

Don't Forget that May is the Month for Associational Missions

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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HE SHEARING.

The day they cut the baby's hair
The house was all a-fidget;
Such fuss they made, you would have
said
He was a king—the midget!

Some wanted this; some wanted that;
Some thought that it was dreadful
To lay a hand upon one strand
Of all that precious headful.

While others said, to leave his curls
Would be the height of folly,
Unless they put him with the girls
And call him Sue or Molly.

The barber's shears went snip-a-snip,
The golden fluff was flying;
Grandmother had a trembling lip,
And Aunt was almost crying.

The men folks said, "Why, hello, Boss,
You're looking five years older!"
But mother laid the shaven head
Close, close against her shoulder.

Ah, well! the nest must lose its birds,
The cradle yield its treasure;
Time will not stay a single day
For any pleader's pleasure.

And when that hour's work was
weighed,
The scales were even, maybe;
For father gained a little man
When mother lost her baby!
—Nancy Byrd Turner in St. Nicholas.

Don't forget to send your pastor to
the convention.

Evangelist T. T. Martin recently
closed a meeting of unusual power at
the Twenty-second and Walnut street
church, Louisville, Ky.

Please allow space through the columns of your good paper to say that our newly called pastor, Bro. Otto Bamber, who has been serving the State of Mississippi as evangelist, came to us April 1, and our people are already learning to love him. The church in general, under his able and earnest gospel preaching, is taking on new life and are expressing their willingness to work for the glory of God in evangelizing this part of his vineyard. Bro. Bamber greatly stirred our people with his two sermons a day all last week. With him comes Bro. I. E. Reynolds, a Gospel singer who has been traveling with him for some time, and who is proving a great blessing to our choir, church and entire town as well. Yours,

W. D. MANASCO.

(We welcome Bro. Bamber to Alabama, where his evangelistic work has been so signally blessed.)



REV. MYRON W. GORDON, PASTOR

PROPOSED BAPTIST CHURCH TO BE ERECTED SOON.

(In Twin City Herald.)

Early this coming spring ground will be broken for the construction of the proposed new church building of the First Baptist Church in Decatur.

The matter is in the hands of the building committee, of which Rev. Myron W. Gordon is chairman, and composed of the following named gentlemen: S. S. Breadus, E. L. Simpson, W. W. Garnett, W. H. Aycock, J. T. Jones and F. R. Beason.

The lot has a frontage of 110 feet on Lafayette street and 118 feet on Oak street, and is valued at \$3,500.

The church building will be constructed of brick and stone and will cost some \$15,000. The building will be 80x100 feet, and the tower will be nearly eighty feet high.

Beside the main nave or auditorium, which will comfortably seat nearly 500 people, there will be eight class rooms, a church parlor and pastor's study.

On special occasions the class rooms can be thrown open, and by this means

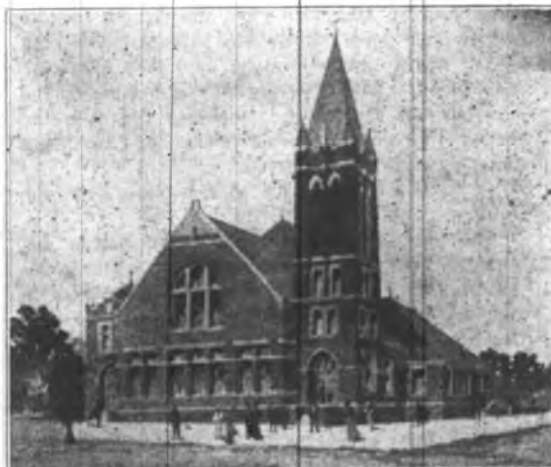
the church will accommodate nearly one thousand people.

The Baptist church in Decatur is a historical one, having been first established when Decatur was a mere village on the banks of the Tennessee River. During the war the property was destroyed by Federal soldiers and the congregation has a war claim against the United States Government, which as yet has not been settled.

The congregation is composed of the leading business and professional men, and the ladies are leaders in the social realm of the Decatur.

The present church property will probably be disposed of some time after the new church building is completed.

When finished the building will be furnished and equipped in an up-to-date manner, the tower will be lighted with electricity, the light of which will glow forth through translucent glass, thus adding beauty and splendor to its general appearance.



HIMSELF.

Once it was the blessing,
Now it is the Lord;
Once it was the feeling,
Now it is His word;
Once His gifts I wanted,
Now the Giver own;
Once I sought for healing,
Now Himself alone.

Once 'twas tearful trying,
Now 'tis perfect trust;
Once a half salvation,
Now the uttermost;
Once 'twas ceaseless holding,
Now He holds me fast;
Once 'twas constant drifting,
Now my anchor's cast.

Once 'twas busy planning,
Now 'tis trustful prayer;
Once 'twas anxious caring,
Now He has the care;
Once 'twas what I wanted,
Now what Jesus says;
Once 'twas constant asking,
Now 'tis ceaseless praise.

Once it was my working,
His it hence shall be;
Once I tried to use Him,
Now He uses me;
Once the power I wanted,
Now the Mighty One;
Once for self I labored
Now for Him alone.

Once I hoped in Jesus,
Now I know He's mine;
Once my lamps were dying,
Now they brightly shine;
Once for death I waited,
Now His coming hail,
And my hopes are anchored
Safe within the vale.

B. SIMPSON.

Don't forget to send your pastor to
the convention.

Rev. J. Frank Norris, who has been the business manager of the Texas Baptist Standard, has been elected editor. Rev. J. M. Dawson, whose newspaper work has been of a high order, having resigned to become pastor of the First Baptist Church, Hillsboro, Texas. We welcome Brother Norris to the editorial fraternity and felicitate him upon having gotten rid of the services of the business end of the paper.

We congratulate our friend, Rev. John Roach Stratton of Baltimore, Md., who has lately won \$1000 in a prize contest for the best article on Portland, Ore., to be used in advertising the city. The Portland Commercial Club offered the prize and a Southern man, living in a Southern city, won it.

Don't forget to send your pastor to
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THE ALABAMA BAPTIST

SEPARATION OF CHURCH AND STATE.

Do We Have It in This Country?

An address delivered by Dr. A. J. Dickinson before the Baptist Ministers' meeting of this State, last July, at Dothan, and the general discussion that followed was thought provoking and is responsible for this paper.

The views there expressed by many, as well as the diversity of opinions which seemed to be held, afforded a great surprise to at least one listener. It has been thought, further, that a more widespread and deliberate treatment of this subject by other brethren throughout the State just now could but be timely and helpful. Should this article but accomplish this end, or even make a slight contribution to the same, the writer will feel amply repaid for his effort in this direction.

For convenience in this article the term State will be used to designate the civil government, and the term Church that of religion in general.

There are two logically opposing views held upon this subject, with many intervening modifications and compromises.

The first is somewhat pagan in its origin, largely developed under the Jewish theocracy, where Jehovah ruled as King in civil as well as supreme in spiritual affairs, and completed by that doctrine gathered from the teaching of Jesus in Matt. xvi. 17-20, in which it is held that Christ herein established a central human head over his kingdom on earth.

Thus the Church is made to dominate all things, civil and otherwise. Men everywhere must be brought into subjection to the Church by the use of whatever means or cost. The State is but a servant of the Church. This constitutes the temporal power of the Church, the dominance and contention for which has given us much of the saddest history of mankind, slain martyrs by the thousands and erected the greatest barriers to material, social, intellectual and spiritual progress known to students.

The breaking away from this is now justly regarded one of the greatest achievements of the ages. The second view holds that Christ announced a new order of things, teaching that men entered his kingdom by choice, not by force. His is a voluntary life and that, on entering, his subjects become new beings. They are thus different from all others and possess natures which make them "competent under God in all matters of religion," and, being partakers of God's nature, are responsive to his life and character. Thus they need not the intervention of human priests nor the aid of civil law in matters of worship. This compels them to contend with all their beings not only for the absolute freedom in things religious for themselves, but equally so for all others, Christian or otherwise.

Here is revealed two kingdoms in this world. The one composed of all persons banded together under human law for mutual aid and protection in all matters civil and temporal, known in this article as the State. The other has to do with things purely religious, and is spoken of here as the Church.

Christ recognized these two kingdoms in Matt. xxii. 21, Mark xii. 17 and Luke xx. 25. "Render unto Caesar therefore the things that are Caesar's and unto God the things that are God's."

The State under this teaching has no moral right to aid or control the Church, as this goes beyond her realm. She is not spiritual and her rights end when she rules in the civic and simply protects her subjects in the free exercise of their spiritual life.

The Church likewise must confine herself to that which is religious and, as all the powers that be are of God, must not violate under this claim the laws that make for man's highest civic development. It is most interesting to note that man's progress—material, social, mental and spiritual—has been in the exact proportions to the strict observance of these principles. God has divorced some things which man must not join together. Along these lines

is freedom for the whole man—ought else is slavery, suppression and death.

It would seem that therein and herein only we follow God's designs for human life. These principles have had a long and bitter struggle for recognition. Its first and foremost historical modern advocate was Roger Williams in Rhode Island, followed by the Virginia Baptist whose influence, coupled with that of others, led to the adoption of the first amendment to the Constitution of the United States. This settled, in name at least, the question of the separation in this country. But the idea was so new and so opposed to all precedents, examples and the previous training of her citizens, at that time as well as that of those who have since come to us by immigration, that it is not strange to find this law, in its strict application, has been often opposed as well as frequently abused. Either from a lack of an adequate comprehension of this truth or forgetting that "eternal vigilance is the price of freedom," the opposite view, which has ever fought hard for a footing, under various names and forms, has succeeded in at least the following instances:

1. The donation of grounds by the Government on which to erect church buildings, as at Annapolis.

2. The governmental support of sectarian schools, as among the Indians.

These two instances have received so much attention at the hands of the public press, as well as the platform, as to need only a bare mention here. The great rank and file of Baptists, as well as many others, it is felt, are a unit in opposing these.

3. The appointment and support of chaplains in Congress, army, navy and in penitentiaries.

Think of men voting away the public money to maintain this individual religion. Why not give all the people the same privilege? Should Congress support their chaplains out of their individual pockets, it may be that more interest would be taken in the opening prayers. The reports reaching the public indicate such conditions here as are usual with State churches.

Then think further of men owing their privilege to preach the Gospel to political influence with men who are themselves often irreligious.

It was claimed by the leader at Dothan that, as man has both a religious as well as a physical nature which must be nourished if the full man is to be maintained, therefore, if the State imprisons any of her subjects or congregates them, as in the army, where church attendance is difficult if not well nigh impracticable, as conditions are now, it is her duty to supply this need. Thus, the State must preach. This was, indeed, a most surprising sentiment. The State was brought into existence for no such work, and neither has she received any such commission. Besides, she has no right to imprison her subjects or gather them in armies, save for self-protection. In this she is but exercising her God-given functions. She is then only to protect and give freedom to the Church in the discharge of her commission. To maintain that this would deprive men of their just claims is but to admit that the Church is not equal to the task of her commission. They are not yet ready to make such an admission. Let the Church look to God for help here, and He who said "All power in heaven and on earth is given unto Me" will solve the difficulties and show the folly of leaning on the puny arm of the State. Otherwise you open the flood-gate for the most complete union of Church and State yet known to history.

4. The exemption of church property from taxation.

This, with the other enumerated instances, violates the first great principle of Christ's kingdom—that is, that his is purely a voluntary service. In fact, no other service can be recognized by him. Can any one claim that the money thus given by taxation is so offered by all tax-payers? Should they be so disposed, let them give through the various churches throughout the land.

Now, were every tax-payer a consistent church member, nothing could be gained by the present

arrangement, as what was taken out of one pocket would be returned in the other. So the church is placed in the sad light of either calling in the State to administer discipline to her inconsistent members, or else of extorting funds from those outside of her realm.

It is urged that the State is simply paying a debt incurred through the benefits derived from the presence of the Church and her work. Yes, man owes God much for daily blessings, but it is not his plan to compel payment or receive forced offerings. Therefore, the Church can never afford to be placed in the attitude of charging the State for her services. Neither is it the province of the State to so aid the Church, should she so desire, as hers is simply to protect.

Others claim that Church property is regarded as non-existent in the eyes of the law, and so is not subject to taxation. This would deprive it of all rights before the State, and it is certain that the Church would not acquiesce in this.

Men can be reached only through their wills, and it is the mission of the Church to develop and teach the responsibility of the will. Therefore, she can never allow the State to override and subjugate the will without receiving her emphatic rebuke, especially when this is done in the avowed interest of the Church. How, then, can the Church become the leader in this subjugation? For it is freely charged that she is responsible for the exemption. It is confidently believed that at least Baptists, with some others, were it not for the money consideration, would not hesitate one moment on this question. Our principles would otherwise array us against the present system. Brethren, let us not sell these things which involve our life! Every dollar thus gained costs us ten-fold or more in voluntary offerings, besides the greater loss in influence by the obscuration of our principles. Let us put out on the open sea of separation of Church and State, opening our hearts to the breezes of the Spirit's power and looking to the Star of Bethlehem for guidance, and we will make greater headway and find much smoother sailing than that along the shore of human expediency amid the sand bars and jutting rocks of God's prohibitions.

The constitution of Alabama at present, it is held, does not permit the taxing of church property. If so, let us petition for an amendment to correct this as well as the other errors. We have led in this movement in the past as well as in the modern missionary movement, and so let us lead to complete victory. We can, and none other is so well fitted by history and cherished principle for such work. Let us not fall the demand of the times nor God in an hour like this.

In conclusion, let a timely warning be sounded. The victories that are crowning the efforts of the Anti-Saloon League are glorious. God be praised for them all and grant us many more! This league was born and nurtured in the Church. Now, should these victories tempt the Church to forget that her mission is to teach, inspire and prompt men, as citizens, to holy living through such law-making and enforcement rather than as a body to look after the enacting and enforcement of law herself, these victories will be speedily transformed into her sorest defeat. She must place her emphasis and reliance on the Will rather than legislatures and policemen.

J. M. THOMAS



**Don't Forget
Our Dollar
Offer . . .**

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

THE MOST OPPORTUNE TIME HAS COME TO THE LAYMEN AND MINISTERS OF THIS CITY TO BRING MEN TO CHRIST.

The Pastors' Union of this city, composed of all the pastors of the Protestant churches, after prayer and meditation have decided to conduct a four weeks' revival in all parts of Greater Birmingham.

John R. Mott and other Christian laymen believe that the world can be brought to Christ in twenty-five years, if laymen in all of the churches will unite and contribute liberally of their means to send the missionaries who are desirous of going speedily to heathen lands to proclaim the glad tidings of salvation to those who have not yet heard of Christ.

If this can be done in heathen lands, and I believe it can, why may not all of the Christian men and women of this city, with all of the machinery at our command, bring every soul to Christ in this city during one month. Men and women of tact should visit every home repeatedly and win every inmate to the church and to our Christ. Dr. Torrey's book, "How to Bring Men to Christ," published by Fleming H. Revell & Co. of New York and Chicago, could be used to great advantage in this campaign. Every Christian laymen should have a copy of this book.

The time is most propitious for such a united effort to persuade men to accept Christ as a personal Savior today. The season of the year is favorable. The panic has brought home afresh to Christian men the lesson not to trust in uncertain riches, but to lay up treasures in Heaven. The prohibition victory has rolled the stone away from the hearts of thousands of men and women in this city and they can now be easily led to Christ, if a friendly grasp of the hand is extended and an appropriate passage of Scripture is spoken.

The Christian men and women of this city are more united than ever before, as they worked side by side and prayed to banish the greatest of evils that cursed our city. A glorious victory was won and this greatest obstacle to a sweeping revival has been removed. Now, another great victory awaits us, if the laymen are faithful.

Thirty years ago I had a brother, who lived at Edgefield C. H., S. C. He unfortunately had formed the drink habit, and as years rolled by and the serpent of drink was entwining him in its coils, I felt that he would surely fall over the chasm of destruction and that his soul would be lost. But the laymen and the good ladies determined to close the saloons in that town. They worked and prayed and the saloons were closed there amidst rejoicings such as we had in this city last fall. A revival followed the prohibition victory.

Christ as he stood before the grave of Lazarus said, "Roll the stone away." This was done. He cried, "Lazarus, come forth." Lazarus arose and the Master said, "Loose him," and this was also done, and Lazarus walked forth a living man.

The temperance campaign had rolled the stone away from my brother's heart. He heard through the ministry, during revival, the cry, "Come forth from the dead life of sin," and good laymen removed from him the obstacles that bound him to the old life. He accepted Christ and became a most consecrated elder in the Presbyterian Church for fifteen years. I stood by his bedside and saw his triumphant death. The minister who preached his funeral sermon, knowing his Christian life, took as his text, "Mark the perfect man and the upright man, for the end of that man is peace." My brother was saved, because the saloons were closed and the temptation of social drinking was removed, and a gracious revival followed, in which laymen and ministers did their full duty.

Dr. Cormick, in opening the campaign at the First Methodist Church, Sunday night, uttered as his first sentence: "If these laymen will learn by these meetings what great things they can do for God, in winning souls for Christ, the union services of one month will be the greatest blessing to the laymen themselves and our city."

"Laymen can win souls for Christ, and this is

the time to put forth a mighty effort to do so. The first impulse of my heart, after I knew for myself that I was saved, was to bring some one else to Christ. I heard that an old lady, a near neighbor and friend, was in trouble about her spiritual condition, and I learned from her physician that she would die soon of consumption. I took by Bible and with all the emphasis in my power I read and quoted to her the precious passages that had been a blessing to my soul. I prayed earnestly. I visited her day by day. She said to me one day, "You make the plan of salvation clearer to me than any minister I have ever heard, and she had had as her pastor some of the very best ministers. I attributed her remark to the earnestness with which I, a new-born soul, pointed her to Christ, realizing that if she was to be saved she must accept Him now. As she was dying, I was called to her bedside by the family. The minister had just prayed as I entered. I quoted a passage of Scripture to her. She could not speak, and as I stood by her bedside she took my hand and, lifting it up three times, pressed it to her lips in token of her gratitude for what, as a laymen, I had done for her spiritually. This was one of the most touching experiences of my life.

A revival was going on in a town where I was teaching. The whole place was moved. From my desk each morning, in connection with the morning exercises, I had earnestly pointed the scholars to Christ and urged them to accept Him without delay. My pastor said, "I want you to speak personally to C. tomorrow." He was one of my large boys. I thought that from my desk I had said all I could say. I, however, on the next day had a heart-to-heart talk with him, while he was alone. That night he accepted Christ as his Saviour. A year afterward, while in college, he wrote me a letter, in which he stated that he had accepted Christ on account of the personal talk I had with him at the picnic. This is another pleasing memory. I wish I were able to relate ten thousand such experiences. Then my life would not be in vain. Brother laymen, have you ever felt the thrill of bringing a soul to Christ?

I have given these instances to encourage laymen to seek the friends they wish to save. Every father and mother, first of all, should have a personal and prayerful interview with each of their unsaved children. Personal work in a revival is what counts. Andrew spoke to Peter, and this brought him to Christ. Philip spoke to Nathaniel, and he immediately became a follower of Jesus. Philip had a personal talk with the eunuch, and he accepted Christ. Christ spoke personally to the woman at the well, and she was saved and brought the whole city of Samaria to Christ.

Ten thousand testifying and praying Christians are needed in this city at this hour. The pastors by faith have ordered an advance movement to save Greater Birmingham. Every layman who loves Christ and wishes to establish on a firmer basis the victory already won should attend regularly all these meetings and do personal work in his home, in his office, in his bank, or wherever opportunity presents itself. The mid-day meetings at the First Presbyterian Church should be crowded daily. Business men should pray and tell how to save the city. Some laymen may say, "I would do personal work, but I don't feel right myself." This revival, brother, is to help you and me first to get right with God ourselves by repentance and faith, and then go forth as an active worker to bring men to Christ. If the members of the Young Men's Christian Association will visit the shops and factories and hold meetings daily at 12 o'clock, and if the members of the Young Women's Christian Association will by personal work strive to bring the young women in the stores, shops, homes and office buildings to Christ, and if the ladies will work and pray earnestly, as they did during the campaign, every individual will be reached and this whole city will be brought to Christ. If one untrained Samaritan woman whose heart had been touched did such a work for Samaria, who can estimate the glorious results of a united effort on the part of all the good women of this city to bring

within a month every man, woman and child to Christ by personal work in the home and elsewhere.

Oh, for a baptism of power upon all the Christians of this city, so that all might work and pray. A special effort should be made to save the families of those whose occupations have been the stone that barred the entrance of Christ to their hearts. The hardest sinner may be saved by the grace of God and personal work. The battle cry to the laymen from the ministry is "To prayers and to work today. The message from God's word is, "Go work today in my vineyard. If the tree brings not fruit this year, cut it down." A blacksmith, a layman, said his business was to win souls for Christ, and that he did his work day by day to pay his expenses. If the laymen of this city should be inspired with this spirit, our city would not only become the greatest in the South, but the best in our country.

The ministers, the laymen and the good women, by the help of God, have demonstrated that a prohibition victory can be won in a great industrial city. Now, let it be demonstrated that with the blessing of Heaven a whole city may be brought to Christ within a month. This will require much prayer, fasting, self-sacrifice and systematic work. The success or failure of this revival rests upon our laymen and the good women. The ministers are prepared and will do their part. God is ready to pour out the Holy Spirit as on the day of Pentecost. If laymen fail their Christ in this crisis, how can they expect to hear from His lips, "Well done, good and faithful servants"? ADDISON W. LYNCH.

**A FOOD DRINK
Which Brings Daily Enjoyment.**

A lady doctor writes:

"Though busy hourly with my own affairs, I will not deny myself the pleasure of taking a few minutes to tell of my enjoyment daily obtained from my morning cup of Postum. It is a food beverage, not a stimulant like coffee.

"I began to use Postum 8 years ago, not because I wanted to, but because coffee which I dearly loved, made my nights long weary periods to be dreaded and unfitting me for business during the day.

"On advice of a friend, I first tried Postum, making it carefully as suggested on the package. As I had always used "cream and no sugar," I mixed my Postum so. It looked good, was clear and fragrant, and it was a pleasure to see the cream color it, as my Kentucky friend always wanted her coffee to look—"like a new saddle."

"Then I tasted it critically, for I had tried many 'substitutes' for coffee. I was pleased, yes, satisfied with my Postum in taste and effect, and am yet, being a constant user of it all these years. I continually assure my friends and acquaintances that they will like it in place of coffee, and receive benefit from its use. I have gained weight, can sleep and am not nervous." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

WORDS OF CHEER AT THE LAST.

"Collection will reach \$1,500. Having a great meeting. Cox is at his best. Congregations fine."

So writes Gholston Yates from New Decatur. It comes like a friendly shower on the thirsty soil.

Here is a good one. It is from W. W. Lee: "I believe we will surprise you, and go far beyond anything we have ever done. At Montevallo we will double what we did last year. Don't forget that many are under the load with you—even our great Bundes-Bearer Himself. How I wish these words could have been read by the readers of The Alabama Baptist a week earlier! They will help even now. When this is read we will know what we have done. We will hope for the best, but \$15,000 shortage is hard to overcome.

W. B. C.

THE ALABAMA BAPTIST

TENDER SYMPATHY FOR DEAD HEROES.

The exercises at Oak Hill cemetery Sunday afternoon on the occasion of Memorial Day were probably the most auspicious, tenderest and most beautiful ever held in Birmingham on a similar occasion.

Six local military companies, numbering about 200 men, responded to the call of the occasion, under command of Major Charles Ledbetter, and the program was opened with a preliminary drill.

Col. A. C. Oxford, commander of Camp Hardee, U. C. V., acted as master of ceremonies. Chaplain M. H. Wells of Camp Hardee was introduced by Colonel Oxford, and he opened the ceremonies with a prayer. Dr. A. P. Montague, president of Howard College, the selected speaker of the occasion, was then introduced to those present.

Dr. Montague's address in its tender feeling was intense; in its sentiment the most beautiful; in its delivery brilliant; in its praise of the Southern soldier tender and lofty, and was in its entirety touching and beautiful. The speaker prefaced his address with a short discussion of the time-honored Memorial Day. Continuing, he said:

Dr. Montague's Address.

"Soon the Illinois Central and the Mobile & Ohio railways will enter our city, and their advent will be received with the blowing of whistles and the acclamations of hundreds; and rightly so, since all good citizens should rejoice in the development of commercial interests.

"We celebrate with imposing ceremonies the completion of a court house, visible exponent of the majesty of the law, under whose sway civilized peoples advance toward larger development.

"We hail with delight the erection of a school building, knowing that education is the power that gives right direction to material forces and trains minds for readiness to solve the problems of government and society.

"We honor our higher selves today, as we assemble here to celebrate the lives and deeds of men who, losing self in love of right, fought for loved ones, home and honor.

"Even as it is a mark of greatness to perform deeds worthy of praise, so is it a badge of honor to extol those who wrought such deeds. To chronicle in story, song and speech the exploits of the noble dead is to receive with open mind and loyal heart the heritage of the hallowed past.

The Gem-Studded Chain.

"It is the custom of mankind to refer to the dead as links in the chain that binds us to other days, when our lives were gladdened and our hearts cheered by their presence; even more are they links in the chain, studded with gems of hope and faith, that binds us to the coming time when with them we shall be in the house not made with hands, eternal in the heavens."

"Permit me to say that, in paying today tribute to our Southern dead, I am moved by no narrow partisanship. I yield to no man in my admiration for the Northern soldiers who, conscience-led, fought with high and noble patriotism. The whole South feels pride in the careers of Grant, McClellan, Thomas and other illustrious captains, whose courage and force and fame are the proud possession of the American republic.

"For the great President whose heart went out, even amid the strife and battle shock, to the South, Abraham Lincoln, the Southern soldier and the Southern citizen feel only profound reverence. Well can we fancy his rugged face, deep-grayed with lines of care, turned in wistful longing to the Southern land, while his great heart breathed the prayer that God would make one again the country battle-torn. No panegyric is too high for McKinley, major in a Northern regiment, afterward President, then and always God's servant. Well might his tomb bear the legend, graven on the monument of an old preacher in another State, 'The Slave of Christ.'

"When Alexander the Great lay dead in an Eastern city, the verdict of the world was that the Greek conqueror's career had been one of surpassing brilliance, and that his deeds deserved to be chanted



DR. A. P. MONTAGUE.

from the western confines of Greece to the great river of the East. But summoned before the bar of inexorable history, the Macedonian was adjudged guilty of unbridled ambition. When the sun had set upon the field of Zama, Hannibal, accused by his countrymen, fled to far-off lands, and at last in the city of the King of Bithynia drank the poison of his ring.

Beautiful Tribute to Lee.

"In sharp contrast with such leaders come the captains who led Southern soldiers from 1861 to 1865. Lee, lion-like in courage, tender to the weak and broken as a woman is tender, nobler than the gallant Havelock, knightlier than the knightly Gordon, who in eastern lands made England a synonym of might, right and honor, more heroic in the night of defeat than in the splendor that followed Fredericksburg and the Wilderness, is the type of the commander whom foemen, fearing, hold in honor; from whom friends, dying, reckon death accolade of glory. When the battle flag was furled, when the drum beat was heard no more, the great soldier's heart bled for the wounds of his people, bled for widow and orphan, for brave young soldiers who, following him, had felt the wild pulsation, which they felt before the strife, when they heard their days before them and the tumult of their life, for scarred veterans, who had followed him through days of suffering, nights of sorrow.

"Even then he spent no days in unavailing sorrow, no nights in useless repining. In the college, forever ennobled because it bears his name, he counselled the young manhood of the South that when dreams of victory have melted away in the dawn of defeat, it is the part of lofty souls to wipe away the burning tear, to look with bright vision toward the morrow and to bow in knightly reverence to the will of God. He bade them cultivate the arts of peace, learn the literatures which the centuries have transmitted, master thoughts that soar to the pinnacle of human wisdom and revere the memories of other days by making them incentives to live according to the commands of enlightened conscience and the purposes of Jehovah.

"In a great oak forest at Chancellorsville stands a monument that marks the spot where Thomas Jefferson Jackson fell. The stone bears legends, the words of the great general, closing with the command, 'Let us cross over the river and rest under the shade of the trees.' From the time when Jackson broke down in prayer in the Presbyterian church at Lexington, Va., and yet declared that he would conquer such timidity, until the sad night when four lieutenants bore him stricken from the field, he gave to history one of the noblest characters that the world has ever seen. Winning triumphs that would have honored a Napoleon, he gave to God the praise and bowed in lowly reverence before his Captain—Christ.

"Live on, O leaders, live,

While time shall count its years,

And then at last in heaven above

Dwell mighty 'mid your peers.

"Nor Greece, nor Rome, nor land fresh born,
Nor gray with age,
Has written names of heroes nobler yet
On history's burning page."

"And our land had other leaders, so many and so brave, that the wings of fame grew weary as she bore them to the stars.

The Southern Soldier.

"What of the lesser officers and the private soldiers of the South? They were no mercenaries such as swelled the armies of Carthage; no barbarians such as followed the eagles of Rome as they screamed defiance from the shores of the German ocean to the sands of the Lybian desert.

"To whom shall we liken these soldiers of the South? Most do they resemble the men of republican Rome, when stern virtue ruled their lives, when the fires of patriotism ever burned upon its altars; most are they like unto the men of Athens and Sparta, when the age of Pericles gave glory to Greece—when Leonidas and his soldiers at Thermopylae awaited, grave and stern, the onset of the Persian host; awaited, too, death and the graves of heroes; most do they resemble the men of enthralled Hungary and dismembered Poland, conquered, yet never enslaved.

"These men of ours, boys in the bloom of youth, men in the meridian power of life, old men under the burden of the years, left the old home-land, left the clinging arms of mother, wife, children, to go to the march, the bivouac and the battle. For four years these men in their old slouched hats, in tattered gray, in broken shoes, hungry, sick, weary—but men who shamed with courage the lion about to spring upon his victim, the eagle swooping down from his mountain crag upon his prey, followed where duty showed the way and led where glory beckoned onward.

"As they sleep this quiet Sabbath day, we may speak to them in words graven on a granite shaft in another Southern city:

"Come from the four winds, O Breath,
And breathe upon these slain,
That they may live,
Resting at last in the glorious land
Where the white flag of peace is never furled."

The Memory of the Dead.

"We thank God for the memories of our noble dead; we thank Him, too, for the blessings which He has granted to the land which they loved and served. In this Southern land, in spite of temporary financial strain, there is prosperity; here are schools and colleges that train our young for useful lives, for civic righteousness; schools and colleges that are binding an army of young men and young women into a high community of intellectual endeavor and achievement; that are teaching the great lesson that all studies, all pursuits that pertain to culture, have bonds of association and ties of sympathy; that in education the storied past and breathing present meet, and in their union show that the currents of all intellectual activities, of the thoughts of the ages, mingling in one mighty stream, sweep on and on, past empires that rise and fall, past dynasties that fade away as fades the dew of the morning, rolling on as long as the life of man shall here endure, as long as stars and blazing constellations shall make resplendent the heavens above us.

"In the South we find the highest patriotism in all our country; in the South the most luminous faith in God; in the South the finest type of genuine religion in all the world.

"And this land, by grace of God, is ours. Let us make it greater yet by cherishing the past as monitor for high thinking and noble living; by redeeming the days that are; by making ready for the mighty future, gleams of which shine over the mountains of time and light our way to heights of usefulness of service, and of larger faith in God."

THE ALABAMA BAPTIST

THE ASSUMPTION OF AN UNDENOMINATIONAL SUNDAY SCHOOL PUBLISHING HOUSE.

In the preface of a catalogue recently issued by a certain undenominational Sunday-school publishing house, a number of statements are made which are not only misleading, but in some instances not borne out by facts. As these statements may fall into the hands of those who have no means of ascertaining the real facts, it is proper that attention should be called to them, and that people generally should be put on their guard as to their value and truthfulness. In what follows we purpose to give these statements a fair examination.

"Choosing Supplies Versus Church Loyalty."

1. Under the general title of "Choosing Supplies Versus Church Loyalty," the assertion is made that "loyalty to the church can never require that the school act contrary to its own welfare." It is also claimed that the largest, most wide-awake and successful schools are using, in whole or in part, interdenominational (?) or outside publications." Still further, it is affirmed, by implication, that the reason why denominational helps are used is because, while, as a matter of fact, they are inferior to the undenominational helps, denominational publishing houses have a "pull."

In reply to these assertions, we have to say that they are, all and singly, pure and unjustifiable assumptions. It is not true that the publications of denominational houses are inferior to those of any undenominational house. As a matter of fact, denominational publications, intrinsically, and in their adaptation to the purposes for which they are intended, are unequalled. They are written by men and women who occupy the highest places in the Sunday-school world, and who best understand how to apply modern educational methods to Sunday-school instruction. In mechanical excellence they are far superior to those of the aforesaid "undenominational" house. To affirm that the great denominations or churches cannot and do not produce Sunday-school helps equal in every respect to those of undenominational publishers, is simply a gross insult which deserves the sharpest rebuke. Denominational houses are quite willing to have their publications put into the closest comparison with those of undenominational houses, and to allow the general Sunday-school world to pronounce upon the relative inferiority or superiority of the two.

Equally unfair is the suggestion that denominational helps are taken because their publishers have a "pull." Schools which have been founded by denominational money and effort, and which profess to hold the convictions of the denomination to which they belong, can certainly not be held guilty of acting "contrary to their own welfare" if they prefer helps which (while fully equal, if not superior, to those offered them elsewhere) teach truths which are essential to denominational life and growth. Most of the schools now taking undenominational helps are sapping the foundations of their future usefulness in denominational work. The success of the undenominational house means the weakening of denominational convictions, and the hindering of the missionary and other work in which the various denominations are now so gloriously engaged. If such considerations as these constitute a "pull," it is a great pity that the "pull" is not sufficiently strong to keep all the Sunday-schools within the denominational ranks.

Nor can we allow for a moment that the "largest, most wide-awake and successful schools are using interdenominational (?) helps." Statements like this are always to be discounted, and usually have little or no foundation in truth. We know hundreds of large, wide-awake, and successful schools which are not using undenominational helps. Indeed, if a Sunday-school is really wide-awake to its best and largest interests, the interests which as a denominational school it should feel itself bound to foster and promote, it will have nothing whatever to do with the literature which utterly fails to teach the truths for which it stands. Schools need to chide themselves

for not being "wide-awake" when they fail to take their denominational affiliations into account.

The truth is that the publications of the "undenominational" house issuing this catalogue are taken by many schools for two quite different reasons from those given by that house. These reasons are:

(1) Because they are supposed to be cheaper than those issued by denominational houses.

(2) Because they make their appeal mainly to ease-loving teachers and sensational-loving boys and girls.

The first of these reasons no longer exists, as the publications of denominational houses are now as cheap and, considering their quality, very much cheaper than those issued by the undenominational house. The second is really a reason why the undenominational helps in question should not be taken. Sunday-school teachers should be taught to think for themselves. Helps which aim to furnish material for mere cramming violate all modern educational principles and produce no permanent results for either teacher or scholar. In our judgment there is nothing worse in Sunday-school work than to place in the hands of boys and girls, immediately upon the close of the lesson, papers filled with sensational stories and other reading more or less secular. Of course such papers are popular with the average unregenerate boy or girl, but to connect them with Sunday-school work, the aim of which should always be the winning of young hearts to Christ, and the development of Christian character, is more than a mistake; it is doing a positive wrong.



WANTED TWO MEN.

By Missionary A. Y. Napier.

Yangchow is a city of one-half million souls, having a great field within and a large field surrounding the city. East of Yangchow there is a section approximately one hundred miles square, containing five million or more people. The land is rich and the population dense. There are hundreds of villages and not a few cities, some of which contain as many as one hundred thousand inhabitants. In that section there lives not one foreign missionary.

For some years our missionaries have seen the destitution of that great section and have longed to open a main station in their very midst. The field was laid upon my heart, and I left splendid co-workers to come to Yangchow with the purpose of working into that section as soon as it seemed wise. Before I can leave here some one must come to take my place, as our work here is underworked, and before I can go some one must come to go with me, as the Board's rule requires at least two men in every center. Does not our God call you to one of these places?

"Authorized Publishers and Their Goods."

2. In the same preface our "undenominational" publishers attempt to argue their case. Under the heading: "Authorized Publishers and Their Goods," they attempt to break the force of the claim that "the goods of the authorized denominational publishing house must be the best for its own church, because of representing the work of men and women connected with that church," by charging that some of the denominations syndicate their material. The "Bible Lesson Picture Roll," and the "Picture Lesson Cards," some papers, and other publications, it is claimed, are essentially the same with different titles. It is broadly hinted that this is done with the intention of deceiving people; that in fact, denominational houses are engaged in a game of fraud. A primary teachers' help, for example, is said to be sent out, the contents of which are the same although the editors' and publishers' names are different.

As to this charge, it may be said that the "Bible Lesson Picture Rolls" and the "Picture Lesson Cards" are made for most of the denominational houses by another firm. Each denominational house, however, is shown the designs beforehand, and has the liberty of making such changes in these designs as will fit the pictures to its own views and work. In this way, without the least sacrifice of denominational principle, a much better article is produced than can possibly be produced by an "undenominational" house, as will readily be seen by comparison of the two. So, also, in some papers, general matter which is common to all Christian bodies, can be used in part of the paper, while ample space is still left for the presentation of special denominational matters. Any one can see that this is not only legitimate, but that the saving of expense by such syndication of material allows the use of better paper and illustrations. But that religious houses are deliberately deceiving their patrons and thus perpetrating a fraud is quite another matter. One can not but be greatly surprised that any reputable publishing house should have the temerity to make such a charge.

Very much the same reply can be made to the assertion, a little further along under the same heading, that "the lesson help or paper prepared by a denominational publishing house is not, as some suppose, altogether the work of writers connected with that particular denomination," and that "not a single Bible or Testament is published by an 'authorized' publishing house." While, as already explained, stories or other general matter are accepted from writers without regard to their denominational connections, the Teachers' Quarterlies, and other Periodicals used directly in the study and teaching of the lesson, are all written and edited by members of the particular denomination issuing them. As a matter of fact, also, some denominational publishing houses do publish their own Bibles and Testaments. We know of one such house which prints the Common version in ten or twelve styles, including the whole Bible, and the New Testament separately, a German Bible, a Swedish Bible, a Bible revised by scholars in its own ranks, and two complete commentaries; one on the entire work of God, and the other on the New Testament.

Other Preposterous Claims.

3. Other statements are made in the preface of the catalogue which are either unfair or puerile. It is perhaps not necessary that we speak of them at length. We take time, however, to refer to one or two. It is claimed by the "undenominational" house issuing this catalogue that "we publish the only real helps in the interest of the great adult Bible-class movement." In view of the fact that almost every denominational house of importance is now publishing an adult Bible-class monthly or quarterly, this claim is as amusing as it is untrue. We are also told that "our primary helps are not only the best as a whole, but our primary 'Teacher' is the only primary 'Teacher' of any importance." This is not only amusing; it is

(Continued on page 12.)

THE ALABAMA BAPTIST

THE AXIOMS OF RELIGION.

By E. Y. Mullins, D. D., LL. D.

(American Baptist Publication Society. \$1 Net.)

This book is a distinctive contribution to Christian literature in general and Baptist literature in particular. It is the clearest and most succinct statement of God's ways with man that we have seen. The presentation is in the form of a set of axiomatic truths by which God intends man to realize himself and thus work out his complete salvation under God. But back of these axioms lie one parent principle, viz.: The competency of the soul under God in religion. Out of this basic truth grow six axiomatic propositions. They are axiomatic because "when the meaning of the various terms is clearly grasped, there will be no protest in the reader's mind."

1. The Theological Axiom.—The holy and loving God has a right to be sovereign. This doctrine is disrobed of repellent aspects sometimes ascribed to it when Dr. Mullins distinctly shows that the basis of sovereignty is character; and that the method of God's operation has always been in keeping with the fact of his holy and loving character. Election is not caprice, but infinite wisdom, grace and skill seeking to save the greatest number in the shortest time. To save men everywhere directly would violate human freedom and rob man of his chief birthright; hence God selects strategic men, through whom he designs to reach the greatest possible number, and thus affords men the discipline of being co-laborers with God in the world's redemption.

2. The Religious Axiom.—All men have an equal right to direct access to God. "Direct access to God through Christ is the law of the Christian life. It is spiritual tyranny to interpose the church itself, its ordinances or ceremonies or its formal creeds, between the human soul and Christ." The author applies this truth specially to the error of infant baptism—an error based primarily upon the idea of saving efficacy in baptism. Infant baptism is the assumption by one person of the obligation of another. It is obvious that one person cannot repent, believe or obey for another. What right, then, has one to deprive another of the privilege of obeying Christ in this command? Infant baptism thus contradicts the religious axiom, universally accepted among Protestants.

3. The Ecclesiastical Axiom.—All believers have a right to equal privileges in the church. The religious explains the ecclesiastical axiom. Because all have equal right to direct access to God, they also have equal privileges in the church of God. As children of one family one may not, in justice, lord it over another. "Ecclesiastical primogeniture" has no standing room, either in Scripture or in reason. Christ is the only monarch, and modified ecclesiastical monarchies, aristocracies or oligarchies deny that there is "one Lord" only in religion. This error finds its consummation in the Romish hierarchy and its lesser manifestations in the ecclesiastical machinery of various bodies. The local democratic polity is Scriptural in theory and efficient in practice.

4. The Moral Axiom.—To be responsible the soul must be free. The author maintains the freedom of the will against materialism in philosophy and fatalism in heredity. Self-consciousness asserts the fact—we know we are free, and that is an end of the matter. Christ predicates our moral responsibility upon our moral freedom—the competency of the soul to choose in moral and spiritual matters. Christ confers spiritual autonomy. Therefore, no religious rite that violates the freedom of the soul can be allowed. Infant baptism assumes that some one else must supplement a will that is already free. This robs baptism of the moral element of obedience. "It does not leave the soul free," and is teaching for the doctrines of God the traditions of men. It deprives the repentant soul of the joy that comes from the consciousness of having obeyed Christ in this ordinance. A great inconsistency lies at the door of Pseudo-baptists here. They assume the competency of the soul and its responsibility in other

requirements; but here they presume to supplement God's method.

5. The Religio-Civic Axiom.—A free church in a free state. The State has no religious and the Church no civic function. President Mullins sketches the history of the controversy that has raged over this doctrine. The inability of the greatest minds of the Old World to grasp such a novel and far-reaching idea is pointed out. The truth of this axiom is based upon fundamental differences in the functions and organization of the Church and the State. The Church is spiritual; the State is temporal. The State is for the protection of property and life; the Church for the promotion of spiritual life. There is a borderland, but essentially each is a closed circle. Baptists have been the pioneers here. Their oldest known creeds and confessions proclaim the doctrine. In America, Rhode Island and Virginia Baptists are given the primacy in contention for this truth. The first amendment to the Federal Constitution, guaranteeing religious liberty, was secured by the Virginia Baptists. The souls of men under God are competent to take care of the religious side of life without governmental support.

6. The Social Axiom.—Love your neighbor as yourself. There are social abuses all about us. How shall they be corrected. It is superficial to say it shall be done by a "sociological Christianity." All mechanical socialistic theories, because they leave the springs of life untouched, are unavailing. The individual soul, regenerated by the Spirit of God and motivated by Christian love, is alone competent and sufficient to fulfil this axiom. "Regeneration contains in itself the seeds of all righteousness." The Church should mightily influence the State, not by direct intervention, but by being a spiritual dynamo that charges the individual; and then leaving that individual free, under a democratic church polity, to cast himself into the complex affairs of the State and all great moral and spiritual movements.

The other chapters in the book are devoted to the application or defense of the axioms. The one on "Christian Nurture" safeguards the Baptists from any charge of neglect in the proper spiritual care of children. Infant baptism adds no responsibility not already inherent in the relation of older people to children. In the discussion of "Christian Union" the vantage ground of Baptists in strict adherence to New Testament doctrine and polity is emphasized and the hybrid character of other polities are indicated. Under "Institutional Christianity" the "open membership" plea receives its due condemnation. The New Testament shows that church members were baptized persons. But institutional forms are not to be wholly discarded, as by the Quakers and Unitarians, but preserved in their original New Testament simplicity. "The Contribution of Baptists to American Civilization"—the address delivered at Jamestown, Va., May, 1907—is incorporated in the book; and is the rendering of a tribute long due to the Baptists. The closing chapter is on "Baptists and World Progress." The axioms as expounded and applied in the preceding part of the book are the fundamental truths of religion, of the Baptist faith. They have shown their vitality and efficiency in the past. The question arises: Are they not final in the realm of religion? Are they not the roads over which mankind is to march to the ultimate realization of highest destiny? The drift of all departments of life is in the direction indicated by the axioms. The conclusion, then, must be that they are first principles of life, and will receive final justification before the intelligence of the world.

Dr. Mullins believes that the axioms are acceptable to all Protestant faiths. The question is as to the method of application. In President Mullins the Baptists have found their voice and delivered their message. Here we have the "sure foundation" of essential religious principles. We have known the Baptist tree for many years; but now we have discovered the soil and the real life that has been vitalizing that tree. The practices of the Baptists are here shown to have a fundamental philosophic

basis in the nature of man and the nature of the gospel. It is the most notable contribution of clear-cut definition of our faith that has yet appeared, and we shall be greatly disappointed if Baptists do not present a bolder front, a firmer tread and a stronger stroke in their future battle against sin and error.

J. L. ROSSER.

Selma, Ala.

(In the April 15th issue of your paper, in a most admirable review of Dr. Mullins' book, "Axioms of Religion," your reviewer, A. J. D., in a note at the end of the review makes the statement, "The book costs about \$1, we should judge, but we are unable to give the exact price." The postpaid price is \$1. We would appreciate your making special reference to this matter in some future issue of your paper.)

BRYCE SPEAKS TO LAYMEN.

Ambassador James Bryce of Great Britain was the chief speaker at the first session of the Laymen's Conference at the auditorium in Chattanooga last week. A large gathering, estimated at 10,000, greeted the Ambassador enthusiastically as he entered the hall and continued cheering until he reached his seat. Another ovation greeted him when he arose to speak.

Mr. Bryce's Address.

"The impulse, the purpose, the sentiment of duty that brings you all here is one that requires no explanation. Little need to urge upon you, who have come so far, though there is much need that you should impress upon others the obligation that lies on Christian men to give freely to others that knowledge of the truth which they have freely received. If we have not the divine command to go into the world and preach the gospel to every creature, should we not feel bound to try to do for them what has been done for us, to stretch out to them a helping hand and try to lift them up? Missions are in fact one way in which the advanced peoples may try to discharge their duty to the backward peoples. The common Father of us all requires it from us.

"How much splendid work missions have accomplished I need not tell you. As a traveler, I have had frequent opportunities of seeing the results in Africa and in India and in the Turkish East. No missionaries have done more good than those who come from your own country, especially in Asia Minor, Syria and Egypt. These regions owe them a debt of gratitude. But the traveler, while he admires the work that is being done, is often forced to ask himself why, in spite of these noble efforts, and of the excellence of the men who are doing it, why has the spread of the gospel not been swifter? And it is about this that I wish to say a few words to you tonight. Missions are not the only form which the contact of advanced Christian races with backward races, has taken. When the Spaniards began to conquer the new world, they made it one of their objects to convert the Indians. Crowds of friars accompanied them. There was much preaching; and the desire to save the souls of the heathen and make the cross reign over all American lands was a genuine desire. But, unhappily, the conquerors did many other things besides preach. They were greedy of wealth. They forced the natives to till the soil and labor in the mines. They did this so harshly that in some thirty or forty years all the native Indians in Hispaniola (now Hayti) are said to have perished, and this happened before long in Cuba and Jamaica also. Everywhere the same thing has gone on. Everywhere the native suffers. To some extent it is inevitable that the native should suffer by contact, but there has been so much wrong-doing on the part of the civilized races,

Protect Inhabitants.

"The governments of those nations which have of late years annexed native territories now usually, though I fear not always, try to protect the inhabitants. The United States Government and British Government certainly do this. In India, for instance, vast native populations are ruled with perfect jus-

lice. But the action of private citizens who have dealings with natives often disgraces the Christian name. Such men's conduct constantly hinders or retards the good work which enlightened government wished to do. The work of bearing the white man's burden has too often taken the form of filling the white man's pocket. Is it any wonder that the behavior of men who are nominally Christians—Christians in professions, if not in practice—has checked the spread of Christianity? The missionary comes preaching a gospel of justice and love and peace. But when the natives see how men behave who profess the religions which the missionary preaches, the preachings lose their value.

"What, then, is our duty as citizens of Christian nations who desire to see the light of the Gospel illumine the world? Governments no longer send out missions, as the Spaniards and Portuguese did, with the best intentions, but with a wisdom less good than their best intentions. The force of public opinion ought to support governments in keeping a strict watch upon all those who try to injure the native, either by getting hold of his land or by trading with him. It ought to insist on the absolute prohibition of the sale of drink to natives. It ought to secure full justice for the native when he brings complaints against those who try to injure him by force or fraud. It ought to punish severely those who abuse the power of a superior race, and, above all, those who demoralize it by the sale of liquor, or who, as sometimes happens, behave ill to native women. It ought to be our aim to compel those who go forth from among us into non-Christian races to set better example of conduct worthy of civilized men than many have done. The time in which we live is a critical time, not only critical for ourselves, but critical for the relations of the advance to the semi-civilized peoples. In another fifty years that which we have called civilization will have overspread the whole world and destroyed the native organizations and the customs of the backward peoples. With their old beliefs, the moral sanctions which some of those beliefs imposed upon them will also vanish.

"Let us, since we can not help breaking up their old habits of life, often no doubt shocking, and extinguishing their old ideas, try at least to give them better habits and ideas and teach Christianity by example as well as by precept. We need a revival of the true spirit of the Gospel among ourselves in order to fulfill our Christian obligations to those who are passing beneath our control or influence. If they become beneath our influence every Christian must feel that they are, under God, in our keeping; and that it is more than ever our duty to lead them into the true light."

PREACHERS LEADERS AND NOT CHARITABLE OBJECTS.

There is a tendency on the part of some to look upon our preachers with a degree of pity, actually sympathizing with the agents of Jesus Christ because of their mission. This is all wrong, but we attribute it to thoughtless expression more than anything else. Preachers are leaders of men, not charitable objects. If you want to make your pastor feel little just sympathize with him as though he were an object of pity. The preacher is the glad-tidings bearer, the man of all men who is to be congratulated for his high station in life. While it may be true the preacher has his ups and downs, yet, after all he, if a man of God, will surmount all obstacles, and what his yearning, craving soul hungers for is encouraging words of support. Don't couch them in language conveying the thought of sorrow, but ring the bell of cheerfulness and make your preacher feel and know you have an interest in him and his work, such an interest as will cause you to help in his undertakings. I look upon the preacher as simply a man, bearing, however, the commission to teach; being at the same time human, carrying with him that kind, tender feeling for man that radiates with sunshine. We, the people, are also

prone to the idea that the preacher must set himself up as the perfect model and not sin. Don't you see your error? You should try to be just as good as you expect your pastor to be. This relation, I think, is just as important of the Christian as it is for a husband to be as true as he expects his wife to be. The two must be in harmony if there is to be successful unity. Suppose the pastor should go round talking about some of his members in a manner he has been treated at their hands. Trouble would brew instantly. Turn the tables. You go round and say the good things about pastor you expect him to return. See the rapid material difference in the spiritual blessings that would come to you. Frankly, the preacher is independent, but he knows how to treat folks. There is the successful preacher and then there is the occasional failure.

But there is no comparison with the falling laymen. What we need is to get right with God. When this has been done, life will appear different. We can, with a choice flow of easy and graceful language, express the sweet experience that really comes to the happily converted Christian. Then it will be that we look no longer upon the preacher with pity, but, on the other hand, will be glad to rush to his side with such assistance as we have. Do you think the man of God who can go before his people and deliver a message from the heart deserves pity? No; certainly not. A shoulder-delivered sermon, a message out of the heart (not read), supported by God's scriptures, gives the preacher high-est rank among men, such an exalted position as should cause us to have just enough envious jealousy to compel us to get closer to God. Turn your thoughts from worrying about man humbling himself to preach the gospel for our dear Savior and solve the question, "What are we going to do for more preachers?" This is what should trouble us. We need more laborers in the Lord's vineyard. The harvest is increasing and the reapers are not equal to the task. If you can't go yourself, give of your pocket-book. Help reinforce our army of faithful workers with recruits who are willing to lead men out of their sinful darkness into Christian light. This is of vastly more importance to us now than to engage the best portion of our time in politics and other things that never find a place for religious thought. The time has come when we must act—can't afford to put it off till tomorrow. Stop and think, for if you do the latter (think), it will hasten you to active accomplishment of the burning heart, desires we have tried to give you. No more pitiable sympathy now for the preacher, but let him have encouraging congratulations—a regular buoyancy to him in his labors.

Huntsville, Ala.

J. E. PIERCE.

FROM THE CRADLE TO THE GRAVE.

I have seen a little babe, cooling like a dove,
In a soft, downy nest of a mother's pure love,
But Satan was there, and, while the mother slept,
Into that nest how the subtle Beast crept.

A shriek and a shudder of the innocent child
And a horrible sight that drove the mother wild!
Now a little white tomb tells of its birth,
Where sleeps "Mamma's Baby" neatn the cold earth.

I have seen the young boy, with his bat and his ball,
And heard the shrill echoes that answered his call.
But hushed is the voice—still are the feet
Heard on the playground—so often to meet.

I have seen the young patriot, when hope mantled
high
On the cheek of his soldiership, ready to die;
When the drum, the fife and the bugle's alarms
Waked in his breast the spirit that charms.

To the field of dread carnage, in battle array,
Where victory or death in the bloody affray,
Honors heroes of the Blue and the Gray—
Win they the battle or lose they the day.

I have seen the rich banker, with ducats of gold,
When gouty and withered and premature old,
Trembling at death when the monster appeared—
The present he knew the future he feared.

I have seen the poor drunkard, the gambler and liar,
Stand shivering with dread of that eternal fire
Where gnashings of teeth and wails of the lost
Ever are heard on Death's gloomy coast.

I have seen the poor editor, wrinkled with care,
Struck hard by the lawmakers, now paying his fare
To the home of delinquents—he doesn't know where—
It may be here and it may be there.

I have seen a fair bride in her beauty and bloom
At the hymeneal altar with a handsome young
groom;
The ceremony ended, the joyful pair
Hie to their home in a mansion so fair.

But the death angel comes ere the roses had died,
Blooming on the bosom of the blushing young bride.
A mansion unsought—a dark, narrow tomb,
Where lay the pale bride like a lily in bloom.

And I have seen a young pastor leading his flock
To a Life-giving Fountain—the Spirit and Rock—
To the pasture green, on the hills away—
From the morning's blush to the closing day.

But when the sun went down like a golden ball
Upon the western sky against a jasper wall,
A prayer he breathed to the Shepherd on high
And laid himself down on a couch to die.

And I have seen the old pilgrim, hoary with years,
Bowed low like a bulrush, flooded with tears,
Swept on by the tide far out to the sea
Of ages and cycles—Eternity!

To the God of all grace, from the cradle to the tomb,
Are the men of all ages invited to come
To mansions eternal, ever on high,
Where Jesus is waiting, crowns to supply.

R. M. HUNTER.

BUILT RIGHT.

Brain and Nerve Restored by Grape-Nuts Food.

The number of persons whose ailments were such that no other food could be retained at all, is large and reports are on the increase.

"For 12 years I suffered from dyspepsia, finding no food that did not distress me," writes a Wis. lady. "I was reduced from 145 to 90 lbs., gradually growing weaker until I could leave my bed only a short while at a time, and became unable to speak aloud.

"Three years ago I was attracted by an article on Grape-Nuts and decided to try it.

"My stomach was so weak I could not take cream, but I used Grape-Nuts with milk and lime water. It helped me from the first, building up my system in a manner most astonishing to the friends who had thought my recovery impossible.

"Soon I was able to take Grape-Nuts and cream for breakfast, and lunch at night, with an egg and Grape-Nuts for dinner.

"I am now able to eat fruit, meat and nearly all vegetables for dinner, but fondly continue Grape-Nuts for breakfast and supper.

"At the time of beginning Grape-Nuts I could scarcely speak a sentence without changing words around or 'talking crooked' in some way, but my brain and nerves have become so strengthened that I no longer have that trouble." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Frank Willis Barnett

Editorials

Editor and Owner

BUT LITTLE SYMPATHY.

A very large number of persons who are in express need of sympathy from other people, receive but very little, even from the most of those who know much of their conditions. Take, for example, those persons who have a most sensitive, nervous system, and who often suffer excruciatingly because of their delicacy. Often they are said to be chronic complainers. Cold-blooded acquaintances say that there is no need that they should make such an ado over their feelings. They say that the most of it is merely a habit, and a very bad one. Undoubtedly some sensitive spirits do go to extremes in expressing their sufferings; but, making due allowance for such cases, it is a fact that very many excessively nervous people do suffer tortures which can be expressed only in groanings, and these mean nothing to those who are constituted with iron nerves and sluggish temperaments. Perhaps the greatest sufferers, as a rule, are those intensely sensitive persons who apply themselves closely to mental work. This is accompanied by a large drain on the nervous system. Great reactions follow severe mental exercise, and those reactions are nerve-racking. The torments are terrible. But such ones receive but little sympathy from those who do manual labor and who are of cool temperament. There is nothing singular about this. The fact is, one must have a similar organism and a like experience in order to really sympathize with the other ones. And many a nerve-tired and suffering mental worker has wished that his fault-finders might have just such an experience as he has; then they would have a large measure of sympathy for him. Perhaps some reader, who has had no sympathy with the ones whom we refer to, will be more inclined to bear with them. This is one purpose of this article.

Don't forget to send your pastor to the convention.

John S. Pearson, who for nine years successfully acted as business manager of the Biblical Recorder, has resigned to complete his law course. There must have been quite a strong legal atmosphere about the Recorder to overcome such a brilliant pair as Bailey and Pearson. By the way, since they have quit religious journalism their names on a shingle ought to bring in much law business in North Carolina.

Rev. W. T. Davis, who did such a fine work in North Alabama, has moved to Grand Junction, Col. Bro. Davis will be greatly missed, not only in the pastorate but in the organizer rank, as he is one of our strong young men.

A DOCTRINAL OPPORTUNITY FOR SOUTHERN BAPTISTS

In the March issue of The Teacher was presented a brief catechism of Baptist beliefs, which were found under the head of the Review Lesson. This brief catechism was also included in each of the Quarterlies, from the Primary to the Superintendent's.

The suggestion first came in a lecture delivered by Dr. Curtis Lee Laws of Baltimore, in the Seminary course of 1907. His idea was that a brief catechism should be prepared, and then printed, quarter after quarter, until its truths should become a part of the mental life of our Baptist young people. While the Board had been doing something like this, the idea took hold and they determined to make an attempt to do the very desirable thing Dr. Laws had outlined. Just imagine for a moment that during this year this brief statement can be put into the minds of a million Baptist young people! Who can tell what it would mean? Yet by cooperation on the part of pastor, officers and teachers this very thing can be done, and done in a single year.

The difficulties in the way of preparing such a catechism were, and will always be, many. It must be brief, it must be simple, it must be exact, it must be easy to commit to memory. A preliminary outline was prepared and submitted to a large number of practical workers. From the replies received this first outline was revised. The revised outline was sent to all who had shown a deep interest in the first outline, or who had criticized it in any way. From their replies a second revision was undertaken, and this again submitted. Then a final revision was made. The result is to be found in the catechism as printed. It is not yet perfected, for we are sure actual use will bring criticism that will improve it.

This catechism will be printed each quarter during 1908 in all of the Board's periodicals. Attention will be called to it constantly. It should be memorized, recited in the classes and used as a public drill for the whole school.

It is a practical method of indoctrinating a new generation of Baptist young people. But unless we work at it, the method will be useless. We hope at least a beginning will be made in thousands of classes and schools.

Here in Alabama we have a great chance to use this Centennial year, not only for indoctrinating our own young people, but in letting others know what Baptists stand for.

ENGLAND'S AMBASSADOR'S TRIBUTE TO FOREIGN MISSIONS

At the Fifth International Convention of the Student Volunteer Movement, held at Nashville in February, 1906, we had the pleasure of hearing Sir Mortimer Durand, the Ambassador of England, make a helpful address on the general theme of "Diplomacy and Missions," and only recently, at the Laymen's Conference at Chattanooga, another of England's representatives was the chief speaker. Elsewhere we print the address of James Bryce, one of the most distinguished men of the century. His parliamentary experience has shown him to be a statesman as well as a scholar, and now this address evidences the fact that he is in hearty sympathy with Christian missions. His testimony can not be lightly thrown out by those who take delight in discounting the rank of the missionaries. He is a scholar and publicist of the first rank and so much of a man that he takes his place with Gladstone in declining a peerage.

As the author of "The American Commonwealth" he is known in our country as the one foreigner who has shown the keenest perception of real life in the United States. Before he turned his attention to political life he was a barrister. But he has won his great fame as an historical writer and a statesman. Among other achievements he is credited with having made the best practical study yet accomplished of Mount Ararat, which he ascended some thirty years ago. He is now sixty-eight years of age and is thus described:

In face and form he has the characteristics of a stalwart fighter. His forehead is broad and high, and the eyebrows are strongly marked and straightly drawn over deep and penetrating eyes. The features are all finely modelled. The nose is straight and statuesque. The moustache, beard and hair are turning gray. The face as a whole does not look Irish, nor would one call it a Scotch face. It has the resoluteness of a man of action, and the sedateness and dreaminess of the student. Mr. Bryce is a man of very genial temperament and thoroughly enjoys whatever helps to brighten life.

NEARLY \$149,000,000 GIVEN AWAY IN 1907.

According to the statistics which have been gathered, 1907 was a banner one and a record breaker in the matter of liberality. The large sum of nearly \$149,000,000 was given away for the good of mankind. The list of givers is headed by John D. Rockefeller, with Mrs. Russell Sage coming in as second, Andrew Carnegie third. Educational institutions received by far the greater part of these millions, nearly \$80,000,000 having gone that way. Religious institutions received a little over \$9,000,000, and museums, art galleries and public improvements got something over \$17,000,000. Libraries alone received nearly \$3,000,000.

Rockefeller gave the General Board of Education, Chicago University, the Rockefeller Medical Institute in New York and other schools and some religious organizations the sum total of \$44,419,500. In the six months following the death of Russell Sage, his widow distributed more than \$1,000,000, and in 1907 she disposed of \$13,489,700, the money going to various schools, religious organizations and charities. Carnegie's plan of giving library buildings was not carried out to such a large extent in 1907 as before that time, but he managed to dispose of \$13,148,775. Despite the fact that Mr. Carnegie ran third in 1907, he still stands at the head of the world's givers of money, having disposed of nearly \$170,000,000 up to date. In the imposing array of benefactors of mankind women are handsomely represented, having contributed more than \$30,000,000.

Don't forget to send your pastor to the convention.

BELIEVERS IN POWER OF PRESS.

William N. Hartshorn, chairman of the executive committee of the International Sunday School Association, writes:

"As I, myself, am a publisher, I recognize the "stupendous potency" of the religious press, and I greatly desire that our Sunday-school cause shall be rightly related to this great force. In order that I may know your paper, may I ask you to enter my name as a subscriber from March 1 to Sept. 1, 1908. Please send the bill for the same and I will remit. I am becoming a subscriber to every religious paper in America, and hope during the coming six months, to have pleasant and profitable relations with the editors, with the hope that greater publicity will be given to continent-wide Sunday-school work. My only thought is to SERVE."

Here is the consecrated man who wants to take and pay for every religious paper in America, and yet there are Baptists in Alabama who will not take and pay for even one.

MAY FOR ASSOCIATIONAL MISSIONS.

Brother Crumpton's Letter.

To the Members of the Executive Committees and the Moderators of Associations:

Dear Brethren.

According to the schedule recommended to the churches by the State convention, May is the month named for associational missions.

It is very important that collections be taken for this purpose, whether the association has a missionary or not. There is need of money to carry on the work. A colporter ought to be employed to carry Bibles and good books into the homes, to organize and encourage Sunday schools and to preach.

Evangelists could hold meetings in weak churches, if the executive committees would become responsible for a small sum to help in their support. Many times the church and community would raise the whole amount necessary and the executive committee would not be out one cent.

I am writing this to urge you to write letters at once to the pastors and churches, requesting a collection for this purpose some Sunday in May, the money to be under your control.

The State Board of Missions stands ready to co-operate with you in any way we can agree upon.

If one should ask me wherein I had failed as secretary?

I would say: In gaining the co-operation of executive committees of associations. Only a few are doing anything at all. Many fail to have a meeting during the year. A great work could be done if they would only put their hearts in it. I beg the brethren, composing these important committees, to write at once to the pastors and to the clerks of the churches.

Where no executive committee was named, let the Moderator and Clerk take the matter in hand.

W. B. CRUMPTON.

CENTENNIAL MEETING, FOREST HOME.

We had our centennial meeting Saturday before the second Sunday in April. At 10:30 the devotional services by these were participated in by some of the brethren present, who made us good talks.

The sermon was preached by Rev. George E. Mize, and it was a fine sermon and was requested for publication in The Alabama Baptist.

We had a sumptuous dinner and enough left for as many more. Forest Home understands how to entertain.

In the afternoon devotional exercises were conducted by Bro. Asberry Thompson, who made a good talk.

Bro. W. A. Glenn read the history of the church as far back as he could get information. It was a good paper.

The writer spoke on the history of the Baptists in Alabama for the last hundred years.

Bro. Mize read us an extract of the first railroads, after which we took our collection, which was very good. The centennial service will be profitable to any church. H. R. SCHRAMM.



Our "Teddy" Welcomes the English Ambassador

Hon. James Bryce, the new English Ambassador to the United States from England, was born at Belfast, Ireland, in 1838, and was educated at the high school and University of Glasgow, Scotland. He recently delivered a notable address at the Founders' Day exercises at the University of Virginia, paying a high tribute to Jefferson.

THE BAPTIST WORLD.

"A large number of prominent Baptists in Louisville and the State of Kentucky have organized a new company, which is to be called The Baptist World Publishing Company. The name of the new paper will be The Baptist World.

We are glad to know that the attitude of the new paper, after taking over The Argus, will be one of peace and good will toward other existing denominations. It will cultivate friendly relations with the papers which exist in Kentucky and the many which exist throughout the South and North. It will stand for the constructive and aggressive missionary and educational work of the denomination and loyalty to Baptist principles.

The new company will be capitalized at \$50,000.

Dr. W. P. Harvey was elected president and manager and Dr. J. N. Prestridge was made vice-president and secretary, all of which goes to show that, while politics makes strange bedfellows, still religious journalism sometimes shows an oddly mated pair occupying the "Editor's Easy Chair," and yet Harvey and Prestridge ought to make a great team and certainly they have our kindest wish in trying to pull the heavy load of a modern religious newspaper.

MOODY CHURCH.

Resolutions on death of Bro. Dock K. Allison:

Bro. D. K. Allison was born in St. Clair County, Ala., April 2, 1883, and his death was caused by an accidental fall at Ensley, Ala., on the 22d day of February, 1907.

Bro. Allison professed religion and joined the Baptist Church in August, 1897, at the age of fourteen, and was a consistent member until his death.

Therefore, we offer the following resolutions:

First, That in the death of Bro. Allison the community has lost an honored and useful citizen, the parents a most lovable son, the family a devoted husband and father, the church a faithful member, and we a tried and true brother.

Second, That we bow in humble submission to the will of one who doeth all things well and pray for wisdom and grace to faithfully do our work on earth.

Third, That we greatly miss his presence in the community and in the church and shall tenderly cherish his memory in our hearts.

Fourth, that we tender our heartfelt sympathy to the bereaved family and pray that God's spirit may comfort them in this time of sorrow.

Fifth, That a copy of these resolutions be spread upon the minutes of the church, that his friends and more especially his dear little ones, in whom we all feel interested, may look at some future day and know that its father was remembered kindly by his brethren.

J. M. ADKINS,
R. F. HAWKINS,
J. W. ADKINS,
Committee.

Not Much Time Left
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.

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:

- 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 BESEECH THOSE WHO ARE ABLE TO PAY UP AND RETURN 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.

"JUST START SOMETHING OUR WAY, AND HELP TO SAVE THE DAY."

Heiskell's Ointment

The most obstinate case of Eczema can be quickly and completely cured by the application of Heiskell's Ointment. It also cures Itch, Rough and Pimpled Skin, Erysipelas, Tetter, Ulcers, and all other skin diseases. Before applying the ointment, bathe the parts affected, using Heiskell's Medicated Soap. Heiskell's Blood and Liver Pills tone up the liver and purify the blood. Your druggist sells these preparations. Ointment, 50c a box; Soap, 25c a cake; Pills, 50c a bottle. Send for book of testimonials and learn what these wonderful remedies have done for others.

JOHNSTON, HOLLOWAY & CO.,
331 COMMERCIAL STREET, PHILADELPHIA, PA.

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.

DEWBERRY SCHOOL AGENCY.
Established 1892.

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

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

Don't Suffer with Skin Diseases.

Itching, Redness, and pain are quickly relieved and the germs of skin and scalp disease destroyed by TETTERINZ, the fragrant antiseptic and healing ointment. This splendid remedy is an invaluable boon to sufferers from Eczema, Tetter, Itching Piles, and all diseases of the skin and scalp. Costs 50 cents at your druggist's or by mail. Address: The Shuptrine Co Savannah, Ga.

A 10 Cent Package of Dr. Lord's HEADACHE POWDERS

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

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

COLLIER DRUG CO.,
Birmingham, Alabama.

Now Is Your Chance

If there is no agent for Vacher-Balm in your town, write today for a free sample and get prompt relief from your aches and pains, and my offer to pay you to give samples to your friends and neighbors.

E. W. VACHER, New Orleans, La.

The GUARANTEED EXTERMINATOR



Stearns' Electric RAT and ROACH Paste

is guaranteed to rid the house, barn or store of cockroaches, rats, mice, water bugs, etc. Sold at druggists or general stores every where, or sent prepaid on receipt of price.

2 oz. box, 25c; 16 oz. box, \$1.00.

STEARNS' ELECTRIC PASTE CO., Buffalo, N.Y., U.S.A.

\$3 a Day Sure

Send us your address and we will show you how to make \$3 a day absolutely sure, we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day a week, absolutely sure. Write a name.

ROYAL MANUFACTURING CO., Box 1006 Detroit, Mich.

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



25 Doses 25 CENTS.
125 Doses \$1.00

NEVER SOLD IN BULK.

TAKE ONE

of These Little Tablets AND THE PAIN IS GONE.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN, CURES WIND COLIC and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 608. AN OLD AND WELL TRIED REMEDY.

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Give age and present occupation and references and address.

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

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	237,192.32
Overdrafts	1,835.73
Real estate, furniture and fixtures	100,000.00
U. S. and other bonds	338,007.55
Cash in vault	683,555.99
Cash with other banks	979,726.26
	\$4,504,014.86
LIABILITIES.	
Capital stock	\$ 500,000.00
Surplus	250,000.00
Undivided profits	72,056.11
Dividends uncalled for	100.00
Deposits	3,681,858.75
	\$4,504,014.86

FROM CORNELIA, GA.

Dear Bro. Barnett:

It will be a source of joy to your heart as well as to the hearts of some other Alabama Baptist people to hear that we have just experienced at Cornelia one of the greatest meetings ever held in the mountain section of northeast Georgia.

The school here, which is second to no high school in Georgia, has in the neighborhood of four hundred students. Besides the local patronage there are students from Hall, Franklin, Banks, Stephens, Rabun, White and Habersham counties and from Alabama and North Carolina. In consequence of this fact a great revival here means more than it would otherwise.

My old friend "Jim" Magill of Atlanta came and preached to our people here for eleven days. From the beginning he won the attention of his hearers, and the only difficulty was that our meeting house would not accommodate all who wanted to hear.

The Lord was with us in the power of His Spirit and added unto the church those that were being saved until the church was stronger in number by sixty-two members at the close of the meeting than when we began. Forty-one of these came on a profession of faith, and twenty-one by letter. Some of them are as fine mountain boys and girls as the sun ever shone upon, and it rejoices this old heart to know that some of them are considering the question of going to the uttermost parts of the earth as witnesses for Him who purchased them with His own precious blood.

The greatest disappointment that ever came into our lives was being deprived of going to China; but if the Lord of the Harvest will let us see some of our members touched by the vision of a world lost in sin and respond to His call to them to go we shall consider our disappointment only His appointment.

From these mountains have gone forth such as Jameson, McConnell, Truett. From these same mountains have gone forth Emmett Stephens and his wife, Mrs. E. L. Morgan and others to the benighted land of China. While they work there others must be here; for in these mountains are hundreds of men and women in embryo with just as great possibilities as those mentioned.

The work is one, and it is His. To Him be all the honor and praise and glory.

Through you I give my love to the friends in Alabama among whom I labored and whom I will always love for their loyalty to one so unworthy, and through you I ask that prayer be offered for the work in the mountains of northeast Georgia.

Fraternally yours,

A. J. JOHNSON.

BRO. SHELTON WITH US.

Bro. John Bass Shelton of Montgomery was with us a few days in our meeting at East Tallassee. He has great faith in God, is earnest, devout and consecrated. The love of

Christ in him for souls is shown by the clear and well defined distinction he makes between them, and the agencies of evil that operate, as he sees them, to the destruction of bodily and spiritual possibilities. His contention is love to Christ and faithfulness to the people He gave His life for, is shown by unalloyed loyalty to the demands of truth as it stands related to their eternal interest. He stirs things to the very depths, without regard to the best friend or the fiercest foe, as he feels the Spirit of God touching to activity the inward motions of his soul, in obedience to the demands of Him who said, "If you love me, keep my commandments."

He was earnestly importuned to remain, but demands at other places hindered. His relation to the situation was something like Paul at Ephesus. Ten were added to the church, and eighteen or twenty Methodists said they were regenerated during the few days' meeting. We all have our opinions, without umbrage Christianly considered. Mine is any place, in any State, wanting meetings will find him equal to any occasion. I say this only for the cause's sake as I see it.

W. R. WHATLEY.

FROM COAL CITY, ALA.

Resolutions on the death of R. M. Alverson, one of the charter members and acting deacons of the Broken Arrow Baptist Church, who died at his residence at Coal City, April 16, 1908:

Resolved, first, That in the death of Brother Alverson our church has lost one of its members whose abiding faith in God, devotion to all that was helpful to His kingdom and perfect submission to His will furnishes a beautiful type of Christian manhood.

Second, That his family has lost a kind and devoted husband and father and the community a noble-hearted and public-spirited, charitable friend and citizen.

Third, That while our heads are bowed and our hearts are smitten, we submit to the will of Him who hath said, "I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live."

Fourth, That we extend our deepest sympathy to the stricken family and for comfort point them God who doeth all things well.

Fifth, That a copy of these resolutions be sent to The Alabama Baptist for publication, a copy sent to the family of our deceased brother, and that they be recorded in our church registry.

MRS. B. D. MOORE,
MRS. R. W. TUCK,
J. E. BLACK,
HENRY MEWBURN,
Committee.

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

HARTSELLE BAPTIST CHURCH.

Resolutions of Christian love and respect.

Whereas, God in His wisdom has removed from our midst Sister Rebecca David, wife of our beloved former pastor, Dr. F. C. David and member of Hartselle Baptist Church; therefore be it resolved,

1. That while we bow in humble submission to the will of God in this dispensation of His providence, we feel, most keenly our loss in parting with our beloved sister.

2. That in her death the church has lost a faithful, consecrated member, one who, as her companion stated, never threw a straw across his ministerial path, but labored unceasingly for the advancement of her Master's kingdom on earth.

3. That we, in behalf of the church extend to her bereaved loved ones our deepest sympathy and most earnest prayers, and entreat them to dwell not in the shadow her flight cast over earth, but look into that blissful beyond of happy sunshine where their spirits may reunite.

4. That we commend to the church the trustful faith she exemplified, not only in her dying hours, but throughout her long Christian life.

5. That a copy of these resolutions be furnished the family and that they be published in the Hartselle Enterprise and The Alabama Baptist.

LENA I. JOHNSON,
LUREMIA SPEEGLE,
MRS. J. B. ORR.

WHAT LIVING SHOULD MEAN TO ME AND TO YOU.

By Lucy Strickland.

No life is worth living unless the living of it means work—work that occupies mind, soul and body.

That we are here today is sufficient proof that there is something for each of us to do. We are here that we play to the end the part we have in the great drama of life. And whether that part be great or small, does it not become us to play it heroically—even grandly? Shall we sit with folded hands and leave our part undone? Shall we send no echoes from our souls—echoes of some deed nobly done or grief bravely borne—down the tide of the coming years to help the tired ones who must tread the same path we now so wearily do? There is work in abundance for you and for me and it should become the principal force of our lives.

First, each of us is destined for some life work—some individual work. The place you occupy I can not. You, and you only, can do that work in the particular way it should be done. Does not that fact inspire you with a desire to do that work well—to throw yourself into it with your whole soul? Does it not cause you to feel that you—insignificant you—are a necessary atom in the great world force? And, feeling all this, do you not desire earnestly to work mightily? Do you not feel that on your shoulders rests the responsibility of living a life and knowing this, do you not desire to make it helpfully useful?

Perhaps your place in life seems to you meanly low—perhaps you shrink from the duties it brings and they have become to you but an irksome task. You are surrounded by lives greatly important—yours contrasts with them dimly in brilliancy. But if you remember that you and you alone can fill the place you are almost despising, you will be inspired with a new and greater strength. Perhaps you are a mother and housekeeper. The keeping of your home requires your whole time and thought. You tire of your daily routine of duties. You long intensely to slip away from it all and, going into the world, accomplish something great. You feel that you are insignificantly useless. Or, perhaps you are a man destined to occupy a remote position in life. To you it has not been given to lecture, to teach, and thus inspire thousands by your eloquence. To you it has been denied to devote your time to relieve the sufferings of your fellow-men. To you it has been given only to be a true citizen, a faithful friend, a noble man.

Yet all these things being true, do you sit idly down and say, "There is nothing for me to do. I can find nothing worth doing. I wonder why I was born anyway?" If you do, you are missing the true meaning of living. To live is to work.

Do you neglect cheering the lonely, comforting the grieved ones, helping the helpless, because of your own weakness? Do you neglect reading a book, singing a song, writing a letter or poem because of your unthrift? Do you fail to fulfill your duties of love and affection and sacrifice because of your selfishness?

Let us not cheat ourselves of the sweetness that comes from forgetfulness of self—of the sweetness that comes from toiling that others may be happy. Let us not shut our souls out of the beautiful garden of work and patience. That garden in which it may labor diligently and thus become strong, steadfast, grandly, submissively, helpful. Let us not live this one life of ours weakly, timidly, blindly, but let us be awake to every duty, every task, and let us work earnestly and mightily for good; thus living effectively.

And if we, remembering that on us depends in part the great world force, do our duties gladly and freely and pray constantly for Divine help in the doing of them, and remembering, too, our abundant blessings, we do the work allotted us with grateful hearts—then we shall have found one factor of the real meaning of living.

(To Be Continued.)

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(Continued from page 5.)
 supercilious. It is also claimed that there are no helps for superintendents except those published by the house issuing the catalogue under criticism, a claim made in apparent ignorance of the fact that at least one denominational publishing house has for twenty-four years issued a monthly magazine entitled "The Superintendent," devoted exclusively to the help of superintendents and other Sunday-school officers. Such claims as these may impress and influence the ignorant and uninformed, but surely all intelligent Sunday-school workers will simply laugh at them.

A Question of Profits.

4. "Our profits go to improve our supplies, cheapen their production, and help needy Sunday-schools. We publish many supplies at a loss. We sell others so low that profits are small, and much of these go into new plates and machinery." So says this redoubtable preface. The inquiry naturally arises, Does this mean that all profits of the business of this "undenominational" house are so used? If this be the case it is certainly a most beneficent enterprise. But how then shall we explain the well-known fact that this "undenominational" house has been connected with large real estate operations and has built up a great printing plant worth many thousands of dollars? The profits of the denominational publishing houses are devoted to the missionary and benevolent work of the bodies to which they belong. While some of the profits of this "undenominational" house doubtless do go in the directions indicated, it is fair to presume that the bulk of them go into the private pockets of the proprietors of that house. All of these private profits might have been turned back into denominational channels had the Sunday-schools, which made them possible, given their own denominational houses their exclusive support.

Finally we wish to say that we regret greatly to feel compelled to give this "preface" notice and examination, but as will be readily seen, it is a direct and unprovoked attack upon the denominational publishing houses, and as it has been widely scattered throughout the country, there seems to be no alternative but to meet such an attack. We sincerely trust that we have not at least imitated the spirit of the preface as manifested in the use of the word "authorized," and in many other respects, for this is far from being the spirit of Christ.

USE THE FRISCO TO HOT SPRINGS.

Our service is the very best and equipment inferior to none, and we hope that the number to attend will justify us in running a special train for the accommodation of those who use our road.

In this event we can arrange for train to leave Springs the same evening; or leave Birmingham in the evening, arriving at the Springs next morning, without change of cars. Our regular schedule is as follows:

Leave Birmingham 12:20 P. M., arriving at Hot Springs 9:25 next morning.

Leave Birmingham 10 P. M., arrive at Hot Springs 3:50 next evening.

Rev. W. B. Crumpton, Corresponding Secretary of the Alabama Baptist Board of Missions, with a large delegation from Montgomery, Central and South Alabama, will go by this route.

Any one desiring one of our booklets on Hot Springs can get one by writing to F. M. Griffith, T. P. A., Brown-Marx Building, Birmingham, Ala.

The cyclone which struck Alabama last week left in its path desolation which calls for prompt relief, as many lives were lost and homes destroyed. Where there is no local relief committee, let every charitable person send something at once to Rev. J. R. Stodghill, Albertville, Ala., who will see that all funds coming into his hands will be wisely distributed. We extend our sympathy to those who have suffered the loss of their loved ones, and at the same time had their homes wrecked or their business hurt.



WRITING LIFE OF DR. TICHENOR.

Home Field readers will be glad to learn that the Sunday-school Board at Nashville will soon issue from its press a life of Dr. I. T. Tichenor, by his son-in-law, Rev. J. S. Dill, D. D. Dr. Tichenor was the corresponding secretary of the Home Mission Board for twenty years, and his administration marks an epoch in Southern Baptist history. His name belongs in that group with Boyce, Broadus and Manly, makers of Baptist history and institutions. No one of the number did more than Dr. Tichenor to bring Southern Baptist organizations to rounded completeness. We have had the pleasure of reading the manuscript of Dr. Dill's book and congratulate the Sunday-school Board in securing it for publication and the denomination upon its early appearance.

THE NEED TO GO.

(By Mrs. E. D. Sykes.)

Why is it needful to go? The heathen seem contented. They have always lived as they are and know nothing else. Then why trouble ourselves about them? There are people that argue that way. There is not a man that has ever tasted of the blessings of a risen Saviour that can be content to keep the joy to himself. When we have an earthly joy or treasure, we can not keep it to ourselves, but want to tell it to some one else, having another to share it with us makes the joy the greater.

If we like to share our earthly joy, how much happier it should make us to share the joy we find in our Saviour. A joy that we leave not behind when death knocks at our door, but gladdens and brightens our way from the time we believe in Christ until we sit with Him at the right hand of our Father in Heaven.

Christ Himself told us not to keep it to ourselves, but go tell it to all nations.

"For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him."

Faith is essential to salvation. Then how is the heathen in his utter darkness to have faith and call upon the name of the Lord. "How can they call on Him in whom they have not believed? If the heathen is lost, who is responsible? Who is shirking his Christian duty and not carrying out the command given by our Saviour? Christ did not expect all to go. It is only a favored few that is suited to go. Only those who are strong in faith and who fully believe in the power of Christ to save all men alike, are prepared to go. They must be full of enthusiasm and quenchless courage. The heathen need the best we have, for they are so hard to win. We must have men and women who are willing to go and say, as David Livingston said, "Any-

where, just so it is forward, for they have the promise of the Master." Lo, I am with you always. It is glorious to have the promise of Jesus to attend our brethren who go afar to preach the gospel, but it is even more glorious still to have thrilling testimonials from the missionaries that his presence is actually with them. Foreign missions gives us the strongest proof of a living King and a coming kingdom.

If the heathen is to call on the name of the Lord in order to be saved, "How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!"

The missionary must have funds in order to carry on his great work. Where is he to get it? Who must do the sending? You and I. They go as our messengers, and we must furnish the funds, not only that, but our prayers continually. We never read a letter or an article from a missionary but what they ask for our prayers and tell of the great need of more workers. A great deal is being done, many, many souls are being led to Christ, but such a vast field yet where there are no laborers. The call comes continually, "The harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." So many who have not believed because they have not heard. After believing, does the gospel do more than save their souls? When the heathen is once led to believe, it changes their whole life. The women are lifted from their bondage of slavery to their rightful sphere. They want to educate the children and make them useful men and women. The cannibals in the South Sea Islands, when they have found the Saviour, never return to their former mode of living, but prove a great power in helping to bring their companions and loved ones to Christ. Dr. Pierson tells us that he who would see the marvelous change brought about by sending a preacher to Madagascar need only contrast the coronation of two queens. One took place June 12, 1823. Then the Bloody Mary of Madagascar took two of the national idols in her hands and declared, "I received you from my ancestors. I put my trust in you; therefore, support me. Then the scarlet-clad images were held at the front corners of the platform to awe the superstitious multitude.

On Sept. 3, 1868, a Christian queen was crowned, and the ceremony befitted such a monarch. The symbols of Pagan faith were nowhere to be seen. In their places lay a beautiful copy of the Bible, side by side with the laws of Madagascar. A canopy was stretched above the Queen, and on its four sides were Scripture mottoes, "Glory to God," "Peace on Earth," "Good Will to Men." Was not this the fruits of sending a preacher?

When we are not called to go we must give the very best help possible, for in so doing surely we will add stars to our crown. Some can give more than others; we are only asked to give and do the very best that is in us, for.

"God for His service needeth not proud work of human skill. They please Him best who labor most to do in Peace His Will. So let us strive to live and to our spirits will be given such wings as when our Saviour calls, shall bear us up to Heaven."
 --Wordsworth.

The commencement exercises of Judson College, Marion, Ala., will take place May 9th to 13th. President E. Y. Mullins, D. D., will deliver the commencement sermon. Rev. Charles Manly, D. D., will preach a sermon before the Ann Hasseltine Society. Hon. Ray Rushton will deliver the address at the opening of the Carnegie library, and President Edwin M. Poter, D. D., will deliver the commencement address.

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Dose: One to two 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.

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COLUMBUS, GA. JACKSONVILLE, 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.

TEMPERANCE AS APPLIED TO CHILDREN.

We apply temperance in a strict sense to alcoholic drinks, but as applied to children what? This subject seems naturally to drift into that of a worthy example due the child from the parent and teacher, as he has so little in store with which to begin life. His is a copied life, and he keeps his eyes well on the copy—closer than we know.

It is said of the five senses the sense of taste is the first that is aroused in waking from sleep. There is nothing so appeals to a child as his taste. How carefully, then, should this taste be directed in the matter of eating and drinking.

Some wise Catholic has said, "Give me a child until he is seven years old, and you may have him ever after."

Impressions made on a child's mind can not be erased by the current things around him. We must get at the root of the error, if we would erase it while memory is active. Golden memory is from ten to fourteen years of age. What memory stores up, then, imagination works over and imitates.

Temperance in domestic life, in social life, in religious life. What we look at we become like; so with a child.

Temperance in domestic life is one of the moving powers in the home. What a child sees he imitates. Temperance (or moderation) in social life will be observed by the child; it will also govern all conventional ideas of society, so extremes may be met.

Temperance or moderation in religious life will be a barrier to extremes. This example, then, for the child—what he sees he becomes like. There rests our responsibility.

A Christian should be a copy of the Christ-life. The child's life subsists on what he sees in others, not what he gets through intuition or what he reads, but what he sees and feels in his home. How keen his sense of understanding. This impels the mother, the teacher, to a consistent, temperate life—what he sees he becomes like and grows into that image.

All things true are linked together, all things false are chains of error—broken links are broken lives, and on we rush to eternity.

The child's life is an added link that lengthens the chain of our responsibility.

To the teacher has come the opportunity to use this truth. Opportunity is God's command. How shall we apply it?
LOUISE M. JONES.

West End, Ala.

Boston is on the verge of a bean panic. A real famine in the Saturday night and Sunday morning breakfast edible is right at the door, say the commission merchants. Practically no beans were grown in New England last year. For some reason or another the whole crop was a failure. Then there was a big shortage in the California crop and the price there was made prohibitive.

Goods By Mail

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

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

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You will make more trips, draw bigger loads, save undue wear on box and axle, and keep the hard-working horse in better shape by an occasional application of Mica Axle Grease. Nothing like it to take the painful, heavy, downward drag out of a big load. Ask the dealer for Mica Axle Grease.

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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 Atwater Mason. Price, 50 cents net; postage, 15 cents.
- Saturday Afternoon.** Rev. Wayland Hoyt, D. D. Price, 25 cents net; postage, 5 cents.
- Gleanings from Paul's Prison.** Rev. Wayland Hoyt, D. D. Price, 25 cents net; postage, 5 cents.
- From Hollow to Hilltop.** Mary Lowe Dickinson. Published at 50 cents; now 15 cents per copy; postage, 6 cents.
- Spring Blossoms.** Mary Lowe Dickinson. Published at 50 cents; now 15 cents per copy; postage, 6 cents.
- Side by Side.** Mrs. E. Y. Mullins. New edition. Price, 50 cents postpaid.

CARDS FOR EASTER

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

EASTER EXERCISES

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

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FREE RIFLE



This handsome 1000 Shot Rifle absolutely free to any boy who will send us 48 cents for one of our samples, and give us a few hours of his spare time for one week. This rifle is great for target practice, and is sure to bring you game and rats. Address with 50 cents, stamps or money order. Pierce Supply Co., 441 Pleasant Ave., New York, N. Y.

IN MEMORIAM.

Like an apple that ripened with age until fully matured and came as near as possible to perfection, Mrs. Emily Vanhorn of Fort Payne, Ala., on the 13th inst. dropped the mortal and put on immortality. Without a groan, struggle or gasp she fell asleep in Jesus at the ripe old age of 81 years 4 months and 22 days. She had been a consecrated Christian and member of the Baptist Church for over sixty-five years.

The last of her mother's family to depart this life, though among the oldest of the children. She leaves three children and a number of grandchildren. The children are Samuel D. Monroe of Birmingham, John D. Monroe of Fort Payne, Ala., and Mrs. A. E. Drago of Camargo, Ill.

Mrs. Jane Payne was born June 6, 1825, and departed this life April 15, 1908. She joined the Baptist Church at the age of fourteen years. She has lived over sixty-eight years a beacon light in the Baptist Church. Aged 82 years 10 months and 9 days.

The funeral was conducted by Revs. J. D. John and W. H. Preston at Delta Baptist Church. She was laid to rest in Delta Cemetery by tender hands of friends who loved and cherished her and loved her example. She died very suddenly, and the Lord has taken her to Himself. She leaves a host of friends and a long train of connections to mourn her loss. They sorrow, but not as those that have no hope, for they endure as those who by faith view the glorious crown of rejoicing that shall not fade.

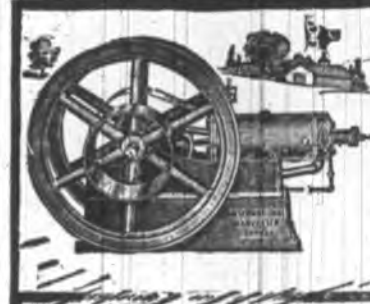
May God bless her life and appropriate her noble examples to the glory of God and the blessing of her children's children. J. D. G.

INTERNATIONAL MISSIONARY UNION.

The twenty-fifth annual gathering of missionaries of all evangelical missionary societies and from all lands will convene at Clifton Springs, N. Y., June 3-10, 1908. Through the hospitality of the sanitarium and village, entertainment is provided for all past and present foreign missionaries and for all actual appointees (not candidates) of the boards.

The object of this union is to gather from every land God's watchmen to tell us "What of the night"; to get acquainted with persons, fields, methods, helps and hindrances in mission work; to promote missionary sympathy, prayer and fellowship; to see, eye to eye and to speak heart to heart out of personal experience of the love of God, His power to save, His grace to keep and His comfort to sustain; to create, to formulate and to promulgate united sentiment on questions of public and national interest, and to enlighten and stimulate missionary zeal in the home church.

All inquiries for programmes and further information should be addressed to the corresponding secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.
REV. J. SUMNER STONE, M. D.,
Recording Secretary,
155 Pelham Road, New Rochelle, N. Y.



A Reliable Power as a Farm Help

established a new order of things. Any one who will carefully consider the matter must see that they are money makers and money savers.

They make short, easy, pleasant work of what always has been hard, slow work. They save the farmer's strength, save him wages of hired men, save time, and enable him to do more work and make more money out of his farm than ever was possible before.

There is no doubt that on the average farm an I. H. C. gasoline engine will more than repay its first cost each year.

The nice adaptation of these engines to all farm duties is one of their most excellent features.

They are built in:—
VERTICAL, 2 and 3-Horse Power.
HORIZONTAL (Stationary and Portable), 4, 6, 8, 10, 12, 15 and 20-Horse Power.

TRACTION, 10, 12, 15 and 20 Horse Power.
AIR COOLED, 1-Horse Power.

Also sawing, spraying and pumping outfits.

There is an I. H. C. engine for every purpose.

It will be to your interest to investigate these dependable, efficient engines. Call on the International local agent and get catalogues and particulars, or write the home office.

FARMERS are getting over doing things the hard, slow way. The very general use of farm powers is an example.

As a matter of fact, the farmer has as great need of a reliable power as the mechanic.

Take the average barn for illustration. Locate one of the simple, dependable I. H. C. gasoline engines, such as is shown here, outside the barn door, or within the barn, for that matter, and what a world of hard labor it will save! You will have a power house on your farm. It will shell the corn, grind feed, cut ensilage, turn the fanning mill, pump water, run the cream separator, elevate hay to the mow, and do a dozen other things.

The old way was to use the horses in a tread power or on a circular drive, to operate a complicated system of gear-wheels.

The consequence was that most of the hard power jobs were hand jobs.

I. H. C. engines, being so simple, so efficient, so dependable, and furnishing abundant power at so little cost, have

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May 13th to 20th, 1908

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FROM DORA, ALA.

Dear Editor:

If you will permit me to; I would like very much to say a word through The Alabama Baptist to my friends throughout the State; some, perhaps, that will be surprised to know that I have taken the step that I have—that I have forsaken sin and accepted Christ. And now, instead of working for the Devil, I am giving my service to the Lord. I have been preaching but a short time, and in my short experience I have met with many difficulties. Yet I have overcome this by the help of the Lord. And when obstructions and difficulties have been swept from before me by the hand of God, joy and happiness always come.

I have conducted for the Lord three protracted meetings recently. And in the three there were two souls added to the great church of God. Dear People, this seems like very slow work, but I feel like it is a great work. And if I thought I could be influential in saving two souls to, every three meetings I would rejoice and be glad.

I have just closed a meeting at Samoset, Ala., where Rev. Bro. J. O. A. Pace of Florence, Ala., assisted me, and I am glad the Lord sent him in our midst. I enjoyed his sermons very much and the people of Samoset enjoyed them also. I feel that he did a great work there in preaching the gospel in its purity. Bro. Pace is a consecrated man, who loves his Lord and is an able minister of Jesus Christ. I love him, as all God's children should love one another. I am glad I had the pleasure of meeting him and I hope to have him with me again this summer. May God's richest blessings rest upon him and all his. W. M. HOUK.
Dora, Ala.

Don't forget to send your pastor to the convention.

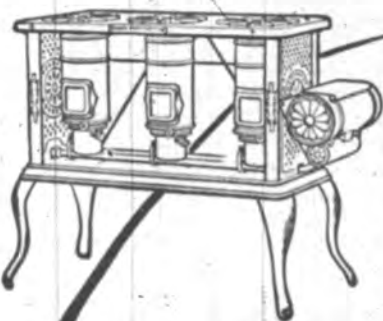
Brother S. J. Whatley of Floyd County, Ga., who is on a visit to his sons in Alabama, called to have the paper sent to him during his two months stay. He belongs to a country church which gives \$125 to its pastor and more than that to the organized work. The church is made up mostly of renters, but they believe in doing things.

Don't forget to send your pastor to the convention.

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

- Andalusia, \$23.20; Anniston, \$18.95; Attalla, \$18.70; Birmingham, \$16.70; Calera, \$17.00; Childersburg, \$18.25; Decatur, \$14.50; Dothan, \$24.20; Florence, \$13.25; Gadsden, \$18.85; Huntsville, \$15.35; Hurtsboro, \$22.00; Jasper, \$15.25; Maplesville, \$18.20; Mobile, \$21.35; Montgomery, \$20.00; Opelika, \$21.25; Ozark, \$23.25; Pell City, \$17.95; Selma, \$20.00; Sheffield, \$15.05; Stevenson, \$14.40; Sylacauga, \$18.60; Tanadega, \$18.75; Troy, \$21.85; Tuscaloosa, \$16.25; Tuscumbia, \$12.95.
- O. F. GREGORY.

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NEW PERFECTION Wick Blue Flame Oil Cook-Stove

the kitchen actually seems as comfortable as you could wish it to be.

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BIBLE BEES.

The "Bees of the Bible" are very numerous. They never sting; they yield a great deal of honey; their honey never cloy. Here are specimens:

"Be ye kindly affectioned one to another."

"Be sober, and watch unto prayer."

"Be content with such things as ye have."

"Be strong in the Lord."

"Be courteous."

"Be not wise in your own conceits."

"Be not unmindful to entertain strangers."

"Be not children in understanding."

"Be followers of God as dear children."—Selected.

After this week send me the Alabama Baptist to 17 North Ann street, Mobile. Have accepted the call to the Dauphine Way Baptist Church. It is a struggle to get away from this delightful field, but God impresses me there is a greater field yonder.

E. E. GEORGE, Prattville.

We acknowledge with pleasure the following invitation: Mr. and Mrs. Temple Simmons invite you to be present at the marriage of their daughter Mabel to Rev. Frank Henry Farrington on Tuesday afternoon, the 12th of May, 1908, at 4 o'clock, at the Brandenburg Baptist Church, Brandenburg, Ky.

May God, with His wonderful power and unlimited love, bless you and this dear good paper, is my prayer. May all those who are behind with their subscriptions pay up and enjoy reading the grand and helpful paper. My husband joins in prayer with me for the success of your paper.

Respectfully,

MRS. N. W. WATTS.

My Dear Brother Barnett:

Enclosed please find 35 cents, for which please make my subscription up to Jan. 1, 1909. I like to read a paid-in-advance paper. Your paper is so good I would not be without it. Don't care anything about your extra present. The paper is worth more than I pay for it.

Wishing you a success, I remain,

Yours,

A. H. SHEFFIELD.

A SEVERE EPIDEMIC.

Good morning, Mr. Doctor Man;
I'm coming to you quick,
Because I'm so dreadful 'fraid
My dollies will get sick.
Ruth's doll has got the fever,
An' Flossie's has the mumps,
An' Stella's has the hookin' cough,
An' Beth's some awful bumps.
Clarissa's has a broken leg,
An' Faye has lost one eye,
An' Susie's has some chicken pox
An' measles, too—O, my!
So hurry, Mr. Doctor Man,
An' blaccinate my two,
For if these dreadful things should
spread,
Whatever should I do?
—The Sunbeam.

BETWEEN M. E. AND WE.

"M. E. has sense," says Bro. Crumpton, and who doubts it? Especially since that last article of his. His trenchant comment on my article on "Evangelism" leads me to make several further observations, and if the readers of The Alabama Baptist do not like them, then they may hold M. E. responsible for inspiring them. I made no specific criticism on "our evangelists," he it remembered. I was writing on evangelism as a general proposition. Of course if a pastor and his church wish to swallow "gourd seeds of the Jonah variety" instead of "peccans," they are welcome. I used to be a druggist, but I do not recall seeing in any pharmacopoea any description of the effects of "gourd seed of the Jonah variety" on the human system, nor do I recall that that variety of gourd seed was prescribed by reputable physicians for any human ill. I am rusty on medicine, however, and many new remedies have been "invented" since I left that business, more than a quarter of a century ago. What sage was it who said, "If anybody likes that sort of thing, why doubtless that is the sort of thing they like?" I enter my protest, however, when an evangelist tries to force "gourd seed of the Jonah variety" down the throat of pastor or church, when they desire "peccans." I believe I have seen such instances. A pastor who has planted said gourd seeds is likely to reap gourds, in spite of my protest; but M. E. can imagine his feelings if, after planting and ripening a fine crop of peccans in his field, some evangelist should come along and with his modern "spiritual dynamite," blow his peccans out of sight and begin to plant "gourd seeds of the Jonah variety." Verbum sat.

By the way, and while on the subject of dynamite, I suggest that M. E. write an article on dynamite and dynamite. His admirable exegesis in paying his respects to Bro. J. R. Lamb leads me to believe he would do it admirably. The special point I desire illuminated is just how far the modern evangelistic conception of "spiritual dynamite" entered into the concept of the New Testament writers when they used the word dynamite.

J. V. D.

B. Y. P. U. AT HOT SPRINGS.

Here is the programme of the Baptist Young People's Union of the South, Auxiliary to the Southern Baptist Convention, to be held in the dining room of the Eastman Hotel, Hot Springs, Ark., May 13 to 14, 1908:

Wednesday, May 13—7:30 P. M.

Devotional and opening services by President W. W. Hamilton.

"The Young Baptist for the Hour," George W. McDaniel, Richmond, Va.

"The Young Baptist and the Doctrines," Dr. E. Y. Mullins, Louisville, Ky., president of the B. Y. P. U. of America.

Thursday, May 14, 9:30 A. M.

Devotional hour, conducted by P. E. Burroughs, Fort Worth, Texas.

Address, "The Organized Sunday School Class the Outgrowth and Fulfillment of the Young People's Society," J. C. Massee, Raleigh, N. C.

"The Possibilities of the Baptist Young People's Movement," Otto S. Russell, Hannibal, Mo.

Discussion. Speeches limited to three minutes.

Hearing reports and election of officers.

Thursday Afternoon—2 P. M.

Devotional hour, E. C. Dargan, leader.

"The B. Y. P. U. and the Laymen's Movement," J. Harry Tyler, Baltimore, Md.

"The Baptist Young People's Movement a Means to an End."

A Round Table, conducted by Prof. L. P. Leavett.

Miscellaneous matters and adjournment.

The above programme was prepared by a committee composed of M. P. Hunt, J. N. Prestridge and Lloyd T. Wilson.

The organization of the Southern B. Y. P. U. is as follows: Officers—W. W. Hamilton, president; E. L. Grace and Ross Moore, vice presidents; W. W. Gaines, recording secretary; B. A. Dawes, chairman executive committee; Thomas J. Watts, secretary executive committee.

EVENING PRAYER FOR A CHILD.

The editor of the British Critic says that the following prayer was written by one of the most distinguished authors now living, for the use of his own little daughter. Its beautiful simplicity is perhaps its best recommendation:

Ere on my bed my limbs I lay,
God grant me grace my prayers to say!

O God, preserve my mother dear,
In health and strength for many a year;

And O, preserve my father, too,
And may I pay him reverence due;
And may I my best thoughts employ,
To be my parents' hope and joy!

O, likewise keep my brothers both
From evil doings and from sloth;
And may we always love each other,
Our friends, our father, and our mother!

And still, O Lord, to me impart
An humble and a grateful heart,
Till after my last sleep I may
Awake to thy eternal day.

—Herald and Presbyterian.

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