year



## *The Blessed Easter Truth*

IN THOSE MOMENTS WHEN CHRIST IS MOST REAL TO ME, WHEN HE LIVES IN THE CENTER OF MY DESIRES, AND I AM RESTING MOST HEAVILY UPON HIS HELP—IN THOSE MOMENTS I AM SUREST THAT THE DEAD ARE NOT LOST, THAT THOSE WHOM THIS CHRIST IN WHOM I TRUST HAS TAKEN, HE IS KEEPING. THE MORE HE LIVES TO ME THE MORE THEY LIVE. IF THE CITY OF OUR HEART IS HOLY WITH THE PRESENCE OF A LIVING CHRIST THEN THE DEAR DEAD WILL COME TO US AND WE SHALL KNOW THEY ARE NOT DEAD BUT LIVING, AND BLESS HIM WHO HAS BEEN THEIR REDEEMER AND REJOICES IN THE WORK THAT THEY ARE DOING FOR HIM IN HIS PERFECT WORLD AND PRESS ON JOYOUSLY TOWARD OUR OWN REDEMPTION, NOT FEARING EVEN THE GRAVE, SINCE BY ITS SIDE STANDS HE WHOM WE KNOW AND LOVE, WHO HAS THE KEYS OF DEATH AND HELL.

A LIVING CHRIST! DEAR FRIEND: THE OLD, EVER NEW, EVER BLESSED EASTER TRUTH! HE LIVETH; HE WAS DEAD; HE IS ALIVE FOR EVERMORE! OH, THAT EVERYTHING DEAD AND FORMAL MIGHT GO OUT OF YOUR CREED, OUT OF YOUR LIFE, OUT OF YOUR HEART TODAY! HE IS ALIVE! DO YOU BELIEVE IT? WHAT ARE YOU DREARY FOR, O MOURNER? WHAT ARE YOU HESITATING FOR, O WORKER? WHAT ARE YOU FEARING DEATH FOR, O MAN? OH, IF WE COULD ONLY LIFT UP OUR HEADS AND LIVE WITH HIM; LIVE NEW LIVES, HIGH LIVES, LIVES OF HOPE AND LOVE AND HOLINESS, TO WHICH DEATH SHOULD BE NOTHING BUT THE BREAKING AWAY OF THE LAST CLOUD AND THE LETTING OF THE LIFE OUT TO ITS COMPLETION! MAY GOD GIVE US SOME SUCH BLESSING FOR OUR EASTER DAY.—Phillips Brooks.





# Laymen's Missionary Movement

### History.

In November, 1906, the centennial of the historic Haystack prayer meeting was celebrated in New York by representatives of the various denominations. As an outcome, a call to prayer was issued by a committee of laymen, of which Mr. Mornay Williams, a Baptist layman of New York, was chairman. This call stated that the need of the hour was for a consecration of laymen to the work of missions. After hours of prayer, the following propositions were recommended for the careful consideration of the annual conference of the secretaries of the missionary boards of all the denominations in the United States and Canada to be held in January.

1. To project a campaign of education among laymen, to be conducted under the direction of the various boards.
2. To devise a comprehensive plan for the evangelization of the world in this generation.
3. To endeavor to form, through the various boards, a centennial commission of laymen, of fifty or more, to visit the missionary fields and report their findings to the church at home.

These recommendations were unanimously adopted by the secretaries' conference and the following additional resolutions were passed:

1. That the foreign mission boards of all denominations be earnestly asked to secure groups of laymen to promote campaigns of intelligent and generous interest in foreign missions on the part of the men of the church, the expense of such movements to be borne by such groups of men.
2. That the boards be requested to ascertain from their mission fields what they will need in men and money to evangelize in this generation the people for whose evangelization they are responsible, and to endeavor to provide the men and money needed to accomplish this purpose.

These recommendations have met with a most hearty endorsement by all the bodies of representative laymen to whom they have been presented. Groups of laymen of various denominations, and of influence, wealth and piety, have been formed in New York, Philadelphia, Baltimore, Toronto, Boston, Omaha, Birmingham and elsewhere.

The movement is well named, because it was born in prayer; is a force that is continually increasing in power, and by it God is mightily moving upon the hearts of laymen everywhere. The movement was born in foreign missions, but in our southland it must, of necessity, as has been the case in Canada, embrace home missions as well.

### Object.

The laymen's missionary movement is an awakening of the Christian laymen to the urgency of the Great Commission. It is simply an honest attempt on the part of laymen to fulfill in the next twenty-five years our Lord's command to preach the gospel to every creature. It is a practical undertaking by practical Christian men in a plain, practical way. Its aim is to induce the Christian layman to employ his money, his time and his intelligence in his religion, in the same practical common sense way as he does in his business or profession. Its purpose is to stimulate and arouse men to action.

It is possible to give, in the next twenty-five years, to every man a chance to be saved. The doors are open, in every nation, the vessels of commerce are waiting to carry the messengers of the cross to every clime, vast stores of wealth are in the hands of our Christian laymen, while men and women are eager to bear the tidings of salvation to the ends of the earth. The world would be Christian today had it

not been for the indifference of Christians of past ages and their unwillingness to obey the Master's command. There may be missionaries who are not Christians, but every Christian should be a missionary.

### Method.

No new organization is needed or contemplated. Money given or plans set on foot are to be through existing agencies or boards. Each awakened layman is supposed to awaken, in his own locality and in his own way, any other layman whom he can reach. Having caught the vision of a world conquered for Christ in this generation, his effort should be directed towards enlisting others in whatever way he can. Wherever possible, groups of laymen should be gathered together and the movement explained and laid upon the conscience and earnest prayer offered up for its speedy success. When feasible, lay speakers from the large centers should be invited to speak and signatures to the declaration cards secured. These cards are used as a simple way of obtaining a register of those who are willing to unite in the movement. It is hoped that thus there will soon be secured a band of at least a hundred thousand Christian laymen who are praying and giving, and studying, and working, to give the gospel to every creature in the next twenty-five years.

The motto of the Haystack prayer meeting in Williamstown, Mass., in 1806, was "We can do it if we will." The motto of the centennial prayer meeting in New York in 1906 was "We can do it and we will." What do you say, my brother? The question is not how much of my money shall I give to the Lord, but how much of His money, placed in my hands, have I a right to keep for myself?

We lose what on ourselves we spend;  
We have, as treasure without end,  
Whatever, Lord, to Thee we lend,  
Who givest all.

### What Membership Involves.

1. The Purpose to Pray for the Evangelization of the World in This Generation.—This should become a daily habit. The executive committee recommends the reading and circulation of the pamphlet by Mr. Robert E. Spear on "Prayer and Missions." (Forty cents per dozen from the student volunteer movement, 3 West 29th street, New York city.) Let us pray for each other and for the complete success of the missionary enterprise: Many men turn aside from their regular work for a few moments each day at the noon hour to pray for world-wide missions. May we not unite with others in this ministry of daily intercession?

2. The Purpose to Give Towards the Evangelization of the World in This Generation. It is scarcely believed possible that any man could work heartily in such an effort as this without giving of his income at least a fair proportion, based on scripture teaching, for the extension of Christ's kingdom. Of this amount, it is also important that a reasonable ratio be devoted to work in non-Christian lands. Every man should decide upon such a ratio after prayerful consideration of the whole subject. Since the numbers to be reached by the churches of North America are tenfold greater abroad than at home, and since a large proportion of church members are giving nothing whatever to work abroad, is it not reasonable for those of us who really believe in world-wide missions to devote at least 25 per cent of our total offerings to the spread of the gospel in the non-Christian world? If we invest our lives (presumably our largest investment) and 75 per cent

of our offerings in religious, educational and philanthropic work at home, is it not fitting that we devote at least 25 per cent of our total offerings to similar work abroad? Many men would urge a far larger proportion than this. It is believed that all givers will be helped by fixing in advance upon some proportion which appeals to their own minds as reasonable and fair. System, not spasms, is God's method. The most intelligent giving is on a carefully pre-arranged basis.

3. The Purpose to Study About the Evangelization of the World in This Generation. If we are to be fully equipped workers, we must be up-to-date in our knowledge of the great facts of missionary progress. Every member of this movement is urged to make himself familiar with the literature issued by his own foreign mission board. In addition to this, the laymen's missionary movement will recommend from time to time pamphlets and books, both for study and for circulation. The object for each man to aim at is to make himself an intelligent and effective advocate of a comprehensive and adequate missionary policy.

4. The Purpose to Work for the Evangelization of the World in This Generation. This opens a field of limitless opportunity. One's own home, his church, his circle of business acquaintances, his community—all of these furnish a field for personal evangelism, and for creating or deepening an intelligent spirit of world-wide missions. The whole church needs to be awakened to its missionary responsibility. The laymen's movement hopes to help the men of the churches, and especially those who identify themselves actively in this effort, to make their lives count for the most in extending and establishing the kingdom of Christ throughout the world. If the members of this movement will set an inspiring example of loyalty to our Lord in this effort, and will pray and work together persistently, there is no reason why most of us may not see the knowledge of Christ made universal in our own life time.

"From every man according to his ability: to every man according to his need."

### DIDN'T KNOW

#### That Coffee Was Causing Her Trouble.

So common is the use of coffee as a beverage, many do not know that it is the cause of many obscure ails which are often attributed to other things.

The easiest way to find out for one's self is to quit the coffee for a while, at least, and note results. A Virginia lady found out in this way, and also learned of a new beverage that is wholesome as well as pleasant to drink. She writes:

"I am 40 years old and all my life, up to a year and a half ago, I had been a coffee drinker. About ten years ago, I had dyspepsia so bad that often the coffee I drank would sour on my stomach and I could not retain it.

"Severe headaches and heart weakness made me feel sometimes as though I were about to die. After drinking a cup or two of hot coffee, not knowing it was harmful, my heart would go like a clock without a pendulum. At other times it would almost stop and I was so nervous I did not like to be alone.

"If I took a walk for exercise, as soon as I was out of sight of the house I'd feel as if I was sinking and this would frighten me terribly. My limbs would utterly refuse to support me, and the pity of it all was, I did not know that coffee was causing the trouble.

"Reading in the papers that many persons were relieved of such ailments by leaving off coffee and drinking Postum, I got my husband to bring home a package. We made it according to directions and I liked the first cup. Its rich, snappy flavor was delicious.

"I have been using Postum about eighteen months, and to my great joy, digestion is good, my nerves and heart are all right; in fact, I am a well woman once more, thanks to Postum."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Well-Being." In pkgs.

ANOTHER LETTER FROM W. B. C.

Dear Brother:

I write you another letter. Please read it carefully. We have twenty days to make good for the Baptists of Alabama to the Home and Foreign Mission Boards. We can do it notwithstanding you are many thousands of dollars behind, if the pastors bestir themselves. I make

Two Suggestions

Brother Quisenberry spent a day with one country church and secured for Foreign Missions several hundred dollars. He suggests that ALL DAY MEETINGS be held in 1000 country churches in April. The suggestion is a good one. In many country neighborhoods they know nothing of the panic and would gladly give to missions, if the opportunity were offered by a special effort like the one I am writing about.

A brother can be brought from an adjoining Association or a nearby town to join with the pastor and local preachers.

Let the meetings be held in the week and work up a great crowd. We can have 1000 such meetings, if we do not delay. Let it be known that the object of the meeting is to talk about missions and crown the day with a great collection.

Brethren Pastors, don't wait for Sunday to make announcements. Get some boys to ride one afternoon and carry the news of the appointments to the homes of the people.

City and town pastors can be of great service in these meetings.

Another

We have hundreds of pastorless churches. Let's try to reach them in a day or night appointment. If the pastors will get busy, it will mean thousands of dollars to the Cause. Don't let the word "fall" be once mentioned among us. Go, brother, to work. God will go with you. Write the letters now and make appointments. Fraternally,

W. B. CRUMPTON.

THE CANVASS FOR THE BAPTIST COLLEGIATE INSTITUTE.

Dear Brother Barnett.

In my canvass for the Newton institute, I have seen some of the finest evidences of loyalty and sacrifice that, as I believe, can be found in the history of denominational education.

Surely no work of our people in many years has been more timely or wiser than the plan projected by our honored secretary, Dr. Crumpton, to provide adequate accommodation for the Baptist Collegiate Institute at Newton, for to Brother Crumpton belongs the credit of inaugurating this plan.

In the meeting which he arranged here, and in which my old pupil and dear friend, Prof. McKee, has described in "The Alabama Baptist," in which the students gave as never before students have given in the South, in which the noble president, Brother Tate, showed his spirit of loyalty by giving \$1,000 and Prof. McKee and his wife pledged themselves for \$500, A grand woman here, Miss Mittie Haley, one of the teachers who had already devoted time and money to the upbuilding of this school, added to her benefactions by a gift of \$500. Without the help of this elect lady, the school would not today be enjoying the success and prosperity now its portion.

This institute is blessed in its president, Prof. Tate, a born educator and a man as high and real in practice as in ideals; in the members of the faculty, McKee, alumnus of Howard college; Miss Haley, Mrs. Kimbrell, who gave \$200 to the new enterprise, and others; it is blessed, too, richly blessed, in the president of the trustees, A. N. Jones, a noble Christian; in his brother, a trustee, and in the other local managers, who have seen in this great school opportunity not only to give advice and enact regulations, but also—and this is of far more moment—to put into the school large sums of money out of their own pockets, to give and give until giving hurts.

In all the Southern land there is no other school doing finer, more needed work than the splendid institution at Newton.

A. P. MONTAGUE.



REV. D. W. MORGAN, N. Birmingham

NORTH BIRMINGHAM BAPTIST CHURCH, TWENTY-FIRST AVENUE.

We, your board of deacons of Twenty-first Avenue Baptist church, beg to report the following resolutions to the church in conference and ask that they be adopted and placed upon your records:

The first Sunday in April, 1906, two years ago today, Rev. D. W. Morgan commenced the work as your pastor, and to the great satisfaction of this church he has performed his work well, and proved himself competent and worthy of the high position he occupies.

Brother Morgan is a man of strong convictions, with courage to follow wherever they lead, without hesitation and without wavering. An humble man of God, who is willing to spend his life and sacrifice himself in the service of his Master, our God. He is a great preacher. He is pre-eminently doctrine, yet Christ crucified is the sole of every sermon. He insists strongly upon the form right, and the duties of the true church, and yet he always places Christ before the church.

The 200 members that have been added to this church since his administration commenced has proved his success beyond a doubt, and causes us to place much confidence in him as a pastor and preacher, and we now pray and hope ever to pray that God's blessing will forever be with him and his family and that he will receive many stars in his crown. Amen.—L. T. Cobb, Chairman; J. M. Russell, L. L. Jones Dr. T. A. Casey, J. M. Davis, D. P. Alman, J. M. Riddle J. M. Williams Board of Deacons.

Adopted in conference April 5, 1908.

L. L. JONES, Church Clerk.

THE VOICES.

China, awakened from her sleep of ages, cries loudly in hunger and stretches out her hands to the western world for bread. While some in selfish greed toss her a stone or poisoned husks, shall not we, who follow Christ, give the bread of life?

Japan has still her doors wide open to the world of thought as well as trade; she is just now conscious, as never before, of her need of God. Shall we deny to her our Father? Our obligation equals our opportunity.

Say not ye, there are yet four months, and then cometh the harvest? behold I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest.

He that hath ears to hear, let him hear.

The Answer.

No heart that is human can fail to heed these calls. The Christian hears also the voice of the Master who says, Go tell the news; go disciple the nations.

What is the measure of our obedience to Christ and of our response to the appeal of the world's need and our opportunity?

To close the year without debt, we must raise a large sum. But, Baptists of the South, this does not take account of the 50 per cent increase to which God calls us! When the work calls for a doubling of investment, can we do less than increase our offering 50 per cent this year? The year ends April 31. What is your share? Plan and act now.

Behold, now is the day of Jehovah's favor.

HARD TIMES AND GOOD TIMES.

Richard Hall.

The times we are living in now are both. Some people are experiencing hard times and a great many more are talking about them, but I really believe that the outcome of these hard times will be good times for religion at home and abroad. They will lead many people to think seriously and deny themselves for the Lord's cause as they would not do in ordinary times.

But this depends mainly, if not entirely, upon the pastor. He must prayerfully, plainly, fearlessly, speak out and not be dismayed by the plea of hard times. Just now the condition of our home and foreign mission boards calls for this as perhaps never before, and it becomes our duty as pastors to plead, nay, in the name of our Lord and Master to demand that our churches come to the help of the Lord, to the help of the Lord against the mighty forces of heathenism and spiritual destitution in our homeland as well as in the foreign field.

I earnestly beg you, my brother pastors, to speak with holy boldness and put your figures high when you make your appeals. Let us not insult our churches or our Master by expecting little things or even ordinary things and attempting ordinary things. I do not believe that the boards are going to go up to the convention with a heavy debt, but that prayer and faith and courage will give us the victory. Speaking for my own church, our contribution to home missions in March was more than double what it was last year, and this month, thanks to Brother Quisenberry's visit, we have pledges that assure us three times the amount for foreign missions we contributed last April. This, too, in spite of the fact that the church is carrying a heavy debt on its new building.

I want especially to speak to my brethren in the country fields. Last fifth Sunday a quartette of preachers and laymen went out to Brooklyn Baptist church, 20 miles from Evergreen, and held a two days' centennial meeting. After the Sunday morning sermon we asked for \$100 for missions to celebrate this centennial year. To the amazement of the church and to the great joy of everybody concerned, the hundred dollars was all pledged and one-half of it paid in cash. Last year, before the hard times came, the church raised about \$15 for missions and by some oversight even that was not forwarded to the association.

Aim high, brethren!



Don't Forget Our Dollar Offer

FOR \$1.00 CASH WE WILL SEND TO NEW SUBSCRIBERS THE PAPER FROM NOW UNTIL JAN. 1, BEGINNING THEIR SUBSCRIPTIONS FROM THE TIME WE RECEIVE THE MONEY, SO YOU SEE THE SOONER THEY SUBSCRIBE THE LONGER THEY GET THE PAPER. WE HAVE LOVELY PRESENTS FOR ALL WHO WILL HELP.

## THE ALABAMA BAPTIST

### CENTENNIAL MEETING A SUCCESS.

Dear Brother Barnett:

The Centennial meeting held here was a great success. Our church was benefited above our expectations. How could it be otherwise when Dr. Boma gave us that superb address, "A Hundred Years of Baptist History in Alabama?"

Brother J. G. Dobbins, "The Distinctive Principles Held by Baptists." J. A. Dickinson, discussed the laymen's movement. J. A. Hester told us how to reach the lost of our association. J. E. Barnes preached an able sermon on "The Holy Spirit and His Work," and many other good things the brethren told us about, all of which goes to remind us that Howard might do well to honor her two noble sons with D. D. We had three days' feast of good things, the members providing bountifully for the natural man. It has never been my lot before to serve churches with so many praying members. This inspires hope in me to believe that we are going to have a wonderful meeting, beginning the first Sunday in August with W. J. Ray and his singer helping us.

High tide was reached Sunday by Brother Barnes' sermon on Foreign Missions. It opened the hearts and pocketbooks of our Moundville people, and they gave right liberally. The pastor felt that the Holy Spirit was moving upon the hearts of the great congregation, and asked if there was not some young man or woman that would give himself or herself to the Lord, and tears of joy trickled down his cheeks as one young man laid himself on God's altar. All with one accord pronounced the meeting a great blessing to the church. It is a pity that these meetings cannot be held in every church. J. S. WOOD.

Moundville, A. a.

### GREAT CENTENNIAL MEETING AT MT. MORIAH AT SYBIL, ALA.

We had a great meeting on Saturday before the first Sunday in April. I conducted the devotional exercises at 10:30, and at 11 o'clock Rev. M. M. Wood, of Furman, Ala., preached us a powerful sermon, which was requested for publication in The Alabama Baptist, which will be good reading and will be fine to put in tract form and scattered over the world.

The people, as is their custom, gave us a fine dinner, and had enough to have supplied many more.

In the afternoon Brother Smith, of Macedonia, conducted the devotional exercises, and Rev. J. M. Gilmore made us a fine address on the progress of the Baptists in Alabama at large.

Brother Wood then spoke of the progress of the Baptists in the United States, and made a very interesting talk.

I read in conclusion Dr. Mullin's tract on "Spoiling the Sermon." We hope the collection will amount to \$25 for foreign missions when all the members shall be seen. I am glad we had such a good meeting. Every church in the state ought to have a Centennial meeting this year.

H. R. SCHRAMM.

### WE ARE REJOICING.

Last Sunday was a great day for the Baptists of Alexander City. After an appeal by the pastor, an opportunity was given the brethren to pay off all indebtedness on our beautiful new building. The sum named was \$1,900, and in a few minutes over \$2,000 was subscribed. The gifts came from men, women and children. Payments have been made, and all claims met, and we have money enough left over to freshen the parlor.

In the past two years we have paid over \$13,000 to our building enterprise, have made a steady advance in gifts to mission and denominational enterprises, and increased each year the pastor's salary. We are asking the brethren for \$1,000 for the Master's work away from home this year, and a large part of this amount has already been paid. Just recently the church has given over \$300 for home and foreign missions, and will make another offering the third Sunday in April. A more loyal, harmonious, enterprising church one rarely sees.

We are to begin a meeting on next Thursday night, with Brother W. M. Anderson, of Dothan, assisting us.

While our hearts are now rejoicing over our gifts to the cause of Christ, and over our great and growing Sunday school, our souls are yearning for salvation of all our people. We write to ask others to rejoice with us and pray for us. Sincerely,

ARNOLD S. SMITH.

### THE BAPTIST ANNUAL

Is the name of a 192-page book issued by the First church, Jacksonville, Fla. It is full of interest from beginning to end.

Chapter 1 gives paragraphs from the pastor.

Chapter 2—Facts about Florida.

Chapter 3—Story of the First Baptist church of Jacksonville, Fla., and so on to chapter 9. The names of all the members are given with their street address. If they have moved to other states, the address is given. One feature is unique. The figures show the amount each has given during the year for current expenses, building fund, benevolence and church property. We wonder if there is another church in the Southern Confederacy that does this? The showing for current expenses is pretty good. Nearly all the members are contributors. We haven't time to carefully note the items, but we fear the mission contributions of the Jacksonville brethren is not what it should be. In this it is not unlike most of our strongest city churches. We congratulate Pastor Hobson on the splendid work he has done in the seven years he has been in Jacksonville. Being an Alabama boy, we are especially proud of him.

We have just closed a great meeting at the First church of Anniston. Raised the pastor's salary to \$1,200 and called Rev. C. W. Henson to take up the work next Sunday. Several additions to the church. I go from here to Pollard and then to Second church of Selma.—W. J. Ray.

ONLY TWO MORE SUNDAYS. Then we will Know What Alabama has done for Home and Foreign Missions.



I WANT EVERY PERSON WHO IS INTERESTED to have my descriptive booklet free. It contains valuable information. I handle a superior line of Cream Separators, Churns, Milk Bottles, Bottle Caps, Gasoline Engines and Corn Stalk Shredders. Write for information, prices and booklet.

L. A. MADDEN, 135 Whitehall St., Atlanta, Ga.

WE BESEECH THOSE WHO ARE ABLE TO PAY UP AND RE-NEW TO DO SO AT ONCE, AS WE ARE SORELY IN NEED OF MONEY. SEND COPPERS, NICKELS, SILVER, GOLD, GREENBACKS, SCRIPT, CHECKS, STAMPS, P. O. OR EXPRESS ORDERS; BUT SEND SOMETHING AT ONCE DON'T BOTHER TO REGISTER—WE WILL TAKE THE RISK.

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But how can the grocer guarantee the flour unless he is protected by the guarantee of the miller who makes the flour? Every dealer who sells

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This handsome 1000 foot rifle absolutely free to any boy who will send us 45 cents for one of our samples, and give us a few hours of his spare time for one week. This rifle is great for target practice, and is sure death to small game and rats. Address with 45 cents, stamps or money order. Pierce Supply Co., 441 Pleasant Ave., New York, N. Y.

THE HOME MISSION SITUATION.

Alabama Ahead of Last Year.

The situation as to Home Missions is critical, but hopeful.

We must have at least \$175,000 during April, if we meet our obligations and come to the close of the year without debt.

Up to December 1, 1907, we had a great advance over the previous year, but since then, on account of the money panic, we have not advanced. Only heroic giving for a fortnight will save the day. If our forces will make a combined and noble effort for the next two weeks the landing can be reached. Every pastor should enlist his whole force of men and women just now.

Up to April 1st Alabama has given \$8,577.38, which is a gain over last year of \$1,292.48. Nearly every state has made an increase. The percentage of increase from all the states up to April 1st over last year was 20 per cent. With a united effort we ought to double this percentage of gain during April. That would clear us of debt.

Brethren of Alabama, come to our help. Let's make the next two Sundays, April 19th and 26th, memorable for gifts to Home Missions, and may the Lord of Hosts be with us.

B. D. GRAY.

REPORT OF FIFTH SUNDAY MEETING IN THE BIGBEE ASSOCIATION.

This meeting began at York Saturday morning, March 28, and closed Sunday night, the 29th.

The following brethren, who had been assigned work on the program, were present: Revs. J. E. Herrling, H. B. Folk, J. R. G. White, W. B. Ernest, J. D. Cook and Brother J. D. Phillips.

Though the attendance was small on Saturday, yet the interest evinced was good. Congregations were large at all the services on Sunday.

At 11 a. m. Brother Folk preached on "What Right Has a Baptist Church to Exist?" taking for his text, "The church of the living God, the pillar and ground of the truth"—I. Tim., 3: 15. It was a splendid effort, and so gratifying was it to the brethren that by a vote of the meeting Brother Folk was requested to furnish the sermon to The Alabama Baptist for publication.

Sunday night the writer preached on "Is the commission as given to the disciples still binding?" (Matt., 28:18-20) to a large and attentive audience. Only two sermons were preached during the meeting.

A good degree of Baptist faith, polity and doctrine were sandwiched in the subjects and sermons, and can but be productive of good.

At the close of the service Sunday night I heard that a prominent Methodist brother said, "Keep close to the Jordan, and you will be all right." Don't you infer from this that he must have heard something about baptism?

It may be of interest to my brethren in Alabama to know that I am again pastor at York. I will preach there the second Sunday in each month.

J. D. COOK.

HO! FOR HOT SPRINGS

I am instructed by the Board of Directors to say.

In accordance with the direction of the convention on page 35 of the minutes, we are now ready to appoint delegates to the Southern Baptist Convention, the American Baptist Educational Society and the World's Congress.

Delegates appointed by the Association need not send in their names. They will report, with credentials, to Dr. Lausing Burrows at Eastman Hotel when they reach Hot Springs.

Churches have the first right to delegates at the rate of one to every \$250 contributed to Home or Foreign Missions for the year ending April 30. The brethren named by the churches should send their names in so that the directors may know how many to appoint.

Last year Alabama was entitled, on

the money basis, to 182. There were present 102. I do not know whether we will have a right to so many this year.

Brethren who wish to go as delegates should send their names here at once, so they may be enrolled. We will try to print the appointees' names in the Alabama Baptist about April 30th. Cards will be sent to each one appointed. The card should be preserved and handed to the secretary at Hot Springs. It will save the committee much trouble if the brethren will write at once.

There is no privilege accorded the delegate that the visitor does not enjoy except to be seated in the body of the building and have the privilege to vote. We hope for a very large crowd of visitors besides the delegates.

W. B. CRUMPTON.

ASSOCIATIONAL DELEGATES TO SOUTHERN BAPTIST CONVENTION

- (Second name alternate.)  
 Alabama—G. T. Edwards, Lapine; Rev. T. E. Morgan, Honoraville.  
 Antioch—Rev. T. E. Tucker, Healing Springs.  
 Bethel—Rev. L. Tucker, Nanafalia.  
 Arbacochee—  
 Bethlehem—Rev. L. C. Dewitt, Hixon; D. C. Mims, Monroeville.  
 Bibb County—Rev. P. G. Maness, Shoults.  
 Big Bear Creek—  
 Bigbee—Rev. H. B. Folk, Livingston; Rev. J. R. Larkin, Coatopa.  
 Birmingham—Rev. J. M. Shelburne, East Lake; Rev. J. D. Ray, Birmingham.  
 Blue Creek—  
 Butler County—  
 Cahaba—J. W. Whatley, ———; Rev. P. V. Bomar, Marlon.  
 Calhoun—Rev. A. Miller, Oxford; D. C. Cooper, Oxford.  
 Carey—Rev. J. W. Dean, Mellow Valley.  
 Cedar Bluff—Rev. J. N. Webb, Jamesown; Rev. W. J. Leath, Round Mountain; D. M. Burgess, ———; W. M. Hicks, Leesburg.  
 Centennial—B. T. Eley, Union Springs; J. H. Codgell, Inverness, and Rev. J. M. Thomas, Union Springs.  
 Central—Rev. J. D. Hughes, Salter; F. M. Allen, ———; O. T. Smith, Goodwater; J. M. Collins, ———.  
 Cherokee—Rev. M. W. Roberts, Leesburg.  
 Cherokee County—  
 Clarke County—Rev. J. H. Creighton, Whatley.  
 Clay County—Rev. S. J. Ingram, Delta; Rev. C. B. Martin, Lineville.  
 Cleburne—  
 Coffee County—Rev. R. M. Hunter, Enterprise.  
 Coffee County (formerly Pea River).  
 Columbia—Rev. C. N. James, Columbia; Rev. W. M. Anderson, Dothan.  
 Conecuh County—Rev. J. W. Stewart, Evergreen.  
 Coosa River—John C. Williams, Talladega; Rev. C. J. Bentley, Sylacauga.  
 Crenshaw County—Rev. C. L. Eiland, Brantley.  
 Cullman—  
 DeKalb County—Rev. J. D. Bethune, Sylvania; Rev. G. H. Carr, Valley Head.  
 Elfin—Rev. J. T. Fillingim, Bluff Springs, Fla.  
 Escambia—Rev. J. R. Curry, Alford.  
 Etowah—Rev. J. C. Heptinstall, Alabama City; J. M. Chadwick, Gadsden.  
 Estaula—Rev. M. B. Wharton, Eufaula; G. L. Comer, Eufaula.  
 Gilliam Springs—Rev. T. J. Weaver, Joppa; W. M. Butcher, ———.

- Georgia—A. J. Brooks, Pledger.  
 Harmony Grove—Rev. D. W. Dickinson, Winfield.  
 Harris—Rev. J. N. Vandiver, Phoenix City; Rev. Lamar Jones, Phoenix.  
 Judson—Rev. V. I. Masters, ———; J. B. Espy, ———.  
 Ladderdale—  
 Liberty, central—  
 Liberty, East—Rev. W. C. Bledsoe, LaFayette; Rev. C. J. Burden, LaFayette.  
 Liberty, North—Rev. W. T. Cobbs, Athens; Rev. Hugh Merrell, Elkwood.  
 Macedonia—  
 Marshall—Rev. L. L. Hearn, Albertville; C. O. Thompson, High Point.  
 Mineral Springs—  
 Mobile—A. R. Turner, Vinegar Bend; K. L. Maupin, Mobile.  
 Montgomery—Rev. E. E. George, Prattville; Rev. R. H. Hudson, Millbrook.  
 Mt. Carmel—  
 Mud Creek—  
 Muscle Shoals—Rev. R. T. Wear, Mt. Hope; John A. Thomason, Decatur.  
 Newton (Dale)—A. J. Beverett, Newton; H. L. Martin, Newton.  
 North River—Rev. J. A. Huggins, Oakman; Rev. William Patton, Patton.  
 Pine Barren—Dr. D. W. Ramsey, Pine Apple; R. E. Lambert, Darlington.  
 Randolph County—Rev. W. P. Coffield, Wedowee; Rev. W. H. Henry, Roanoke, Rt. 3.  
 St. Clair County—Rev. J. W. Lawley, Odenville, R. F. D. No. 2; Rev. Ira Harris, Ashville, R. F. D. No. 3.  
 Salem-Troy—Dr. Sam Campbell, Troy.  
 Sardis—  
 Selma—Lewis Johnson, Orrville; Miles Hardy, Tyler; Law Lamar, Selma.  
 Shady Grove—  
 Shelby—Rev. W. W. Lee, Montevallo; Rev. C. C. Heard, Columbiana; J. P. Avery, Shelby, and H. C. Reynolds, Montevallo.  
 Stacey—Rev. J. B. Ferguson, Samantha.  
 Sulphur Springs—  
 Tennessee River—  
 Tuscaloosa—Robinson Brown, Tuscaloosa; Fleetwood Rice, Northport.  
 Tuskegee—Rev. R. J. Stuckey, Notasulga; Rev. J. H. Wallace, Opelika.  
 Union—  
 Unity—  
 Warrior River—  
 Weogufka—  
 Yellow Creek—  
 Zion—W. F. Martin, Laurel Hill; Rev. B. P. Floyd, Andalusia, R. F. D. No. 5.

MOBILE ITEMS.

Three of our Baptist churches in Mobile have recently been blessed with special services. Simultaneous meetings were held at the Palmetto Street, Oakdale and St. Francis Street churches. Brother Sandlin wrote you about the great meeting at Palmetto Street church, and no doubt Brother McRae will write you about the meeting at Oakdale, in which he was assisted by Brother J. V. Dickinson. All things considered, this was the best meeting of the three in results. There were forty additions to the church. At St. Francis Street church we were assisted by Brother J. W. Gillon, pastor of the Gaston Avenue Baptist church, of Dallas, Tex. Brother Gillon is one of the best preachers I have ever heard, and he made a profound impression on our people. We have had 37 additions to the church as a result of the meetings, and others are expected. I am persuaded that the plan of holding simultaneous meetings in a town where there are two or more churches is an excellent one. Brother E. E. George is expected to take charge of the Dauphin Way church the first of next month, and the members of that church are anxiously awaiting his coming.

A Sad Death.

The death of Mrs. Alfred Y. Glover cast a gloom over the Dauphin Way church, of which she was a member, as well as many other homes in Mobile. Mrs. Glover was Miss Julia Tarant Williams, the daughter of Mr. and Mrs. J. C. Williams and the niece of Mrs. J. C. Bush, of Mobile. Mrs. Glover was born in Marion, Ala., where she had many friends and acquaintances. Mrs. Glover left a husband and six children, in addition to many other relatives, to mourn her loss. Her death was sad only in so far as it affected her dear ones. So far as she was concerned, death had no terrors, and her death was most triumphant. Just before the end she called all the children about her bedside and repeated with them the Lord's Prayer. Soon afterwards she repeated the line, "God be with you till we meet again." Her last words were "Till we meet again." "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

W. J. E. COX.

OAKDALE BAPTIST CHURCH, MOBILE.

My Dear Brother Barnett:  
 Last June, as a result of special meetings by myself as missionary of the board, this church was organized with about thirty members. In July of last year I began my pastorate here. Our membership was small, but faithful, and the good things that God has given us in our recent meeting might encourage others, hence I write. Rev. J. V. Dickinson, of the State Board, was with us for two weeks, and did some good preaching. As a result 40 united with our church, and it has almost doubled in strength. We have now a little more than one hundred members, which is not bad for a church which is not yet a year old.

GEO. W. McRAE.

# THE ALABAMA BAPTIST

## SPECIAL RATES AT THE HOTELS.

For Delegates and Visitors to the Southern Baptist Convention in Hot Springs, Ark., May, 1908.

American Plan, Rooms and Board.	Capacity
Arlington—\$3 per day, two in a room, same rate if delegates stay longer than convention, but rearrangement of rooms . . . . .	500
Eastman—Headquarters and meeting place of convention—European plan, \$1 per day, two in a room, plain room; \$1.50 per day for rooms with toilet, and \$2 per day for rooms with bath. Meal tickets good for Arlington hotel, 75c; or meals can be had at restaurant at 25, 35 and 50 cents, or a la carte . . . . .	1000
Majestic—\$2.50 to \$3 per day, with understanding that more than one occupy a room . . . . .	500
Park—\$2.50 per day for a plain room, two in a room. More for rooms with toilet or bath . . . . .	500
Great Northern—\$1.50 per day, two in a room . . . . .	125
Milwaukee, \$1.50 per day double; \$2 single; same for longer stay . . . . .	90
Moody—\$1.50 per day, two in a room . . . . .	200
Pullman—\$1.50 per day double; \$2 single; same for longer stay . . . . .	125
St. Charles—\$1.50 per day . . . . .	150
Waverly—\$2 per day . . . . .	125
Waukesha—\$2 per day; special rate for longer stay . . . . .	150
Rockafellow—\$2 per day; same for longer stay . . . . .	75
Imperial—\$1.25 per day; same for longer stay . . . . .	75
Josephine—\$1 per day; same for longer stay . . . . .	100
Putnam—\$1 per day; same for longer stay . . . . .	45
Richmond—\$1 per day; same for longer stay . . . . .	80
Sumpter—\$1 per day; same for longer stay . . . . .	100
Marion—\$1.25 per day; same for longer stay . . . . .	35
Palace—\$1.25 per day; same for longer stay . . . . .	60
United States—\$1 to \$1.50 per day; same for longer stay . . . . .	60
Louisiana—\$1.25 to \$1.50 per day; same for longer stay . . . . .	30
Beldin House—\$1 per day; same for longer stay . . . . .	60
Nettles—\$1 per day; same for longer stay . . . . .	26
Gardner—\$1 per day; same for longer stay . . . . .	20
Barnes House—\$1 per day; same for longer stay . . . . .	40
Taylor—\$1.50 to \$2 per day; same for longer stay . . . . .	35
McCrary—\$1.25 per day; same for longer stay . . . . .	90
New Lindell—\$1.25 per day; same for longer stay . . . . .	75
Jefferson—\$1 per day; same for longer stay . . . . .	60
Cozy Inn—\$1.25 per day; same for longer stay . . . . .	30
West House—\$1 per day; same for longer stay . . . . .	50
American—\$1 per day; same for longer stay . . . . .	100
Gilsey—\$1 per day; same for longer stay . . . . .	60
Garrison—\$1 per day; same for longer stay . . . . .	50
Stratford—\$1 per day; same for longer stay . . . . .	35
Ferguson—\$1 per day; same for longer stay . . . . .	30
Parker—\$1 per day; same for longer stay . . . . .	40
New Haven—\$1 per day; same for longer stay . . . . .	50
Enocks—75c to \$1 per day; same for longer stay . . . . .	40
Home—\$1 per day; same for longer stay . . . . .	25

European plan hotels, where guests can get rooms and take their meals at restaurants:  
 The Eddy—\$1 and \$1.50 per day; \$5 to \$8 per week, and no extra charge where two occupy the same room . . . . . 125  
 Navarre—75c and \$1 per day . . . . . 125  
 Goddard—50c per day . . . . . 100  
 Anns—50c and 75c per day . . . . . 60  
 Colonial—50c per day . . . . . 75  
 Howard—50c per day . . . . . 75  
 Holly—50c to 75c per day . . . . . 30

**Smaller Hotels and Boarding Houses.**  
 In addition to the hotels enumerated above, there are in Hot Springs 500 smaller hotels and large boarding houses that have a capacity running from 15 to 25, where from 7,000 to 10,000 guests can find accommodations at rates of \$1 per day or less by the week.  
 There are many rooming houses, enough to accommodate 2,000 or 3,000 guests, where visitors to the Southern Baptist Convention can get rooms for 50 cents per day.  
 Outside of hotel dining rooms, Hot Springs has a large number of restaurants, where meals may be had for 15, 25, 35 and 50 cents, and a la carte. The

total hotel accommodations are not less than 15,000, and all who come may rest assured that they will be well taken care of without crowding or discomfort.

At many of the foregoing hotels a less rate may be had for a week or more.

Delegates and visitors are requested to write the hotels direct for reservations, and not the local committee.

A committee will board incoming trains 30 miles from Hot Springs to give all information wanted.

DR. A. U. WILLIAMS,



REV. JOHN D. JORDAN, D. D.,  
Atlanta, Ga.

The death of Bro. Jordan will be felt throughout the bounds of the Southern Baptist Convention. He was active, energetic, gifted and consecrated. We extend our sympathy to his loved ones.

### FROM THE SEMINARY.

Third term examinations were held last week. We are glad to report that nearly all Alabamians successfully stood the test this time, some making much better records than heretofore. Our faces are now towards May, which brings final examinations and vacation. Most of us will return to the state for the summer, some to do associational mission work, some supply pastoral, and others to rest.

When one comes in touch with the seminary and finds so many preachers here his first thought is that surely there need be no dearth of preachers when all these enter active work; but when he stops to consider the scope of territory from which students are drawn and the world field to which God is calling us, his cry is for God to thrust forth more laborers. We might take our own state as an example. Some eighteen have enrolled this session, of whom twelve are still here, but only four of these are taking the full course (including Greek and Hebrew). There are sixty-six counties in Alabama, in each of which there are many Baptist churches demanding more and more that their preachers be seminary trained. With from one to four Alabamians graduating at the seminary each year, how long will it take to supply even the most insistent of these demands? Don't you suppose it would be a good idea for quite a number of the churches to agree to do their own preaching for eight months and send their pastors to the seminary next session? This would in a large measure supply that deficiency—not of men, but of real Bible knowledge—to which Dr. Dickinson alluded in beginning his book reviews. Brother preacher, it is time now to begin planning to come to the seminary next fall.

Our Alabama colony has sought to go forward in every way possible this session. Heretofore our men have been meeting for weekly prayer with some

of the other poorly represented gulf states. This year we decided we are strong enough to stand alone. Our Sunday morning Alabama prayer meeting is faithfully attended and has not only proven an inspiration, but has kept us, in prayer and thought, more closely in touch with Baptist affairs in Alabama. We now also have an Alabama meeting of the men in New York Hall with the girls at the training school, the married preachers and their wives on the monthly missionary day. Through these meetings we get in closer touch with our fellow students from the dear home state.

I once wondered why the seminary men are all so full of missionary zeal, but no longer does that need an explanation. The entire seminary atmosphere is surcharged with the missionary spirit. To whatever field of labor, whether at home or abroad, the true son of the seminary shall be called, his desire is to be an effective missionary in bringing men into the kingdom and the kingdom into all the world.

But you will be cutting some of this out to make it short enough, so I'll save you part of the trouble by quitting right now.

Let our brethren and sisters in Alabama pray for the seminary and for us who long so to be back with you, but feel it is best to tarry a while in the school of the prophets. Yours fraternally,

W. P. WILKS.

### A BOY'S ADVICE.

Sometimes it takes a boy to put things plainly and tersely.

I once heard from the lips of a boy one of the most sensible pieces of advice that I ever heard from any one. I will omit the details of the situation, as it will suffice to say that a question arose one day as to which of two orders should be obeyed, a certain person having received from two in authority slightly different instructions in regard to some work to be done. The matter was of no importance, and it was merely in fun that this perplexed person hesitated between the two orders.

But the boy solved the problem, and he could not have done better if it had been the most serious matter in the world.

"Mind the highest boss!" he called out, hearty of voice and lusty of lung. "Mind the highest boss and you'll always keep out of trouble."

Many a time these words have come into my mind. Are they not worth remembering? They will fit many occasions, and help us in many decisions in life.

### LOST \$300

**Buying Medicine When Right Food Was Needed.**  
 Money spent for "tonics" and "bracers" to relieve indigestion, while the poor old stomach is loaded with pastry and pork, is worse than losing a pocket book containing the money.

If the money only is lost it's bad enough, but with lost health from wrong eating, it is hard to make the money back.

A Michigan young lady lost money on drugs, but is thankful she found a way to get back her health by proper food. She writes:

"I had been a victim of nervous dyspepsia for six years and spent three hundred dollars for treatment in the attempt to get well. None of it did me any good.

"Finally I tried Grape-Nuts food, and the results were such that, if it cost a dollar a package, I would not be without it. My trouble had been caused by eating rich food such as pastry and pork.

"The most wonderful thing that ever happened to me, I am sure, was the change in my condition after I began to eat Grape-Nuts. I began to improve at once and the first week gained four pounds.

"I feel that I can not express myself in terms that are worthy of the benefit Grape-Nuts has brought to me; and you are perfectly free to publish this letter if it will send some poor sufferer relief, such as has come to me."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

"The Axioms of Religion, by President E. Y. Mullins. American Baptist Publication Society, Atlanta, Georgia.

When Dr. Foster published his volume on the "Finality of the Christian Religion," he called public attention to the importance of a restatement of the principles of the Christian religion in the terms of present day concepts and ways of thinking; and many began to ask if it were true that religious belief also was a part of the changing order of things about us, that it should also be restated from time to time to express itself properly in the progress of history? Is it true that Baptist principles, fundamental theological dogmas, are not static, fixed and eternally unchangeable? Are we to think of everything in this world as dynamical, changing, and relative; and express our formulae in terms that are variable? The fact is that the passing of the old static philosophy of life has played havoc with theological dogmas and ecclesiastical politics among those who had been raised to think of "the faith once for all delivered to the saints" as a scroll rolled up tucked in at the ends and forever fixed and unchangeable. We were taught that ethical standards were categorical intuitive, imperative; but now few if any teachers of ethics will read this naive statement without a smile of pity for our childish simplicity. Yet the leaven has been at work among the Baptist meal, and seem to have reached the Seminary professors also; for here is a book which calls for a restatement of the faith to meet new conditions. It is but the application of Brother Crumptions formulary, that "changed conditions call for a readjustment of forces" to the world of thinking. What shall those of us who were raised to conceive of Christianity as formulated and fixed and let down from Heaven for all time, as Baptist belief as conceived and expressed by our fathers as binding on their children even to the jot and tittle, of missions as set forth in every detail by the tradition of the elders—What shall we Staticists say about this trend toward the Dynamical? I confess that the brethren seem to me to be correct in their



attitude, and to represent in it Jesus and the Apostles. Baptist belief and life dynamically stated appears much more biblical, as well as veracious. After all that old boast of our standing for the faith of the fathers is but a piece of buncumb, a cheap way of escheating others out of their heritage that we may ourselves have an unmerited portion of the estate. It is the plea of the demagogue which we ought by this time to recognize and properly value.

It is interesting to compare this book with Dr. Foster's; for such a comparison will be profitable both in the analogies between them as well as the contrasts. They are both written from the point of view of the Science of Religion. Dr. Foster writes for the world of technical students in comparative Religion; Dr. Mullins for the popular reader. The former has written in a severely technical style; the latter in an easy popular style. The former views Christianity in the light of the religion among religions; the latter views Christianity in the light of Baptist doctrines principles and life. The former is searching for the discovery of the truth for the sake of the truth; the latter is stating the truth of religion for the sake of promoting the life of the Baptist people and their usefulness in propagating the truth. Both take their premise from the fundamental principle of religion as found in the experience of the Christian faith. Dr. Foster expresses that premise as follows "Christianity is at bottom a religion of spirit and of personality, not of facts but of values, an eternal religion which is IN but not OF the historical, a religion of persons not of things, of freedom not of external au-

thority, of ethical ideality and not of ecclesiastical force". Dr. Mullins gives practically the same in a much briefer formulary as "the Souls' competency under God in religion"; and expands this statement into what he is pleased to call his six axioms of religion: 1. A holy and righteous God has a right to be sovereign. 2. All souls have an equal right to direct access to God. 3. All believers have a right to equal privileges in the church. 4. To be responsible man must be free. 5. A free church in a free state. 6. Love your neighbor as yourself. Of course the author does not claim these as Baptist inventions, but as principles of religious life which any student of religion as it has been manifested in history may observe and evaluate for himself. But he does hold, as does also Dr. Foster, that the Baptist view of religious life is truer to and more consistent with these laws of religion than any other. He also shows that Pede-Baptism can not consistently stand when these axioms are fully realized in life. The book is a vindication of the Baptist position from the wholesomeness of its bearing on religion and life. We have freely well vindicated those claims as biblical, as rational; and this is an effort to vindicate them by the standard of the greatest worth in the culture of religion in life. It is to our mind the most important contribution to our denominational propaganda since Andrew Fuller wrote his "Gospel Worthy of All Acceptation;" and no Baptist can afford to ignore it without impoverishment of life; certainly no Baptist preacher can afford to withhold from it careful study. We commend it to our B. Y. P. U. societies as socially suited for a text book in their sacred literature courses. If this book is given one half of the thoughtful reading its merits deserve it will produce in the next generation a Baptist culture fitting our people for their work in bringing in the kingdom of God.

The book costs about one dollar we would judge, but we are unable to give the exact price. Write to the Publication Society, Atlanta, Ga., and get it and read it; and get others to do so. A. J. D.



EGGS TYPIFY REBIRTH.

That's the Reason for Their Connection With Easter.

There are many superstitions in connection with Easter, and each country has a custom of celebrating it peculiar to itself, but while each varies, they all unite to observe the spirit of Springtime, and all Christians rejoice that the Lord of Life forever won victory over death. Among the many quaint superstitions is the old Aryan one which typifies the return of the sun of Springtime by a golden egg—eggs being distributed at the early equinox by priests to strengthen the hopes of the people that the bleak, cold days of winter might soon cease and a brighter time ensue.

The Persians believed that the earth was hatched from an immense egg on Easter morning; the Aryans also believed the sun to be a large egg which was constantly rolling nearer to the earth.

With the Jews, says the April Delineator, the egg

age, and in their Feast of the Passover eggs occupied a conspicuous place in the services. It was their connection with the latter that finally caused them to be used by Christians the world over in celebrating Easter—the egg of resurrection into a new life, bringing a message of life from death, as it were.

The Tyrolese Easter egg is similar to our valentines, for besides being most beautifully tinted, they have, in unique lettering, mottoes representing appropriate wishes for the recipient.

The priests of Italy bless all eggs brought to service on Easter morning, and each person carries his back home, where they are placed on a kind of altar arranged for the purpose, surrounded by lighted candles and often flowers; then each member of the family and any guests abiding with them eat one of these holy eggs as a safeguard against disease and danger. They are hard boiled before being taken to church.

GIVES HIMSELF UP TO THE WORK.

"Pray ye therefore the Lord of the harvest, that He would send laborers into His harvest."

For a long time I have realized that God needed more workers, and for about eight years I have battled against impressions that I must preach the gospel to a lost world; but not until a few weeks ago did I make a full surrender and consecrate myself to the service of God. We had a glorious revival, conducted by that earnest, spirit-filled evangelist, Rev. Bob Jones, and it was during his stay and under his urgent call for workers that I was made to yield to the impressions which I had been trying to smother for so long, and I made a public announcement that I had felt called upon to preach and that hence forth I would "do what He wants me to do, go where He wants me to go, and say what He wants me to say." I am in His service to serve Him, Praise His holy name. I have been trying to serve the Lord for more than twenty years, and have met with many financial reverses; and I have often thought that God sent these reverses upon me because I was not obedient unto His call; but since I have consecrated myself to His service, and since I have given my will over to His will, there has come into my life perfect peace, and every day grows brighter and brighter. I do not know where I will go, but I know that I am willing to be guided by the holy spirit, and that there will be an opening somewhere. Pray God that He will give me wisdom from on high, and that He will make me a winner of souls. S. G. WOODALL.

\$1.00

To January 1st.



Our Great Centennial Offer

\$1.00

To January 1st.

Frank Willis Barnett

# Editorials

Editor and Owner

## IN DOING GOOD

Considered as an abstract principle, it may be supposed that the Christian whose whole purpose is to do good to all whom he can influence, would certainly be commended by all who know him, and be hindered by none; but, as an actual fact, it is not so. Many a Christian of a good type of character, and well qualified to serve the welfare of others, aglow with a desire to accomplish as much good as he possibly can, is frequently mistreated by the very ones whom he would bless. If such treatment came from only those who do not assume to be Christians it would be bad enough, but in numerous instances it is Christian people who misuse the good man who sincerely seeks to help them. It is the latter cases which are much harder for the Christian worker to endure than is the poor treatment which is received from the other ones. And it is because of the undeserved ill-treatment which one receives in doing good that he often resolves to entirely cease making such efforts. His soul is deeply wounded by the unkind words that he hears from some whom he has longed to favor with kind deeds. He expects ill treatment from many who are ungodly, and hence he is not grieved nearly as much as he is when a Christian despises his efforts, and even abuses him. How hard that is to bear.

The very center of Christian love is pierced and pained. But there is a compensation even in such experiences. It is by them that the earnest worker for God is enabled to understand, as he otherwise could not, the sad experiences of his Lord who, in going about to do good to all mankind, was often mistreated and repulsed. No other man ever had so large a love for doing good to people as he had. Nothing but the utmost kindness led Him to give Himself passionately for the eternal weal of all, and yet He was often stabbed to the heart by heartless critics and vehement opposers.

An unknown editor, after looking the situation over, reached the following conclusion why people attend divine worship:

"Some go to church to weep,  
While others go to sleep.  
Some go to tell their woes,  
Others go to show their clothes.  
Some go to hear their preacher,  
Others like the solo screecher,  
Boys go to reconnoiter,  
Girls go because they order.  
Many go for good reflections,  
Precious few to help collections."

## The Laymen Hold the Pocket-book

If it be true that the pastor holds the key to the mission situation, it is equally true that the layman holds the pocket book, and so this week we give large space to the laymen's movement and pray God's blessing upon Prof. J. T. Henderson, the new secretary, who hopes to stir Christian business men to a fuller sense of their opportunity and privilege in fostering and spreading the gospel.

Christianity should go deeper into the lives of our captains of industry and promoters of business and leaders in organized activity than merely to awaken pharisaic thankfulness that they are not as the idol worshippers of the Orient or the savage cannibals of the South Seas? A secular paper says:

"Perhaps the man in the street might tell the man in the club that the man in the church has got beyond the prayer for

"Me and my wife,  
My son John and his wife,  
We four, and no more,"

when the scope of the laymen's movement becomes more generally known. Upon its general committee are about one hundred of the most influential Christian laymen of all denominations in the United States and Canada. This movement aims to interest the laymen of all the churches in larger support of their own denominational missionary work. All the missionary boards have already given the movement their most cordial endorsement, speaking of it as an "imperative necessity, in view of the tremendous demands of a world field, white for the harvest."

When one thinks seriously of this thing is it not plain that such a movement as this among the laymen of the church was inevitable? Great combinations in the industrial world are grasped with a firm hand. Great problems of transportation are grappled with, and millions for a viaduct or a hundred millions for a canal or a trans-

continental railway do not stagger Americans. Business men in our cities talk of trade with China as easily as they once talked of exchange of goods with some town in the county, and then the Toronto Globe asks: Is it conceivable that men of range and force and widening horizons in all other activities will stand hesitant and nerveless when they face the problem of the world's ignorance and sorrow and wrong? Shall the greed for material gain or the lust for doing things that are big impel men to self-sacrifice and bold adventure, and shall not the compulsion of duty and the heroism of faith and the impulse of love make those same men yearn beyond the skyline of their own parish when the matter in hand is not mere things at all, but the spiritual and moral and intellectual emancipation of many millions of their fellow men?

And, after all, is it not worth while? The superior persons who talk sneeringly of the "rice Christians" of China only discount their own intelligence, for were they but informed of what is going on in these common days they would know that not since Paul stood dauntless in imperial Rome and his friends braved the horrors of the arena has the world seen heroism more masterful or fidelity more unmoved than was exhibited by ten thousand Chinese Christians who chose torture and death in the Boxer massacres rather than deny the faith that made them free? Explain it how you will, there is something in this missionary impact of western civilization on the life of the Orient that lifts the curtain on a new act in the drama of modern life.

Perhaps these laymen who reckon the spiritual forces on national life are among our real statesmen. If Japan and China know us chiefly because of our trade and our tariffs a day may come when our prestige on the Pacific will be challenged.

## PASTORAL EQUIPMENT.

Some of the critics of the pastors in the land are saying that the average sermon is an inferior production. The fault is charged, to a large extent, to the theological seminaries. They are asked to "weed out" the incompetent students. One of our exchanges, in replying to this sentiment, says that the general average of preaching in our day is much in advance of what it was fifty years ago. But, admitting this statement to be true, we need to consider the fact that neither intellectual nor educational qualification is sufficient to properly equip a pastor for his work. Far above a combination of those two things is a most positive need of genuine spiritual power. A man of giant intellect, having the most thorough literary education, and only these, is not properly equipped for rightly preaching the gospel. As truly does such a man need an unction from the holy spirit as does a man of ordinary ability and a moderate measure of education. It must be conceded that the apostles were young men of much intellectual vigor, and during their association with Christ for three years they had large advantages, and yet they were still lacking in equipment until they became endowed with power from the holy spirit. Here was the word that was spoken to them: "Ye shall receive power, when the holy ghost is come upon you." And when that power did come upon them their preaching was far in advance of what it formerly was. It was "in demonstration of the spirit and of power. The holy spirit manifested His power through their cultivated minds and accumulated experience. And one result was their hearers were impressed as they never had been by speakers who were destitute of the holy spirit. Another result was, unconverted ones were thereby walled into contrition and led to accept the Savior.

And the great Paul, with all of his intellectual largeness and broad education, was conscious of his lack of equipment for preaching until he was dowered with and dominated by the holy spirit. Be not satisfied with any pastoral equipment less than this.

## STUDY THIS SCHEDULE CAREFULLY

These figures are changed weekly

1907-1908.

Alabama Baptists are asked for—	
For state missions .....	\$ 25,000.00
For home missions .....	28,000.00
For foreign missions .....	40,000.00
For church building (home board) .....	7,000.00
<b>Total .....</b>	<b>\$100,000.00</b>

We have given to April 11—	
For state missions since July 1st .....	\$11,388.42
For home missions since May 1st .....	9,577.76
For foreign missions since May 1st .....	12,920.21
For church building since May 1st .....	567.80

What is before us?	
For state missions to June 30 .....	\$ 3,611.53
For home missions to April 30 .....	18,472.24
For foreign missions to April 30 .....	27,079.79
For church building to April 30 .....	6,432.20

Only TWO MORE SUNDAYS before the books close. Let everybody do their best.

W. B. C.

## DON'T WAIT FOR AN AGENT.

The commercial tourist familiarly known as the "drummer" is always in the land with his sample trunks, but when the railroads called in the passes it made it too expensive for us to continue our field agents. So if you want sample copies don't wait for them, but write to us and we will gladly send you a bundle. Now is a good time to get a lot, for by giving them out you may be able to get a club of new subscribers on the \$1 offer to January, 1909. You can help us. You can help the cause, and you can help yourself, for we will send you a nice present.



# B. Y. P. U.



THOS. J. WINGFIELD, President.

Much to our sorrow, we had to forego the pleasure of being present at Troy, but made arrangements to have the convention reported, but at the last minute found that we would have to go to press without it, as the report had failed to reach the office. We then asked President Wingfield to write us a summary, which we publish below. We have talked with a number of those who were present to find that the B. Y. P. U. spirit had enthused them.

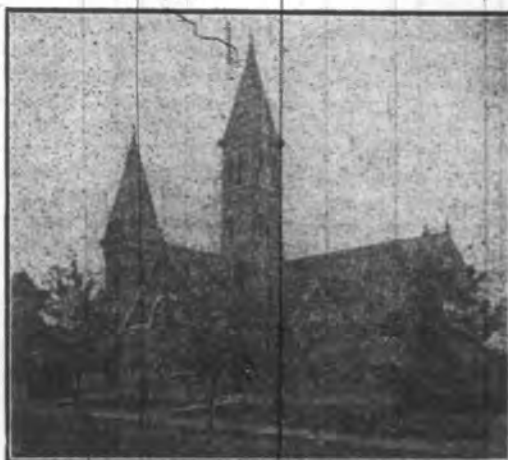
It was impossible to be present at the Fifteenth Annual Convention of the Baptist Young People at Troy this week, and not to be enthusiastic over this branch of our church work in the State of Alabama. The newspapers of the State, in commenting on the convention, always referred to it as a great convention. The following is taken from one of the Montgomery papers:

"The convention has been in every sense great—great in harmony and fellowship, great in spirituality, great in splendid addresses from experts in their lines, great in attendance, great in larger vision, and great in abiding results to the young people's movement in the entire State. The convention more often

## AN ITEM OR TWO.

I am bothered to know how Brother Barnett is to keep up with his delinquents now that the law-makers have acted so naughtily in taking from all the newspaper men their passes. It seems to me that every church in the State has in its membership some one who will gladly take up this work and act as Barnett's representative. There ought to be as many agents for The Baptist in the State as there are churches. Most every pastor is willing to do what he can, but so many interests make demands on him that his best for the paper is always a poor best. To give some member the oversight of this work would furnish our editor with a good leverage for the local situation, and at the same time it would put one more member to work. I find that many of the best friends the paper has wait to be called on in person for their renewals. It ought not to be so, but it is. Barnett can't call on them in person, because he is not omnipresent; and when the pastor calls on them there are generally a half dozen matters clamoring for a hearing. Let every church name a good agent, and the problem will have been solved.

I am thinking about the wives of our State evangelists this morning. A preacher's wife occupies a unique place in life. If she is the wife of a pastor, and the pastor's flock is what it ought to be, they will often remember their pastor's wife in little ways that



## First Baptist Church Troy

presented the aspect of a body of students with their pencils and tablets, with deep earnestness and diligent application seeking equipment for larger service in the Master's work."

Time and again the Rev. George T. Webb, of Chicago, secretary of the Baptist Young People's Union of America, expressed his delight and surprise over the character of the young people present, their deep earnestness and the splendid showing made.

Dr. J. M. Frost, of Nashville, Tenn., secretary and treasurer of the Sunday School Board of the Southern Baptists, became so enthusiastic that he offered to print the minutes of the convention at his expense so that those not present might get the benefit of the convention. Dr. Frost often referred to himself as the "uninvited guest," but while he had not been given a special invitation, no one present was more welcome.

Time will not permit me at this writing to tell of two other prominent Baptists (L. P. Leavell of Oxford, Miss., field secretary of the Sunday School Board, and the Rev. T. B. Ray, of Richmond, Va., of the Foreign Mission Board), or to give any details of the convention, this article being written hastily, so that the same might appear in this week's Ala-

will make her feel good and rejoice that she is a preacher's wife. But who is to tender to the wives of our State evangelists these little tokens of love and affection and appreciation? They are loved and appreciated all right. But who tells them so? "What is everybody's business is nobody's business." I think that one of the reasons why I am not an evangelist today lies in the fact that I could not get my consent to leave my wife and boy by themselves. Perhaps that is not a valid reason, but to me it is. Now what I am pleading for is that sometimes when the churches are inviting the evangelists, they invite the evangelists' wives also. Perhaps you may think, "Well, she knows she is welcome; and if she wants to come, it will be all right." But she does not know whether she is welcome or not; and, what is more, as a rule, she will not come unless you let her know that she is welcome. In point of sacrifice, they stand next to the wives of our missionaries. If they knew I were writing these lines this morning, they would say, "Don't say a word." And they are not saying a word. But we ought not to forget them. Pardon a reference of a personal character. While I was holding meetings at a certain place the members of the Woman's Missionary Union got together and made up a handsome little purse for Mrs. Gavin, separate and distinct from the purse the church gave me, and melted her heart to tears by giving it to her as their token of appreciation. And that is but one way in a thousand by which it is possible for the churches to



B. F. DAVIDSON, Sec.-Treas.

bama Baptist. But it is safe to say that to truly tell of the splendid sermon delivered by the Rev. W. M. Anderson, of Dothan, the delightful welcome given by the people of Troy, the magnificent service rendered by the gentlemen heretofore mentioned, one would be compelled, in order to do justice to them, to write a separate article about each.

In some future issue of your paper I trust there will be published in detail the work of the convention, the great work accomplished during the past year by the local unions and the field secretary. The convention adopted a resolution of thanks to The Alabama Baptist for its courtesies and kindness, and urged all members to become subscribers, and in this way keep in close touch with all matters affecting our denomination in the State of Alabama.

Regarding the year's work shown by the reports to the convention, there is but one appropriate word—great. That our Baptist Young People have an organization that unifies, discovers, develops, trains and brings denominational loyalty, no one who is acquainted with its work has the slightest doubt about. It is a contribution in the development of the life of society, the church, the community, the denomination, the state, the world.

make the evangelists' wives know that they are not forgotten.

"It isn't the thing you do, dear;  
It's the thing you leave undone,  
That causes a bit of heart-ache  
At the setting of the sun."

As the time for the meeting of our Southern Baptists draws on, I wonder how many churches will forget to make provision for their pastor? He ought to go. No up-to-date church can afford to allow its pastor to stay away. And most all the churches will be glad to send their pastors if only somebody will take the matter up. I can speak disinterestedly on this matter, for before I came to Huntsville the brethren assured me that they would see that I had a month's vacation every year, and that I attend all the conventions without a cent's cost to myself. Now, I beg that every church begin in good time to have its pastor ready when the cry is sounded, "All aboard for Hot Springs!"

But how can our State evangelists go to Hot Springs except they be sent? If they were pastors, their churches would send them. And every one of them ought to attend! But if they have to pay their own way, they will hardly feel able to go. I make a motion that in some one of the meetings in which every evangelist will be, some time between now and the meeting of the convention, the offerings be credited to State missions and presented as a purse to the evangelist as his expenses to the S. B. C. I hope the motion may carry unanimously. R. S. GAVIN.

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**FROM MEXICO.**

San Luis Potosi, Mex., April 1, 1908.  
Dear Alabama Baptist:

So many of our Alabama friends requested us to write them while on our Mexico trip that I have decided to use the columns of The Baptist for a very brief outline of our trip.

The writer, accompanied by Mrs. Monroe, little Elwyn, R. A. Benson, one of Birmingham's jolly policemen, W. H. Mounce, J. H. Kidd, W. S. Wiles and a few others from Alabama, boarded the Frisco train at Birmingham on March 16th. We crossed the great Mississippi at Memphis and transferred to the Rock Island, traveling through the center of Arkansas by way of Little Rock to McAlester, Oklahoma (formerly Indian Territory). Here we left Mrs. Monroe and Elwyn to proceed on to Enid, Oklahoma, where they have been spending a few weeks very pleasantly with relatives.

The writer and the balance of the Birmingham party transferred to the M. K. & T., taking the famous "Katy Flyer" by way of Fort Worth and Denison to San Antonio. By the time we left San Antonio over the I. & G. N. our party had swelled to the surprisingly large number of 800. Our train ran from San Antonio to Laredo, Tex., in two sections. The boys insisted on going out in the first section, which had 11 coaches and about 600 passengers. The writer was not specially apprehensive of danger, but insisted on our party waiting an hour and taking the second section, which we did. Just after passing Pearsall, about fifty miles west of San Antonio, the first train was derailed, five cars being completely wrecked; two trainmen were killed, but only two or three of our party were slightly injured. It seems indeed a miracle that at least 100 people were not killed outright. We were delayed here about one day on account of the wreck, after which we proceeded to Laredo, where we crossed the Rio Grande and entered the Republic of Mexico at Nueva Laredo, where we were treated with every courtesy with respect to the examination of baggage, etc., by the Mexican officials. From this point we traveled over the Mexican National to Monterey, a city of more than 100,000 inhabitants in the mining district. Here we transferred to the Mexican Central and made our next stop at Victoria, the capital of the state of Tamaulipas. Our next stop was at Tampico. After spending the night, we proceeded on over the Mexican Central to Valles, where we pitched camp and spent almost a week looking over and dividing the properties which had been sold by the Mexico-United States Land and Immigration Corporation, and which is now known as the Landon & Warner Colony. Here we met with a very cordial welcome, the acting governor and several of the state officials being present to welcome us to the Republic. A company of Mexican soldiers were also furnished us as an escort of honor.

In the organization of business the writer was honored with the nomination for chairman to preside over the deliberations of the entire session, but refused to serve, preferring to have

more freedom to look at the surrounding towns. There were between 800 and 1,000 present, and the colony is said to be the largest American colony in the Republic. Every one was delighted with the trip, and their share in the division of the property.

From this point we traveled over the Mexican Central railroad by the way of the Micas Falls through the Sierra Madre mountains to San Luis Potosi. The scenery along this line is grand and beautiful beyond description. We traveled several hours, passing back and forth along the mountain side before we were out of sight of the little town in which we took dinner just before starting up the mountain. At one point, looking back down the mountain, we can see the same railroad at eight different places, and we sometimes met a train where we were both going in the same direction. Here we find ourselves surrounded by new and curious things and of historical value. This is the capital city of the state of San Luis Potosi, and contains 140,000 inhabitants. We have a little mission here, but no preacher. I worshipped with Brother Campbell in the Methodist church. From here we will return to the States by way of Saltillo, the capital of Coahuila, Monterey, another state capital, and Nueva Laredo. We will thus have visited four of the state capitals of Mexico—Monterey, Victoria, San Luis Potosi and Saltillo.

This is indeed a wonderful country, and is full of opportunities both for the home-seeker and investor, as well as they who would use some of their time for the glory of God. There are millions of acres of arid desert that seems to be almost worthless, but there are millions more of very rich land that only awaits a touch of the energetic American to cause them to spring like magic into veritable gardens of Paradise. Oranges, lemons, bananas, pineapples and many other tropical fruits grow wild here in many places on the vast acres of wild and uncultivated lands. The native who pretends to work at all continues to plow with the old forked stick and the oxen as we read of two thousand years ago. Another curious sight is to see the women wade down into the river, fill their water jugs, and placing them on their heads, march away to their little palm leaf huts as in ancient days. The men haul rock, hay, wood and everything on the backs of the little donkeys. Many of the hills are filled with copper, silver and other minerals.

We will spend a few days visiting relatives near Fort Worth and Enid, Oklahoma, and return home about the 12th inst., having travelled nearly five thousand miles.

I forgot to say that Policeman Benson killed an alligator, and some of the boys brought in a mountain lion and a few deer.

I talked with one little American girl, who said their family went 20 miles in a wagon every Sunday to Sunday school and were never later than 9:30. She said they got up about 3 to 3:30 a. m. How does that strike you people who can't get up before 10 o'clock Sunday morning, and just can't walk six blocks to Sunday school or church? Respectfully,

SAM D. MONROE.

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## JUST BETWEEN YOU AND ME.

By M. E.

There are a number of things of recent record in the Baptist of which I wish to talk to you a bit if you have the time and willingness to listen.

Firstly, in that readable article on pulpit mannerisms, John Gable left out one important consideration. He strongly hints that we had best "cut out" our mannerisms, but does not suggest a substitute for them. Surely he doesn't suppose that we are going to just pin down to hard study and scripture presentation! What are our pulpits and mannerisms for, anyway, if not to use together? There was a pulpit occurrence in the Birmingham district, in the early nineties, that I would like for Gable to classify for us. At a night service during the dark of the moon, a certain divinity student used such a hair-raising story about Satan coming from behind a wood box to snatch away the soul of a dying man, that all the women and children, and a goodly portion of the men, were afraid to go home after the benediction was pronounced. I know not wherein did most consist, the horror of that story, whether in its subject matter, or in the mannerisms of its telling. So it is left for the Bessemer bishop's classification.

Secondly, That excellent historical article by Bro. Gavin turns one's thoughts to Hosea Holcomb and his worth to the Baptists of Alabama. He was a heroic figure in the struggles of those early years. His history of Alabama Baptists, written in the latter part of the thirties, tingles through and through with the missionary spirit. But for his presence and influence that Liberty Association might have never been formed. A brief record of his life would be a good campaign document for our centennial celebration.

Thirdly, Evangelism holds its place in our religious columns as well as in our denominational polity. That article of J. V. Dickinson's on the subject was marked by his usual good sense and taste. But when it comes to a special meeting, the average pastor would rather sow gourd seeds of the Jonah variety than to plant pecans. The pecans will not bear in time to report in the next week's Baptist, and the Jonah gourd will. It is present results that the folks want. They look to the deacons; the deacons look to the pastor; the pastor looks to the evangelist, and the evangelist must needs look to the strength of his Nazaritic locks. Our evangelists are generally about as good men as we have, but they have to give us what we demand.

Fourthly, In Bro. Lamb's article on "Scripture Interpretation" there are two rules of interpretation that I would he might advise. He uses the "study" of II Tim. 2:15 as a law of God on scripture study, whereas the word has not the usual school book sense of "study," but means, "give diligence" as in the revised version. Then he makes the "search the scriptures" of John 5:39 a command of God on scriptural study. In the Greek language the imperative "search ye" and the indicative "ye do search" are the same form, and the question of whether it is a command or a simple statement of fact must be decided from the context in each case. Now, in the case of John 5:39, Jesus is talking to censuring (v. 18) Jews and tells them that the very scriptures (law and pulpit) that they search (thinking they have in the scriptures, themselves eternal life) testify of him as having come from God, and yet they reject him, while pretending to accept the scriptures. This whole passage from 5:30 to the end of the chapter is talking about the witness to Jesus' Messiahship, which these Jews so stubbornly reject. There is the witness of John the Baptist (v. 33), the witness of Jesus' works (v. 36), the witness of the Father (v. 37), and the witness of the scriptures (v. 39). Here is about the sense of the thrust that Jesus gives these murmuring Jews: "Ye sent to John, and believed in him—except his witness to me. Ye saw my works, and believed in them—except their witness to me. Ye, ye heard the Father, and believed in him—except his witness to me, and ye search the scriptures and believe in them—except their witness to me."

Now, to grab this keen thrust, which Jesus is aiming so directly at his enemies, and turn it about into a prosaic command to his friends, may be a kindness to those Jews in question, but it is hardly fair to Jesus himself.

Bro. Lamb writes well in behalf of a study of the Bible by subjects, but have you ever noticed how much easier it is to misrepresent the scriptures in studying them that way than in studying by books or passages? For instance, John 5:39 may seem all right as a command when just that verse is lined up under the general subject of "The Importance of Bible Study," but it won't fit at all as a command when it comes to a thoroughgoing exegesis of the whole fifth chapter of John's glorious gospel. With hearty appreciation of Bro. Lamb's fluent ability as a writer, and with keen recollection of the "won't-turn-loose-til-it-thunders" hold that he had on W. W. Lee, I am not pitting myself against him at all, but when you see him I would be glad to have you ask what verba he has reference to when he affirms his belief in the verbal inspiration of the scriptures. Is it the English of King James' day, or the Greek of Jesus' day? If it is the latter, then it follows that correct translation is a *vitæ* precedent to sound interpretation.

## NEED OF HOLY ZEAL.

J. L. McKenney.

"I could wish that myself were accursed (or separated) from Christ for my brethren, my kinsmen according to the flesh."—Rom. 9:3.

According as man feels his responsibility before God, and realizes the awful consequences of neglect, weighing heavily and incessantly upon his spirit, so the more vividly and passionately he yields to the task before him, however difficult may be the work. We talk and preach about the "surrendered life." Note this example.

Some writers have tried to soften this expression of Paul's as being "too strong for any Christian to utter or conceive," but there is no version save the plain English as here rendered which gives the true import of the original. Let it be left undisturbed.

Like the Master Himself, weeping over the impotent and doomed Jerusalem when offered the prophets, she rejected them; when He offered Himself, He likewise was rejected. Hence His soul is steeped in grief as he looks upon her lost opportunities and says "O Jerusalem, Jerusalem, thou that killest the prophets, and stoned them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." What a loss! What a saying!

So with Paul. "I say the truth in Christ; I lie not, my conscience also bearing me witness in the Holy Ghost that I have great heaviness and continual sorrow in my heart."

Like Moses willing to be blotted out of God's book, if Gould would be pleased in so doing, to heal the breach made by sin. This is strong language, but it comes from a heart burning to see the will of God done.

1. Reason for Being Disturbed. The apostle sees the awful fruits of unbelief in his own people. He sees the destiny of the chosen people in rejecting the Son of God, and the election and calling of the Gentiles.

God had revealed Himself in a special manner to His chosen people for ages as His peculiar people, to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all. God blessed forever. Amen."

2. Favored with all these blessings and opportunities, the Israelites must suffer the shekinah to depart from them; and those that were without hope and without God in the world a little while ago how become his people.

3. He is despised, yet loves his people. The apostle could wish his fair name blotted, if only the breach in that way could be healed. He could wish his holy zeal and the memory of his suffering wiped out if God would ordain that this people might be God's peculiar and favored people restored as of old.

Yea, he could wish himself excommunicated from the church he loved so much if only the Shekinah would return to "my brethren according to the flesh," and the oracles of God abide within the pale of the covenants according to the will of God.

Then let us not try to soften the expression of this grand old hero for God. Let us imitate his consecration and devotion.

Surely we need to tarry at Jerusalem for the endowment of power. Calls for mission will then be answered and not until then.

Let us pray for a deeper sanctity. Yea, a profound devotion to God and His kingdom.

## Not Much Time Left



Only Two More Sundays Then we will know what Alabama has done for Home and Foreign Missions

## You Can Get One Free

Loveman, Joseph & Loeb, among the largest buyers in the south, closed out a manufacturers' line of gilt bracelets, the latest novelty. We saw them and bought the 120 dozen to give away.

1. Try and get 3 new \$1 cash subscribers to Jan. 1, but if you fail and get only one, send the dollar and we will send you a bracelet, and if you can't get anybody and want to subscribe yourself, send your dollar and get the paper to January, 1909, and a bracelet.
2. If you have already paid to January, 1909, and failed to receive a present, drop us a card and we will send you a bracelet; or if you got a present and did not like it, say so and we will send you a bracelet.
3. If you will pay up to January, 1909, we will send you a bracelet.
 

If you are paid to January, 1908, send..	\$2.00
If you are paid to February, 1908, send..	1.85
If you are paid to March, 1908, send....	1.65
If you are paid to April, 1908, send....	1.50
If you are paid to May, 1908, send....	1.35
If you are paid to June, 1908, send....	1.15
If you are paid to July, 1908, send....	1.00
If you are paid to August, 1908, send..	.85
If you are paid to September, 1908, send	.65
If you are paid to October, 1908, send..	.50
If you are paid to November, 1908, send	.35
If you are paid to December, 1908, send.	.15

## GET THE PAID-IN-ADVANCE HABIT.

P. S. — If you prefer a silver stick pin or set of beauty pins ask for them in place of bracelet.



**JOHN ARTHUR PRESCOTT,**  
Of Verbena, Ala., champion orator Howard College. Chosen orator of class of 1908. Elected secretary and treasurer Alabama Intercollegiate Oratorical Association. Represents Howard in A. I. O. contest. Subject, Socialism," April 17, at Selma.

**FROM RIVER FALLS, ALA.**

On April 2nd Dr. A. P. Montague visited my church at River Falls, traveling in the interest of our excellent school at Newton. Though the notice was short—less than 12 hours—we had a house about full.

After a thrilling address by Dr. Montague on the subject of Baptist Growth in Alabama, we secured from the church and others in cash and pledges the amount of \$175 for the Newton Institute.

This is remarkable when we consider the remoteness of this field from Newton and our present indebtedness for the new church. They indeed gave nobly and generously.

On the next night at Red Level we held services, and by solicitation of one of the members of Fairmount church, which is just outside the town, we held the meeting there, hoping to reach many of the country as well as town people. This was a great mistake, for we had less people from the country to speak to, and besides, every cent of the money raised there after the able sermon by Dr. Montague, was paid by the members of the new church and a few others living in the town. However, the collection amounted to \$105.

The above but faintly demonstrates the noble spirit of such beloved brethren as Sims, Cheatham, Parker and

others, so big-hearted and generous, in the enterprising little city of Red Level. Many were the words of praise and commendation respecting the beloved pastor, Rev. A. G. Spinks, by his flock and others.

Brother J. V. Dickinson, of Tuscaloosa, will begin a ten days' meeting with us here at River Falls Monday night, the 6th. Pray that we may have a profitable God-honoring service.

The Lord bless you in your noble work for the Master.

P. M. CALLOWAY.

**SPRING GARDEN.**

Dear Brother Barnett:

I have just returned from my appointment at Liberty. I was met at Rock Run Station by Brother George D. Hanks, one of the pioneer Baptists of the county, if not of the state, he having passed his 76th birthday. For 53 years he has resided at the same place, and while the house has the old-time model, I need not tell you that it was luxurious.

It is a benediction to be at such houses and hear these veterans of the cross talk. Among the first things I saw was The Alabama Baptist.

Brother Barnett, come up and be with us at this place. You certainly would be appreciated. God bless you and the paper. G. W. PALMER.

Leesburg, Ala.

# Goods By Mail

The lady readers of this paper are invited to send in their names and addresses, and we will send them our Catalogue for Spring of 1908. It will be issued about the 15th of March to the 1st of April. This will be the first Catalogue we have issued since 1900. Since that time we have grown into the Greatest Department Store South of the Ohio River, and are today doing a volume of business equal to or greater than any other store in the entire South.

JEWELRY, FURNITURE, CROCKERY, MILLINERY, WOMEN'S TAILORED SUITS, SILKS, DRESS GOODS, BOOKS, SHOES, HOSIERY, MEN'S FURNISHINGS, BAGS, TRUNKS and BOYS' CLOTHING.

Write today.



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Address.....

## LOVEMAN, JOSEPH & LOEB

Birmingham, Alabama.

## KIMBALL ORGANS



Terms:

**\$2.50 A Month**

Or on one and two years time if you prefer it that way and at

**FACTORY PRICES**

Saving you all Agent's Commission

**\$75.00 Organs for \$45.00**

**\$60.00 Organs for \$38.00**

You cannot afford to buy until you get our money Saving Plans.

Free Catalogue. Write today.

**Seals Piano and Organ Co.**

Dept. B.

**Southern Distributors**

Birmingham, Ala.

IN LOVING REMEMBRANCE

Of Mrs. E. J. Martin.

Almost our first recollections in life are associated in our minds with the image of the loved and lost one. Her arms were always open to comfort and console us, and oh! what a relief when tearfully we pillowed our heads on her bosom and unfolded to her our troubles. In all the traits that adorn Christian womanhood she was a steadfast example. Her record and her home is with God and the angels. Her heart was full of kindness to every living creature and the constant home of sympathy to her neighbors.

But those loving arms will unfold no more, and those lips are silent forever, but back from the grave her influence will throw its golden beams, lighting the Christian joys she planted within our stricken hearts. May the sweet influences of her heavenly virtues long linger around the home which she has consecrated and blessed. She has

Drifted across the river  
That flows by the great white throne  
Into the peace and glory  
Of a beautiful heavenly home.  
Drifted beyond all sorrow,  
Beyond all toil and pain,  
Into a bright tomorrow,  
To suffer never again."

Resolved, That we, the members of Sardis Baptist church, while we bow in humble submission to the will of God, sustain an irreparable loss in the death of our dear sister, Mrs. E. J. Martin, whose whole life was devoted to her church, its service and its ministry.

Resolved, That our heartfelt sympathy is hereby extended to the bereaved husband and loved ones.

Resolved, That we inscribe a copy of these resolutions in our church record, that we send a copy to the husband, and that a copy be sent to The Alabama Baptist for publication.

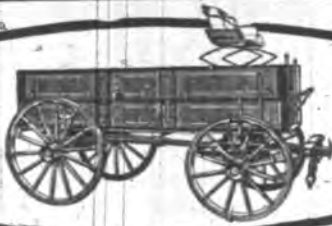
MRS. J. T. YOUNGBLOOD,  
MRS. W. C. HUBBARD,  
MISS VELA CHILDS,  
Committee.

Miss Maggie Shelman departed this life March 2, 1908, at the home of her mother in Montgomery county at Cecil. She was a very devoted member of the Baptist church, the teacher of the primary class in Sunday school. All that was mortal of her was laid to rest by sorrowing friends and loved ones March 3d. According to the teachings of the Bible, we shall see our dear friend again in the sweet bye and bye.

MISS JOSEPHINE COOPER.  
April 6, 1908.

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

THREE HIGH CLASS FARM WAGONS



A FARM wagon has much hard work to do. It must haul heavy loads, travel over rough roads and be out in all kinds of weather. When you buy a farm wagon you want to get many years' service from it. You will not be disappointed if you buy any one of the three wagons described below.

The 63-Year-Old Weber

The King of all farm wagons. Only the very best and most thoroughly seasoned wood is used; ironed to make a wagon that lasts a lifetime. Light running, convenient and a wagon of fine appearance.

The Popular Columbus

Built in a factory where most exacting conditions are enforced. All seasoned wood stock, ironing which gives great strength and durability, workmanship by thorough mechanics and every part thoroughly tested.

New Bettendorf Steel Gear Wagon

Front and rear gears made of steel. Parts riveted together, not bolted. A wagon that is proof against breakdowns. Nothing can work loose or rattle, and there can be no warping, drying apart, shrinking or rotting.

You should remember above everything else that a cheap, poorly constructed wagon is dear at any price.

Before you buy any wagon call on the International local agents and learn all the superior points of the Weber, Columbus and New Bettendorf wagons. They will show you the wagons and hand you printed matter giving all particulars. Or if you prefer write direct to the home office.

INTERNATIONAL HARVESTER COMPANY OF AMERICA, CHICAGO, U. S. A. (Incorporated)

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This bottle for you---FREE

Those who seek relief from rheumatism, sciatica, neuralgia, headache, backache, lumbago, sprains, sore muscles, and other pains—Read carefully. We want to help you. We know the marvelous curative power of Dr. Brown's Magic Liniment; how wonderful it is; that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need rubbing. You simply smother the cloth under your hands and the liniment penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and starts up the circulation. We know it does all these things—AND WE WANT YOU TO KNOW IT. Send for the sample bottle and try it. Write to

BROWN CHEMICAL CO., Dept. A, Nashville, Tenn.

FOUND AT LAST.

A Cheap, harmless, pleasant and ABSOLUTE cure for the tobacco habit in all its forms. Price per Box, \$1.00  
ROSE DRUG CO., Birmingham, Ala.

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PULPIT AND CHANCEL FURNITURE  
SUNDAY SCHOOL—CHOIR CHAIRS  
ASSEMBLY AND OPERA SEATING

SCHOOL DESKS AND SCHOOL SUPPLIES  
EDUCATIONAL EXCHANGE CO TITLE GUARANTEE BLDG BIRMINGHAM, ALA.

WILKINSON'S  
**Matchless MINERAL WATER**  
NATURE'S OWN TONIC.

A Remarkable Combination of Sulphuric Acid and Iron, making it a powerful External and Internal Antiseptic. THE STRONGEST NATURAL WATER KNOWN.

Dose: Tea to tablespoonful. Endorsed by leading physicians and Medical Text Books. For Indigestion, Diarrhoea, Dysentery, Eczema, and all diseases of Stomach, Bowels, Liver and Skin.

If not for sale by your local druggists we will make you trial shipment on receipt of price (\$1.00 pt. or 6 pts. for \$5), and name of your druggist.

Matchless Mineral Water Company,  
OFFICES: ANDALUSIA, ALA. WELLS-GREENVILLE, ALA.

**DR. MILES' ANTI-PAIN PILLS FOR HEADACHE**  
And Other Pains

25 DOSES 25 CENTS.  
125 Doses \$1.

NEVER SOLD IN BULK.  
TAKE ONE

of These Little Tablets AND THE PAIN IS GONE.

EASTER

This year Easter falls on the nineteenth day of April. To aid you in preparing for its celebration in your school we offer the best of everything for that occasion, as follows:

BOOKS FOR EASTER

- The Boy Jesus. Rev. Cortland Myers, D. D. Illustrated. Price, 60 cents net, postpaid.
- The Coronation of Love. George Dana Boardman, D. D. Price, 30 cents postpaid.
- A Lily of France. Caroline Atwater Mason. Price, 50 cents net; postage, 10 cents.
- Saturday Afternoon. Rev. Wayland Hoyt, D. D. Price, 25 cents net; postage, 5 cents.
- Glens from Paul's Prison. Rev. Wayland Hoyt, D. D. Price, 25 cents net; postage, 5 cents.
- From Hollow to Hilltop. Mary Lowe Dickinson. Published at 50 cents; now 15 cents per copy; postage, 6 cents.
- Spring Blossoms. Mary Lowe Dickinson. Published at 40 cents; now 15 cents per copy; postage, 6 cents.
- Nide by Nide. Mrs. E. Y. Mullins. New edition. Price, 50 cents postpaid.

CARDS FOR EASTER

A fine assortment of Cards, Booklets, and Folders. Original designs, and appropriate quotations. Price, from 1 cent to 75 cents each. Special prices for Sunday schools. Write for particulars.

EASTER EXERCISES

We shall publish a new Easter Exercise by Charles H. Gabriel, author of "The Glory Song," entitled "Lilies." Nothing will be issued this year that will contain brighter or sweeter music. It will charm the children and delight parents. Send for free sample copies. Price, 5 cents per copy in less than 100 lots; 100 copies and over, 4 cents each, express or postage extra.

We also carry a large assortment of the best Easter Exercises issued by well-known publishers.

American Baptist Publication Society  
ATLANTA HOUSE  
37 S. Pryor St., Atlanta, Ga.  
H. C. ROBERT, Manager

BIRMINGHAM TRUST AND SAVINGS COMPANY

Statement of Condition February 14.

In response to call of Comptroller of the Currency

ASSETS.	
Loans and discounts	\$2,163,787.01
Demand loans	237,102.32
Overdrafts	1,835.73
Real estate, furniture and fixtures	100,000.00
U. S. and other bonds	338,007.55
Cash in vault	683,555.99
Cash with other banks	979,726.26
	\$4,504,014.86
LIABILITIES.	
Capital stock	\$ 500,000.00
Surplus	250,000.00
Undivided profits	72,956.11
Dividends uncalled for	100.00
Deposits	3,681,858.75
	\$4,504,014.86

KODAKERS EVERYWHERE

mail your films to Boyle, expert on films and Velox printing. Send for price list. Boyle, The Kodak Man, 165 Dauphin St., Mobile, Ala., Dept K.

**Classified Advertisements.**

**EDUCATIONAL.**

**WANTED**—\$5,000 telegraphers on account of the new 8-hour law. Draughton's College, 36 in 1 states, give written contract to secure position or refund money. Address Jno. F. Draughton, Washington, Nashville, Atlanta, Raleigh, St. Louis, Dallas, Little Rock or San Antonio.

**MISCELLANEOUS.**

The Victor Sanitarium—For the safe, speedy and scientific treatment of Alcohol and Opium addiction. Address, 221 Whitehall Street, Atlanta, Ga.

**OPPORTUNITIES AND INVESTMENTS**

**INVESTMENT**—We can lend your money on first mortgage City realty at from 5 per cent. to 8 per cent profit. net. ALL LOANS GUARANTEED. Pensacola is the nearest city in the U.S. to Panama Canal and is rapidly improving. Escambia Realty Co., Inc., Pensacola, Fla.



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There's a place in the commercial world for you with a good salary and steady advancement if you are really anxious to succeed and do your best.  
Lady graduates of this college occupy positions of trust with the largest mercantile houses. Will be glad to have you write for a catalogue. Either place.

**MASSEY BUSINESS COLLEGES.**  
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**UNIQUE & ARTISTIC DESIGNS**  
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**PHOTO ENGRAVING ILLUSTRATING FINE COLOR WORK**  
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PHONES 27  
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**EYEGLASSES & SPECTACLES**

**REAL GOLD—**

Not Plated Frames.

The lenses are the best ground periscopic. The eyeglasses are with or without rims. The spectacles have the straight and riding bows.

\$4, \$5, \$6.

We do not carry gold plated eyeglasses or spectacles, as they will in time turn back. These frames are solid gold.

If you need artificial eyes, we have them.

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

**TEXAS LANDS.**

Send stamp to-day for free book on irrigated land, gives location, prices and products of land in the Farmer's Paradise.



San Antonio, Tex.  
Mention paper

J. W. Lowery was born August 11, 1850, and departed this life March 26, 1908. He was a native of Cobb county, Georgia, moving to Alabama when only a boy and uniting with the Baptist church. He was married to Miss Emma Neeley, of Lincoln county, Tennessee, and to this union was born five children, one girl and four boys. Three boys and his wife, also a large circle of friends, mourn his sad death. In the death of Brother Lowery the wife has lost a faithful husband, the boys an affectionate father, the church a faithful member and the community a good citizen.  
A. D. GLASS.

Whereas, Our Heavenly Father in His infinite wisdom hath seen fit to call from earth to her home in heaven Sister Isaac Vines, a consistent member of the First Baptist church of Jonesboro, Ala., be it

Resolved, first, That we desire to bear testimony to her consistent Christian character and to her faithfulness in attendance upon the services of the church so long as her physical ability permitted her to do so. Blessed are they that die in the Lord, for they shall rest from their labors, and their works do follow them.

Second, That we tender our Christian sympathy and love to her family, and commend them to the love of our Heavenly Father, who alone can give real comfort to their broken hearts in this hour of great sorrow.

Third, That a copy of these resolutions be sent to The Alabama Baptist for publication; also to be spread on the minutes, and a copy be sent to Brother Vines and family.

MRS. ALICE BREEN,  
MRS. R. S. SOLEN,  
MRS. J. S. DAVIS,  
MRS. J. E. WILSON,  
MRS. J. H. WHITED.  
FROM ITUS.

Dear Brother:

I am a very poor scholar, but I feel so good over the great work that is being done in our state that I cannot help saying something to you. I am so proud of Brother Crumpton. I have just been reading his address before the Bible Society. I would not be deprived of that one article for the worth of the price of the subscription of the paper. And there is Dr. Hearn; I would have never known those great facts of our foreign field if I did not take the good old Alabama Baptist. I want every person in Alabama to read our paper.

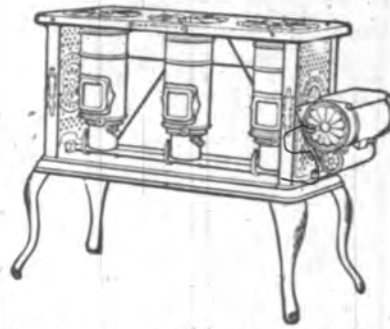
Our country preachers do not take the interest in their work that they ought to. I have been trying for several years to get our pastors to give their full time. They will agree with me, but when the time comes they fall far short of full time. Brother Ray told the preachers how to do the work in a recent session of the Central Association, and all said he was right.

God hears from the heart, and not from the multiplicity of words. May God ever bless you in your good work.  
I. H. JONES.

**BELLS.**

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, Va.

**You Will Need an Oil Stove**



When warm days and the kitchen fire make cooking a burden—then is the time to try a New Perfection Wick Blue Flame Oil Cook-Stove.

Marvelous how this stove does away with kitchen discomforts—how cool it keeps the room in comparison with conditions when the coal

fire was burning. The quick concentrated heat of the

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

goes directly to boil the kettle or bake the bread, and none is diffused about the room to overheat it. Thus using the "New Perfection" is real kitchen comfort. Made in three sizes and fully warranted. If not with your dealer, write our nearest agency.



The **Rayo Lamp** Just such a lamp as everyone wants—handsome enough for the parlor; strong enough for the kitchen, camp or cottage; bright enough for every occasion. If not with your dealer, write our nearest agency.

**STANDARD OIL COMPANY, (Incorporated).**

**WE WANT TO SELL YOU THE CHURCH ORGAN**

We can and do state most emphatically to you that we are in a position to furnish your church with a better organ for less money than anyone else and on better terms. This applies to YOUR church whether the organ you expect to buy be a small chapel type or one of the immense pipe organs. Write to us for full particulars and illustrated literature; its free.

**THE CABLE COMPANY**

1816 Second Ave.

Dear Pastor: Have you tried to help us on our Centennial offer?

It is a great opportunity to get your people in touch with our denominational enterprises. Please get to work and send in a club. Presents for all who help.

Rev. Archibald G. Brown has been unanimously asked by the metropolitan tabernacle to become the successor to Mr. Spurgeon.

Bro. J. G. Lowery preached a missionary sermon here today. He was at his best. He asked for \$25 for foreign missions and got \$41.85, and nearly all was from the membership, which is now less than 50.—J. W. Gibson, Lower Peach Tree.

As we are going to have the association held with our church at Bethel, we cordially invite you and all other good workers for Christ to come and be with us. We have a good Sabbath school and also a prayer meeting, which meets once a week. Remember us in your prayers.—H. C. Hazlewood, Odenville.

Rev. O. W. Greer, of Birmingham, has been called to the Antioch Association as missionary pastor. He will make his home at Silas, Ala., where all communications will be addressed to him. Bro. Greer is one of our most consecrated young ministers and we predict for him a life of great usefulness in his new field. Treat him well, brethren.

Speaking before the seminary students at Louisville, the writer of this paragraph remarked parenthetically that it takes about two Baptist preachers to make an average Baptist take his denominational paper. President Mullins added that it takes four to get him to read it after he takes it. Editor J. N. Prestridge, of the Baptist Argus, who was present at the time, afterwards amended by saying, "And it takes six to get him to pay for it!"—Religious Herald.

I have been a silent reader of the Alabama Baptist for a long time, but never have taken it. I have a kind, good neighbor who sends me her papers when done with them, and I sure do love to read them, and I want to subscribe for it as soon as I can. My health is poor and I have to sit around and I enjoy reading the paper. I have been a member of the Baptist church for eleven years, but never took the paper; but I want to, and will as soon as I can. May the Lord bless you and all the readers of the paper.—Mrs. J. W. Few, Walker Springs, Ala.

Miss Sallie Huey, one of the older members of the Pleasant Ridge church, was called to her reward on Sunday, April 5. She and her friends had been expecting the end. She was fully conscious to the last and had said that she would leave them early in April. Miss Sallie was one of the first members to be baptized into the Hueytown church when it was organized. She was an aunt of Miss Alice Huey, our missionary to China, and leaves four brothers and three sisters, and a host of relatives. She was loved by everybody who knew her, being attractive in her manner and life. In character she will live long in the lives of the large family about her, which she did much to influence for high attainments.—J. Walter L. Brown.



In the cross of Christ I glory, Towering o'er the wrecks of Time; All the light of sacred story Gathers round its head sublime. When the woes of life o'ertake me, Hopes deceive and fears annoy, Never shall the cross forsake me: Lo! it glows with peace and joy. When the sun of bliss is beaming Light and love upon my way, From the cross the radiance streaming Adds new luster to the day. Bane and blessing, pain and pleasure, By the cross are sanctified; Peace is there that knows no measure, Joys that through all time abide.



Dropped in to shake hands, but you were out. Missed you at Troy. May God bless you in your noble work.—J. E. Pierce.

Sorry to have missed Bro. Pierce.

Please change the address of my paper from Columbus, Ja., to Brewton, Ala. I take up my work there the second Sunday. Come down and see me. Glad to be back in Alabama.—W. M. Murray.

Have just closed a fine meeting at Searles. Fourteen additions. Will go to Kellerman to assist Bro. Smoke next week. You may say I am in revival work and any of my friends who would like to have me assist them can find me at Bessemer, Ala. I am still pastor at Jonesboro.—A. D. Glass.

Please change my paper from Dadeville, Ala., to W. Johnson street, San Antonio, Tex., care Southside Baptist church, and make haste and send a copy, for I am anxious to hear from "dear old Alabama." May God richly bless the Baptist there in their centennial movement.—H. B. Woodward.

On account of chills in my family, I deemed it necessary to leave my beloved home in the beautiful Paint Rock valley in Jackson county, Alabama and move here at Aragon, Ga. Please change the address on my paper from Trenton, Ala., to Aragon, Ga. I feel very lonesome without the dear old Alabama Baptist. God bless the paper and its noble editor and owner.—J. R. Lamb.

Dr. Montague was with us here at Brantley yesterday morning and at Glenwood last night in the interest of the Baptist Collegiate Institute at Newton, Ala. We rallied to his support and pledged over three hundred dollars to erect the new school building at Newton. It was a great pleasure and inspiration to have Dr. Montague with us and to have the opportunity and privilege of contributing to so worthy a cause as Christian education.—E. G. Fenn.

I need at once copies of the following minutes for 1907: Bibb county, Bigbee, Blue Creek, Clear Creek, Coffee county (formerly Haw Ridge), Crenshaw, Cullman, Liberty Central, Lookout Valley, Macedonia, Mt. Carmel, Mud Creek, Newton, Randolph county, Sardis, Selma, Shady Grove, Southeastern, Sulphur Springs and Weogufka. I have written to the clerks, but get no answer. Some friend will please get me a copy of each.—W. M. Wood, Furman, Ala.

We hope no pastor will overlook the April number of the Pastors' Bulletin, edited by Educational Secretary T. B. Ray. This number of the bulletin is of great value to the pastors, since it contains the synopsis of the addresses which were delivered at the recent Young People's Missionary Movement Convention at Pittsburg, Pa. Some of the greatest addresses ever delivered upon the subject of missions were made at this convention, and the Pastors' Bulletin brings this store-house of good things within easy reach.