

Pastors--See that Sunday's Collections for Missions are Rushed to Bro. Crumpton--Books Close Wednesday

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Go in His Name — or — Give for His Sake

O people of the living God, to your knees! For a great refreshing from on high, let there be such a bowing of American Baptists before the Throne as they have never known! Let us then to our knees—officers of societies, heads of Christian institutions, boards of managers, pastors, and all members of churches, men and women, old and young, in fervent supplication; for, "Unless the Lord build the house they labor in vain that build it." To every one, from the humblest to the highest, from the poorest to the richest, voices from past attainments, and from our ascended Lord Himself, bring this one mandatory message to consecrate ourselves and our possessions anew for the conquest of this world for Christ. If you have been giving fitfully, under pressure, only as your finer sensibilities were stirred, stop and inquire why you should not



Go, ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

give to missions as to your own church, from a sense of duty, from principle, conscientiously, regularly, proportionately, discriminatingly. This is the hour for American Christianity majestically to rise to the occasion by offerings that shall sweep off these hindering debts, relieve the terrible tension, and start anew the wheels of missionary activity, even as the hum of material prosperity is again heard in the land. We can do it if we will, and feel it but little; we ought to do it if necessary at a sacrifice. This is the hour for American Baptists, sons and daughters of heroic ancestry, to glorify God by lustrous deeds of angels and men. About us is a great cloud of witnesses—martyr missionaries among them. At such a time as this, God help us to acquit ourselves like consecrated Christian men; vigorously, generously, quickly.

Gave up the Dream of His Life to do His Master's Work at Home



### SOME UNWRITTEN BAPTIST HISTORY.

The following personal note decided me to write a little history while the chief actor in it is yet with us, and not to wait until he is dead and buried:

"As the last Sunday approaches I am getting awfully nervous. I have despaired of going beyond last year. If we go below, I hardly think I will have the face to go to Hot Springs. It is not because of scarcity of money, though it is scarce; but the brethren have put off till the last moments and contingencies arise and disappoint. W. B. C."

The following letter, which was sent to the members of the board, will explain itself.

Birmingham, Ala., August 20, 1907.

My Dear Brother:

The work of Brother W. B. Crumpton is appreciated by the Baptists of Alabama, and especially by the members of the State Board of Missions. For ten years Brother Crumpton worked for our board without a day's vacation. Later he has had one or two short vacations. He is old now, and his work is hard-

er. It becomes us to do all in our power to lengthen his days and enlarge his usefulness.

At the State convention Brother J. H. Foster showed me the itinerary of a tour he was expecting to make to the Orient. The tour is a restful one. All the riding is done in carriages and over good roads. As soon as the tour was explained to me, I said: "I can't go, but I will raise the money to foot the bill if Crumpton will go." I mentioned the matter to Brother Crumpton, and he spoke of the difficulty of leaving his work at that time. I told him I would do all in my power to keep missions before the people and give special editions of the paper to that work if necessary. He said he thought it would do him good physically and be of great help to him in his work as secretary, and that if the board would unanimously give its consent he would be glad to go. He said that he would get his work in the best shape possible by the November meeting, and would then ask for the vacation.

After consulting with Brother Foster, who is arranging the itinerary, he said that 400 berths were already sold, and that by September 1st or a little later the remaining 200 would be gone. So it is nec-

essary to act at once. It will also give me more time to raise the money.

Please write me at once on the enclosed postal if you are willing for Brother Crumpton to have this much needed rest and recreation.

The tour will be from February 6th to April 16, 1908. With the work he will do before leaving, we can take care of the cause of missions for him in his absence.

Hoping to hear from you at once, yours in the work,  
FRANK WILLIS BARNETT.

The responses were hearty, and with one accord the members of the State Board wanted him to take the trip.

Money was deposited to hold the berth, and everything was going along smoothly; but even before the panic came Brother Crumpton wrote us to call it all off, as he did not feel that he could leave during the Centennial campaign. He sacrificed his trip on the altar of duty, and now as a token of our appreciation of his sacrifice, let's get to work and raise the Centennial offering and lift the great burden from his shoulders.

## CONSECRATION

By MARGARET CUMMINGS

(Paper read at the Woman's Missionary Union, West End Baptist Church, Birmingham, Ala., March 19, 1908, by Margaret Cumming.)

Consecration, as we all know, is an act of devotion—a setting apart of a thing or person to a certain use, and the word is generally used in speaking of sacred things; of setting apart things or persons to the service of God, or to God himself, to be his; his only, his entirely, his always. We read much in the Old Testament of different vessels being consecrated to the service of God; to be used only in the temple; of the whole tribe of Levi being consecrated to the service of God, and all of their time was given to his work; of Aaron and his sons being consecrated to the priesthood. All of these persons and things were absolutely, entirely, unreservedly given up to God. We hear much in these latter days of consecration. Consecration meetings are held at some period during almost every conference and convention. We speak of persons being consecrated. I am glad of all this, for it shows that, at least to some extent, the minds of God's children are being turned in the right direction, and these meetings do, for the time at least, have some good influence upon the minds and hearts of believers. But today it seems to me the time has come for us to get down to something more definite. It seems that in the frequent use of this word we have lost something of the sacredness and depth of its meaning. Do you and I know the real meaning of the word consecration by actual experience? Let us very solemnly, very humbly, very prayerfully, ask ourselves the three following questions: (1) Am I a consecrated child of God? (2) If not, do I desire to be such? (3) If I have this desire, how may it be fulfilled?

First, then, am I a consecrated child of God? Do you and I really want to know ourselves in this regard? Are we perfectly willing that the Holy Spirit should show us just where we stand? Or do we shrink from seeing ourselves as God sees us, fearing there may be discovered in our hearts some dark recesses into which the light of his holy presence has never been permitted to shine; that we may be led to realize that the doors of some of the apartments of our inner beings have been kept closely locked and barred against him, though he may have knocked at them many times. Ah! we fear that to open these doors and let our Lord take full possession, the sacrifice on our part would have to be too great, regardless of the enormous sacrifice that has been made for us by him. We sing sometimes, with great enthusiasm, "I'll go where you want me to go, dear Lord, I'll do what you want me to do, I'll be what you want me to be," thus offering ourselves up to be entirely his, but when in answer to this he sends the holy spirit to whisper in our ears: "If any man will be my disciple, let him deny himself, and take up his cross daily,

and follow me." Instead of saying, "Yes, Lord, that is just what I mean; take my will and make it thine," we grieve the great Father heart of our God by saying, "O, no! I did not mean just that—deny myself! That includes too much! I can not give up my will absolutely to God. If he sends affliction, I'll try to bear it as God's child should; if he sends bereavement, I'll submit to it as best I can; but to deny myself to the extent, for instance, of giving up 'social functions,' even if God is not always honored in them; to withdraw from my club which I so much enjoy, and through which I expand mentally; to absent myself from worldly amusements which are such a diversion to me, and make me forget my cares; to give up all these just to follow Jesus more closely—to go with him into lonely homes where his sick and tired ones are longing to see a bright and happy face, where his poverty stricken ones would clasp with eagerness even one beautiful flower that I might take them; where his dying ones are hungering for messages of love from him to cheer them as they go down into what seems to them must be a dark and lonely valley, O no, no! I can not do this!"

Then the holy spirit whom we have grieved, turns away with wounded feelings and the ministering angels who have been appointed to keep watch over us and report the progress of our spiritual development to the council above, make their way back to the council chamber, where the holy trinity is once more grieved over the tidings they bring. But some Christian may be ready to say that God doesn't demand so much of us. It's of no use to be an extremist in this matter. I can be a Christian without giving up so much, or following Jesus so closely. Yes, my friend, perhaps you can; but remember, we are talking about consecration now; and we want to indulge in a little of what Paul calls "strong meat" today. We have been fed with milk long enough; if the time is ever to come in our Christian experience when we will be strong enough to take some meat, surely that time is now.

Let's see something of what God says about consecration. I quote some very familiar passages, hoping that God will show us some new meaning to them. In Paul's letter to the Romans he is explaining to them something of God's wonderful plans to bring them into his kingdom. While he is writing he seems to be almost overwhelmed by the very strangeness of these plans, and the superiority of God's way to man's ways, and is led to exclaim: "O the depths of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out." Then he goes on to say, "Therefore"—that is, because he has used these very riches of his wisdom and knowledge in making and carrying out these wonder-working plans that you Gentiles might be partakers of salvation. "Therefore, I beseech

you, by these mercies of God, present your bodies"—yes, nothing less than your bodies—"a living sacrifice unto Him!" Now, what does this mean? What is it that Paul wants you and me to do? Well, I'll just tell you what it means to me. It means that when I awake each morning I am to give not only my spiritual being, but my body and mind afresh to God. That from the moment I leave my bed until I get back into it at night every single thing that I do must be done with this one motive, the glory of God, for you that he says: "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." This, dear friends, is not only possible, but it makes all of life beautiful and sweet. In Paul's second letter to the Corinthians, God says to you and to me, and to all who belong to Christ: "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and what concord hath Christ with Bellia; and what agreement hath the temple of God with idols? Wherefore, come out from among them and be ye separate and touch not the unclean thing, and I will receive you." Now, what does this mean? Well, to me it means just this: that as it is a fact that God does dwell in me; that when I walk he walks; that where I go he goes, it behooves me not to be in any company that he would not enjoy, not to be engaged in any employment that he would not approve; not to take part in any amusement that would meet with His disapprobation. But when we give up things that meet with our Father's disapproval, we do not do it for nothing. What is that precious promise annexed to these commands? "I will receive you." This can mean nothing less than that if we will present our bodies living sacrifices unto God, if we will come out and be separate from the world, realizing that God does indeed dwell in us and walk in us, he will receive us into close fellowship with Himself; for it ever remains a precious truth that if we walk in the light as he is in the light, we—God and I—have fellowship one with the other, and then the glorious result: "The blood of Jesus Christ, his son, cleanseth us from all sin." Think of it! By your own act—the act of yielding yourselves unreservedly to God, his spirit can so take possession of you that by his mighty power he will keep you from indulging consciously, wilfully, in any known sin; and so keep you in close fellowship with God that the unknown sins—the sins of which you are not conscious will be constantly washed away by the blood of Christ, and you will be kept clean and white in his sight. And this is consecration! Am I a consecrated child of God? If I am, then all is well between God and me, and though I may be guilty of much unknown sin, I am "kept by the power of the spirit" who dwells within me, from indulging in known sin, and by the washing of the blood of Christ am kept clean and white in his sight.

The second question is: If not, do

I desire to be? If I am not now a consecrated child of God, do I desire to be such? Perhaps—I don't know—but perhaps some of you are ready to say, Well, if your definition of consecration is correct, then I have no desire to be so; the sacrifice would be too great. Now, let me tell you something. I believe I know you better than you know yourselves. I tell you, my friends, I believe I say the truth when I say that not only Christians, but the whole world is hungering for God. If we meet a person who is poor, he wants money; if we meet one who has riches, he wants something else, perhaps culture; if we meet one in the lower or middle walks of life, he wants position. But should each have his desire gratified, the longing is still unsatisfied, and it will be so until he surrenders himself absolutely to God; for man is so created that he can never be satisfied with getting until he gets filled with God, and it is a blessed truth that nothing can satisfy the love of man. The only really satisfied persons you can find in this world are those who have given up all—everything—and surrendered themselves absolutely to God, and in consequence are filled with him. Do there ever come to you moments when you just have this feeling—after all what is the use of living, anyway? There is constant demand upon you physically, mentally, financially, spiritually; each day brings its duties, its trials, its worries, with perhaps its fleeting pleasures; but really nothing that is worth while, nothing lasting, and you feel discouraged. Ah! my friends, this very feeling is just a longing for the fulness of God in your inner being, and that you can never have without fulness of surrender—unreserved consecration. Perhaps you have never yielded enough to God to realize that it is for him you hunger and thirst, but the more you yield yourself to him, the more the spirit will be felt that you will give him no rest until it is satisfied. If this seems a mystery to any of you, I can only say, "The secret of the Lord is with them that fear him." "O, taste and see, that the Lord is good. Blessed is the man that trusteth in him."

About eight years ago this hunger so got possession of me that I tried to get human aid. I spoke to the most consecrated minister whom I knew about it, telling him that I wanted the holy spirit. He said, "Why, you have the holy spirit." I replied: "Well, I want something that I have not." Of course I had the spirit in regeneration and had yielded myself up to him enough for him to create this great longing within me. As I did not succeed in getting aid from God's child, I cried unto God day after day, striving all the time to do just what he'd like to have me do, and he what he'd like to have me be; and claiming those precious promises: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled"; and "he satisfyeth the longing soul and filleth the hungry soul with goodness." I gave neither God nor

myself any rest until he fulfilled his promises by satisfying the longing soul and filling the hungry soul with himself. A minister said one day that the Christian life is one of suffering, of sacrifice, and of service, and that is true, but he left out the most important element, that of joy. Yes, the real Christian life is one of suffering, of sacrifice, of service; but it is also one of inexpressible joy; but without the suffering, the sacrifice, the service, the joy will remain forever unknown.

The life of the author of our salvation was one of most exquisite suffering, of absolute self-sacrifice, of untiring service; "but for the joy that was set before him he endured the cross, despising the shame," and now where he wants you and me to be, at God's right hand forever more.

Follow his steps! O, in order to satisfy the longing in your own hearts and be lifted up into fellowship with God; to comfort and cheer the longing hearts all around you; to lift up fallen, sin-sick humanity by gaining stars for the Savior's crown and thus cause unspeakable joy in heaven and in earth, "Who will consecrate herself this day unto the Lord?"

The third question is: "If I have this desire, how may it be fulfilled?" The answer is very simple, and is found in Paul's letter to the Romans. "Yield yourselves unto God as those that are alive from the dead; and your members as instruments of righteousness unto God." Dear friends, do you realize that this is an act of the will? It is God's will that I yield myself unto him; if it had not been he would not have told me to do it. "Now, if any man will to do his will, he shall know." If I will to yield myself unto God, I do so; this done, I have no more responsibility in the matter; for the moment I do this, not in word only, but in deed, the holy spirit has a "right of way" in my inner being that he has never had before; and he

takes advantage of this and begins to teach me as he could not do before. In consequence, the Bible becomes a new book to me; real prayer is a joy that I never dreamed of; in circumstances there is constantly a revelation of God and his goodness that I never thought of before; and so in the whole of life there is beauty and joy that this world, with all its pleasures, can not give, nor can it ever take away.

I presume all of you have at least read and thought of the practice of being alone with God some time each day, and the importance of it, and I tell you, my sisters, if you do not practice the presence of God" alone each day, unless he prevents your doing so, there is little prospect of your becoming a really consecrated Christian. You may do a great deal of philanthropic work, a great deal of church work, and much charity—yes, you may be thoroughly consecrated to work, but consecration to work will hinder your consecration to God. If you give all your time and strength and energy to work, you have nothing to offer God but a worn out body, an exhausted brain, and perhaps an aching heart. In this way the work will never bring the peace that you expect. How different when we are consecrated to God himself. Then, morning by morning, at the earliest possible moment, we will be alone with him, yield ourselves up to him that he may come in and take possession of us before Satan has a chance. In doing thus we give the holy spirit the opportunity of directing our thoughts, our words, and our acts, so that all these will in an increasing degree, be accompanied by the mighty power of the spirit of God. Too many of us are satisfied with doing. We gauge our spirituality and our standing with God, by what we do, and we could never make a greater mistake. A variety of motives that are not pure in God's sight can make us wear ourselves out doing "church work"

Trusting the promises of God, I will venture to say that if every lady who gives her time and thought to this "church work" would instead spend the same length of time alone with God, waiting before him for his spirit, and then in believing prayer for the mighty working of his spirit in his church, there would be an inpouring of the spirit into the hearts of the people that would cause such an outpouring of money from the pockets of the people that no aid societies would be needed in the church except to aid in giving praise and thanksgiving to God.

There were no ladies' aid societies in those days when the women brought their "jewels of silver and jewels of gold" and poured them into the Lord's treasury until orders were sent forth for them not to bring any more; nor when the gifts were so large that David was led to exclaim: "Who am I, and what is my people, that we should be able to offer after this sort?" "Then the people rejoiced for that they offered willingly, because with perfect heart they offered willingly unto the Lord." Now, do you suppose, for an instant, that God could enable his people to do more in the early days of his church than he can in these latter days since his spirit has been poured out, is here in all his fulness, and is just waiting and longing for an unmeasured entrance into the hearts of his people? For it is true that the only measure to the inflow of the spirit is our willingness and therefore our capacity to receive him.

As I have said, too many of us are satisfied with doing; but there is something far higher than doing, and that is being. There are no words sweeter to our Father's ears, when uttered from the heart, than these: "I'll be what you want me to be." In order to do this I say again, "Yield yourselves unto God." This can never be done in reality unless we get alone with him.

As God called Moses to come up into the mount and be alone with him so that he might, without distraction, show him the pattern by which he was to erect the tabernacle, so he calls, O, so sweetly, so lovingly, so tenderly, to you and to me today to come up into the mount alone with him, where he may, without our being distracted by material things, show us the wonderful pattern, even Jesus, by which he would have us erect the tabernacle of our inner lives for his indwelling. Let us accept the wonderful invitation—so graciously given, and day by day go up into the mount and there hold communion with him. Then our lives, made radiant by being in his glorious presence, will shed light and life and love not only on those around us, but also to earth's remotest bounds. The spirit himself says: "Come, and let him that is athirst, come; and whosoever will let him come and drink freely of the water of life." Jesus says: "He that drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up unto everlasting life." Isn't that a glorious promise?

Oh, dear friends! The ambition of my life is to have even "rivers of living water" flow forth from me—first to God's children, to comfort and cheer, and uplift them; and then to suffering, sin-sick humanity all around me. May this be the holy ambition of us all. Then we will be used of God to hasten the day when the gospel shall be preached to all nations, and Jesus shall come to reign, and the "knowledge of the glory of the Lord shall cover the earth as the waters cover the sea."

Again, in the name of my Master, and in his stead I ask the question: For this blessed life, for this glorious work, for these grand results which shall last throughout all eternity, "who will consecrate herself this day unto the Lord?"

FROM BRUNDIDGE.

The Baptist cause is looking up in this section spiritually, financially and educationally. Dr. Hubbard, our state evangelist, has just closed a genuine old time religion revival meeting of 12 or 13 days, during which 46 members were added to the Baptist church. Others are following and I hope the good work will continue until the few left will fall in line. Dr. Hubbard certainly preached a series of sermons that could not be excelled by any one. They were delivered in a forceful and masterly way. This is the fourth year Dr. Hubbard has been with us and at the close of the meeting we asked for hands up inviting him back. Hands went up as if by electricity. May Dr. Hubbard live long to do the Master's work. During the meeting the church voted unanimously to go to full time, which commenced last Sunday. While here he received a call from one of the churches in Savannah, Ga., with strong inducements to go, but I hope he will stay in Alabama. Our church here has been in a state of revival for

almost four years. In the meantime it has built a splendid church house. Dr. Hubbard has promised to help me in a meeting on Saturday before the second Sunday in May at the Baptist church at Louisville, Ala. May the Lord be with us. Good wishes for the Baptist.

R. A. J. CUMBEE.

TO THE SUNDAY SCHOOL WORKERS OF ALABAMA.

The greatest and best annual state Sunday school convention of Alabama is to convene in Birmingham Tuesday, Wednesday and Thursday, April 28, 29 and 30.

The GREATEST because the basis of representation is unlimited and you can send every officer, teacher and Sunday school worker who wants to improve in methods and learn how to

accomplish the greatest good for our Master's kingdom, that of training and teaching the young for one ultimate end—the salvation of souls.

The BEST, because we will have with us this year one of our best international workers, Bro. W. C. Pearce, of Chicago, also Dr. A. J. Phillips, of Richmond, Va., and Prof. L. P. Leavell, of Mississippi.

Our White Cap Committee who served us so faithfully last year has things well in hand and will not leave a stone unturned to make your visit a most pleasant and profitable one. Lunches will be served at headquarters by an expert caterer, where you can get a good cup of coffee for five cents, sandwiches at the same price each; so you will not have to leave the building. You can select your own home with board and room for an average of about \$1. per day.

As president of the state, and president of the Jefferson County Sunday School-Association, I extend to you a most cordial welcome. Come praying that this convention will bring such an awakening in Sunday schools interests that we can go back to our homes and take this for our motto, "The State of Alabama for Jesus Christ."

You will be met at the depot by our White Cap and Glad Hand Committee, who will give you a cordial welcome. Then you will go to headquarters and register and select your home.

Our chorus this year far surpasses last year, as it numbers about 125 voices. Think of the music. They have also arranged to furnish a grand musical for the night immediately following the convention. This in itself will be worth your visit to Birmingham.

Looking forward with great pleasure to giving you a hearty handshake and a most cordial welcome, I am, yours in the Master's service,

R. F. LEWIS,  
President Alabama State Sunday School Association.

**ONLY ONE MORE SUNDAY.** Then we will Know What Alabama has done for Home and Foreign Missions.

MORE ECHOES FROM B. Y. P. U. CONVENTION AT TROY

It is by no means an easy task for one to give an accurate estimate and description of the young people's meeting at Troy. As with all such meetings, the value of the Troy convention is determined by the number of local unions influenced and their increased efficiency.

**The Program.**

The program presented by the committee was a peculiarly strong one. Three strong experts were brought from a distance, and with these were associated some of our best Alabama leaders. The three distinguished visitors and workers were Drs. George T. Webb, T. B. Ray and Mr. L. P. Leavell.

Dr. Ray came to tell the young Baptists of Alabama some things about world-wide missions. He told how the study of missions might be made a most interesting and helpful part of the work of the B. Y. P. U. of any church. The Baptist Foreign Mission Board is doing things and presenting the work in just such a manner as will appeal to the love of the heroic in young Christians.

**L. P. Leavell.**

Mr. Leavell's addresses and conferences always covered the practical, and therefore intensely helpful, side. He told the delegates how to go home and be better officers and better committeemen.

**George T. Webb.**

This was the first visit to Alabama of the general secretary of the B. Y. P. U. of America. He stands at the head of our Baptist Young People's work on this continent, and we appreciated his broad, comprehensive views. His address on what the B. Y. P. U. has accomplished was inspiring. We want our general secretary to make more visits to our State.

**Other Leaders.**

I mention Webb, Leavell and Ray especially because they were our invited guests, but our home talent was ably represented. Rev. W. M. Anderson, of Dothan, preached the convention sermon, an excellent discourse on the grain of wheat which falls into the ground and dies in order to live.

Rev. Sam A. Cowan, of Montgomery, delivered an address on the Sacred Literature Course.

Rev. Austin Crouch, of Woodlawn, discussed the general work of the State Union, and took up a splendid collection for that work.

Each speaker was well chosen for his part, and the convention was full of blessings for the many who went looking for blessings.

**Notes.**

In the matter of attendance the convention was highly satisfactory. In spite of the lack of special rates, the fact that the convention had never met south of Montgomery before, the money panic, etc., the church was always filled. At night the main auditorium and Sunday school annex were crowded.

In their entertainment and treatment of the delegates the good people of Troy were charming. Pastor Campbell and his wife were ably assisted by the local committee, led by Brother Murphree and Brother Wood.

"The self-invited guest" of the convention, Dr. J. M. Frost, added much to our meetings. In a large and a real sense we owe the convention to him; we know that Leavell, our B. Y. P. U. expert, is the gift of the Sunday School Board to the B. Y. P. U. of the South.

We were also delighted to have Drs. Crumpton and Montague present, although they could not stay long. Dr. Montague expressed his thanks that the pledge of \$1,000 made to Howard College about five years ago had been finally settled.

There were only three junior B. Y. P. U.'s reported. The only one represented was Enterprise. Brother Mosely was on hand with a number of his Juniors. More of our churches ought to study and develop this part of the work.

President Wingfield has served one year most acceptably, and was re-elected.

Mr. C. E. Crossland was elected field secretary of

By C. E. Crossland, State Sec'y



the State Union. He will do this work in connection with his Sunday school work, and stands ready to advise or help any local union.

It was distinctly brought out that the B. Y. P. U. differs from most Christian training organizations in that it insists on study as well as service. The local union that does not keep up the three Christian Culture Courses is not a real B. Y. P. U. Each of the three is distinct—the Bible Readers' Course, the Sacred Literature Course and the Conquest Missionary Course.

It was a matter of general regret that Editor Barnett could not attend. Resolutions were passed thanking The Baptist for its support.

Huntsville was well represented by Mr. J. E. Pierce. Brother Pierce was not at Montgomery last year, and many friends welcomed him back.

It can be safely predicted that the minutes of this convention will be printed, as Dr. Frost generously asked that the printer's bill be sent to him. Those desiring copies should notify Secretary Davidson. Do not forget postage.

The collection made by Brother Crouch Tuesday night amounted to \$511.80, with a number of unions not heard from. This is for State B. Y. P. U. work, and is much needed.

President Barney Whatley, of East Lake, carried the largest delegation from north of Montgomery—eight in number.

The hospitality extended by the City B. Y. P. U. of Montgomery to the delegates Monday deserves special mention. A delightful luncheon was served from the kitchen of the First Baptist church. Monday in Montgomery was a delightful day for all.

**Reception.**

The reception given the delegates by the Troy Union Monday night was delightful indeed. There was a spirit of sociability and Christian fellowship in the air.

Brother J. W. O'Hara helped greatly by giving the daily press a correct report of the proceedings. Mr. E. H. Blain, of the Troy Messenger, also gave a record of the convention.

The convention goes next year to Anniston-Oxford. They can hardly hope to surpass Troy in her royal entertainment.

Watch "Service," and see what Dr. Webb says about his trip to Alabama.

Dr. Webb's pre-convention tour with the field secre-

tary was a great success. We hope this can be repeated some day.

A great many copies of Leavell's B. Y. P. U. Manual were sold. The author wrote his name in each copy when requested.

The convention song was a great success. It is an inspiring song. Copies can be gotten from Secretary Crossland for 50 cents a hundred. Every union ought to sing it often.

We hope the picture taken by a local photographer is as good-looking as the crowd was.

The social side was very pleasant, but the delegates did not forget to do some good, honest work. Note-books were to be seen in nearly every hand, and these notes are the seed sown in good ground.

We were glad to see Brother Crouch take an active part. He is the vice-president for Alabama of the B. Y. P. U. of the Southern Baptist Convention.

Secretary Crossland was delegated to go to the International B. Y. P. U. Convention at Cleveland, O., next July. There was a time when Alabama was not represented at all. This year he hopes to carry a number of delegates.

Why not invite the B. Y. P. U. of A. to Alabama in 1909? Shall Secretary Crossland present such an invitation?

Although Dr. Webb is a Canadian, we believe he would make a fine Southerner. He said he loved the people of the South, and we know we love him now.

We were very sorry the whole city of Mobile was without a representative. So was Selma.

Some of the delegates found time to visit the State Normal School. They found an excellently managed institution.

**COFFEE EYES.**

It Acts Slowly, But Frequently Produces Blindness.

The curious effect of slow daily poisoning and the gradual building in of disease as a result, is shown in numbers of cases where the eyes are affected by coffee.

A case in point will illustrate:

A lady in Oswego, Mont., experienced a slow but sure disease settling upon her eyes in the form of increasing weakness and shooting pains, with wavy, dancing lines of light, so vivid that nothing else could be seen for minutes at a time.

She says:

"This gradual failure of sight alarmed me, and I naturally began a very earnest quest for the cause. About this time I was told that coffee poisoning sometimes took that form, and while I didn't believe that coffee was the cause of my trouble, I concluded to quit it and see.

"I took up Postum Food Coffee in spite of the jokes of husband, whose experience with one cup at a neighbor's was unsatisfactory. Well, I made Postum strictly according to directions, boiling it a little longer, because of our high altitude. The result was charming. I have now used Postum in place of coffee for about three months, and my eyes are well, never paining me or showing any weakness. I know to a certainty that the cause of the trouble was coffee, and the cure was in quitting it and building up the nervous system on Postum, for that was absolutely the only change I made in diet, and I took no medicine.

"My nursing baby has been kept in a perfectly healthy state since I have used Postum.

"Mr. \_\_\_\_\_, a friend, discarded coffee and took on Postum to see if he could be rid of his dyspepsia and frequent headaches. The change produced a most remarkable improvement quickly."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich.

## THE ALABAMA BAPTIST

### FRACTIONAL CURRENCY.

Rev. J. C. Hiden, D. D.

From a daily paper, published in Richmond, Va., comes this bit of history:

When Rev. J. C. Hiden succeeded Rev. Lansing Burrows as pastor of the First Baptist church, Lexington, Ky., he found Rev. Carter Helm Jones holding the fort as pulpit supply. Mr. Jones advised the new pastor to be expeditious in visiting Brother Honaker.

The pastor examined the church roll, but found no such name. Deacons, clerk, treasurer and ushers were all interviewed; but not one of them had ever heard of Bro. Honaker.

Upon this, Dr. Hiden wrote Mr. Jones. "I'm a pretty good hunter, but the game is not here."

Mr. Jones replied: "I'm surprised that so old a hunter can't find the game when it is right before his eyes. Brother Honaker is one of the ushers."

This was a mistake; whereupon Dr. Hiden rejoined as follows:

"Now, Carter, my brother, your answer is light; I've hunted that varmint by day and by night; And though I'm at home on grouse, turkey and quail, I tell you that Honaker's is a cold trail. I've stirred up the deacons, and worried the clerk, To see if the varmint in cover did lurk; The treasurer's bothered; the ushers roam wide, And of that pesky varmint there's no hair nor hide. I tell you that Honaker can not be found

By Tray, Blanche, nor Sweetheart, nor slow-tracking hound."

Mr. Jones "caved in" and apologized. The familiar tone of this correspondence is explained by the fact that Dr. Hiden was a university room-mate of Mr. Jones' father, and knew Mr. Carter Helm as a baby.

The following story will touch cords in more than one Christian heart:

At the University of Virginia, during the session of 1858-59, we knew a student who was greatly concerned for the salvation of a fellow student during the progress of a protracted meeting. He had endeavored in vain to persuade his comrade to attend the meeting. Finally, with a heart too full for many words, he laid his hand on his comrade's shoulder and said tenderly, "Eddie, I do wish you were a Christian." The young man thus addressed left the room without a word, but presently returned and said, "I'll go with you to church tonight." He went, listened attentively to a sermon from William F. Broadus, who was assisting his nephew, John A., in a series of meetings, and at the close of the meeting asked God's people to pray for him, and ere long was happily converted and became an earnest worker in the Lord's vineyard. Those few words, "I do wish you were a Christian," seem very simple; but the feeling which prompted them was contagious. The heart (blessed be God!) is often wiser than the head. Let us cultivate this heart-wisdom, and our teaching will produce more fruit. Yes, those words were simple; but—

The simplest form of speech  
That infant lips can try

Is often—nay, usually—the most moving and the most effective.

Did you ever hear a sermon on Malchus? Probably not; for the subject is not, at first view, a promising one. But here is a paragraph which may suggest some thoughts out of which a useful sermon might grow:

The servant Malchus vanishes from the history, and we never hear of him again. And yet he is not without interest for us. The very fact that his name is given by one of the evangelists is interesting as evidence of the good faith of the writer. And then this was the last miracle which our Lord performed before his death. On the eve of being arrested, with his deadly enemies confronting him, with death staring him in the face, Jesus is still himself, and is still

bent on doing good to men. We should never be so excited as to forget to embrace an opportunity to do good.

And from the same commentator comes this view of one of the most remarkable facts connected with the crucifixion of Christ:

The inscription on the cross was intended, under the Roman law, to set forth the crime for which the prisoner suffered death. It was written in letters of Greek and Latin and Hebrew. The Hebrew (Aramaic) was the vernacular of the Jews of that age; the Greek was the literary language of the Roman governor and his troops. In John xix, 21, 22, we learn that the Jews did not like the inscription, and begged Pilate to change it. But, for once, Pilate was firm, and positively refused to alter a word. This inscription is given in four different forms by the four evangelists. Matthew: "This is Jesus, the King of the Jews," xxvii, 37; Mark: "The King of the Jews," xv, 26; Luke: "This is the King of the Jews," xxiii, 36; John: "The King of the Jews," xix, 19. Upon examination, however, we find that, despite these verbal divergences, the substance of the charge (King of the Jews) is in every one of the four versions.

Among a certain class of modern theologians it is quite fashionable to raise the question, "Where shall we lay the emphasis in our theology?" Better lay it on the Bible, brethren.

Here is a problem for you. Can you solve it?

Postmasters in country towns, where everybody goes to the office for his mail, have noticed the curious phenomenon that the people who subscribe to no papers and never write any letters are the very people who are most impatient for the office to open when the mail arrives. Will some philosopher please explain?

We will cap this with a companion problem: Why is it that the idlest loafers in town are the very men who are always waylaying you on the street to ask you what time it is? They make not the least use of their time; and why should they show so much concern about it?

In the days when Prof. W. H. Whitsitt was a member of the Walnut Street church, Louisville, our brother, S. M. Provence, was called to supply the pulpit one Sunday. Some hours before the time of service he was walking along the street with Dr. Whitsitt, when the following colloquy occurred: Provence—"What shall I preach about today?" Whitsitt—"Well, the gospel is mighty popular at our house. Suppose you try that?"

### THE SECESSION OF MOBILE.

The readers of The Alabama Baptist have no doubt read a good deal in the secular papers about the determination of Mobile, or at least of some of the citizens of this fair city, to secede from the state because they do not like some of the laws passed by the Legislature of the State. When the last Legislature was considering the prohibition bill the president of one of Mobile's banks sent a telegram to the senator from this county stating that if the bill passed Mobile would secede from the State. The matter was treated as a huge joke by many, but the author of the telegram soon let it be known that he was in earnest, and his conduct since has indicated that he was in earnest. More than one editorial has been printed in the newspapers here giving serious consideration to the absurdly ridiculous suggestion, though not endorsing the distinguished gentleman's position.

Unfortunately Mobile has been given an unenviable reputation all over the country by the foolish attitude assumed by some of our so-called prominent citizens, and by many false statements that have gone out through newspaper correspondents. Some of us have received letters from all over the country, in which newspaper clippings were enclosed, asking us if the statements contained in them were true. In some in-

stances the statements were absurdly false, and in others the facts were distorted.

The regard for some of our State laws is not such as some of us wish it were in Mobile. When a certain class of our citizens do not wish to obey a State law, they get the opinion of some lawyer, who declares it unconstitutional, and then, under threat of prosecution for damages if the supreme court declares the law unconstitutional, they proceed to disregard the law. By this method they frighten the officers of the law, who are easily frightened in such circumstances, and try to intimidate the citizens. But some of us have made up our minds that we will not be intimidated. We have had Sunday baseball in Mobile in violation of a State law, and no effort was made by either the county or city authorities to prevent it or to arrest those violating the law. When the first game was advertised the mayor sought the counsel of the city attorney, and he gave him a written opinion that it was his sworn duty to see that the law was not violated, but in a few days he gave another opinion which contradicted his first opinion. The 9 o'clock closing law was treated in the same manner—that is, those who desired to ignore it got the opinion of a lawyer who declared it unconstitutional, and the law was ignored, notwithstanding two judges declared it constitutional.

Some of our citizens went to the last Legislature with a petition asking for the repeal of the Sunday law against baseball, but my recollection is that when they reached Montgomery and saw there was no chance to get the law repealed they declined to present the petition to the Legislature. They came home, however, and asked the city council to grant them the privilege of ignoring a State law by playing baseball on Sunday. The city council very promptly granted them this privilege. Of course the city council had no more right to grant such a privilege than the Commercial Club, but nevertheless they did it. That is their way of doing things. One of the members of our city council publicly stated that Alabama was divided into two parts—Mobile and the rest of the State. We have recently had another evidence of the marvelous wisdom of the members of the renowned council of the city of Mobile. The Good Government Club employed a firm of expert accountants to audit the books of the city clerk, through whose hands all monies belonging to the city pass. They called at his office on Friday, and were informed that that day and the next day were pay-days, but that they could have access to his books on Monday. They called on Monday, but were informed that some time between Saturday night and Monday morning the books had been stolen. The city council met that night and forthwith, without an investigation, exonerated the clerk from all blame. What is the Legislature of the State of Alabama, composed as it is of "red necks," compared with such a body as the Mobile city council?

The bank president mentioned above has recently called those who are in favor of the enforcement of the law "political degenerates with puritanical ideas." Unfortunately some of our newspapers have assumed an attitude that savored of anarchy. They have insisted that the prohibition law could not be enforced in Mobile and would not be enforced. Thus the lawless spirit has been encouraged.

Some of our good (?) citizens of Mobile have used all sorts of epithets in speaking of the up-country people. Such terms as "red necks," "Comer's piratical crew," "country jakes," "japs," etc., have been used. They have questioned the sovereignty of the State, forgetting that Mobile exists as a city by virtue of a charter granted by the Legislature of the State. But I hope the up-country people will not think that all Mobilians have bowed the knee to this Baa!—this god of lawlessness. There are as loyal citizens of the State in Mobile as are to be found in any part of the State. Those who ridicule the Legislature of the State and defy its laws make a great noise, but when weighed they are found to be very light.

W. J. E. COX.

# WHAT RIGHT HAS A BAPTIST CHURCH TO EXIST?

(Sermon preached by H. B. Folk at fifth Sunday meeting of Bigbee Association and requested by it to be published.)

There is far more in common than there is in difference between the evangelical churches. They believe in the existence of God, the Maker, Ruler and Preserver of heaven and earth and all that is therein; in His omnipotence and omniscience; in His holiness, justice and mercy; in Christ as the divine Son of God and the Saviour of men; in the atonement wrought through His sacrificial death; in the inspiration of the Bible; in a general resurrection of the dead at the last day; in a life beyond the grave; in the call to righteousness of life, and to war against sin; in a world lost in sin and Jesus Christ its only Saviour.

Across the lines of difference the Baptists reach forth and clasp the hands of every one who loves the Lord Jesus in sincerity and truth as his brother in Christ; as a fellow soldier in the great war of righteousness against sin that is raging in the world.

But ought there to be these divisions? Let it first be said that these divisions are not an un-mixed evil. They stimulate one another, "provoking unto good works." Competition is the life of trade; why not of the churches? A monopoly in other things fosters bad service; why not a religious monopoly? Besides, it gives one an opportunity to identify himself with that church which most nearly coincides with his views. Without the different churches he might have to be without a church home or identify himself where his views and convictions would be continually crossed, and where he helps to uphold what he considers error along with truth.

On the other hand, the evils are these: The rivalry is apt to become un-Christian jealousy and partisanship; where the work is carried on more with an eye to the other churches than with an eye single to the glory of God. Besides, a multiplicity of churches is a waste of the funds and men of the kingdom of God. When the great, destitute heathen world is calling for preachers and for funds wherewith to send them, is it not unfortunate that these funds and preachers should be kept at home to maintain churches in excess of the population? Again, they present a stumbling block to the unbeliever. "There are so many different kinds of religion," he says, "I might get the wrong one." Again, while the multiplicity of churches enables a man to find a church of his belief, yet that very multiplicity fosters those differences of belief. "Like priest, like people," and like preacher, like people; and like church, like people. Let the churches cease holding forth these different views, and the people for the most part will in time cease holding them. Lastly, the prayer of Christ that His people may all be one, though finding its largest fulfillment in unity of spirit, does not find complete fulfillment until there is complete unity.

Therefore, if a church cannot justify its separate existence, it ought not to separately exist. It is guilty of maintaining unnecessary and hurtful division. The Baptists believe their existence is justified because they believe they most nearly represent the church as Christ designed it to be. And if one of another faith does not believe that his church most nearly represents such a church, by his own thinking his church has no right to exist. If a church cannot successfully answer the challenge, what right has it to exist, it should be disbanded and merged into one that can successfully answer it. For that church is perpetuating hurtful division and teaching error, and every member of it is helping by his name and influence and means to perpetuate that division and error.

Answering the challenge for a Baptist church, I will say, while it holds so much in common with others, its separate existence is justified by a group of doctrines which are held by no other church in their entirety. Some of this group of doctrines are held by

other churches, but all of them are held by no other. 1. Only believers are proper subjects for baptism and church membership.

This means regenerated church membership. It is to the shame of Baptists that they do not live up to this theory. And when others point to this man, a member, who is profane, who drinks, who neglects God and the church, and to that woman who is frivolous and deceitful and worldly, the church can only hang its head in shame. But it is the glory of Baptist churches that they try to admit only converted members; that their theory calls for a converted membership. And it may be said the membership of Baptist churches will at least usually compare favorably with that of others.

This principle, that only believers are proper subjects for baptism and church membership, does away with infant baptism. Some one has said that there are three classes of passages quoted to justify infant baptism. (1) Those that mention infants, but not baptism, as when Christ said, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven," where not a word is said about baptism. (2) Those that mention baptism, but not infants, as where Paul baptized the jailer and his household, where not a word is said about there being infants in that household. (3) Those that mention neither baptism nor infants.

The Bible everywhere places faith before baptism. Not a single example can be found in all Scripture where an infant, which is incapable of faith, was baptized. It is repent, believe, and then make outward profession of the inward repentance and belief by baptism.

But though this practice is without warrant in the Scriptures, is it not a pleasing and harmless custom? It may be pleasing, but not harmless. It robs the child of the privilege of afterward obeying and following for himself his Lord in baptism, unless he shall cast discredit upon the pious act of his parents, which he hesitates to do. Besides, it brings him halfway into the church, and the next step is so easy that one is apt to take it without being converted, and so infant baptism becomes an open door by which the unregenerate enter the church, where they are sevenfold worse off than without, for it leads to the supposition that they are already saved; it gives a false sense of security; it makes them less likely to be ever really saved, and so the pious act of the parent becomes a spiritual danger and possible death to the child.

But how did a custom so unfounded on Scripture originate? It came from the idea of baptismal regeneration. Unless the babe was baptized it was lost. If it was baptized, it was saved. And so the custom grew. And this idea is not yet dead. I have myself seen and talked with a woman greatly distressed because her child had died without her having it baptized.

A Congregationalist minister who afterwards became a Baptist says that one day he was walking some miles in the country, when he was accosted by a German woman, who inquired if he was the minister. Being informed that he was, she asked him to come in and baptize her three little children. He told her it was necessary for the ceremony to be performed at the church, and it would be some time before she could go, and they might die in the meantime, and would be lost because they had not been baptized. He remonstrated with her, and finally exclaimed: "Do you really think I can give your children immortality, eternal life, by putting a little water on them?" And the reply came, "To be sure you can; and if you can't, what is the good of it?"

Few intelligent persons nowadays hold to the view of this woman. But if it does not do this, "what is the good of it?" The fact is, it is a relic of an old superstitious custom of the past, and is as much out

of place and time in this century and this country as the shield and helmet and spear of the by-gone ages. II. Democratic Church Government.

The trend of the ages is toward democracy. The stars in their courses and the evolutions of history fight for the Baptist position. A monarchy or oligarchy, whether in state or church, have their faces toward the west. They throw aside this and that power of office, but still they must move from off the stage. President Mullins says: "We are approaching the Baptist age of the world, because we are approaching the age of the triumph of democracy. I seem to see dimly the outline of that coming age."

A solemn murmur in the soul  
Tells of an age to be,  
As travelers hear the ocean roll  
Before they reach the sea.

Like a vine growing in the darkness of some deep cavern, and slowly stretching itself toward the dim light shining in through the distant mouth of the cavern, so has humanity slowly crept along toward freedom. The mighty hordes of the Asiatic and European world, weary and sad, yet courageous and resolute, are hastening forward with unresting feet towards the gates of destiny. Towards those gates these hundreds of years the Baptists have been pointing, and today in the foremost files of time they head the way. "And the goal of human progress shall be realized in an eternal society where absolute democracy is joined to absolute monarchy, God the Father being the monarch and His people a vast family of free children."

This doctrine grows out of the basal doctrine of the direct access of the soul to Christ. And from this basal doctrine grows also freedom of conscience, religious liberty, for the soul is responsible to Christ alone, and not to man. "Religious liberty," says the historian Bancroft, himself not a Baptist, "was from the first a trophy of the Baptists." It was through them that the first amendment to the constitution of the United States was made, stating that "congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

III. Absolute Obedience to Christ in the Matter of Baptism.

There can be no question about the meaning of the word "baptize." That question is settled. The leading Paedo-Baptist scholars have admitted it means "immerse."

I have only to quote a few well-known names. Whitfield in his commentary on Rom. Vi., 3-4, says: "It is certain that in the words of our text there is allusion to the manner of baptizing, which was by immersion." John Wesley on the same passage says: "The allusion is to the ancient manner of baptizing by immersion." Adam Clark on this passage says: "It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under water." John Calvin in his Institutes, Book iv., chapter 15, section 19, says: "The word baptize signifies to immerse, and it is certain immersion was the practice of the ancient church."

How, then, did this custom grow up? It also grew out of the doctrine of baptismal regeneration. A man is on his death-bed. He may have been a man of violence and rapine. If he can be baptized, his sins will be remitted; but he is too weak to be baptized; therefore, in such a case it was considered allowable to sprinkle him. Being admitted in such cases, the practice, because of its greater convenience and for other reasons, gradually extended itself. It was not until 1311, A. D., however, that it was officially recognized by the provincial council of Ravenna as an alternative mode. And so it came at last to displace immersion almost entirely.

When Luther and Calvin came out of the Catholic, and Wesley out of the Episcopal church, they are to

be honored for the things they left off; for the great reforms they made in those trying times, rather than censured for what they retained, for the reforms they failed to make; but the fact remains that this practice is one that was retained; that this is a reform that they failed to make.

This practice thus resting on no Scriptural ground, on what ground can it be justified? The only possible defense is that it is only an outward form, and thus a matter of little importance, and so can be changed to suit circumstances. This argument may be fairly made, but those who make it may not at the same time fairly claim absolute obedience to Christ as Lord and Master; may not at the same time fairly claim the Bible, and the Bible alone, as their only rule of faith and practice. And they may not fairly make a jest of it, or refuse to consider the subject and dismiss it with a wave of the hand, and at the same time claim absolute obedience to Christ and the Bible alone as the only rule of faith and practice, while substituting a custom for the teaching of Scripture.

This ordinance is full of meaning which is lost when the mode is changed. It signifies the washing away of sins—the death to sin and resurrection to a new life. What does Paul refer to when he says that “We are buried with Him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.” If not to the burial and resurrection in the watery grave of baptism, as those learned and great and honored men, Whitfield and Wesley and Adam Clark, state in their comments on this passage, which I quoted?

IV. Absolute Obedience to Christ in the Matter of Missions.

Bro. Cook will discuss tonight whether the commission as given to the disciples is still binding, but this may be said, that if the commission to “go, disciple all the nations,” is not still binding, neither is the commission to “baptize” binding, for they were given in the same breath to the same disciples. And that it is still binding, is indicated by the words “Lo, I am with you always, even unto the end of the world.”

Many of our people, however, are strong on baptism and weak on missions. Brethren, we justify Pedo-baptists in neglecting the command to be baptized, when we ourselves neglect the equally plain command to disciple the nations. It does not lie in the mouth of a Baptist to reproach a Pedo-baptist until he himself is rendering obedience in this matter.

There is much of the anti-missionary spirit with us yet. There is more of the missionary spirit. Brethren, your master commands, a world in ruins needs your aid, and shall you not obey and enter into the task? Boast your Baptist principles no more if you do not.

A Baptist church, in the words of another, has none of the toggery of Rome among its old clothes. It has in its blood no taint of the virus of salvation by works. It plants itself on the Bible. It believes its principles are drawn from it. It believes its existence is justified because it, and it alone, holds to these principles in their entirety. It believes the gospel of salvation, and its principles, in obedience to the command of its Lord and Savior, and in response to the needs of the world should be taken to the ends of the earth.

Tear down your Baptist church and these principles are without a witness, and principles without a witness will not live, but die. Why does a faithful bandful painfully struggle to build and maintain a Baptist church in a community already well supplied with others? It is because they consider these principles worth while; because without it they must be without a church home, or uphold by their name and influence and means error united with truth.

Uprear, then, the walls of your churches, in the community and nation and world, and forth from these walls, which now veil the globe East and West, and North and South, goes forth a mighty army, advancing with new rhythmic tread and lighted eyes into the future, and the future is theirs.



*A Good Motto*

*I Am Only One, But*

*I am One.*

*I Cannot Do Everything, But*

*I Can Do Something*

What I Can Do I Ought to Do

What I Ought to Do

By God's Help

*I Will Do*

SOME OF BROTHER CRUMPTON'S CORRESPONDENTS.

A Brother:

“That proposition to reach 1,000 country churches is one of the best. If we will do it, it will mean \$20,000 for missions and a campaign of education which will mean much to our cause in the state in the future. Push it.”

If the brethren will push it, even now much good will come of it.

J. G. Lowrey, Pine Hill:

“I am doing my best for missions. Last Sunday was a great day with us at Lower Peach Tree. We had a fine spiritual service. I raised \$41.81 for foreign missions. Then we received a splendid young lady for baptism and all went away rejoicing.”

“We had a good service here today. I raised \$71.96 for foreign missions. Expect to make it reach \$100 on the fourth Sunday. We hope to get \$100 for home missions here.”

“I wish I could visit a number of churches. Our people can and will easily pay all debts if only the pastors will get in earnest about it. This month means so much to us and to the Lord's cause. May he help our people to realize it.”

Brother Lowrey's heart is always in the right place.

A Teacher:

“Enclosed you will find \$5.00 for missions. Wish I could send more. I am only a teacher. Oh, that all our teachers were aroused on this all-important question. Our Sunday school took a collection today for missions. Hope to send in soon.”

Good for this young Christian woman. What a world of good the Christian teachers can do!

From a Sister:

“There are only a few of us. We are glad to do something. We organized in October and have made \$27 up to this time. There are only ten members in our society.”

But some of our brethren say this is all wrong. These sisters are doing exactly right.

John S. Walker, Dothan:

“Enclosed you will find \$25 from our mission Sunday school on Headland avenue, which is our first effort.”

The Lord bless these heroic workers.

A Brother Writing of Fifth Sunday Meeting:  
 “The pastor was not there and I was surprised to find he seldom ever takes a collection for missions. He only preaches once a month at 11 a. m. No services at night. We organized a Sunday school yesterday.”

Why do churches allow themselves imposed upon in this way?

J. S. Townsend, Fayette.

“It pains me to receive your communications so often and not be able to respond. I am not a pastor now, but am confined at home with a sick wife. She has been sick all winter. She and I are living alone now and I am preparing to make a little crop to live on and pay doctors' bills.”  
 God bless this old hero.

ONE MORE WEEK FOR HOME MISSIONS.

The year's work for home missions will close April 30, only a week off. Every day adds anxiety to our hearts. We are unable to forecast the final issue. I am no alarmist, as I think the brotherhood can bear witness, but the situation is critical. Our receipts April 10, 1908, were \$17,000 ahead of the receipts for the same period of last year, but our obligations were over \$50,000 greater. If we report no debt, there must be great giving on the part of some and vast numbers must come to our help. Oh, if brethren will give as the Lord has prospered them, we have five hundred laymen who can settle the matter in twenty-four hours. If the laymen's movement is worth while, now is their time to show it. Ye stewards of God's money, will you not put it on his altar? Let us make Sunday, April 26th,

The Greatest Day of the Year.

From Maryland to Texas let us pray for heaven's blessings on our people. Rightly used that day ought to add fifty thousand dollars to our receipts. One thousand churches averaging \$50 each would make it. Of course many will give more and others less, but will not one thousand pastors secure from their churches an extra offering for home missions Sunday, April 26th? With a united effort and generous giving by the blessings of God we will have the victory.

B. D. GRAY,  
 Corresponding Secretary,  
 Atlanta, Ga., April 15, 1908.

STRONG AS A MULE.

Farmer Gets Power from Food.

Anyone can better his condition, if eating improper food, by changing to the right kind.

It is becoming well known among all classes of people in this country that strength of mind and body come from the nourishment that is taken into the system in the form of food.

A cowboy whose stomach got all out of order on a ranch went to farming, and incidentally found the cause of his trouble and the way out of it. He writes:

“I was raised on a cow ranch, lived like the rest on beef and potatoes, often eating too much, until my stomach became so weak and I was so run down I had to quit the job.

“Then I tried farming, but did not get any better. My nerves were all unstrung, and I could not sleep at night. A year ago I saw an ad. about Grape-Nuts being such a wonderful food, and told my wife I was going to try it.

“So I bought a box of Grape-Nuts, and by the time I had used this food two weeks the weakness began to leave my stomach.

“Now I weigh 184 pounds, and am as strong as a mule. We eat Grape-Nuts for breakfast, and I also take some as a lunch between meals. I must say that Grape-Nuts is the best food there is, and nearly every one in town, seeing my improvement, has taken to eating it.”

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

## DR. HAWTHORNE'S SERMONS.

"The Cloud of Witnesses and Other Sermons," by Rev. James B. Hawthorne, which has just been issued by the Baptist Sunday School Board, Nashville, Tenn., is bound in cloth and embraces twenty-two discourses, and covers 281 pages, and yet will be sent postpaid for \$1.00. This volume of sermons ought to be in the library of every Baptist preacher in America, as they richly deserve a place in the minds and hearts of his brethren in the ministry. Dr. Bell in the index well says:

"We trust the book will have a very wide circulation, as it well deserves. Two good purposes will be served in its purchase; one will be the supply of mental and spiritual food for the reader, and the other the providing of material comforts for the preacher. In the long years of his ministry Dr. Hawthorne has thought little of money and its treasuring up in this world, and now in his old age he feels the need of that support which many churches were glad to give him in the days of his prime. The larger congregation which he makes rich with this book may well provide material things for him while he ministers to them in the spiritual."

It is hard for us to write about the value we place upon Dr. Hawthorne's great work as a pulpit orator and as a servant of God. Having lived in his home for nine months during his pastorate in Nashville while his assistant, we drank in eagerly the rich, true words as they fell from his lips in the pulpit and listened to his helpful and charming conversation in his study, and saw his graciousness around the fireside and his patience in his intense sufferings. We feel his worth too deeply to indulge in any ordinary commendation of the volume of sermons which he leaves as a rich legacy to Southern Baptists. God's blessings be upon him and his dear wife is our prayer.

—The Biblical Recorder beautifully says:

"Now that his useful career is drawing to a close, we welcome a book of sunset melodies from his resonant voice and out of his rich life. They are taken from his pulpit ministrations in his last pastorate—that of Grove Avenue Baptist church, Richmond, Va. They are dedicated 'To my brethren of the Southern Baptist Convention \* \* \* with the fervent wish and prayer that I may see them face to face in the place which Christ has prepared for His people.'"

We welcome Dr. and Mrs. Willingham back to American soil, and look forward with genuine interest to hear him tell of his world's tour at Hot Springs.

David Lloyd George, a Welsh Baptist, is chancellor of the exchequer in the new British cabinet. This puts him next to Prime Minister Asquith in power, and he is in line for the premiership. The delegates to the World's Baptist Conference were loud in praise of his stirring speeches.



## "THE KING'S BUSINESS REQUIRES HASTE."

This is the last printed appeal that can be made to our churches to increase their missionary offerings before April 30th. Already the anxious hours are beginning to eat into the hearts and nerves of the men of God upon whom we have put the burden to be our secretaries. We have never forgotten the words in the Foreign Mission Journal, "The Way It Was Last Year," or "April 30th in the Foreign Mission Rooms." It was when Dr. Willingham faced a debt. Graphically he told how every heart felt the strain; how the mails and telegrams were opened with eager hands, and then the question, "Have all here in the rooms done their best?" Sometimes both mind and body have been strained almost to the breaking point. But was there more that could have been done? Have we left any word unspoken or prayer unuttered? Has there been any effort untried? The hour drew nearer. The clock struck 10 p. m., and only two hours remained. The outlook is darker than the night around us. Still there are some rays of hope. What will be the final report from Georgia, Alabama, North Carolina, Tennessee and Texas? Our hope is in them now. The others have spoken. Will the messenger boys never come? Midnight came. The last telegram arrived, and there was a DEBT—but that debt of only \$28,000 meant an interest account on this year equal to the salary of two missionaries. It meant discomfort to our brotherhood; it meant distress to the Foreign Board; interest has gone up and money has been hard to get to carry on the work. It meant discouragement to our noble, self-sacrificing missionaries at the front.

## "THE KING'S BUSINESS REQUIRETH HASTE."

And now the reports that come from our missionary societies are distressing. A heavy burden of debt is, humanly speaking, inevitable. We have, as a denomination, followed our usual unbusiness-like and shiftless policy of putting off our missionary offerings until the end of the fiscal year of the societies.

But this is no time for moralizing. All that remains is to make the best of the situation—that is, to make the situation the best possible. This word is to pastors particularly. Every year larger or smaller amounts of money contributed by the churches are held over, and fail to get into the treasuries of the societies before the close of the fiscal year. Treasurers are not always business-like in this matter; do not always realize the importance of turning in the money at once. Sometimes, particularly in our country churches, they wait for a convenient time when they can go into town to get a check or a postal order. Probably every year a large sum in the aggregate is thus held over through carelessness or through a failure to apprehend the importance of prompt remittance. Pastor, has your church's contribution been sent in this year? You suppose so? This isn't any time for supposing anything. Won't you find out for certain? And if it hasn't gone yet, won't you personally see to it that it is started right away? Be sure that the check gets off Monday. "THE KING'S BUSINESS REQUIRETH HASTE."

The hour calls for SACRIFICE. Let us never forget that great ends justify great sacrifices for them. But there is no adequate standard for giving by a Christian save the standard set by Christ; the only safe way to measure one's privilege and duty is to bear in mind God's measure of the greatness of the work He would have accomplished. Let us recall David Livingstone's words: "Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Away with the word in such a view, and with such a thought! Say, rather, it is a privilege. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us: 'Who being the brightness of the Father's glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.'" Livingstone was speaking not of giving God money, but a life of consecration and prayer. When that life ended in the wilds of Africa, the missionary was found cold in death, kneeling by the side of his bed praying for the healing of "the world's open sore."

## "THE KING'S BUSINESS REQUIRETH HASTE."

## OUR 3,000 HOMELESS CHURCHES.

"Give me \$100 and I'll build a church costing \$1,000. Give me \$5,000 and I'll build one costing \$50,000. Give me one-tenth of the cost, and I'll build one hundred churches in Oklahoma in six months." So spake last week Dr. W. F. McMurray, secretary of the Church Extension Board of the Southern Methodist church. He also spoke of the needs of the cities, from St. Louis to Jacksonville, declaring that some advance step is necessary if Southern Methodism desires to maintain its supremacy in those cities.

On May 10 Dr. McMurray said there would be issued a call for an increase of \$100,000 in the church loan fund.

If Southern Methodists find it necessary to increase their present church building fund from \$350,000 to \$450,000, how much do Southern Baptists need to add to their present church building fund of \$19,000? In addition to the \$28,000 for the general work of home missions, Alabama was asked to add this year \$7,000 to this fund. We have given thus far \$567.80. Is there any needier object than this? Any better investment?

RICHARD HALL,

Vice-President Home Mission Board.

## ROUNDING UP THE TASK.

Never before has the Foreign Mission Board faced such imperative opportunities as at present. Dr. Willingham has returned from his tour of the mission fields with his enthusiasm nothing abated and with his zeal ablaze for larger things. As he tells us of the many victories that our missionaries are winning on the fields and of the many open doors which ought to be entered without delay, we are made to feel that it would be really calamitous now to clog the wheels of our progress with a debt. Let every one who reads this determine that we shall not report a debt to the convention. Even if you and your church have done nobly, will you not make another effort, though it be small? Let us make the remaining ten days of April the fitting climax of a year of liberality and hard work. There is time enough yet to win a victory. Let us all make one united effort, and the task will be grandly done. It would be a pity if we should have to report even a small debt. Victory is in sight, and we must not fail to lay hold of it. "The time to succeed is when others,

Discouraged, show traces of it; The battle is fought on the home stretch.

And won 'tween the flag and the wire." S. J. PORTER.  
Richmond, Va.

Dr. J. H. Kilpatrick, of White Plains, one of the best known and most highly respected of Southern Baptist preachers, is dead, and Georgia loses one of her most beloved sons. For more than a half century he served the White Plains church. We were neighbors to him, and belonged to the old Georgia Association. He loved and helped young preachers.



# THE ALABAMA BAPTIST

East Lake, Ala., April 15, 1908.

Dear Bro. Barnett:

I desire to thank you for giving the cause of missions such good hearing through your columns—the last issue was especially fine. How I do hope that every church in our dear old state will make a special effort for our foreign mission board before the first of May. We are going to be tested this time. If we, in spite of the hard times, keep pace with our growing work on the home and foreign fields, we will have proven to ourselves and to others that we are made of genuine stuff and are to be relied upon. But, if we hold back in this time of need, we will prove to ourselves and to others that we are "of the earth earthy" and are not to be trusted for heroic work. I do not believe that we will fail.

Bro. Quisenberry's visit to Alabama during March has not only helped us greatly, but it has shown that the people will sacrifice when the cause is properly put before them. Surely his suggestion concerning rallies in the country churches should be adopted by many pastors.

Please, my fellow laborers, let us work and pray with these two things in mind.

1. That we must go far beyond what we have ever done before. If we at all permit ourselves to entertain for one moment the notion that the times are too close to make a great request of our people; that we will be doing our full duty if we get even as much for missions as last year we are preparing the way for failure. The task of this year is not the task of last year. Fifty per cent more this year than last is the task.

2. That the time is short. Just fifteen days from now and the books will close. How short the time is. But how much can be done in fifteen days. Cheering messages of heroic giving are coming up from the churches everywhere. Faithful prayer and work and giving in every church right up to the very last minute will save the day and redeem the time.

J. M. SHELburnE,

Vice President Foreign Board.

Richmond, Va., April 17, 1908.

Dear Brethren:

Greetings in the Lord. Our hearts rejoice at being home again. But surely we had a blessed trip. The missionaries, as well as the native converts in the foreign fields, were kindness personified to us. We hope under God to be more useful in His service because of our trip.

I do not write to make any appeal now. You know your work and your duty. The brethren here in the office have kept up the work well, and have earnestly and faithfully pressed the claims of this cause of God upon you. Now, let every treasurer and every contributor see that the gifts are sent forward promptly so as to reach Richmond before the books close, April 30. We need a large amount to "cross the bar" with joy, but we look hopefully to you.

Yours fraternally,

R. J. WILLINGHAM.

## THE OPPORTUNITY OF THE CITY.

Brother Crumpton at the Associations strives to make those who live in the country realize that their sons and daughters are going to the cities to live, and that it behooves them to help in keeping up city mission work. Rev. S. O. Y. Ray also did some fine work at the Associations last fall along these lines, for his work as missionary in the Birmingham district had recalled to him the necessity of grappling with the matter before it was too late. We have read with pleasure the plea a Northern brother makes for his home city, and where he specifies Philadelphia we will ask you to insert Baltimore, New Orleans, or any of our great Southern cities.

We may not be able to be conspicuous, prominent, in our civic life. But by trying to solve its moral problems we are rendering the best and very highest service to Birmingham. A city's glory consists not in its commodious, beautiful edifices; not in its miles of well-paved avenues; but in the virtue, integrity and piety of its inhabitants. Hence, we perceive that after all is done and said the only hope for any city lies in Christian evangelization. Today it is not necessary to go to the islands of the sea, to the far-away countries of the earth, in order to do foreign missionary work.

The story is told of a German girl in a large American city who prayed for years that she might be sent to a foreign land as a missionary. One morning after her usual prayer it seemed almost as though the Lord was talking to her, as her thoughts ran something like this:

"Where were you born?"

"In Germany."

"Where are you now?"

"In America."

"Who lives in the room next yours?"

"A Swede girl."

"Is she a Christian?"

"No."

"Who lives in the flat below?"

"An Irish family."

"Christians?"

"No."

"Who lives next door?"

"Italians."

"Christians?"

"No."

"Have you ever done any missionary work in this neighborhood?"

And she was obliged to answer, with shame and humiliation, "No." In a foreign land, in the midst of foreigners, who know nothing of God, she had not recognized her opportunity. Is she the only one of whom that could be said?

\*\*\*

We cannot afford to forget that it was in a city, Jerusalem, that God localized His presence. Cities were the first to welcome and foster the dissemination of the gospel of Christ. From Jerusalem to Antioch, from Antioch to Ephesus and from Ephesus to Corinth and from Corinth to Rome the evangel coursed its way, capturing city after city. The apostles seized the cities as magazines of storage and supply for their world-wide advantage. Providence, history and revelation unite in showing God's appreciation of cities.

In George McDonald's beautiful verse, "What Christ Said," we gather a lesson:

I said, "Let me walk in the fields,"

He said, "No, walk in the town."

I said, "There are no flowers there,"

He said, "No flowers, but a crown."

I said, "But the skies are black;

There is nothing but noise and din."

And He wept as He sent me back;

"There is more," He said; "there is sin."

I said, "But the air is thick,

And fogs are veiling the sun.

He answered, "Yet souls are sick,

And souls in the dark undone."

I said, "I shall miss the light,

And friends will miss me, they say."

He answered, "Choose tonight,

If I am to miss you, or they."

I pleaded for time to be given;

He said, "Is it hard to decide?"

It will not seem hard in heaven

To have followed the steps of your Guide."

Dr. Gray, as he kneels and prays, wonders what will your answer be. Will you do the personal work among the foreigners at your door? And if you cannot, will you give a part of your means to help the Home Board evangelize the cities?

For the purpose of safeguarding the vigorous young manhood and young womanhood which every year pours into New York City from all parts of the land, and with a view to securing this valuable national asset for all righteous causes; the Young Men's Bible Class (W. S. Richardson, leader) and the Young Women's Bible Class (Rev. Robert Walker, leader) connected with the Fifth Avenue Baptist church, of which the Rev. Charles F. Aker, D. D., is the minister, invite the co-operation of parents, pastors, Sunday school workers and other friends. The name and address of any young men and young women lately come to the city should be sent to the corresponding secretary, H. D. Robbins, 8 West 46th street, New York. New-comers will then be called upon. They will be invited to join the class, to attend the services and to take part in the work of the church. They will be introduced to church friends, and an endeavor will be made to prevent them feeling the strangeness of life in the big city and forming undesirable associations before they have had time to find friends amongst religious people. The classes meet every Sunday morning from October to June at half-past 9 o'clock.

The faculty and students of Howard College are sincerely glad to know that the First Baptist church of Anniston has called to its pastorate Rev. C. W. Henson, an alumnus of this institution. All of us rejoice in the success and usefulness of our graduates. Brother Henson won his way here by earnest, faithful and persistent labor. He was at all times the friend of order and morality. He left here the reputation of an active, earnest, Christian man. We shall watch his career with growing interest and with the prayer that God will give him rich blessings of health and usefulness. Yours fraternally, A. P. Montague.

A few days ago I was left alone in the world by the loss of my wife. I have come to live with my daughter, Mrs. Hobbs. She is a subscriber to *The Alabama Baptist*. You have been so kind as to furnish my copy gratis. I thank you most heartily. You can cease to mail me a copy now, as my daughter's comes to us. Please say that correspondents will address F. C. David at Huntsville, Ala., R. F. D. No. 4.

## RATES TO S. B. C., HOT SPRINGS, ARK., FROM POINTS IN ALABAMA.

Andalusia, \$23.20; Anniston, \$18.95; Attalla, \$18.70; Birmingham, \$18.70; Calera, \$17.90; Childersburg, \$18.25; Decatur, \$14.50; Dothan, \$24.20; Florence, \$12.25; Gadsden, \$18.85; Huntsville, \$15.35; Hurtsboro, \$22.00; Jasper, \$15.25; Maplesville, \$18.20; Mobile, \$21.25; Montgomery, \$20.00; Opelika, \$21.25; Ozark, \$23.25; Pell City, \$17.95; Selma, \$20.00; Sheffield, \$14.05; Stevenson, \$14.40; Sylacauga, \$18.60; Talladega, \$18.75; Troy, \$21.85; Tuscaloosa, \$16.25; Tuscumbia, \$12.95.

O. F. GREGORY.

# HEISKELL'S OINTMENT

is the one infallible remedy for all skin diseases. Relief is instant. The cure, quick and permanent. It quickly cures the worst case of **ECZEMA**. Use Heiskell's Medicated Soap for bathing the affected parts. Heiskell's Blood and Liver Pills tone up the liver, purify the blood. Ointment, 50c a box; Soap, 25c a cake; PILLS, 25c a box. Sold by all druggists or sent by mail. Testimonials free. Johnston, Holloway & Co., 421 Commerce Street, Philadelphia.

**BLOOD POISONING POSITIVELY CURED.**  
Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old time methods, and want to get well, write me in fullest confidence for proof of cure. Take my treatment and get well. A. A. BROWER, M. D., San Antonio, Texas.

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

**WHY DOES EVERY ONE WANT VACHER-BALM?**  
Because Vacher-Balm promptly relieves most of the aches and pains that we all suffer from at times, such as Headache, Toothache, Sprains, etc. It is cooling and harmless, price 25c per jar. I pay you to give samples to your friends and neighbors. Write today for particulars to E. W. Vacher, New Orleans, La.

**Can Cancer Be Cured? It Can.**  
We want every man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores, without the use of the knife or X-ray and are endorsed by the senate and legislature of Virginia.  
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## SOUTHERN BAPTIST CONVENTION

The fifty-third session (sixty-third year) of the Southern Baptist Convention will be held in the dining room of the Eastman Hotel, Hot Springs, Ark., beginning Thursday, May 14, 1908, at 8 p. m.

The annual sermon will be preached by H. W. Battle, D. D., of North Carolina, or his alternate, J. M. Weaver, D. D., of Kentucky.

The office of the secretaries will be open in the writing room, Eastman hotel, Wednesday, May 13, 10 a. m. to 10 p. m. and Thursday from 9 a. m. to 7 p. m.

Representatives of associations will not be forwarded cards in advance, as heretofore, from the secretaries, but will be expected to present themselves with their credentials for enrollment as such.

Financial delegates and fraternal visitors are also requested to file their cards as soon as possible after arrival.

Please do not wait for the opening of the convention. Come before Thursday, 7 p. m. This will greatly assist us, and the secretaries, in presenting at the opening of the session a correct roll of those actually present.

In accordance with Item 92 of the last convention, we hereby announce the appointment of Rev. L. Peyton Little, Amherst, Va., as enrolling clerk for session of 1908.—Lansing Burrows, Oliver Fuller Gregory, Secretaries.

**Woman's Missionary Union, Auxiliary to S. B. C.**  
The twentieth annual meeting of the Woman's Missionary Union will be held in the pavilion, Eastman hotel, Hot Springs, Ark., beginning Thursday, May 14, 1908.

A meeting of the executive committee and state vice presidents will be held Wednesday morning, May 13, at 10 o'clock, in the room in which the union will meet.—Fannie E. S. Heck, President W. M. U.; Edith C. Crane, Corresponding Secretary.

**Railroad Rates—Southeastern Passenger Association.**  
(Under date of April 13,) from all coupon agency stations south of the Ohio and Potomac and east of the Mississippi rivers, and from Washington, D. C., Cincinnati, O., Evansville, Ind., and Cairo, Ill., announce the following fares.

**BASIS**—Three and one-half (3 1/2) cents per mile, short line one-way distance plus arbitraries, for the round trip to Memphis, Tenn., added to fare of \$7.90 therefrom.

**ROUTES**—The fares published herein are applicable only via routes which standard short line one-way fares apply, tickets to read via same route both going and returning.

### RULES AND REGULATIONS.

**DATES OF SALE AND LIMIT.**—Tickets to be sold May 10, 11 and 12, limited to continuous passage in each direction, final date to leave Hot Springs, returning not later than June 16, 1908.

**FORM OF TICKET.**—Tickets of iron-clad signature, contract Form 1-A to be used. Such tickets must be signed by the original purchasers in the presence of the ticket sellers at the time of purchase, and such tickets will not be honored for return passage until validated by authorized validating agents.

Each ticket will be non-transferable. The holder of a signature form of ticket must be identified as the original purchaser to the satisfaction of any conductor or agent by signature or otherwise whenever requested. If such a ticket be presented for validation, passage or checking of baggage by any other than the original purchaser, it will not be honored, but will be forfeited, and any agent or conductor of any line over which it reads shall have the right to take up and cancel the ticket.

**INTERLINE TICKETS.**—Will be on sale at regular coupon agency stations only.

**BAGGAGE.**—The usual baggage regulations will apply in connection with tickets sold at the fares published herein.

**STOP-OVERS.**—The Chicago, Rock Island & Pacific Railway and the St. Louis, Iron Mountain & Southern Railway will allow stop-over at Little Rock, Ark., on return trip within final limit of ticket only. This stop-over, however, not to in any way extend the final limit of ticket.

**EXTENSION OF LIMIT ACCOUNT ILLNESS.**—The carriers shown below will, in bona fide cases of illness, grant an extension of transit or final limit of tickets if applications are accompanied by certificates setting forth the conditions, and signed by a reputable practicing physician.

Only such illness as makes traveling dangerous to the health of the passenger, who is ill, justify the extension herein provided for. The extension may also be granted to one or more members of the family of the passenger who is ill, when traveling together, and to persons who are subject to an established quarantine. Stop-over privileges for a limited time may be granted for the same cause and under the same conditions and restrictions as justify extension of time on limited tickets.

Extensions and stop-overs will be arranged for upon application to the following officials:  
Alabama Great Southern R. R.  
—C. N. O. & T. P. Ry.

- Atlantic Coast Line R. R.
- Atlanta, Birmingham & Atlantic R. R.
- Central of Georgia Ry.
- Macon & Birmingham Ry.
- Seaboard Air Line Ry.
- Southern Ry.
- West Point Route (A. & W. P. R. R.—W. Ry. of Ala.)

**WE BESECH 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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## VISIT TO EGYPT AND PALESTINE

Our last letter was from the Red Sea. We enjoyed our trip up to Egypt. We were very glad to see Sinal. The captain took pains to point out the peaks of both St. Catherine and Mount Sinal. He said we had a remarkably fine view, as often Sinal can not be seen at all on account of clouds and mist. We sat on the deck of the steamer and read aloud the Commandments which God gave written in stone and are to be for all time for all people who would serve him. As we see so many people worshipping false gods, the importance of the right view of God and proper worship before him is impressed upon us.

### Suez Canal.

Our ship arrived at Suez at night and as it was necessary to get coal there, we did not leave until early the next morning. Some time before daylight the writer was on deck to see the great ship enter the canal. A man was put in a cage just on the front of the ship and he worked an electric searchlight which made the way clear. As we stood there in the crisp morning air, the crowing of the cocks and the puff of a train locomotive on the shore sounded good again. The canal is ninety miles long. Much of the way it is cut right through the sandy desert. It crosses several lakes. It is about 80 feet wide and 30 feet deep. Many ships pass in the canal; but when two of these mighty ocean monsters are to meet, one is securely tied to the shore and the other passes very slowly. There are posts all along the canal for ships to tie up to, as it is not known when another ship is to be met. It costs a ship the size of ours about \$4,000 to go through the canal once; for the ship going and returning, \$5,000. But it must be remembered that it saves about 4,800 miles of travel in going from the Atlantic ocean to the East. While the canal cost many millions, we hear that it is a very profitable financial investment.

### Port Said and Cairo.

It took us about fourteen hours from Suez to reach Port Said at the northern end of the canal. This is a cosmopolitan city. The ends of the earth come together here, sailors, soldiers, merchants, etc.; Asiatics, Africans, Europeans, Australians, Americans all mix up with the natives on the streets. There seems to be much drinking. We were pleased to meet some of those who are engaged in mission work. The Church of England and the United Presbyterians seem to be doing the most to reach the people with the gospel. I am sorry to say there is no Baptist work here.

From Port Said we went by train to Cairo. For some distance the railroad runs right by the Suez canal, and between the two is the sweet water canal. It is necessary to bring the water from the Nile, for all this country is a barren desert waste. At Ismalia the railroad leaves the canal and we soon find ourselves passing through the lovely land of Goshen. After being in the sandy, parched desert, it is delightful to get amongst green fields with many cattle grazing on all sides. The camels, donkeys, goats, buffaloes, cows, sheep, etc., abound. When canals from the Nile are dug, and the water supplied, the apparently barren sandy desert blossoms as a rose and is very productive. Excellent long staple cotton is produced in Egypt. Several different kinds of crops are raised on the same land during the year. It takes about five hours to go by rail from Port Said to Cairo.

As our time in Egypt was quite limited, it was necessary to see as much as possible in a few days. The pyramids can be reached by electric cars in forty minutes. These monuments to the kings of the past stand today as one of the wonders of the world, just as they did thousands of years ago.

The body of the Sphynx has been unearthed in recent years. It now stands with head and body above the sand which has enveloped it for ages. Thou-

sands of years ago history tells of this strange figure, then old, having been repaired.

We visited the Nilometer, Old Cairo, Isle of Rhoda, the old Coptic church, and many other places of interest. One can find a great deal in the Egyptian museum to instruct as well as entertain him. It is wonderful to see how much the explorers of this day have found out from the researches into the caves, vaults, tombs, etc., of thousands of years ago. The customs and manners of the people of that day are made known to us. How wonderful to see the dummy of the Pharaoh who likely talked to Moses. The people of Egypt have been a great people for a long time. They are a great people yet. We were struck with their good looks and manly bearing, despite the poverty of many of them.

The Duke of Connaught, brother of King Edward of England, arrived in Cairo during our visit there. We saw him and the Khedive drive by in great style. The present Khedive is said to be very wealthy, but not so popular as his father was.

Mission work is being carried on in Egypt by the London Society for the Propagation of the Gospel. Among the Jews, by the United Presbyterians, the Wesleyans, the Scotch Presbyterians, the Lutherans (German) and by a number of other smaller bodies. The work among the Moslems is very difficult.

### On to Jerusalem.

We return to Port Said and take a steamer for Joppa. It is a run of only about twelve hours. We sail from Port Said at 8 p. m. and early next morning Joppa is in sight. We cast anchor, but the sea is rolling and no boats can come from shore to take us to land. After several hours waiting, the boats come and we are thrown into them from the great ship. Then how we roll and toss trying to reach the land! Oh, how seasick are many of the passengers! One man faints. Tin cans are used as cuspidors. It is awful. We look at the sky above that seems steady and fixed. By and by the land is reached; we breathe freely again, a missionary woman says, "Praise God that it is over," and many feel like saying amen. Joppa is said to be the worst port on earth.

When on shore, while waiting for the train for Jerusalem, we visit the reputed house of Simon, the tanner, near the seashore; also the reputed place where Dorcas lived. We can not always be certain about locations, but how nobly the lives of good men and women live on even after they are gone thousands of years. Let us do our duty. It will count somehow now and also in the ages to come.

We hasten on to Zion. Up, up the train climbs, going over the Sharon plain by Lydda, and then up in the hill country of Judea to Jerusalem. Here is the great city of the King. It is marvelous how the city has changed since the writer was here seventeen years ago. New houses have gone up in every direction. The old wall has been cut out between the Joppa Gate and David's Tower. This furnishes an

excellent drive way into the city. There have been laid out new streets and long rows of fine buildings have been erected. Most of this is outside of the old city walls. There are many good stores. Carriages rattle by. A number of hotels afford good accommodation for the thousands of travelers who come here. There is a good carriage road to Bethlehem and Hebron, and another to Jericho, the Jordan and Dead Sea. On our visit to Jericho we were much impressed with the discoveries being made by an exploring party from Germany, which is working there. As they have excavated, the foundations of many houses have been discovered, and a few days before we arrived they found the foundations of the old city wall. For a number of feet below it was built of stone, and then above this were old sun-burnt bricks. As the excavators worked they found old pottery and other utensils, and even the crumbling skeletons of people buried ages ago.

Around Jericho in the Jordan valley grows cotton, oranges, pomegranates, figs, almonds, etc. When the people learn to store up and use the water now going to waste in this valley, it will become a marvel of prosperity and beauty. We find that they are now making salt out of the Dead Sea water, and why not? It has enough to supply the world for a good while. One great trouble in this country is that the government suppresses progress and development. The "Unspeaking Turk" is a wonderful combination. Coal has been found near the Dead Sea, yet it must not be mined. But the day will come when this country will blossom and bear fruit abundantly again. We rejoice in the olive groves and vineyards we see growing. Around Joppa the lemon and orange groves are beautiful. The country seems to be awakening to new life. In the past seventeen years great changes have taken place. But who can tell what is in the near future? It is said large quantities of coal have been found down east of the Red Sea in the Sinal peninsula. A railroad is being built to run east of the Jordan from Damascus to Mecca and open up this coal field, connecting with Port Said by a branch line. This will likely make Port Said one of the greatest coaling stations on earth. Then these railroads will likely have branch lines by Hebron, Jerusalem, etc. Already a line has been finished to Gallilee, Mt. Carmel and the Mediterranean sea at Haifa. Germans, Russians and others are coming into Palestine. The Jew and his land given by God are two of the wonders of the world.

### Missions in Palestine.

We were glad to see something of the efforts being made to evangelize these people. In Jerusalem the English are working through two organizations—one the London Jews Society and the other the Church Missionary Society. Both are connected with the Church of England. The first confines its work to the Jews. They have schools, hospitals, etc. Up to the time of our visit 699 had been received into their church.

The Christian Alliance of New York is also doing a large work in Palestine. These organizations do not confine their work to Jerusalem, but reach out into the towns and villages around. In the upper part of Syria the Northern Presbyterians have a strong work. There are many professed Christians of the Greek, Coptic and Roman Catholic churches in the land, but it is distressing to see the ignorances and superstitions connected with their worship. It is said that it is harder to win a convert from these than from the Jews or Moslems. Our hearts bleed at the idolatry which is practiced in and around the "Holy Sepulcher," under the name of Christianity.

There are a number of small missionary societies working in Palestine, but we will not take time to enumerate all of these. Yours fraternally,

R. J. WILLINGHAM.

S. S. Scharnhorst, Mediterranean Sea, Feb. 26, 1908.



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THE ALABAMA BAPTIST

TYPES OF ARCHITECTURE



"The Tabernacle Baptist Church, Montgomery; H. W. Fancher, Pastor," is the heading of a notice in Sunday's Advertiser each week. It is a regular Baptist church in every particular, and its young pastor is in good standing among the pastors of the state. The church is composed largely of young people. It proposes to locate in a part of the city not now occupied by any other Baptist church.

The pastor has had experience in evangelistic work, and would be glad to help in meetings. All the money collected by him in any way will go to the building fund of the new church.

I recommend Brother Fancher and his church to the brotherhood. Any pastor needing help in his meeting would do well to secure the services of this gifted young pastor. W. B. Crumpton.

Dr. T. P. Bell, accompanied by his wife and daughter, will leave for a tour of Europe June 18. Dr. Bell as editor of the Christian Index has put in some strenuous years, and deserves a rest. We feel sure that the Georgia Baptists will follow him in his itinerary with great interest, and that the pages of his most excellent paper will carry an interesting account of his journeyings.

We are glad to know that Dr. T. S. Potts has withdrawn his resignation as pastor of Central church, Memphis, Tenn., where for twelve years he has labored so successfully, and that Dr. A. C. Cree finds himself so improved in health that he has decided to continue to serve the Edgefield church, Nashville, Tenn.

The second Sunday in April was a pleasant day for the saints in Bangor. We held our sixteenth anniversary and the Centennial celebration, beginning on Saturday night and closing Sunday night. Rev. E. L. Barlow, of Howard College, and Rev. W. Y. Adams, of Hanceville, were with us, and delivered some powerful sermons and addresses, accompanied by great demonstrations of the power of the Holy Spirit. Contributions for Home and Foreign Missions, \$7.50, notwithstanding we have mission collections each month in the church. Praise the Lord for the faithful labors of Brothers Barlow and Adams. We feel that the Lord's cause was greatly strengthened by the meeting. J. E. Creel.

I have been called to the First church, and began my work yesterday, the second Sunday. Brother W. J. Ray has been here holding a meeting for ten days, and the church is much strengthened, there being several additions. Pray for us that God may richly bless us and make us a soul-winning church. Yours for Christ, C. W. Henson, Anniston, Ala.

I will not ask you to stop my paper because it has a little prohibition in it, but will enclose a money order for \$2, and say put more prohibition in and fill it full if necessary. Yours for the Master, S. A. Keeton.

The Florida Baptist Witness has a picture of Rev. W. R. Ivey on its front page, and says that he is doing a great work for the Master at Madison. Watch out for Brother Ivey when the temperance fight opens.

THAT THREE-QUARTERS OF A MILLION.

Importance of the Convention's Task.

It would be difficult to overestimate the importance of raising the \$750,000 for Foreign Missions and \$500,000 for Home Missions called for by the convention in Richmond. It would be a grievous thing for us to fail. In fact, we must eliminate that word from all of our thinking concerning the undertaking for many reasons.

The courage and devotion of Southern Baptists in trying to double their offerings to missions in one year have been heralded to all the world. It has been talked about, admired and commended in all parts of the globe. It has cheered the hearts of our own missionaries and those of other denominations at the front where the battle is hottest. It has been an inspiration to all Christian people in the English-speaking world. Mr. J. Campbell White said at the meeting of the General Association of Virginia in Danville: "I have been all over the United States, Canada and Great Britain since that meeting in Richmond, and I have told the people wherever I have gone that you Southern Baptists were going to do this thing, and you will put me in a close place if you fail." We must not fail. Let all of our people humbly and prayerfully resolve that it shall be done, and set to work in sober earnestness to double the contributions of last year.

Think how all of our workers on the field will thank God and take courage if we succeed. They shouted with joy over the victory last May, but the news of such a triumph as is proposed for the first of next May would set them wild with enthusiasm. They have toiled hard and borne heavy burdens and have been oppressed by needs which the Board could not supply. The night has been dark, dreary and long,



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.

but they would feel that the dawn has come with such an advance on the part of the home churches.

Then, too, the accomplishment of such a task would greatly glorify our Lord. We have not done what we could in the past. Our neglect has grieved His heart. He has seen the harvest so white and the laborers so few, but there would be joy in heaven if we take this tremendous step forward. He will help us do it if we honestly ask Him.

Let every church seriously consider the question of doubling its contributions. Let every Association vice-president of the Foreign Mission Board strive to reach all the non-giving churches and those which give but little. Let all the pastors of the churches that are developed on missionary lines seek to influence the undeveloped parts of their own section. Let our laymen arouse themselves to new endeavor. It must not be forgotten that it was partly the hope of great things from the Laymen's Movement which encouraged the convention to ask for this large advance. Let every Christian man and woman of our great host determine that the effort shall not fail, and by the grace of God we will win the greatest triumph in all the history of our denomination.

Not Much Time Left

Only One More Sunday Then we will know what Alabama has done for Home and Foreign Missions

FROM CALERA.

I attended the fifth Sunday meeting of the Shelby Association last Sunday at Bethel church, about four miles north of Columbiana. Bro. S. Smitherman is pastor and quite a number of good brethren were present, and the committee asked that I preach at 11 a. m. Sunday, and I did the best I could and in length I preached a good sermon, for it lasted an hour, and notwithstanding the long time, the people all lived, but I did not intend to write about this. I wanted to say that Bro. Smitherman has a splendid church at Bethel and the congregation was large Sunday. Quite a number of the people were unable to get seats in the house and we had a good collection for missions, and for this we thank the Lord. But I want to confess my inexcusable negligence in not presenting the claims of the Alabama Baptist. I thought I had a good excuse in having to preach the missionary sermon, but I did not, and I here and now take off my hat to Bro. Barnett and beg pardon and promise to do better in the future. The Alabama Baptist is the paper of the Baptists of Alabama, and if we would half try we can put this paper in every Baptist home in the state and into some other homes, and I must say that I am astonished when I hear a Baptist fighting the Alabama Baptist the thing to do is to get subscribers for it, and if the paper lacks anything, support it. As a Baptist, if I do not like anything I will say it, but there is a time and place to say it. I for one believe that the Baptist is a good paper, but we can make it better if we will, and to this end I hope never again to forget the paper on an important occasion like the fifth Sunday meeting. Yours in the work,

S. M. ADAMS.

I have just closed my first revival meetings for this year at Oakdale church, Mobile. The Lord was good to us, and there were forty additions. Pastor G. W. McRae had done good preparatory work, and is now rejoicing over the harvest. He has done fine work there. He organized the church less than a year ago with about forty members, and now has more than a hundred. He is highly appreciated by all his people. Others say they will join soon, and Oakdale has a bright future before it. It was a rare privilege also while there to hear several times Rev. J. W. Gilton, who was with Dr. Cox in a meeting which was very helpful in every way and added 37 to the membership.

Brother Sandlin had evangelist Sid Williams, of Texas, at the same time, running his meeting for about three weeks and receiving 60 members. Altogether Mobile has had a blessing, and all are delighted with the plan for simultaneous meetings for several churches in a city.

Most of my work this year has been in Centennial rallies with Brethren Barnes, Earnest, Beale, Payne, Camp and Wooley. All these brethren are doing excellent work. Many of the meetings were nearly drowned out by rain, but others were interesting and helpful.

The meeting at Cuba lasted a week,

and we raised \$50 for missions and \$900 toward a pastor's home. Brother Earnest has only recently taken charge here as successor of the beloved Langston, exiled to Texas, and is doing fine work and delighting his people.

I preach your one-dollar offer wherever I go, but somehow the brethren will not practice much. However, I hope they will do better now, as the panic scare is about over. On account of the postponement of some meetings, I have from the third Sunday in April till the meeting of the convention, which I would like to spend with some pastor in meetings.

J. V. DICKINSON.

Tuscaloosa, Ala.

We have just closed a good meeting at Calera. Paul Price did the preaching, and we received twelve, eight by letter, and of the twelve six were men. One of the brothers had been in the saloon business, and I think that he and his good wife were the happiest people in the number, and I am sure that his coming to the church means that he has given up the business for all time. The total number added to the church since I took charge in November is 21. Our Sunday school has just about doubled its number, our prayer meetings are well attended, and I feel sure that God is with us, for which we are thankful. We have one of the prettiest little church buildings in the State, and I think that soon we will be engaged here for half time. A good percentage of our members read The Baptist, and I shall not be satisfied until the paper goes into every Baptist home. S. M. Adams.

Dear Brother Barnett: I am in the capital city of Florida with Pastor J. B. Pruitt and the First church. The meeting started off with a deep interest. The Christians are anxious for the salvation of their friends and their loved ones. Many sinners are inquiring for the way of life. Pastor Pruitt has a good church. A goodly number of the state officials, also several members of the state college faculty, belong to this church. I ask the readers of your paper to pray for this meeting. Yours truly, John E. Barnard.

Tallahassee, Fla.

NOTICE OF FINAL SETTLEMENT.

The State of Alabama, Jefferson County, Probate Court, 17th day of April, 1908.—Estate of Fleming Jordan, deceased.

This day came John E. Ware and George Eustis, executors of the estate of Fleming Jordan, deceased, and filed their account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 28th day of May, 1908, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same if they think proper.

S. E. GREENE,

Judge of Probate.

Rev. John E. Barnard has resigned at Cartersville, Ga. His future plans are not known. But he will not be out of the work long. He is a strong man, and his services are in demand.

# 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.

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SALESMEN—For \$20 Fortuna soda fountain and \$20 New Process fountain; make \$10 and \$12.50 each sale; collect own commission. Zenith Manufacturing Co., 124 La Salle street, Chicago, Ill.

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THEOLOGICAL BOOKS—Second hand. Send for Bulletin, New Bulletin, just issued. Books bought in large and small lots for cash. Thos. E. Reulke, Bookseller, 128 East 23rd street, New York.

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FROM LANETT, ALA.

I write to let you know that I am at Lanett, Ala. I wish my paper changed from Roanoke, Ala., to this place. My work is at Mountville, Ga., Walnut Hill, Ga., and Ladama church, Russell county, Ala., four miles from Phenix City. My work is doing very well. The sisters at Ladonia have organized a Ladies' Aid Society. I am proud of that. I feel like they are going to bring things to pass. When the women get behind an enterprise it always moves. We are hoping and praying that the Lord will give us success this year, and the way to have that is to do great things for God and expect great things from Him. The Lord blessed us last year very much. In all my work at Walnut Hill we had 56 accessions to the church, and the church is getting on a high plane. Walnut Hill is destined to be the best church in Hurd county, Georgia, if it is not already the best. I moved to LaGrange, Ga., but was not satisfied till I got back on Alabama soil. My work is badly scattered this year, but I hope to have it more condensed later. May God bless The Alabama Baptist and its editor. I have taken it for a long time, and can't get along without it. W. H. WRIGHT.

S. S. WORK IN SOUTHEAST ALA.

Newton, Ala., April 11, 1908.  
Dear Editor: We believe the time is not far distant when every home in Southeast Alabama will be reached by a Sunday school. This is a broad statement, but the fact, now in its infancy, will mature in due time. Our churches and our Christian people are realizing more and more the importance of studying the Bible. Our Sunday school hero of this section of the state is doing a work that could not be surpassed. The future of the Sunday school work is so promising in this section it seems sure that it might be an inspiration to many of our faithful workers to come in touch with this great move.

As this Sunday school move has its origin in the Newton Baptist Collegiate Institute, it will be well to consider the source for a short time. The B. C. I. has the only normal Sunday school class in the state of Alabama so far as we know at present. More than that, it has the largest class in the South. The class here has about 200 members, 75 of whom have been recognized with a certificate by the Sunday school board at Nashville, and about 30 of whom will receive a diploma from the board during commencement in May. Now out of this number of course every county in this part of the state is represented. Not only is each county inspired to more active service, but many individual communities of each county share in the blessings of the class. This will enable the great Sunday school heart that throbs in the ... C. I. to force its current of Sunday school spirit throughout every community in the southeastern part of our state; and not only will this section be touched, but this move will not stop this side of winning many souls throughout our

land. Only the kingdom of heaven can sum up the results of all this work. Only the angels in heaven can keep the record by dipping their brush in the dye of the kingdom and writing in golden letters the number of souls redeemed through the Sunday school. When a number of Christians work heart to heart in a great cause for God, their efforts will be rewarded by the Divine hand. May the spirit of Sunday school work be revived in every heart is my prayer.

JEROME O. WILLIAMS.

SOUL WINNING.

This is the first business of the church of God, and should be the desire and aim of every one who has been redeemed by the precious blood of Jesus. It is the duty of every pastor to lead his church so as to make it a soul-winning body. Any child of God who has not the burning desire to save souls is not worthy to be called a Christian.

The pastor who gives himself to any line of thought or work that does not lead to the salvation of the lost is not worthy of his calling. No pastor should turn his evangelistic preaching over to another, but should strive to make his every sermon reach out after the unsaved in his congregation, and always be ready to speak a word to an erring child. The pastor needs help; it is true enough it could come through an evangelist, but far more necessary to come through a brother pastor. We should put behind us forever the idea that our pastors cannot do the evangelistic work. If he cannot preach to the saving of souls, why preach at all? The gospel is the power of God unto salvation to all that believe—Matt., 28-19. Jesus tells us to go and teach all nations. We cannot all go to China, Japan, Cuba, etc., but there is work at home for us to do. And every one who claims to be a sinner saved by grace can be a soul-winner. Oh, that we could hear the old, old story of Jesus and His love every day! It is a crying need for every one of us to be up and doing while it is day, for the night cometh when no man can work.

My beloved friends, the harvest is white and the workers are few. We as soldiers cannot afford to wait until the annual protracted meeting season comes, for we have friends and loved ones that are dying and lost every day who are out of Christ and without hope. Why let the sheaves be wasted? God help us to be up and doing our Master's business, for as His servants

We are building day by day—  
Building with the words we say;  
Building from our hearts within  
Thoughts of good or thoughts of sin;  
Building with the deeds we do  
Actions ill, or pure and true.  
Oh, how careful we should be—  
Building for eternity!

WEBSTER P. CLARK.

Sleeplessness

Sleeplessness is a result of exhausted nerve force. You must have sleep—it is nature's rebuilding period. It is the period in which she stores up strength and vigor. You will sleep well and awaken fresh, if you take Dr. Miles' Nervine. It brings sleep by soothing the tired nerves. Its invigorating effect is felt throughout the entire system.

"I used Dr. Miles' Restorative Nervine for extreme nervousness, brought on by over-exhaustion. It soothed and strengthened my nerves. It enabled me to get restful sleep which I was unable to get before taking the Nervine. For nervous troubles I know of nothing that can equal it."  
MRS. E. EBENSPERGER,  
256 Jay St., Utica, N. Y.  
If first bottle fails to benefit, money back.  
-MILES MEDICAL CO., Elkhart, Ind.

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, 50 cents postpaid.
- A Lily of France. Caroline Alwater Mason. Price, 50 cents net; postage, 10 cents.
- Saturday Afternoon. Rev. Wayland Hoyt, D. D. Price, 35 cents net; postage, 5 cents.
- Gleams 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, 5 cents.
- Spring Blossoms. Mary Lowe Dickinson. Published at 50 cents; now 15 cents per copy; postage, 5 cents.
- Nide by Nide. Mrs. F. 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. Sent 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 N. Pryor St., Atlanta, Ga.  
E. 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 .....	328,007.55
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 .....	72,056.11
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 Max, 165 Dauphin St., Mobile, Ala., Dept K.

**WE SHIP ON APPROVAL**  
 without a cent deposit, prepay the freight and allow 10 DAYS FREE TRIAL.  
 IT ONLY COSTS ONE CENT to learn our unheard of prices and marvelous offers on highest grade 1928 model bicycles.  
**FACTORY PRICES** Do not buy a bicycle or a pair of tires from anyone at any price until you write for our large Art Catalog and learn our wonderful proposition on first sample bicycle going to your town.  
**RIDER AGENTS** everywhere are making big money exhibiting and selling our bicycles. We sell cheaper than any other factory.  
 Tires, Coaster-Brakes, single wheels, parts, repairs and sundries at half usual prices. Do Not Wait! Write today for our special offer.  
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 I am glad to join the great company who can and do recommend to all sufferers from Indigestion, Shoffner's Sure cure. Nothing heretofore has seemed to help so many people. Try it for yourself. Rev. I. N. Penwick  
 6 bottles \$5.00. Express prepaid.  
**SHOFFNER-HAYES CO. Paducah, Ky.**



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 There's a scarcity of wide awake, ambitious young people in the business world to-day—Boys and Girls from the country who want to make a success in life are cordially received by the largest manufacturing and commercial concerns and receive good salaries. These colleges have started more than 12,000 young people on the road to success. Let us talk it over with you—write for a copy of our catalogue.

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**PHOTO ENGRAVING ILLUSTRATING FINE COLOR WORK**  
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 PHONES 27  
**BIRMINGHAM, ALABAMA**

**Baby Jewelry**

Pretty jewelry trinkets for babies—gold jewelry, some with tiny diamonds, pins, rings, chains and the like. You can depend that quality and price are quite right.  
 Solid gold, 3 pins with chains, \$3. Cap Pins, pair, \$1.25, \$1.50. Rings, plain, sets or signet, \$1, \$1.25, \$1.50. Bracelets, \$1. Necklaces with charms, \$3.50, without, \$2 to \$4. Solid silver, single Spoon, \$1, loop handle, \$1.50. Bracelets, \$1, \$1.50. Knife, Fork and Spoon, \$5. Cups, \$4.50 to \$10. Napkin ring, \$1.

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

**MEETING AT EAST LAKE.**

A delightful and helpful meeting was recently held at the East Lake Baptist church. Our beloved pastor, Dr. Shelburne, called to his assistance Rev. Cecil Cook, of Kentucky, who preached for two weeks. Bro. Cook was strong, tender and effective. His sermons were of a very high order, full of strength, happily expressed. I have not for years heard a preacher who impressed me more with earnestness and force.

Among the results that gave large value to the meeting was the interest manifested by the students of Howard college. The whole student body attended the morning services, and nearly all of the boys came at night. Seven professed conversion and seven more renewed their pledges of loyalty, while a large number showed interest. There is no other feature in this successful college year that gives me as much pleasure as the interest shown by our boys in this great meeting.

Our pastor, resourceful, tender and forceful was at his best, and a large measure of the success, under God, was owing to his efforts.

Bro. Cook will never be forgotten here, and everybody will give him welcome, should Dr. Shelburne again invoke his aid.

A. P. MONTAGUE.

April 15, 1928.

**IN MEMORIAM.**

We, your committee appointed Jan. 18 to voice the sentiment of Salem church on the death of Sister Burk, offer the following.

Whereas, On the 13th day of Nov., 1907, it pleased God in his wisdom and goodness to remove from our midst Sister Sallie Burk, who was born in 1857; married to J. A. Burk in 1878; joined the Baptist church in 1891, and lived a true and faithful member of the same until her death; therefore, be it

Resolved, 1. That in the death of this sister our church lost one of its consecrated and highly esteemed members.

2. That we hold in sacred memory her life and character as a faithful Christian, a good neighbor, a true wife and a loving mother. Her life was as a guiding hand pointing over to a better life. To the sorrowing ones we would say you can not always understand why God would reach His hand into the bosom of a lovely family and take from it the much needed mother from her post of duty; but now we only see through a glass darkly, and in the end all things will prove his wisdom and love; and that all things work together for good to them that love God. She is waiting for you in heaven.

3. That a copy of these resolutions be placed upon the minutes, a copy sent to the family of the deceased and to the Alabama Baptist.—J. H. Williams, J. H. York, H. O. Beasley, R. F. Stuekey, Committee.

**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.

**HAWTHORNE'S SERMONS**

**CHILDREN'S BIBLE DAY**

**JUNE**

**FIRST OR FOURTH SUNDAY.**

Programs, Supplements and Mite Boxes Sent Free on Request. Name the Number Needed.

The Collection for the Bible and Copyright Fund of the Sunday School Board.

For the Sunday Schools of the Southern Baptist Convention. **NEW BOOKS.**

THE CLOUD OF WITNESSES, and Other Sermons. J. B. Hawthorne,

D. D. Cloth, 12mo., 281 pages, \$1 postpaid.

THE MEMORIAL SUPPER; A Plea for Organic Church Life. J. M. Frost. Cloth, 12mo., 282 pages, 90 cents postpaid.

THE HIGHWAY OF MISSION THOUGHT. Eight of the Greatest Discourses on Missions. Edited by Rev. T. B. Ray. Cloth, 12mo., 270 pages, 75c postpaid.

ISAAC TAYLOR TICHENOR, the Home Mission Statesman. J. S. Dill, D. D. 12mo., 68 pages. Cloth, 50 cents; paper, 25c postpaid.

AN EXPERIENCE OF GRACE; Three Notable Instances. J. M. Frost. Small 12mo., 99 pages. Cloth, 40 cents; paper, 25 cents postpaid.

**Baptist Sunday School Board**

J. M. FROST, Corresponding Secretary.

Nashville, Tennessee.

**CHURCH PEWS**  
 PULPIT AND CHANCEL FURNITURE  
 SUNDAY SCHOOL -- CHOIR CHAIRS  
**SCHOOL DESKS AND SCHOOL SUPPLIES**  
 EDUCATIONAL EXCHANGE CO. TITLE GUARANTEE BLDG. BIRMINGHAM, ALA.

If you visit Birmingham and want a good square meal for 25c just go to 108 N. 20th street, one block from L. and N. depot, and try Gelders' Restaurant. Meals also served a la carte at reasonable prices. Everything new, clean and wholesome.

THE ALABAMA BAPTIST

READ; THEN DOUBLE YOUR GIFT TO MISSIONS.

"We prove the truth of God, the divinity of Jesus Christ, we prove the very essence and genius of the Christian religion, in proportion as we, God's servants, carry the gospel to the whole world. And every man who claims to be a Christian and who names the name of Christ, who withholds his speech and influence and money from the cause of Jesus Christ in the preaching of his gospel to the nations, that man is a living lie to all we profess as Christians, denying the power of God and disproving this great, crowning miracle of our Savior—preaching the gospel to the poor."

The above extract from a sermon preached by Rev. Robert Jones, of Montgomery, last Sunday morning at Hunter Street Baptist church, Birmingham. A magnificent offering for foreign missions, four volunteered for service at home or abroad, and six strong men and one good woman put on Christ in baptism. This is the "yearling" church of which Bro. H. H. Frier is pastor.

Whatever the cause, the situation is a serious one and no time is to be lost if the goal is to be reached. An average of 75 cents per year per member for both home and foreign missions is not a large amount for southern Baptists. Others are giving an average of \$2 per member and we could do it this year if we thought so and really wished to do it. The situation can be saved and a discouraging defeat prevented if every man will do his utmost to raise this money by April 30. This means that men of large ability must give large sums and thousands of men of small means must give as they have never given before. We must all more than double our gifts of last year.

Dr. P. T. Hale, corresponding secretary of the Baptist Education Society of Kentucky, received a telegram last week conveying the pleasing information that the General Education Board of New York had given the society \$50,000 to be applied to the permanent endowment of the Williamsburg Institute, at Williamsburg, Ky., one of the schools affiliated with the education society. The Education Society of Kentucky will also give \$75,000 to the Williamsburg Institute. When this is done, Dr. A. Gatliff, of Williamsburg, will deed to the Education Society 4,000 acres of valuable coal lands, from which the society will have, it is expected, a considerable annual income with which to aid all of the schools that are affiliated with it. The Education Society has saved several of the Baptist schools in the state, has given general confidence to the denomination in the stability and usefulness of its institutions, and is proving a great help to the educational situation in Kentucky. Bro. Hale was once pastor in Birmingham and president of the board of trustees of Howard college.

Any church or churches without a pastor and desiring to get in touch with one, may do so by addressing me at Marbury, Ala. Have been a student of Howard college for three years. B. F. Brooks, Marbury, Ala.

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 16—

For state missions since July 1st	\$11,388.47
For home missions since May 1st	12,525.00
For foreign missions since May 1st	15,793
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	15,475.00
For foreign missions to April 30	24,207.00
For church building to April 30	6,432.20

Only ONE MORE SUNDAY before the books close. Let everybody do their best.

W. B. C.

Southern Baptist Convention

Hot Springs, Arkansas

May 13th to 20th, 1908

Without doubt your sojourn in Hot Springs while in attendance at the Convention will be both pleasant and profitable. Let pleasant going and returning impressions make the trip complete in every particular. Ask the agent to route you via

Rock Island-Frisco Lines

Our trains to Hot Springs carry Pullman Sleeping Cars, Parlor Cars, Library Cars, Dining Cars and wide vestibuled modern day coaches, and schedules are arranged to afford the most convenient hours of departure and arrival.

Special round-trip rates will be in effect. For exact information as to rates, schedules, and for copy of our illustrated Hot Springs' booklet, write



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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.**

1908  
JUNE 10 - AUGUST 5  
**PEABODY COLLEGE FOR TEACHERS**  
The seventh Summer session offers sixty courses in over twenty subjects, by a full faculty of experienced instructors, through eight weeks.  
**REDUCED RAILROAD RATES.**  
A fee of \$5.00 gives teachers an opportunity to increase their efficiency.  
Write for full information to  
**Peabody College for Teachers,**  
Jno. M. Bass, Sec'y. Nashville, Tenn.

Rev. James W. Kramer has recently held a glorious revival at Bradford, Pa.



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 \$5.00), and name of your druggist.

Medical testimonials furnished on request.

**MATCHLESS MINERAL WATER CO.**  
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The greatest business enterprise in the world is the universal propagation of the Christian evangel. If it will cost even the low average of \$2 to give an intelligent knowledge of Christianity to each Chinaman or African, it would take about two billions of dollars to reach the whole race. Yet all Christendom puts into this colossal undertaking only a trifle over twenty millions a year. At this rate it would take a century for the church to give enough to reach the people of our own generation. In order to give enough to evangelize our own generation, the church should be giving at least eighty millions a year, instead of twenty millions.

You can work for us and earn from \$3.00 TO \$10.00 PER DAY

during the summer season. Send your address on postal for

FREE DESCRIPTIVE CATALOGUE and our money-making offer. Pleasant and worthy employment for any lady or gentleman. References: Dun, Bradstreet, or any Charlotte banker. C. H. Robinson Co., Box 769, Charlotte, N. C.

Notice in the Baptist of the 15th inst. that in the list of delegates to the Southern Baptist Convention, the Union Association is blank. Elders D. O. Baird and A. R. Loftin were elected as messengers.—W. G. Robertson.

4400 feet above sea level.

BLOWING ROCK, N. C.

Opens June 18, 1908. Highest location at Blowing Rock, roomy halls, broad verandas, magnificent scenery. Address E. R. Stewart, Prop., Newton, N. C., until June 15th.

Rates: From \$7.00 to \$12.00 a week.

You are giving us a splendid paper, and every issue seems better than the last. May God bless you and those associate editors in your efforts to build up His cause in old Alabama. Fraternal yours, J. H. Pope.

NOTICE PASTORS AND SUPTS. OF SUNDAY SCHOOLS!

This is to call your attention to the importance of sending reports of all home departments at once to the superintendent in order to be represented in the state conference April 28 at Birmingham.

MISS MARY E. SMITH,  
Box 196, Opelika, Ala.

A TOKEN OF APPRECIATION.

In order to favor many out of work or short of cash by reason of late money panic, and as a token of appreciation for the liberal patronage which brought eighty-five thousand nine hundred four dollars eighty-five cents (\$85,904.85) net profits to Draughon's 30 Business Colleges during the past four years, Draughon's Colleges, Atlanta and Montgomery, are now offering, for a limited time, \$50 scholarship for \$25. See further particulars elsewhere in this paper.