

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

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Sing a song of cheerfulness
To brighten up the way;
Sing it when you labor
And sing it when you play;
Sing it, if you're able,
No matter what they say;
Sing a song of cheerfulness
Every blessed day.

Rev. J. F. Parker is assisting Bro. Wilson in a meeting at East Thomas.

When writing to any of our advertisers please refer in your letter to the Alabama Baptist.

"They've got it, it's due you, we'll get it for you."

This is what a collection agency wrote us. We doubt it; but, brethren, if it's due, please renew.

In answering advertisements you will confer a favor upon the advertiser as well as the publisher if you will mention the fact you saw the advertisement in the Alabama Baptist.

The board of managers of the Young People's Missionary Movement of the United States and Canada announces the sixth annual conference at Kenilworth Inn, Asheville, N. C., to be held July 3-12, 1908.

Rev. F. B. Meyer in speaking concerning socialism says: "A great wave of humanitarian interest has been spreading over the country. The church must wake up to it. It can not afford to stand aloof, but the dynamic of this new interest must be the dynamic of Calvary."

Invitations have been sent out by Albert K. Smiley for the fourteenth conference on International Arbitration at Mohonk Lake, N. Y. The conference will open on May 20 and continue as usual for three days. The prospect is for the largest and most important conference ever held at Mohonk.

I have resigned the pastorate of the Atmore church and will vacate the field June 30th next. This will leave open one of the choicest fields in the state. Atmore is a prosperous and promising town and the Baptist church, one of the largest in all this section, is composed largely of as choice spirits as one could wish to meet. I regretfully yield the field to a better man.—J. R. Curry, Atmore, Ala., April 4, 1908.

Sing a song of cheerfulness,
No matter what you meet;
Bring a smiling presence
To every friend you greet;
Confident in marching,
And hopeful in retreat;
Singing songs of cheerfulness
Helps to keep you sweet.



Don't Let The Trust Get Us.

These are the hardest times that have been known in the newspaper business since civil war days. The cost of materials and labor has constantly increased until publishers generally have been forced to raise prices to subscribers 25 to 50 per cent, while in many cases papers have "gone up."

You may think to yourself. "Oh, my dollar will not make any difference"—but it will. A dollar is a small matter to any reader of this paper, but in the aggregate these dollars are essential to the life of the publication. So if your subscription has expired or will expire soon, just send in your renewal right now. "A friend in need is a friend indeed."

No one can say that the Alabama Baptist is hard on its friends in money matters. It treats them with the limit of liberality. In cases where a reader does not have subscription dues handy on a given date we do not arbitrarily stop his paper, but we credit him as long as Uncle Sam will let us.

We prefer, of course, not to extend credit, but, much as we need the money, we think more of the subscriber than we do of the dollar. This policy has made friends for the paper all over the state, and yet we regret to say that a goodly number fail us in our need and stop the paper without paying up. We hope you will not do this.

We especially urge all those who are in arrears with their annual dues to spare us the expense of sending bills to them by mail, and to make remittance to us at once so as to put themselves in good standing on our books. Bear in mind, the new postal rules require postage at 1-cent per copy (52 cents a year) to be paid on subscriptions that are unreasonably in arrears, and surely we can not be expected to pay this extra expense, but must look to the subscriber for it. Many papers charge 50 cents extra for all subscriptions not paid in advance, but we hope to avoid this.

We have put thousands of dollars into the paper trying to give the Baptists of Alabama an organ worthy the denomination, and the paper has been signally blessed in its crusade against whisky, in its campaign for education and in its advocacy of missions. Its influence under God is steadily growing.

Every improvement, however, makes it more imperative that subscribers shall be prompt to support their paper. We earnestly urge every reader to send on his little dollar in order that we may continue the good work and not be gathered in by the insatiable Trust, which now has nearly all publishers in its hold. Even if you have renewed lately don't be bashful about giving us another lift; it is always appropriate to send in a dollar and have the paper sent to a friend, or \$2 and have your own figures moved up.

Yours for service,

Frank Willis Barnett

P. S. Presents for all who pay in advance or to January, 1909.

Sing a song of cheerfulness,
'Twill surely better prove;
Brave in all misfortunes,
No matter how they shove;
Fix your mind on duty,
And fill your heart with love;
Sing a song of cheerfulness,
Trusting God above.

Inclosed find \$1. renewal for Alabama Baptist. The victory reported by Brother Crumpton in home and foreign mission offering was made possible by the noble support your paper gave him. God bless you in your great work. Fraternally, W. M. Blackwelder.

Rev. J. W. Vesey having resigned the pastorate of the East Birmingham Baptist church to go to Riverside, Rev. J. C. Hiden has been chosen as temporary pastor until a permanent pastor is secured, and he will preach Sunday morning and night at the usual hours.

Gavin came down and lectured for us on "The First Courtship in the History of the World." His object, he said, was not a serious discussion of any topic, but an attempt to drive dull care away and help the audience enjoy a pleasant hour, and in this he certainly succeeded. His stories were fresh, clean and well told. We have all been repeating them since he left. Whether "talking agin or yit," we'd love to hear him again.—L. O. Dawson.

Guess you wish to go to the convention at Hot Springs, and my subscription is past due. Don't want you to stay at home on my account. Here is your money. Take it and go. Hope you will be able to get there and take a bath also. Yours fraternally, L. T. Reeves.

(Dr. A. U. Williams, chairman of the local committee at Hot Springs, writes that he has arranged for baths for me.)

East Point, Ga., April 28, 1908.

Dear Brother Barnett: Please note change of my address from 1109 23d street, North Birmingham, Ala., to East Point, Ga. I can not do without the Alabama Baptist. I have read it for over thirty years. It has blessed my home all these years. I am now pastor of the East Point Baptist church. God is greatly blessing us. Pray for me. May God bless you always in your good work. Yours sincerely, W. J. D. Upshaw.

The thing that goes the farthest
Toward making life worth while,
That's worth the most, that costs the least,
Is just a pleasant smile;
'Tis full of worth and goodness, too,
With manly kindness blent,
'Tis worth a million dollars,
And it doesn't cost a cent.

A CURSE UPON NEGLIGENCE

Rev. R. C. Granberry.

Jeremiah 48:10. "Cursed be he that doeth the work of the Lord negligently."

When the fullness of the meaning of these words sank into my soul, a shudder passed over my entire being. How serious! How solemn. Listen—"Cursed be he that doeth the work of the Lord negligently." Does that mean you? Does it mean me?

As the sudden stopping of the clock in the silent midnight watch; or as the imperious crack of a pistol, when least expected, bring pallor to the cheek, coldness to the hand, and a dead stillness over one's spirit, so with the hearing of this message spoken by the Lord through Jeremiah. Solemn, serious, sacred are these words! May they echo and re-echo through the passage-ways of our hearts and lead us into the blessed path of renewed consecration.

You remember the message of the ancient timepiece. You remember how it echoed along the ceiling, along the stair, seeming to say at each chamber door,

"Forever—Never!
Never—Forever!"

That warning timepiece never ceased, but alike in burial sadness and in wedding gladness there was heard the old clock on the stair:

"Forever—Never!
Never—Forever!"

Through all the vicissitudes of time its message remained the same; and so it is with this divine word. Floating down the ages now numbered in God's Book of Years, true for the past, true for the present and true for years yet unborn, there comes the word of the Almighty, declaring to us this eternal truth,

"Cursed is Negligence!
Negligence is Cursed!"

You can easily understand that these words are not directed to the ears of those who are without the ark of safety. We have here no appeal to the unsaved to accept or confess Christ. This is no verse of Scripture on the awfulness of neglecting the offers of pardon and peace. No! These words are addressed to the people of God; to those who have passed from death unto life; those who are accustomed fervently to declare that salvation is indeed a pearl of great price;—that it is everything precious. Yes—this message from the Book of Books is for you, man of God, redeemed by the blood of the Christ; it is addressed to you, minister of the gospel of the Son of God; and to you, member of the household of faith—you who are the light of the world and the salt of the earth. Having ears may we hear what the Spirit sayeth unto us.

Do you not think there is need today for this message? Is this truth pertinent only to those who dwelt next Moab, in the days of old? Do you not feel that there is a call for such a proclamation to us of this generation? The wonderful X-Ray reveals the hidden bones of the hand; one may see and know. If, in some mysterious manner, I could look into the depths of your hearts, I believe I would find an affirmative answer to these questions, and that your better selves declare "Yes, there is need, sore need. We are negligent. We need this truth."

I am going to request you, then, to think about yourself while I am addressing you. Generally it is poor advice to ask people to think about themselves; but sometimes there is profit therein. Now, I am confident that each of us know many men who should be reminded of the curse pronounced upon negligence in the Lord's affairs. When the "woes" of Scripture are brought to our attention, we can readily fit them upon the lives of friends and acquaintances. But let us forget our friends and acquaintances for the time being; does this word find you?

How negligent have you been? I am not going to ask you if you have been as faithful as God desires; but have you been as faithful as you could have been? That is, with even a human thermometer as the standard, does your life register warm? Let me see, how many years have you been a professed follower of Christ? Let us say five or ten—may be fifteen years. For some of you, however, the period is much longer. Well, looking back on this period, whatever its length may be, if you should bunch or facillize all your devotedness to the Master's work, would not its diminitiveness shame you? And if your negligence were bunched or facillized would not its vastness amaze you? We should take credit for all we do; that is only right. I believe in recognizing results—that is, when they can be seen. Let us look at ourselves just now; let us look calmly, intently, seriously. Has faithfulness guided your footsteps? Has your heart been glad to run in the way of God's commandments, and has it run diligently?

What are we to understand, anyway, by "the work of the Lord?" Until we are agreed upon this, we can have no adequate appreciation of the Scripture before us. It may mean one thing for you and something else for me. "The work of the Lord!" probably does not signify the same thing for any two of God's children present in this congregation. But just as certain as you are a child of God has he given you a work. The Scripture reads, "to every man his work"—his work, not some one else's. Yes, be sure of this fact; grasp it, lay it to heart, make it yours; God has a work for you. "There's a work for me and a work for you; something for each of us now to do." We are to try to fit ourselves into another's garments and do as others have done. Multitudes make a fatal mistake right here. That other Christian's armor may be too big or too small for you; you will either crowd it or rattle about in it. I am confident anyway that God wants no second edition of any man. But how am I to know my sphere or place in God's vast kingdom, you ask? Do you really wish to know? Well, listen; go to Him reverently, humbly, sincerely, and you will know the path He wills for you to tread. Even so direct us Lord Jesus!

Now though it is unquestionably true that our work differs the one from another, yet there are so many acts all of which God's people persistently should perform. That is, there are many things which each of us ought to consider as Children of the Light. These are often regarded as of small concern, though they are really of great significance. The sympathetic touch, the expression of good cheer, the study of the Word, the faithful attendance upon public worship, the devoted interest in the advancement of Christ's kingdom—an interest expressed by both personal attention and sacrificial giving; these and many others, regarded as trivial, yet not so; lightly esteemed, yet they are bright and shining lights, spreading their heavenly beams far into the darkness of night. Now, I ask you how faithful have you been in these things? Have you been faithful in that which is least? Have you appreciated the value of these? Not all men are called to preach; and we are glad they are not. Not every one is to be made a deacon, Sunday school teacher, church clerk or treasurer or leader of a Missionary Society; and we are glad they are not. My thought is simply this: there is a real and an important place for each of the members of Christ's church, a place which no one but that one can fill. Yes, it is real and important and God holds you just as accountable for a faithful performance of your duty as if you were an officer or a teacher. I do not believe that his verse of Scripture falls any more heavily upon the head of the minister than upon the head of the member of the church.

As we read the Scriptures we are constantly impressed with the stress the Bible places upon the individual. We are told that "he that winneth souls is wise," and why wise? The answer immediately follows the question—he is wise because of the value

of a soul. Salvation is solely a matter for the individual's consideration; and so within the family of God each child has a place. Now you may say, "I do not count for much; I have never accomplished anything and can not do anything." But listen: I believe you are mistaken. I believe you can do, and that your faithfulness can be made to commend itself to God. Each one of us has at least one talent, and a talent is given us for use. Yes, God holds us individually responsible. We must give an account of the manner in which we use our lives. When Webster was asked the greatest thought which had ever claimed his attention he replied, "My individual responsibility to Almighty God."

But what is the first word of our text? Surely we heard correctly. Was it "cursed?" Yes—"Cursed be he that doeth the work of the Lord negligently." The word does not mean damned. No, not that; and we are thankful that it does not. One is not lost who negligently performs the Lord's work; for a child of God can never be "lost" unto the Heavenly Father. What then, is the content of meaning of this word "cursed?"

From man's standpoint we know that negligence means failure. I am aware that this is not the primary teaching of this Scripture, but that his truth may legitimately be inferred. Yes, failure; FAILURE spelt large. We can see this any time anywhere. I have stated a commonplace truth, an axiom of every day life; given negligence the result is bound to be failure. Neglect capsize the vehicle and maims the passenger for life; neglect leaves the leak alone, and the ship sinks; neglect school and boys and girls grow up in ignorance; neglect the farm and weeds cover it; neglect to sow, and there will be no reaping; neglect to reap and the grain will rot in the field; neglect your house and it will rot; neglect your home and disorder reigns; neglect your business and you will reap ruin. The careless neglect of an officer to throw up a rocket on a certain night caused the fall of Antwerp and postponed the deliverance of Holland for twenty years. In fact, everything in earthly affairs is ruined by neglect. Observation and experience alike decree: the product of neglect is failure.

But let us look at this word from a higher viewpoint. What does "cursed" mean when considered from heaven above? Does it spell "failure" to God? Yes—and a great deal more! We are now considering the first and real meaning of this word. Yes—more than failure. There is a deeper, uglier, ghastlier, more stinging meaning which we must hear: it is abhorrence—abhorrence! The verse may be read then, "Abhorred is he that doeth the work of the Lord negligently." If anything can be worse than failure, is it not to think of God abhorring one? "Abhor" means to shrink from; it describes a feeling bordering on repugnance. What you say, can such be the relation of the Almighty to one of his children? Is such an attitude possible? Well, why not? Does it not seem plausible and reasonable; aye, more than that; how can we expect any other attitude? Sane considering the subject, can you not appreciate how a good and just God, fully realizing the grandeur of a godly life, the horror of sin and the blessedness of redemption, would regard with repugnance that man who constantly neglects Him, and all that concerns Him? Can not you understand God's feeling? Common sense testifies regarding the reasonableness of this abhorrence. May we see ourselves as God sees us?

The causes leading up to negligence may be stated as thoughtlessness, the pressure of other affairs, and lives too largely regulated by feeling. Thoughtlessness—most of us have not considered the great dignity, the untold blessings, and the hallowed responsibility of being children of God. We have not reached the great Webster's conclusion. The pressure of other affairs, the allurements of the world, material interests, things which concern the now only, crowd to the wall higher relations. "There

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was no room for Him in the inn." One of the first engagements the busy man sacrifices is the midweek prayer meeting. The next with which he dispenses is the Sunday night service; for must he not be rested Monday morning? And then, after a brief time, the inevitable happens—he omits the Sunday morning worship; he was exceedingly busy all week? This is the record of literally thousands; and it a record shameful enough to bleed the very heart of God. God is crowded out; the petty affairs of life's little day are regnant. But another cause of negligence is that we regulate our lives by feeling, while they should be dominated by conviction. Shall we permit impulse alone to control us? Such was the fatal poison which lurked in the bosom of Esau. Is religion such a light possession that the slightest feeling for or against shall govern us? My brethren, I say no! We should determine to rise above such, and regulate our lives by a conviction of right and a desire to please God. Such high and holy motives as these—a conviction of right and a desire to please God—are motives worthy one made in God's image. Depart thou then the way of luke-warmness, and hasten thou in the path of faithful devotion and willing service.

Are you not glad that God expects our best? He does not demand of any one of us more than we can do; but he does expect and he has a right to demand, a faithful service. My brethren, cursed is he who does not give this; blessed—happy—is he who does. Sweeter than honey is the consciousness of having done our best. There is absolutely nothing which will give you that rich possession, a good conscience, but faithfulness; and there is nothing which will encircle your life with the freshness of an April dawn as will a good conscience in the sight of Almighty God. I like that poem by Frank L. Stanton on "Fellow who had done his best":

"Fellow who had done his best
Went one morning to his rest;
Never lips his forehead pressed—
Not one rose on his still breast.
But the Angels knew that day
How along the rocky way
He had traveled for that rest—
Fellow who had done his best!"

"Not one, as he trudged along,
Knew the sigh was in the song;
Not one heard his poor heart song;
When the sharp thorns pierced his feet,
But that day—the day he died—
There were angels at his side,
Angels singing him to rest—
Fellow who had done his best!"

"For the room was strangely bright,
And his face, in morning light,
Had a smile that seemed to say:
'After darkness comes the day!
All the grief—the gloom is past,
And the morning's mine at last!
Far he'd traveled for that rest—
Fellow who had done his best."

I would like that said of me when life's fretful fever is finished. "Fellow who had done his best." Could there be a better epitaph than this: Here lies the body of one of God's children; He did his best for the Best.

Now, just a closing word. Will you please hold your ear close and listen. I wish to whisper a message for each of you; and I wish to so whisper it that it will sink deep, deep, deeper still into your hearts and rest there. It is not my message; I utterly disclaim any right to address you on my own authority. Hold close. Listen!—"Cursed be he that doeth the work of the Lord negligently." Deacons, clerks, Sunday school scholars, listen!—"Cursed be he that doeth the work of the Lord negligently." Members of the church of the living God, Sunday school superintendents, singers of the gospel of Christ Jesus, listen!—"Cursed be he that doeth the work of the Lord negligently." Committees of churches and as-

sociations, preachers, teachers, all, listen!—"Cursed be he that doeth the work of the Lord negligently." Does that mean me? Does it mean you? Before Him—the great, the living, the eternal God—
"Cursed is negligence!
Negligence is cursed!"

CONCERTED MEETINGS IN ATLANTA.

Your readers will be glad to know that the Baptists in Atlanta have been greatly blessed in their recent evangelistic campaign. There are five meetings still to report, but already there have been 910 additions to those churches which took part in the movement. Meetings began the first Sunday in April and it was expected in the beginning that 28 churches would hold meetings during either the first or the last half of the month. The plan was that there should be held each day at the First church a union noon meeting, and at the other places of worship there would be afternoon and evening services. Each church expected to have a meeting of two weeks and this plan was carried out with a few exceptions. The services in five of the churches were delayed for various reasons and it is expected that when these shall have closed their work the figures would go to eleven or twelve hundred additions to all the churches. The great success of this campaign demonstrates the wisdom of the home board's plan, uniting as it does all the forces and at the same time recognizing, developing, strengthening and putting honor upon the local church. The Christian Index says: "It may be said of this whole series of meetings that they have been conducted in a manner which will not be likely to leave any unpleasant after results, and there has been no severe straining after numbers."

One of the most interesting features of the campaign was the all night prayer meeting at the First Baptist church. Some of the pastors stated afterwards that they entered upon the meeting with some misgivings as to the wisdom of such a service, but that when it closed at 5 o'clock in the morning they were ready to say that it was free from cant and foolishness, that there was no straining after effect, but that the night had been one of the greatest joy and of great spiritual power. Those who were in doubt about whether such a service should be held were most enthusiastic as to its power and results.

It seems to me that the time is coming when in all our cities of the South and the southwest such meetings as that in Atlanta must be held. Why may not the pastors of all our cities agree upon and arrange for such a campaign? If the proper outside help can not be obtained then the pastors can help each other, holding meetings in half the churches and then going to the other half. Possibly an even better plan would be for each pastor to hold his own meeting. Whatever may seem wisest let us do that and make this coming year one of aggressive, concerted evangelism in all the churches of our convention.

W. W. HAMILTON,
General Evangelist.

BRETHREN STAKELY AND CRUMPTON APPEAL TO THE PASTORS AND OFFICIALS OF THE CHURCHES.

Dear Brethren: Our centennial year is now fast spent! From the office of the state board of missions much literature has gone out. We have in process of preparation several valuable tracts which will soon be ready. We are anxious to have stirring times at the fifth Sunday meetings in May, August and November. Each church should have a celebration also. In the country it would be well to give a whole day to the service.

We learn that some brethren think the main feature of the celebration is to raise money. Because of the scarcity of money in the country, they decline to have the celebrations.

We beg pastors everywhere to have the celebrations whether any money is raised or not. There is

so much to talk about; so much to be grateful to God for; so many things our people have done we are justly proud of them; so many men and women whose noble deeds, if they were gathered up; and told from the pulpits, would inspire the living. Baptists are the freest people on earth. There is a voluntary system. The psalmist said: "Thy people shall be willing in the day of thy power." We want only those who are made "willing by the spirit of God" to give. We extort money from no one. Only the free-will offering is well pleasing to Him. Because it is all voluntary, we should more readily give the opportunity to those whom God shall make willing.

When we hold our centennial meetings, when the hearts are all aglow with thanksgiving to Him for His goodness to our people through the most wonderful of all the centuries, when we are talking of the glorious promises held out for the future, the most natural thing in the world is to let the people have an opportunity to show their gratitude by giving freely of their means for the spread of the gospel.

None will be abused if they are not able, or if for any reason they are unwilling to give. Those who believe in giving, are able to give and willing to give, should certainly have a chance to do so. The privilege of giving, the ability to give and corresponding willingness to give are things for which we should be devoutly thankful. It is pleasing to the Master to see how our Baptist people are increasing their gifts year by year.

But there are other things than money to be grateful for. It is glorious to live in a government like ours. Nobody is persecuted for conscience sake. Our Baptist fathers through all the centuries have contended for this principle—many times they have been all alone in the contention. Is it not worth while now and then to pause long enough to gather up the facts of history, showing what the Baptists have done to secure this glorious freedom? All the money of the world could not purchase our right to it.

We beg you, brethren, whom your churches have honored in making you their leaders, to join hands with us and the committeemen of your county and association, in making the fifth Sunday meetings in May, August and November great Baptist gatherings in every association in the state, and in having celebrations at all the churches. Fraternally,

W. B. CRUMPTON,
CHARLES A. STAKELY.

CHANGE IN FOOD.

Works Wonders in Health.

It is worth knowing that a change in food can cure dyspepsia. "I deem it my duty to let you know how Grape-Nuts food has cured me of indigestion.

"I had been troubled with it for years, until last year my doctor recommended Grape-Nuts food to be used every morning. I followed instructions and now I am entirely well.

"The whole family like Grape-Nuts, we use four packages a week. You are welcome to use this testimonial as you see fit."

The reason this lady was helped by the use of Grape-Nuts food, is that it is predigested by natural processes and therefore does not tax the stomach as the food she had been using; it also contains the elements required for building up the nervous system. If that part of the human body is in perfect working order, there can be no dyspepsia, for nervous energy represents the steam that drives the engine.

When the nervous system is run down, the machinery of the body works badly. Grape-Nuts food can be used by small children as well as adults. It is perfectly cooked and ready for instant use.

Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

THE ALABAMA BAPTIST

NOTES AND COMMENTS.

For the following story I am indebted to my old friend and father in the ministry, the late William F. Broadus, the uncle of John A.:

"When I was pastor of the church in — a young girl of my flock visited — springs, where dancing was fashionable, and she followed the fashion and danced. But after a season of reflection she wrote me a letter, telling me that she had danced, and she added, 'I did not think it a sin, nor do I now think it so, but I know that many people in our church do believe it wrong, and as I do not think I ought to offend them, I have decided to give up dancing.' I was so delighted with the spirit of that letter that I read it publicly to the church. A crusty and penurious deacon arose in conference, and said, 'She ought to be arraigned for discipline. She says dancing is not wrong. The letter is an aggravation of her offense, for she even defends dancing.' I was so disgusted with such language from such a source that I replied: 'God forbid that I should defend dancing, but I would rather dance every night in the week than to lend out my money to a poor and distressed brother at thirty-three and a third per cent.' The shaft went home. The deacon subsided, and after that he loaned his money at six per cent."

Defining "the supernatural" is hopeless work. If you know what the supernatural is, then you know what miracles are; and if you know what they are, then you know how they are performed; and if you know how they are performed, why don't you work some?

Here is a fable which you may apply when and where it fits:

The Musk-Rat and the Oyster.—A York river oyster, planted at the mouth of a small creek near the sea coast, lived a quiet and happy life, till a muskrat made his hole in the bank and stirred up the mud which floated down and almost strangled the oyster. The oyster begged him to desist, saying: "I lie quiet here and disturb nobody. I can't even move, except as I am moved; yet I can't open my mouth to swallow a little salt water without being almost suffocated."

The muskrat shook his head fiercely and replied: "Don't I own this pool? Who are you, that you should impudently interfere with my movements? Shut your mouth instantly or I will tear you open and swallow you whole."

Just then a large Newfoundland dog came up when the muskrat at once dived and crept into his hole. The dog looked kindly at the oyster and said: "I never saw so dirty an oyster. Don't you see that little ledge of rock just above your head? Why don't you stand up on it and get out of the mud?" But the oyster, almost buried in mud, replied: "I can't stand up; I have no backbone."

Moral: If you are to keep yourself clean you must learn to stand up.

There are nowadays some extremely "progressive" people, who seem to have little or no respect for anything that is not "modern." They are loud-mouthed in depreciating the past, and in extolling the latest novelties. They have certain shibboleths continually on their tongues. They are never weary of glorifying what they are pleased to call "modern views," and are continually ringing the changes upon "advanced thought." Yet when they insist that "we can not live upon the past," the answer is ready: You can not live upon anything else. Every article and particle of the food which you ate today is, so far as its material is concerned, older than any of the great monuments of antiquity. You may weakly and foolishly despise the past; but it is impossible to cut loose from it. If you are an American citizen, the political, social, domestic and religious institutions under which you live have been growing for centuries—nay, some of them have been growing for millenniums. The past has really furnished about all the constituents of your daily life, physical, mental, moral, social and spiritual. You can not found

a colony, organize an army, devise a scheme of education, practice any profession, nor construct a steam engine and not deal with the past.

Here is a capital story, illustrating the power of prejudice:

A disreputable and very unpopular old woman in North Carolina was once visited by a number of young bloods, who maltreated her and ducked her in a horse pond till she was nearly drowned. The old woman sued them for assault. The case was tried before old Judge Dick. The astute counsel for the defense introduced testimony to prove that the old woman was a witch. Judge Dick, in his charge to the jury, said: "Gentlemen, you have nothing to do with the question whether the plaintiff is a witch. You have simply to decide whether she has suffered an assault from the defendants. Now, just throw out as irrelevant everything that has been said about her being a witch, and confine yourselves to the question of assault." The jury, thus charged, retired for consultation. Very soon they returned, and reported that they had agreed upon a verdict; and, upon being asked what the verdict was, the foreman said, "Our verdict is that the old woman is a witch."

Now, there is no reason to believe that any one of those twelve jurymen intended to do any wrong in this case. It is highly probable that they were utterly unconscious of any dishonest motion, and there is not the least reason to suspect their honesty. But honesty is not the sole qualification of a jurymen. A pound or two of brains and a few grains of knowledge are extremely desirable—nay, absolutely indispensable—for the proper performance of duties so important as are those of men who are called to sit in judgment upon the property, the liberty, the characters and the lives of their fellow citizens. When twelve men are wanted to deliberate upon questions which involve the most momentous of all earthly interests, the sheriff should not be instructed to hunt up a select company of impenetrable fools. But if the law rejects every man who "has formed an opinion" in the case, then almost every man who reads and thinks at all must be disqualified; and so the sheriff will be almost exclusively confined to the dunces, if he is to succeed in impaneling a jury.

Here is a paragraph which briefly touches upon a subject which is not yet out of date:

Daniel Webster is quoted as saying that some of the preachers in Washington greatly erred in supposing that he and his brother senators wanted to hear profound political disquisitions from the pulpit when they went to church on Sunday. "We have been harassed and wearied," said he, "for six days in the week with politics, and what we want on Sunday is comfort, consolation—in short, the gospel."

A "scientific" sermon would not take well in the chapel of the University of Virginia. The plainest and most pungent preaching is quite popular there.

J. C. HIDDEN.

Idlewild, Birmingham, Ala.

THE Y. M. C. A. AND THE CHURCH.

The editor of the Tuscaloosa Times-Gazette, in its issue of April 12, in an editorial in which he urges the people of Tuscaloosa, "every man, woman and child in the city," to attend the exercises of the laying of the corner stone of the handsome new Y. M. C. A. building, which was to take place on the next day, remarks that the occasion "is an epoch-marking time in the history of the town," and further says: "The Y. M. C. A. occupies a unique position among the institutions of the country. It is really more potent for religion, among the masses of men, than the churches are."

I am not disposed to make an unfavorable criticism upon the Y. M. C. A. as to its object or its work. I believe it is engaged in a most worthy and laudable work, and I think it has in its work among young men been a great helper to the church, and I think in its design or object it has a high and noble pur-

pose, but I feel constrained to object to the assertion made by the editor of the Times-Gazette, quoted above. The reason given by him, which is implied, is that "it appeals to the so-called worldly type by means of its healthful and attractive pastimes, and sports, its broad fellowship and its manifest aim to produce well rounded and real men." There is no institution in this world that is now, and has been for more than 1,800 years, more powerful in its influence upon mankind, in a religious way, that is, in reforming, elevating, and regenerating sinful men than the church of Jesus Christ. There is no institution that has a higher object. It seeks to elevate man; to make him a lover of God and of his fellow man, a blessing to the world instead of a curse, and all this through the gospel of Christ, which has been specially committed to it for its dissemination throughout the world. If the Y. M. C. A. is a more potent factor in accomplishing this great work than the church or churches of Christ, then it is the greater institution and should take the place of the church and the church has lost its power. But I say the church of Christ has not lost its power for good, nor will it ever lose it as long as Christ's promise remains. What is the church of Jesus Christ? And for what purpose is it in the world? The scriptures teach us that the church is a divine institution. Jesus Christ, the son of God, the very God, equal with the Father, is its founder and head. It was organized to represent him, and to preach the glad tidings of salvation to all the world, and the promise of Jesus Christ was "Lo, I am with you always, even unto the end of the world," and further he said: "All power is given unto me in heaven and in earth." Hence the power of Jesus Christ is with his church. It is the custodian of the truths and doctrines taught by Christ and His apostles. It is therefore a divine institution and superior in all religious matters to all human institutions, however good they may be. The Y. M. C. A. is a human institution, and therefore can not be equal to the church of Christ in influence on the world religiously, or in power, in its influence on the lives of men and women. There is no doubt but that it has exerted a good influence on young men wherever it has been at work, in leading them to a better and higher life. There is no doubt but that it is a great helper to the church. So is the Sunday school and the many auxiliary societies that are connected in one way or another with our churches, but these are not churches. They are doing good, but they are not exerting more power in building up the cause of Christ than the churches. I do not think that a Christian ought to admit that the church of Christ is a failure, and he does that when he says a human institution "is really more potent for religion among the masses of men than the churches." The gospel is suited to the wants of the "masses of men." It is the very thing the "so-called worldly type" needs, and the church of Christ is the organization whose duty it is to have this gospel preached by earnest, God-fearing and God-called men to sinners everywhere, to the rich and to the poor, to the prodigal and the moralist, to the young and to the old. And we are told that that "gospel is the power of God unto salvation to every one that believeth." For more than 1,800 years the church of Christ, through her accredited ministers, has been preaching this gospel, and today whatever of success Christianity has had in the world must be attributed to the church of Christ. The Y. M. C. A. owes its existence to the influence and power of the church. I would not utter a word that would in any way detract from the splendid reputation which the Y. M. C. A. has gained as an organization whose object is to exert a Christian influence upon the young men of our towns and cities. I am glad to see the interest that is taken in its work by many of our young men who are members of our churches, and by many who are not professed Christians. As long as this institution seeks only to be a helper to the church, and not the church itself, I can bid it God-speed, but when it begins to claim superiority to the church, and boast that it is more potent for good over a certain class or any class, than the churches,

then I must protest, and advise our young Baptist people to let it alone. It was feared by many good men when the Y. M. C. A. was first organized and began its work that the time might come when it would develop into another denomination and call itself a church, but those who have managed it have acted wisely and have strengthened its hold upon the churches by their conservative policy. I hope this course will be continued, and that such expressions as that to which I have referred in this article will not be endorsed, at least by those who call themselves Baptists. I admit that there are some churches among us that are not doing their duty, are not exerting that influence for the building up of Christ's cause that they should, and have the ability to exert. But the great body of the followers of Christ, gathered into churches, have done and are now doing a great work for the salvation of men. The civilization that we have today in this country and other countries is the product of the work of the churches. The influence of Christianity as seen in the greatest and most civilized nations of the world is the work of the churches of Christ. Blot out the churches of Christ from the earth and soon we would go back to heathenish darkness. The thousands of missionaries scattered all over the world, sent out by the churches and sustained by them, are doing a mighty work for the betterment of mankind and the religion of Jesus Christ. Let us not undervalue the power of the church of Christ. In this country today the power of the churches of Christ is seen and felt as it never has been since the landing of the Pilgrims on its shores. It is true there is much of sin, and great crimes are daily committed. But the power of the church has not departed. It is felt and acknowledged in the administration of our government, though there is no union of church and state. Through its influence our law-making powers are induced to enact laws for the suppression of those evils which breed vice and crime and destroy virtue and manhood.

In conclusion, let me say I hope the editor of the Times-Gazette did not mean all that his language would imply.

JOS. SHACKELFORD.

LEFT OVER SUNBEAMS.

My Dear Mrs. Malone.

I enclose \$10 from the Sunbeams for the El Paso school. This is our first offering, and we feel very much encouraged. We have fifty-seven on roll; the children are much interested and the attendance good. I greatly enjoy the work. Wishing you much success in your work, I am,

Very sincerely, MRS. M. C. REYNOLDS.

Hokes Bluff, Ala.

Kind Friend.

Our little Sunbeam Band is doing nicely. (Riley Tidmore is secretary, Edith Landers president, Myrtle Nagnon treasurer, Albert Penney vice-president.) They have twenty-four members. Their names are as follows. Grady Ford, Riley Tidmore, Albert Penney, Cora Barnes, Paul Wisdom, Edith Landers, Erban Barnes, Milbourn Penney, Judson Landers, Doster Griffith, Henry Wisdom, Inez Penney, Frank Wisdom, Henry Collins, Edna Penney, William Collins, Florrie Tidmore, Dee Barnes, Ernest Smith, J. T. Lain, Irly Bradley, Vera Hollinsworth, Myrtle Nagnon, Mabel Landers. We thank you very much for the literature you sent. We would be glad to have you with us all. Many thanks for your help in our work.

RILEY TIDMORE.

BRO. LAWLER'S ARTICLE.

I see in this week's paper that our Brother Lawler has furnished us with another one of his voluminous articles. I am hoping that nobody has replied to it yet, and I most sincerely suggest that no reply be made to it: If he is satisfied now, I think we ought to be. He has not only proven himself a most voluminous writer and a "died-in-the-wool" theologian, but a poet (?) as well. If he isn't a preacher, he is as "smart" as one, anyhow. It is no use trying to convince Brother Lawler and the crowd he represents that we are even sincere. I have tried him. He has challenged me to discuss our "benefits" in the Alabama Baptist. He glories in an argument, whether there is much in it or not. I told him I hardly thought it worth while to discuss our differences in the papers, for even if we could be granted all the space necessary for such a war of words, I knew that he could never convince me that he was right, and I knew just as well that I could never convince him that I was right. I think Brother Lawler is a good man at heart. I am sorry he does not think as well of us. But I believe that is one of the planks in the Hard-shell platform. They say they are mighty humble and act like they think they are mighty good, but the balance of us are all mighty bad. Brother Lawler told me the other day that since the Bible assures us that the Lord will never be without a witness in the earth, he is sure that if the anti-missionaries were to all disappear from the face of the earth Gabriel would at once blow his horn. How is that for humble conceit? Granting that his position is right and that the Flint River Association fairly represents the progress the antis are making, then we haven't many more years left us, for the minutes of the Flint River Association for last year show that there are considerably less than 300 members in the association, and that during the year thirteen died, seven were turned out and one was baptised. The entire association of thirteen churches contributed \$12.50. This amount paid for 400 copies of minutes and the balance was voted to Brother Lawler as clerk of the association. I move that we take no more space in discussing the difference between the antis and ourselves, and that we proceed with the centennial.

R. S. GAVIN.



SUGGESTED PROGRAM FOR FIFTH SUNDAY BAPTIST CENTENNIAL MEETING.

Friday 10 to 10:30. Prayer and praise service. (Let America be one of the songs at every service.) Recitation by a boy.

One of the hymns of long ago: "Hail sovereign love that first began," etc. The song is an experience of grace. Let some preacher present explain it. Then let it be sung. See address by Secretary Crumpton: "One Hundred Years."

11:00. A sermon or address. If a sermon, text Ex. 12:26, "What mean ye by this service." Apply to Baptist centennial, including material on page 28-31, and "A singular coincidence," on page 4 of "One Hundred Years." If an address the same material may be used, including page

2:30. Song service. America. Some old song known to some old person of the community. Let the choir be excused and the song "lined out" after the old fashion.

2:45 to 3:00. Reading by a young lady. See "One Hundred Years," page 7-11, beginning with "The preacher one hundred years ago, etc."

3:00 to 3:15. Reading by a young lady, page 11-15, beginning with "A great split," etc.

3:15 to 3:45. Reading by a young man. Selections page 17-19 in "One Hundred Years."

Saturday, 9:30 to 10:00. Prayer and praise service. America.

10:00 to 10:15. Reading by a lady. Dr. A. P. Montague's Tract: "What we celebrate and why."

10:15 to 10:30. Reading by a young man: "Booze among the early Baptists in Alabama." See page 24-25 in "One Hundred Years."

11:00. A sermon or address. If a sermon, 1st Sam'l 7th chapter, "Ebenezer." If an address, subject, "Baptists the logical leaders," based on quotation from Holcombe's history, page 23 in "One Hundred Years."

Of course this program can be amended in any way to suit the place and the occasion. This is out of the ordinary, and I believe will excite interest. It will enlist the young men and women and laymen.

Other literature may be used, but this is all I had on hand. The tracts referred to can be had in any quantity needed by addressing me.

W. B. CRUMPTON.

LEFT OVER SUNBEAMS.

Billingsley, Ala.

Dear Mrs. Hamilton.

Please send literature for Junior Sunbeams. We organized in September last with thirty members. Since then we have contributed to objects named during the quarter ending Jan. 1, 1908: State missions, \$4.15; Yingtak school, \$2.50; orphanage, \$1.

I am proud of my children here. We meet each Sunday afternoon. Would be glad for you to visit. Remember us in your prayers. Yours in His work,

MRS. T. J. BAKER, Pres.

Gadsden, Ala.

My Dear Mrs. Hamilton.

Enclosed find check for \$21.32 from the Gadsden Sunbeam Society. Ten dollars of the amount is for the Chinese school at Ying Tak and \$11.32 for Mrs. McCollum. We are going to work for your gold star this year. Wishing you much success, I am,

Sincerely, MRS. J. G. DICKINSON.

\$1.00

To January 1st.



Our Great Centennial Offer

\$1.00

To January 1st.

"TUBERCULOSIS (CONSUMPTION) IS THE GREATEST SINGLE CAUSE OF DEATH IN ALABAMA"

DON'T GIVE CONSUMPTION TO OTHERS; DON'T LET OTHERS GIVE IT TO YOU

THE INTERNATIONAL CONGRESS ON TUBERCULOSIS.

The coming international congress on tuberculosis at Washington, D. C., in September, 1908, will be an unique event in the new world.

This congress meets once in three years; it has never met in America, and after 1908 will not meet in this country for many years to come.

The congress will put the people of this country in the relation of host to the leaders of this movement in all parts of the world. It will be a real world's congress. It will carry on, for three weeks, public discussions of the tuberculosis problem, led by the most eminent authorities on this subject in this and other countries. Official delegates will be present from nearly all civilized countries. There will be a course of special lectures to which all members of the congress and the general public are invited.

The congress will be divided into seven sections, giving ample scope for participation of both scientific and lay members.

There will be a great tuberculosis exposition, in which one can see what is going on the world around in the campaign against tuberculosis.

There will be clinics and demonstrations throughout the whole period of three weeks, giving medical and lay delegates object lessons on the causes and prevention of tuberculosis.

There will be very valuable publications, of which the transactions will be the most important. The transactions of the last congress are published in three volumes. The proceedings of this congress will require four volumes. These are free to all members of the congress, who have paid their membership fee (\$5.00).

The cost of the congress will far exceed the revenue derived from fees. This cost will be provided for by a special committee of the National Association for the study and prevention of tuberculosis, which will invest a large sum in the project.

The American membership should number ten thousand persons. There are two classes of members: Active members, who pay a fee of \$5.00, and associate members, who pay a fee of \$2.00, and have all the privileges of membership, except the right to vote and to receive the printed volumes.

Who is interested in This International Congress on Tuberculosis?

The federal government is interested. There are nine departments in the United States government, and seven of them will participate in the congress.

The state governments are interested. There are 46 states, and every state has its own committee. Thirty-seven of these state committees are at work. In thirty of these states the governors have expressed their interest in the congress, and many of them have given most explicit instructions asking all the municipalities and other local governments, and the voluntary agencies, to combine for the purpose of securing to the state the utmost possible benefit from this international congress. How does your government stand on this matter?

Foreign countries are interested. The following countries have been heard from and will be represented: Great Britain (including her more important provinces and colonies), France, Spain, Italy, Germany, Switzerland, Holland, Belgium, Denmark, Sweden, Norway, Russia, Austria, Hungary, Bulgaria, Greece, Argentine, Brazil, Uruguay, Chile, Colombia, Ecuador, Guatemala, Peru, Venezuela, Porto Rico, Cuba, Hawaii, Japan.

FACTS ABOUT CONSUMPTION.

In the United States 150,000 die every year from consumption—400 every day—more than were killed in battle during the entire four years of the civil war. All the infectious diseases combined do not cause nearly so many deaths.

Consumption kills people in the prime of life, when they can least be spared by their families. One-half the total deaths from consumption occur between the ages of twenty and forty.

Consumption can be prevented, but the national and local organizations can not win the battle without the help of all citizens of every age and condition.

How to help will be demonstrated at the American Tuberculosis Exhibition, which illustrates the New Golden Rule. "Don't give consumption to others and don't let others give it to you." This is entirely possible.

If all the people would only learn and practice a few simple rules about consumption, then this disease would each year cause fewer and fewer deaths.

Consumption is not inherited, but is spread chiefly through the germ or seed contained in the sputum (spit) or moist particles coming from the throat and lungs of the consumptive.

Consumption is conveyed to well people largely by consumptives who spit carelessly, or who are not cleanly about their persons.

There is no danger in the breath of a consumptive or being near him.

The surest prevention is to live right, because the perfectly healthy body is not subject to the disease.

Consumption can be cured in its early stages—sometimes when even more advanced. The exhibition will show how. It can not be done by means of patent medicines.

For the sake of self and friends and city you are urged to visit the exhibition and ask others to do the same.

Consumption is Chiefly Caused by the Filthy Habit of Spitting.

Consumption is a disease of the lungs, which is taken from others, and is not simply caused by colds, although a cold may make it easier to take the disease.

The matter coughed up and sneezed out by consumptives is full of living germs or "tubercle bacilli" too small to be seen. These germs are the cause of consumption and when they are breathed into the lungs they set up the disease.

Don't get consumption yourself. Keep as well as possible, for the healthier your body, the harder for the germs of consumption to gain a foothold. Every person should observe the following rules:

Don't live, study or sleep in rooms where there is no fresh air. Fresh air and sunlight kill the consumption germs and other germs causing other diseases, therefore have as much of both in your room as possible.

Don't live in dusty air; keep rooms clean; get rid of dust by cleaning with damp cloths and mops. Don't sweep with a dry broom.

Keep one window partly open in your bedroom at night and air the room two or three times a day.

Don't eat with soiled hands. Wash them first. Don't put hands or pencils in mouth or any candy or chewing gum other persons have used.

Don't keep soiled handkerchiefs in your pockets. Take a warm bath at least once a week.

Don't neglect a cold or a cough, but go to a doctor or dispensary.

How To Get Well if You Have Consumption.

If you or any one in your family have consumption you must obey the following rules if you wish to get well:

Don't waste your money on patent medicines or advertised cures for consumption, but go to a doctor or dispensary. If you go in time you can be cured; if you wait, it may be too late.

Don't drink whisky or other forms of liquor.

Don't sleep in the same bed with any one else, and if possible not in the same room.

Good food, fresh air and rest are the best cures.

Keep out in the fresh air and the sunlight as much as possible.

Keep your windows open winter and summer, day and night.

If properly wrapped up you will not catch cold.

Go to a sanatorium while you can and before it is too late.

The careful and clean consumptive is not dangerous to those with whom he lives and works. Don't give consumption to others.

Many grown people and children have consumption without knowing it and can give it to others. Therefore every person, even if healthy, should follow the following rules:

Don't spit on the sidewalks, play grounds or on the floor or hallways of your home or school. It spreads disease and is dangerous, indecent and unlawful.

When you must spit, spit in the gutters or into a spittoon half filled with water.

Don't cough or sneeze without holding a handkerchief or your hand over your mouth or nose.

Consumption is Preventable, Curable and Communicable, Not Inherited.

Dried expectoration, in dust from streets, infected rooms, handkerchiefs of consumptives, etc., is the main source of infection. Fresh air and sunlight kill the germs. Get all you can of both in your rooms, offices and workshops. See that your associates spit always in proper receptacles and shield the mouth when coughing.

Beware of consumptive servants, nurses, laundresses, barbers and fellow workmen who do not carefully destroy their expectoration. Many are consumptive without knowing or showing it. Forbid nurses to kiss your children. Do not sit opposite any one who coughs.

Beware of infected milk, rooms, houses, workshops and account books. Do not moisten your fingers when counting notes or turning leaves of a book. Sleep always with windows wide open. Keep no fire or light burning in your bed room. Avoid dry stove heat when possible. Watch for the disease in yourself and friends. Cure is possible only in the early stages. Fresh air, rest and high feeding (preferably milk and raw eggs at frequent intervals) is the only cure.

Lodges, clubs, unions, churches, schools and colleges are urged to hold meetings and to appoint committees to fight tuberculosis. Plans and information will be supplied upon request.

HANG ON.

Coffee Topers as Bad as Others.

"A friend of our family who lived with us a short time was a great coffee drinker and a continual sufferer with dyspepsia. He admitted that coffee disagreed with him, but you know how the coffee drinker will hold on to his coffee, even if he knows it causes dyspepsia.

"One day he said to me that Postum Food Coffee had been recommended and suggested that he would like very much to try it. I secured a package and made it strictly according to directions. He was delighted with the new beverage, as was every one of our family. He became very fond of it and in a short time his dyspepsia disappeared. He continued using the Postum and in about three months gained twelve pounds.

"My husband is a practicing physician and regards Postum as the healthiest of all beverages. He never drinks coffee, but is very fond of Postum. In fact, all of our family are, and we never think of drinking coffee any more." Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

FROM GENEVA.

As you have received a nice batch of new subscribers from our town recently may be you will have no objection to giving place to a communication from our section.

The Geneva Baptists have a splendid new, modern, brick house of worship, with Sunday school and class rooms, baptising and robing rooms all well lighted with electricity and supplied with opera seats. The Sunday school room can be easily used in connection with the auditorium to accommodate overflow congregations.

The writer has just rounded up his fourth month as pastor at Geneva and he can report to the saints abroad that he is delighted with both the church and town. The town has very broad streets and is most generously supplied with fine shade trees, consisting mainly of live oaks and water oaks. We have an abundance of fine artesian water, electric lights and sanitary sewerage, the latter having been put in recently.

The church at Geneva is perfectly united and in fine working order. We have had twenty-two additions to our membership since January 1st. Our Sunday school numbers about 150 on roll and constantly growing. We have Ladies' Aid, Young Women's Missionary Union, B. Y. P. U. and Sunbeams' Society, all well attended.

Last Tuesday evening the following brethren were ordained to the deaconship, viz., J. F. Justice, W. W. Barnett, J. M. Mosely (Brother of A. G., pastor at Enterprise), D. L. Watson and Lester Martin. Each one of these brethren are noble men of God and active in business life, and we think with these five added to the two senior deacons, Brethren D. W. Gilchrist and J. W. Draughton (the former county treasurer and the latter county clerk and Sunday school superintendent), but few churches can boast of a more competent board of deacons than the Geneva church. Brother R. M. Hunter, pastor at Samson, preached the ordination sermon and offered the special prayer. Brother J. F. Register examined the candidates and the pastor delivered the charge to the deacons and church.

We expect to have Brother W. J. Ray with us in a revival meeting commencing the fourth Sunday in present month.

Brother Register and myself held three services last week at Coffee Springs, ten miles north of Geneva. Coffee Springs is one of Brother P. L. Mosely's churches. Brother Mosely has been in a sanitarium for past two months, having undergone a serious surgical operation on the skull caused by a catarrhal affection. I am glad to report him nearly well and will soon be at home. The writer visited Fairfield last week, another charge of Bro. Mosely. Wife and myself had a delightful day with the splendid people composing that congregation. I delivered a missionary map lecture and took a collection for missions. Young Bro. Sellars, a theolog at Howard college, is from this church, his father being treasurer of the church.

I know that the Baptists of Alabama are feeling elated over the results of

the missionary collections. On getting Brother Crumpton's card informing me of the results I said hallelulah! I was glad I could stand before my own people last Sabbath morning and after telling them what had been accomplished throughout the state by our united efforts I could look them in the face and say "Well done, good and faithful servants." For they have done splendidly under the stress of circumstances. We have sent to Bro. Crumpton within last sixty days \$166.75. And we expect to send as much more before the year is out.

Next Friday we are to have a union picnic of all the Sunday schools of the town. The place is the junction of the two rivers about one mile from town. We are expecting a nice time, at least the young people are.

A. T. SIMS.

Geneva, May 4.

THE WORK IN HALE COUNTY.

Dear Brother Barnett: I have been thinking for some time that I would write you concerning my work in Hale county. Mt. Hebron church is one of those old ante-bellum churches which antedate all trustworthy records. The oldest man in that part of the state does not know a man who remembers the date of its founding. So within its walls many souls have been saved, and it is hoped that many more will be nurtured by her. This grand old church called me to its pastorate last November, but for different reasons I did not accept the work until last Sunday. I feel that there is a great responsibility placed upon me in undertaking to minister to these people, but through the help of him who sent me I am trying to serve them. Our last Sunday's services were gratifying and I feel that the Lord was with us, manifesting his power. I hope soon to get before my people with the Alabama Baptist and try to get every one to take it who does not take it at present. I feel that every Alabama Baptist ought to read this paper, for it not only gives the history of the progress of Baptist work in Alabama, but also many valuable articles on timely topics, which alone is worth the price of the paper to him who would keep abreast of the times. Wishing you great success in your noble work, I beg to remain, yours in Christ,

EMMETT L. BARLOW.

The Home Field says:
The following comes to us from a dear sister in Alabama:

"The five dollar gold coin inclosed I send to the Home Mission Board. It has a history. It was given my husband in his young manhood by his father, with the request to keep it. After our marriage it came into my possession with the history and request, which I have sacredly observed. Now I am in my three score year and ten and can't be spared to live many years at best. I will send this treasured coin where I feel the finger of Providence has so directed. May its mission for good be so directed by an all-wise God, that a signal blessing for good may come of it.

"A long subscriber to Our Home Field."

FROM BRO. PACE.

Editor Alabama Baptist.

It was my privilege recently to spend eight days in Walker county, preaching at Somerset, assisted by Brother W. M. Hank, who has been preaching there for several months. There is no regular organized church here, though there are a number of Baptists living here at the mines. I preached every sermon except two, which were preached by Rev. Hank. There were quite a number who manifested a desire to be saved, yet we do not really know whether there were any conversions. The interest increased from the first. The last was the best service of all. Brother Hank came to us from the Methodists. He desires to give his life to preaching the gospel. He is a telegraph operator and works at present in the express office at Dora. He speaks of attending Howard college another year. It was a real pleasure to visit my son, A. T. Pace. He is working for the Master; is superintendent of the Sunday school and is a leader in singing. The music during the meeting was very fine. Miss Dotson was organist and they had a good choir. On Sunday, which was the eighth day of the meeting, we went up to Dora and attended the eleven o'clock service and heard a good sermon from Brother Shank at Providence, where he is pastor. On my return home on Sunday afternoon I heard Rev. Rambo, the new pastor at Jasper, lecture to men only. I was greatly impressed with his earnestness. He made a deep impression on the hearers. Our Sunday school in Florence at the First church has increased from about one hundred to nearly six hundred. It is something marvelous. Our pastor, Dr. Tunnell, has been quite sick the past week, but we are glad to report his condition greatly improved. He is very popular with all classes and is bringing things to pass. I desire to spend the summer in revival work. There is nothing in the way to hinder my work at present, and I hope to do something for the Master during the year. We are to have a union meeting of the different denominations beginning next Sunday afternoon. We pray that there may be a great ingathering in our city.

Success to the dear old paper. We believe that every Baptist in the state ought to take and read the paper. Fraternaly,
J. O. A. PACE.
Florence, Ala.

FROM NEW DECATUR.

For The Baptist.
I am sure it will be of interest to some to know that the Baptists of this city are being greatly blessed of the Lord, and are enjoying a season of unparalleled prosperity. Why shouldn't we be happy with one of the nicest church buildings in the state and congregations that tax its utmost capacity. We have spent about \$12,000 on the building and equipment this year and yet our contributions to the denominational interests will greatly exceed anything we have ever done before.
April 19th we started our meeting

with a contribution to missions that will exceed \$2,000, and when I tell you that it was one of the greatest meetings in the history of the church I am sure it will not surprise you. On Monday Dr. Cox came in from Mobile and was with us two weeks. His sermons charmed all alike and were accompanied by the power of God. The visible results of the meetings are 58 additions to the church, 48 of whom were received on profession of faith, and a genuinely revived membership.

Our Sunday school is sweeping on dangerously near the three hundred mark, and we have adopted some plans which I am sure will greatly increase the attendance. Next Sunday we will have chartered street cars to start from the different sections of the city with large placards "This car for the Central Baptist Sunday School." This, we think, will help us solve the greatest problem we have; that is, a terribly scattered population.

I neglected to say that simultaneous meetings were carried on at seven other centers in the city and the other churches have been greatly blessed, there being in all about 200 additions.

G. L. YATES.

Central Church Study.

BAPTIST RALLY.

Bellwood, Ala., May 29, 30 and 31, 1908.
Program.

FRIDAY, 29th.

- 10:00 a. m. Devotion, Rev. A. B. Sellars.
- 11:00 a. m. Sermon, Rev. A. T. Sims.
- 2:00 p. m. Baptism, The Who, the How, the Why—Rev. R. M. Hunter.
- 3:00 p. m. The Lord's Supper, and is Baptism a Prerequisite to its privileges?—Revs. A. J. Brooks and J. W. Griffith.
- 3:45 p. m. Christian Education and Loyalty to Our Denominational Institutions—Revs. B. S. Ralley and A. T. Sims.
- 7:30 p. m. World-wide evangelism, sermon—Rev. W. M. Anderson.

SATURDAY, 30th.

- 9:30 a. m. Devotion, Rev. S. D. McCormick.
- 10:00. Soul winning, Revs. B. S. Ralley and C. W. Reese.
- 11:00. Sermon, Rev. W. M. Anderson.
- 2:00 p. m. Temperance; Keep it before the people—Revs. J. F. Register and C. W. Reese.

- 3:00. Are our Baptist Churches too Slack on Enforcing Discipline?—Rev. J. F. Register, Deacon W. D. Pate.
- 7:30. Sermon, Rev. A. J. Brooks.

SUNDAY, 31st.

- 10 a. m. Sunday school and B. Y. P. U. work—E. C. Crossland.
- 11 a. m. One hundred years of Baptist history in Alabama—Dr W. B. Crumpton (Dedication of Bellwood Baptist Church).
- 7:30 p. m. Sermon—Rev. R. M. Hunter or Rev. A. T. Sims.

T. O. REESE,
Chairman Program Com.

Frank Willis Barnett

Editorials

Editor and Owner

THE GREAT WHITE PLAGUE.

The National Association for the Study and Prevention of Tuberculosis is the outcome of the desire of prominent physicians and laymen throughout the country to unite in a general and systematic campaign, both popular, and scientific in character, against his disease.

Following a number of conferences during the winter of 1904 the association was established at a meeting in Philadelphia in March and the organization completed in June of that year at the time of the meeting in Philadelphia in March, and the organization completed in June of that year at the time of the meeting of the American Medical Association at Atlantic City.

It is the aim of the National Association to form state and local associations in all parts of the United States which shall be affiliated with the National body and work in harmony with it. It is desired to associate with itself every existing agency of standing in each community in bringing about this organization, and every sound movement of education and prevention with regard to tuberculosis is being encouraged.

It is well known that the ravages of this disease are most widespread among the poorer and more ignorant classes of the population. In order to reach these people, in addition to printed information especially prepared for the purpose, the Association has initiated a series of exhibitions, which show in a graphic and simple way by charts, photographs, models and apparatus of all sorts the great prevalence of tuberculosis, the causes and conditions which bring it about, and the approved methods of prevention and treatment. It is hoped in this way to impress upon all classes of the people the fact that the deaths from tuberculosis, amounting to over 150,000 every year in the United States are needless, that the misery and loss resulting from the disease can be avoided, and that with organized action and the observation of proper hygiene, tuberculosis can be practically stamped out.

These exhibitions have now been held in sixteen of the largest cities in the United States, and arrangements have been made for a wide extension of the itinerary. The attendance has already been over four hundred thousand. The interest aroused in the places where the exhibitions have been held is sufficient testimony to their value. We are glad to state that the exhibit will be in Birmingham from May 20th to 30th. It was a great success at Montgomery.

NURTURING A CHEERFUL SPIRIT.

Lucky was the patient in Cedarville who could secure the services of "Aunt" Bond as his nurse, but he must make up his mind that while all his wants would receive due attention and he would have a fair amount of coddling, there were some things in which he could not count on having his own way.

"Now you just take that look off your face, won't you?" she half-coaxed, half-commanded a man who was recovering from pneumonia. "You aren't half as sick as you were a month ago; let your thoughts dwell on that, and let 'em dwell on this. There's lots o' folks outdoors a-falling from the tops o' buildings and a-getting run into and over by automobiles and contraptions of all sorts, besides those that are yielding to temptation o' various kinds and being sent to jail, and then to state's prison. And while all these dreadful things are going on outside, what is happening to you? You are getting well at home, in peace and plenty, and what's more, in as handsome a walnut bedstead as there is in all Cedarville!

"You let your mind dwell on these things a minute and then you turn over and go to sleep."

FRESH FACTS ABOUT THE LAYMEN'S MISSIONARY MOVEMENT.

The greatest men's missionary meeting yet held in America was the one in Carnegie hall, New York, on April 20th, under the auspices of the Laymen's Missionary Movement. Admission was by ticket, and a limited number of these was allotted to each denomination. This guaranteed a most representative assembly of the strong men of all the churches. No ladies were admitted except in company with gentlemen who had secured boxes. The whole body of the great hall, together with the platform and the two galleries, were filled with men. There were about three thousand men present.

For half an hour Mr. Charles M. Alexander, with his double quartet and a male chorus of three hundred voices, conducted a most inspiring service of song. Brief addresses were made by Mr. John R. Mott, Mr. Samuel B. Capen, Mr. J. Campbell White and Mr. Silas McBee. Mr. Capen's address consisted of a preliminary summary of the reports already sent in by members of the laymen's commission, over sixty of whom have been visiting various mission fields. As quite a number of the commissioners have not yet returned it will probably not be possible to issue the final joint report of this commission for some months.

The chief address of the evening was by Secretary William H. Taft on his impressions of missionary work in the Orient. He frankly admitted that he had not believed much in foreign missions until he saw them for himself, but he went on to show how the foreign mission work of the church is absolutely indispensable to the civilization of the oriental nations. The whole meeting was one of surpassing interest and power, and is only another of the many indications that the mission of the church is beginning to take possession of the heart of the men of the church.

On April 22 to 24 over one thousand men of the Southern Methodist church were gathered in convention at Chattanooga to consider the distinctive missionary responsibility of that denomination and to organize their denominational Laymen's Missionary Movement to enlist the men of the church in the discharge of this responsibility. The mission board stated that the Methodist church, South, had forty millions of people in the districts for which they are responsible. They now contribute about \$750,000 annually to foreign missions from 1,700,000 members. The mission board, voicing the judgment of the missionaries at the front, appealed for an increase of the funds to three million dollars a year, in order to support one missionary and an adequate force of native helpers among every 25,000 non-Christians to be reached. This means quadrupling the present total gifts of the denomination to foreign missions.

The convention accepted this responsibility and voted to undertake to increase the church's offerings to this work by at least a quarter of a million dollars this year, and to further increase to a total of three millions annually at the earliest possible period. As an indication of their earnestness in the matter, a budget of \$15,000 was fully subscribed on the spot, to enable the new movement to establish an office, employ a general secretary and issue needed literature.

HELP THE ORPHANAGE.

May is the month for associational missions, but many of our churches will not observe it. Why, I do not know. Our city churches seldom do. Why not help the orphanage? I happen to know it needs help badly just at this time. Why shouldn't \$5,000 be raised this month for the orphanage?

W. B. C.

THE WAR ON BUCKET SHOPS.

The New York legislature has just passed a law making the conduct of a bucket shop a felony. This will wipe out the many bucket shops with which the state of New York is more infested than any other state. The swindlers will hardly like to risk the penitentiary. This law will decrease bucket shop advertising in the "popular" Sunday papers, by which victims are caught, but the absence of fraudulent advertising will only enhance the value of these papers as advertising media. If a law would be passed to wipe out the wildcat mining swindlers who are working the country from New York with the green goods, the newspapers of the state of New York which take all advertising offered, would in the long run gain by parting company with the most daring and most merciless swindlers.

In sentencing a prisoner for using the mails to defraud, Judge Landis, of Chicago, severely arraigned the newspapers that for a paltry sum actually became the agents of swindle and crime and suggested steps against such newspapers, as follows:

"If I were the district attorney of the northern district of Illinois, I would call the attention of the attorney general of this great country to this and ascertain whether under his official oath he should not set in motion the machinery of his great office to shut them (the newspapers) out of the mails."

A LITTLE LEAVEN.

Conscience money usually comes in fractional currency, but here is a case in which it reaches the proportion of a small fortune. A few years ago \$12,000 reached Secretary Shaw, accompanied by a note saying that the sender had once defrauded the government, but now, "in accordance with the teachings of Scripture," the sum is returned four-fold. This is repentance "in deed and in truth," and the influence which transformed the party from an unjust to a just person is graphically shown by the one reference to the Scripture. Some one planted a little leaven in that life, and this deed shows its working.

THE RICHES OF AMERICAN CITIZENSHIP.

Americans who are inclined to take a pessimistic view of conditions—and there are a considerable number who take this view however prosperous the times may be—should find food for a healthier view of thought in the following extract from an appeal to Emperor Nicholas in behalf of the working people.

"Be merciful to us. Let us live. If thou leavest us in this position we prefer to die."

Values are largely determined by contrast and the average American who compares political and material conditions at home with those prevailing in Russia must feel that he is rich indeed.



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Our Dollar
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1. BEGINNING THEIR SUBSCRIPTIONS FROM THE TIME WE RECEIVE THE MONEY, SO YOU SEE THE SOONER THEY SUBSCRIBE THE LONGER THEY GET THE PAPER. WE HAVE LOVELY PRESENTS FOR ALL WHO WILL HELP.

THE ALABAMA BAPTIST

RESOLUTIONS.

Whereas, It has been the will of an all-wise Father to remove from us our beloved first vice president, Mrs. S. A. Smith, be it

Resolved, That we thus express our tender appreciation of her beautiful life and character, and her wise, able leadership as first vice president of the W. M. U. of Montgomery Association.

Resolved, That as she followed Christ so will we follow her in unchanging loyalty and service for him until death.

Resolved, That though we mourn her departure, we know that she dwells in the mansions He has prepared for those who love and serve Him on earth.

MRS. W. G. YELVERTON,
MRS. J. C. STRATFORD,
MRS. J. F. HATTIMER,
MRS. JOHN GRAY,
MRS. T. W. HARMON,

For W. M. U., Montgomery Association.

IN MEMORIAM.

One of the sweetest, truest, purest spirits passed from earth to heaven when Mrs. Sarah Asenath Smith entered into rest April 29, 1908, at Prattville, Ala.

The noble, gentle Christian graces which combine to make exalted womanhood were fully exemplified in her life and character. Her zeal, her devotion, and her self-abnegation were unchanging, untiring and constant in the cause of our blessed Lord and Savior, confined not to the home land, but reaching unto the uttermost parts of the earth.

How our substitutes on the foreign mission field will miss the loving message, the birthday gift, the love token from this friend beyond the seas!

In the councils of the W. M. U. of the S. B. C. she was active, interested and sympathetic and her benign, helpful, loved presence will be missed in them.

As a member of the advisory board of our Alabama W. M. U. she was faithful, wise and just. The W. M. U. of the Montgomery Association is bereft of an able, active, consecrated leader, beloved and lamented by each and every one of her constituents and associates.

In her church and women's societies, among the little children, in her home city, who can inspire and help them to such deeds of love and sacrifice for the blessed Master as did this woman who went in and out among them, known and loved of all?

The suffering of weary months was hers, borne patiently and uncomplainingly, in humble submission to the will of God as she was constantly and tenderly ministered to by those nearest and dearest to her.

But she longed to go and be with Christ. The garment of mortality has been laid aside that she might enjoy the realm of everlasting love and bliss when she dwells in the eternal presence of our Christ and King.

(Tribute by Mrs. T. W. Harmon read at Memorial Service. Published by request.)

IN MEMORIAM.

Mrs. S. A. Smith "Fell in Sleep" April 30, 1908.

Again in the Alabama Central Committee has the presence of our Lord been seen and felt, as he has come and called to Himself another loved member from our council board, and taking her by the hand has led her to the "place prepared for her from the foundation of the world." We smile through our tears as we remember that He had "prepared" her as well for the "mansions" by a long life of communion with Himself which found expression in loving and liberal service.

We shall mourn her absence from our midst—her wise counsel and willingness to serve, her love for the cause of missions and her zeal in all good work. May we ever follow her "even as she followed the Christ." For her there is no need of eulogy or fulsome praise; her life was a "living epistle read and known of all men," because that life was "hid with Christ in God."

In our bereavement we would exhibit the docility

WOMAN'S WORK

CENTRAL COMMITTEE.

First V. President—Mrs. T. A. Hamilton.

Second Vice-President—Mrs. A. J. Dickinson,
517 N. 22d street, Birmingham.

State Organizer and Sunbeam Superintendent—
Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.

Leader Young Woman's Work—Mrs. J. W. Ve-
sey, 4804 10th Ave., Birmingham.

Secretary and Treasurer—Mrs. D. M. Malone,
Mission Room, Watts Building, Birmingham.

(All contributions to this page should be sent
to Mrs. D. M. Malone, Mission Room, Watts
Building, Birmingham.)

and gentleness of the time child, nor shrink from the pressure of our Father's hand, but bow our wills to His, who makes no mistakes, though to our holden vision is obscured the reason for the removal of those most needed in our Master's work.

The Alabama Central Committee expresses the thought of all who knew our friend and sister when we record our appreciation of her valued service as one of the first vice presidents of our W. M. U. and also as a member of the advisory board of our Central Committee. Unfailing interest and sympathy in all phases of mission work were characteristic of this child of God. Be it, therefore,

Resolved 1. That in the translation of our sister revered and beloved the church militant has lost a valiant member, but to the church triumphant has been added, we believe, a glorified saint.

Resolved, 2. That we shall miss her when we come together for council regarding the things of the kingdoms, but that we feel assured that she has grown wise in the things of God, as she "beholds this day the king in His beauty."

Resolved, 3. That a copy of these resolutions be spread upon the minutes of our Central Committee records; that they be published in the Alabama Baptist, and that they be sent to her family, with whom we grieve and to whom we offer loving sympathy.

"Servant of God, well done;

Rest from thy loved employ;

The battle fought, the victory won,

Enter thy Master's joy."

MRS. N. A. BARRETT,

MRS. L. Q. C. KELLY,

MRS. T. A. HAMILTON.

ALABAMA'S ANNUAL REPORT.

It was "the wisdom that cometh from above," together with the clear vision ever characteristic of the leader of the Woman's Missionary Union that prompted the motto for the year just closing:

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

We rejoice that the growth among our women has been the true growth that comes from within. The spiritual uplift of the weeks of prayer has borne fruitage in the stimulus to mental effort and the practical proof of enlargement of gifts. The natural sequence has proven the dependence and inter-dependence of one upon the other.

We rejoice that every pledge undertaken by the Alabama W. M. U. has been fulfilled, and only regret that our apportionment for foreign missions has not been fully met. But we take "heart of grace" when we remember that the strain and stress of "untoward circumstances," no more in our power to avert than fire or famine, and which left the wheels of industry motionless and paralyzed business, proved the timber of the Alabama W. M. U. so that the Christmas offering exceeded that of last year by nearly \$700. Again the result of the week of prayer and thanksgiving in exceeding our apportionment for home missions

represents as well a self-denial offering.

Enlargement has been written over against our work again, in that we have established mission headquarters in Birmingham and rejoice that "He has brought us out in so large a place."

The year has been a full one, and yet in the irreparable loss of our beloved president, Mrs. L. F. Stratton, it seems to have been emptied of much that we hold most valuable and dear. We lament that we shall "see her face no more" on earth, but we are not unmindful of the "beckoning hand" that still allures us to larger achievements and to a heavenly home.

MRS. T. A. HAMILTON,

For the Alabama Central Committee,

ISLAND PEARLS.

In the spread of missions and the mighty influence of missionary effort we may well ask, "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once?" Truly this is no idle question if we believe that the gospel saves to the uttermost. Our W. M. U. study for April on the island kingdom seems unusually interesting. Mrs. Leake, in the Foreign Mission Journal, tells this beautiful legend concerning the origin of the islands: Once there appeared in the sky a beautiful rainbow of surpassing brilliancy and beauty. On the arch of the bow sat a fair god. The rainbow slowly descended until the end of it touched the sea. The beautiful god leaned over, dipped his spear into the water and, raising it, shook from it the drops of water. Each drop as it touched the sea became a beautiful island. Then we think of the four great islands which, with a thousand lesser ones, compose Japan. The drops of water transformed in the legend suggested the term, "Island Pearls," and as the sun shining through the crystal raindrops reflects the beautiful colors of the mystic rainbow, so the sun of righteousness, shining through these island pearls, will be a rainbow of promise indeed as the unevangelized millions behold the glory of Jehovah risen upon them. What fitting subjects, therefore, for Sunbeam bands, "The Sunrise Kingdom" and "Japan's Rainbow of Promise."

Why not expect a nation saved in a day when we consider such significant statements as these?

The present is the time of times. I have more faith in the power of one missionary to uplift a nation than in the power of all the armies of the world to make one man better. In Japan's hands is the destiny of the Orient. The key to China is in Tokyo, in the hands of the Chinese students who are to furnish the leaders of that mighty nation of four hundred millions of people. There are several thousand Chinese students in Japan. Christian men are in the cabinet and in parliament in Japan and the emperor and empress give large sums of money for Christian institutions. Many Japanese believe the emperor is divine; and it is said he occasionally slips out of his place unattended and goes to a little Presbyterian church near by and joins in the service; and the present crown prince has as teacher a Methodist young woman.

So if Japan is really the pilot of the Oriental ship of state, and the emperor considered divine, then it seems that the east

"Moves on toward break of day;

Redemption draweth near!"

From the hills of Japan with the graves of the dead all illuminated with hundreds of thousands of lanterns during the heathen feast observed for centuries, from these same hills may the Light of the Cross soon send out its rays divine, and instead of fables of "tongues and ears" may little children soon hear the sweet old story of Jesus and his love, for the "King of nations loveth the nations and will make them greater nations; and Zion, delighted with the abundance of her glory, will extend peace like a river and glory like a flowing stream."

KATE McMULLAN.

RALLY AT SHADES VALLEY.

Permit me through the columns of the Alabama Baptist to give a summary of the first Sunday in May at dear old Shades Valley church, just over Red Mountain. In the first place the pastor, Brother Busby, had previously requested the other schools of that place to meet with Shades Valley on this day to study that grand subject, "Our heavenly home," and as we are all striving for that Celestial City it was very appropriate. Brother J. W. Stewart, of the Orphans' home, was with us and preached a fine sermon, his text being from John, 14th chapter, last clause of 12th verse, "And greater works than these shall he do, because I go to my Father," and out of the fullness of his great big heart came words of courage, comfort and consolation, and I believe before he had finished there was none under the sound of his voice but what felt endowed with renewed energy to push forward in the Master's cause and help accomplish something the Master was speaking of in this text. He of course spoke of the home that lies so close to his heart and spoke of the regular collections which are taken every Sunday in our school for that institution, and said if every Sunday school in the state would do as much for them as that school does the home would have plenty and money in the treasury. Will the other schools catch the idea and do likewise?

After preaching everybody was invited to the beautiful grove near the church, where a bountiful repast was spread, and all felt that the inner man had been fully satisfied. After dinner, back to the church, and all engaged in singing, praising the Lord, making melody in their hearts. At 4 o'clock the church held a conference and liberated Brother A. R. Aldridge, eldest son of Brother J. H. Aldridge, to the gospel ministry, the first one we have had the privilege of liberating, although we have ordained one, Bro. W. L. Hinson, who graduated from Howard last June. We all have a great interest in Brother Aldridge. He is a godly man and we believe he will be a power for God, in that he is thrown with the railroad men, as he himself is a railroad conductor. Let us all as Christian people pray for him, hold up his hands, encourage him, for it means much to any man to enlist as a mouthpiece for God, to be able to cry out for Him that sinners may hear, repent and be saved through him. It was a happy day for dear old Shades Valley and may we all live to see many more such.

A MEMBER.

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ASSETS.	
Loans and discounts	\$2,163,787.01
Demand loans	237,102.32
Overdrafts	1,835.73
Real estate, furniture and fixtures	100,000.00
U. S. and other bonds	338,007.55
Cash in vault	683,555.99
Cash with other banks	979,726.26
	\$4,504,014.86
LIABILITIES.	
Capital stock	500,000.00
Surplus	250,000.00
Undivided profits	72,056.11
Dividends uncalled for	100.00
Deposits	3,681,858.75
	\$4,504,014.86

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That every present subscriber to

Alabama Baptist

Believes in it, and wants to see its circulation greatly increased.
 We assume that every pastor wants to see it
 In a far larger number of families in his own church.
 All believe in its educational influence among the young people,
 And want to see that influence greatly extended.
 What can be done to enlarge this influence?
 It is futile to send men abroad to canvass the churches.
 They can not reach the people, and the expense can not be endured.

What Then?

We must rely upon present subscribers as helpers to get new ones.
 Just as they themselves were induced to subscribe,
 And now can not be induced to withdraw their subscriptions.

We want ten thousand more, such as are nine-tenths of those now on our list.

And we have no way of getting them except through the kind and intelligent help of those who now tell us that the list in their churches ought to be doubled—or more than doubled.

We want them to continue their interest and to help us, as we are trying to help them.

We want lists of names of non-subscribers to whom we can send sample copies, and then we want those who send such lists

To personally try to obtain the subscriptions.

We propose a special rate for new subscribers—one dollar from the time the money is received to the end of the year, or to January 1, 1909.

We want to send a few samples, because we hope thus to obtain those addressed as permanent subscribers.

Rev. Frank Willis Barnett:

Dear Brother: I inclose One Dollar, for which please send The Alabama Baptist until the close of the year 1909 to address below, the name being that of a New Subscriber to the paper, and send me a premium.

Name.....

Postoffice..... State.....

Goods By Mail

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

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PROGRAM.

The fifth Sunday meeting of the Shelby county association will be held at Rocky Ridge church, 3 1-2 miles east of Columbiana, May 30-31.

9 a. m. Prayer service, conducted by T. J. Davis.

9:30. Importance of corrective discipline, by J. L. Busby, G. W. Crumpton and N. T. Lucas.

10. a. m. Civic righteousness, by S. M. Adams, R. Jefferson and G. W. Freeman.

11 a. m. Centennial movement, by J. J. Haynes, W. W. Lee and Henry Carter.

1:30 p. m. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." I Cor. 9-9, by C. W. O'Hara, I. J. Davis and B. C. Hughes.

2:30 p. m. "It is more blessed to give than to receive," Acts 20:35, by C. C. Heard, N. J. Jarvis and J. A. Davis.

3 p. m. Home mission, by W. W. Lee, J. B. Skinner and J. F. Archer.

3:30 p. m. Foreign missions, by C. C. Heard, I. J. Davis and J. M. Maulden.

Sunday.

10 a. m. The importance of each church maintaining a Sunday school, by S. M. Adams, C. W. O'Hara and A. P. Longshore.

11 a. m. Missionary sermon, by C. C. Heard; alternate, B. C. Hughes.

Visitors from sister associations cordially invited. Conveyance furnished from Columbiana for those coming by rail.

G. W. CRUMPTON,
W. M. DAVIS,
P. M. MURPHY,
Committee.

FROM TUXEDO PARK.

I have finished my first half year, as pastor of Tuxedo Park church, and this being my first pastorate. I must tell you how the Lord has blessed my labors since I entered the ministry. I came here the 1st of November, 1907. Since that time there has been forty additions to the church, twenty-one by baptism, fifteen by letter, four by restoration. Our Sunday school has increased from twenty to eighty-six and still going. We have put in a baptistry and are preparing to add to our seating capacity. I tell you, Brother Barnett, these people have "a mind to work." No better people are living than here in Ensley, especially in this part of it.

This has been a season of storms and this section has not escaped. A few nights ago the good people stormed the pastor's home and contrary to the custom, we are not asking for any help. When the storm blew over there was everything that a man could wish for in the way of groceries. May the Lord continue to bless us all.—J. S. Hartsfield.

"Wanted: Men.
Not systems, fit and wise,
Not faiths, with rigid eyes,
Not wealth, in mountain piles,
Not power, with gracious smiles,
Not even the potent pen.
Wanted: Men."

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Pictures



THIS illustration is a representation of our new Sunday School Periodical, **Beginners' Lesson Pictures**. We wish we could reproduce here the beauty of these cards as they actually appear printed in phototype ink upon India-ink coated paper. These cards are to be used with the **Beginners' Lessons** appearing from month to month in the **Baptist Teacher**. When the present series of lessons expire we shall issue a separate quarterly to be used with these cards. Until then, however, it will be necessary for the teachers to use the lessons in the **Baptist Teacher**.

Price 6 cents for one quarter
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In average conditions the one-horse press has a capacity of 8 to 10 tons per day, and the two-horse press, from 10 to 12 tons per day. The presses are built for greatest convenience in operating, and they never get the name of being "horse killers."

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The article on "The Assumptions of an Undenominational Publishing House" was issued by the American Baptist Publishing Society, Philadelphia. The society will be pleased to give any one who desires to have copies of it for use as many copies as they wish without cost.

Is the Alabama Baptist still in existence? On February 3d I paid my subscription up to some time in July of this year, but for probably a month or more I have not received a copy and I have been fearing that your many appeals for payment of subscriptions have not been effective enough to keep the paper going. If it is still in existence, kindly extend my subscription for the time you have failed to send it to me, and oblige yours very truly,

The sad news has gone forth to the world that the congressional district which furnish Uncle Joe Cannon as speaker of the house has gone for prohibition. "Uncle Joe" seems always to have gloried in his wickedness and to have specially opposed all prohibitory legislation. It was he who killed the Littlefield bill and he has been hand in glove with the liquor power every time they have asked him for his influence and support. It looks now very much as if he would be offered a job of staying at home unless he mends his ways. Unless he does change his attitude people will soon be wondering why such a small political gun was ever called a Cannon.—J. B. Cranfell.

The development of International Sunday School Association work will be indicated by the reports to be presented at the Louisville convention Friday morning, June 19, by Chairman Hartshorn of the executive committee, General Secretary Marlon Lawrance and the department and field workers. It will be a story of progress in co-operative, interdenominational endeavor for the Sunday school cause throughout North America in the interests of more than one hundred and fifty-five thousand Sunday schools. The triennium has been a period of "conferences," and the value of this method of reaching clearer concepts of the great work and its possibilities has come to be recognized as of potent character.

Doubtless our friends will be interested to know that we are now in Gadsden. The spirit with which we were received by the church and congregation causes us to feel that this is indeed the place that God has selected for us. Mrs. Cook seems happier than I ever knew her to be and hopes to be a great help in her sphere. Though we have been here only a few days I feel better than I have for nearly two years. The "pounding" given on the eve of coming into our new home put groceries enough in pantry to furnish us several weeks. We have here a good and big-hearted people, with an outlook for a most brilliant future. God bless and direct the paper, and may it infuse enthusiasm into all the Baptists of our grand and noble state. Your humble servant, Judson M. Cook.

THE JUDSON COMMENCEMENT.

Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, stopped in on his way to the Judson, where he is to deliver the baccalaureate sermon. We certainly regret being unable to attend the commencement exercises. The list of speakers this year includes some of our strongest and most eloquent men, as the following calendar for the week shows:

Saturday, May 9th, 8 p. m.—Annual expression recital.

Sunday, May 10th, 11 a. m.—Baccalaureate sermon by Rev. Edgar G. Mullins, D. D., L.L. D., Louisville, Ky. 8 p. m., Sermon before the Anne Hasseltine and Morning Watch Societies, by Rev. Charles Manly, D. D., Lexington, Va.

Monday, May 11th, 9:30 a. m. to 12:30 p. m., Annual art exhibition. 8 p. m., annual concert.

Tuesday, May 12th, 10 a. m., annual meeting of Society of Alumnae. 11 a. m., formal opening of the Carnegie library. Address by Mr. Ray Rush-ton, of Montgomery. 8 p. m., class night.

Wednesday, May 13th, 8 p. m., graduating exercises. Address by Rev. Edwin M. Poteat, D. D.

Graduates: Class officers: President, Marjorie Eunice Bellamy; vice president, Carrie Euphelia Denson; secretary, Eliza Gates Bryan; treasurer, Harriet Eliza Bomar; historian, Mary Louise Patrick; prophet, Flora Stakely; poet, Gene Burk; artist, Anna Anderson.

Degrees: Bachelor of Arts—Marjorie Eunice Bellamy, Harriet Eliza Bomar, Lillie Eugenia Howell, Mary Louise Patrick.

Bachelor of Science: Ethel Hardy Cruse, Harriet Eliza Bomar, Winifred Lee.

Bachelor of Literature—Annie Vickers Anderson, Eliza Yates Bryan, Gene Ferrell Burke, Islay Cotton, Lisabel Crossland, Lillian Crumpton, Carrie Euphelia Denson, Sarah Eliza Doyle, Ellen Trabue Dunn, Janie May Eppes, Verna Justice, Camille Melton Kilgore, Clara Lee Lloyd, Annie Laurie Longshore, Mary Mynette Mathews, Emma Grove Mayo, Cora Inez McBride, Pearl Annie McBride, Mary Lois McPherson, Carrie Fannie Nichols, Lucia Louise Reynolds, Millie Pennington Reynolds, Lola Curry Robson, Flora McIver Stakely, Ruby Elizabeth Thomas.

Pianoforte—Ola Bell, Nannie Moore, Ruby Bill Oden, Mae Smith.

Voice—Mattie Sears Knight.

Expression—Marlon Black.

R. S. GAVIN AT TUSCALOOSA.

Rev. R. S. Gavin's lecture on "The First Courtship in the Worlds' History," was a delightful treat at the city hall last night. Dr. Gavin is pastor of the First Baptist church at Huntsville, a gentleman of strong mentality and an orator of great ability. His appearance is very impressive and his voice and manner exceedingly agreeable. He has a very magnetic manner and his audience listened

to him last night with close and appreciative attention.

Taking the story of Adam and Eve as a text, he told many a pretty and many a pleasing anecdote, joked about the old bachelors and the old maids, love and matrimony. Picking up the different threads deftly at the close, however, he wove them all into a beautiful fabric and gave the ideal love story its proper ending in a most impressive manner.

As a humorist, Dr. Gavin can not be excelled. He has an inexhaustible supply of good stories and he told them finely, convulsing the audience. There was not a dull moment in the lecture and his audience gave unmistakable evidence of pleasure throughout.—Tuscaloosa Times-Gazette.

Evangelist Ray came to us on the 19th of April for a ten days' meeting. From the beginning we had large and attentive congregations. Rev. Ray preached in his own way and to the satisfaction of the entire congregation. The interest was so great that we could not close the meeting at the end of the ten days, so we secured the services of Brother Rosser and continued for two days. There were twenty-five additions and the church was genuinely revived. Ray is doing a great work as an evangelist. I feel that he is in the right work. Through the kindness of the members of the church and friends the pastor and his wife will attend the convention at Hot Springs.—S. H. Bennett, Selma, May 5th.

A Beautiful Invitation.

We have received a beautifully gotten up invitation to the fiftieth annual commencement Alabama Central Female college, May 17th to 20th, 1908, Tuscaloosa.

Program.

Sunday, May 17th, 11 a. m., baccalaureate sermon by Dr. Charles Manley, Lexington, Va.

Monday, 8 p. m., grand concert.

Tuesday, 8 p. m., play, "The Elopement of Ellen"—Elocution class.

Wednesday, 11 a. m., address to the alumnae by Dr. Charles Manley, Lexington, Va.

Wednesday, 1 p. m., banquet.

Wednesday, 4 p. m., meeting of the board of trustees.

Wednesday, 8 p. m., graduating exercises. Address by Rev. Austin Crouch, Birmingham, Ala.

Class Roll—Miss Annie Mae Pugh, B. S.; Miss Leo Berenice Crimm, B. S.; Miss Addie Cora Bell Barron, B. S.; Miss Mamie Ramsey Donoho, A. B.; Miss Corinne Elizabeth Sibley, B. L.; Miss Elvie Reba Forrester, A. B.; Miss Susie Dickson Simonton, A. B.; Miss Lurline Harper, B. S.; Miss Susie Lynne Naugher, B. S.; Miss Josephine Hagler, B. S.; Miss Annie Mize, A. B.

Officers—President, Miss Harper; vice president, Miss Forrester; secretary, Miss Naugher; treasurer, Miss Barron.

Art—Miss Elizabeth Holly Pratt. Voice—Miss Myrtle Louise Hendon, Miss Fannie Yerby.

IN MEMORY

Of Little Eldred S. Reeves, Who Died October 6, 1899.

Two little feet have ceased to patter,
Two little hands have ceased to play,
Two little eyes have closed in slumber,

To open never till the judgment day.
Two little cheeks once plump and rosy
Have shrunken and faded and withered away.

A sweet little voice they loved so dearly,
Is hushed and silent the livelong day.

Goodby little one, the mother softly said,
As she brushed the locks from his snowy brow,
And printed a kiss on his icy forehead,
And one on his lips, so marble-like now.

Then taking the little cold hand so gently,
She kissed it over and over, with pain
As from her lips came the same soft whisper,
"Goodby, little darling; mother will meet you again."
MARIETTA HOLLAND.

The sad death of Mr. W. G. Dean cast a gloom over the Fayetteville M. E. church, of which he was a loyal and faithful and consistent member; also one of the most active stewards. Indeed, he was one of those who did not believe in doing things by halves.

His chair as an official member of the church will not be easily filled. Brother Dean was also a friend to the Baptist church, of which his wife and daughter are active members. As a citizen he filled his place well and will be missed by all. As a friend, none surpassed him. Since my coming into this community seventeen months ago no one has proven more worthy of trust to me than he, as he stood by and for me in all that tended toward bettering conditions. Many kind deeds were done by him of which others never knew. He always entertained royally in his home. The love and kindness always shown to the wife and daughter, as well as visitors, was very Christ-like indeed.

The patience manifested by him while so long ill was strikingly beautiful. As we watched him quietly pass away we could better understand our loss in his eternal gain. He leaves two brothers, wife and daughter to mourn his loss. To him death had no terrors. He knew long beforehand the end must come and waited patiently its coming.

"Blessed are the dead who die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors, for their works do follow them."

PASTOR BAPTIST CHURCH.

"Ideas take possession of us, master us and force us into the arena where we must fight for them."—Helme.

WOMAN'S PLACE AND WORK IN THE CHURCH.

In Matthew 28:1-28 a most impressive statement is given, showing that women actually took the place of pre-eminence in the work of the church. They manifested to the world that they were greatly concerned because our Lord had been crucified, and surely had great faith in what He had already told them about his resurrection. They were first at the sepulchre and received the first message to deliver to the world after our Lord arose. The angel said unto the women, Fear not ye, for I know that ye seek Jesus which was crucified. He is not here, for he has risen. He said come see the place where the Lord lay, and go quickly and tel his disciples that he is risen from the dead. And behold he goeth before you into Galilee. There shall ye see him. And they departed quickly from the sepulchre with fear and great joy and ran to bring his disciples word.

This proves not that woman is to take the lead in church work, not that her work is more important than man's nor even as much so; but to show that woman has a work in the church to do, and it is indeed very important. No church can fulfill its missions in the world without utilizing the help of the consecrated woman. Nothing shows the love of Christ more than to go and tell others about him, and it has been demonstrated time and again that women are very successful in doing that kind of Christian work. There are many ways that women can do the work of the Master, and by so doing they choose that good part which shall not be taken away from them.

The Sunday school affords a great opportunity for women's work in the church. The church is falling in a large measure to do its most valuable work that has no Sunday school, where it can use the Christian women to help train the children and young people and teach them the word of God and by that means be instrumental in leading them to Christ.

Then again every church ought to have a Ladies' Aid Society. Read the story of Dorcas in the Scriptures and you will find sufficient proof for Ladies' Aid. She made garments for the needy and was full of good work and alms deeds. She laid the founda-

tion for the first Ladies' Aid Society. The ladies in every church should organize themselves into Christian bands for the purpose of engaging in just the kind of work that she did and do such other work as would suggest itself to them from time to time, and it would be helpful to any church and community.

Then finally we are glad to note the fact that our women are doing a great deal toward helping to support our missionaries, both in home and in foreign fields.

They are making great sacrifices

and are raising thousands of dollars, which it would be impossible for them to do if they were not organized, and they are very much enthused over the work of missions. The Woman's Missionary Union is making special effort to increase the contribution to missions by observing special weeks of prayer.

Not only are they making great sacrifices to help support the mission cause, but many of our good women have responded to the call to the various mission fields and have equipped themselves often at a great sac-

rifice in order that they may be enabled to do a great deal more effective work for the Master.

There are many places in foreign fields where men missionaries can not get into the homes of the people. Therefore it is necessary to have women as missionaries in order to make it possible to evangelize the people living in those localities.

So, dear sisters, you see there is a broad field and a wide open door at home and abroad for us to enter the Master's service and work in his vineyard. Let us arise in the strength of his might and fulfill our mission on earth and by and by we will hear the precious welcome call done good and faithful servant.

MRS. L. L. ALLISON.

"But seek ye first the kingdom of God, and all these things shall be added unto you." Ah, if we would only stop and carefully consider the meaning of this passage of scripture, we would be more careful about the service that we render to God. Let each of us ask the question, "Does my life prove to the world that I am seeking first the kingdom of God by letting my Master's service be the foremost thought in my heart, or do we let the cares of this life come first and God's service last, if at all?"

It is written, "For where your treasure is there will your heart be also. Our treasure is not in heaven and on higher things pertaining to the soul's welfare if our thoughts are centered on the perishable things of this life. We can not look around us at any time without seeing numerous expressions of God's wonderful love and tender mercies, then it should be our highest aim in life to show our appreciation by serving him in an acceptable manner.

By their fruits ye shall know them, and like the ten lepers who were cleansed, only one returned to give thanks to God. Shall we be like the nine who did not return to give thanks? How ungrateful! I am persuaded to believe that if many of us were tried as was faithful Daniel we would be weighed in the balance and found wanting. Daniel was willing to pray before the world in face of the fact that he would be cast into the den of lions, and even professed Christians, with all their Christian privileges refuse to offer one word of

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
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prayer before the sinner who is looking to them for guidance, and as examples of sincerity. If we love God more than anything, how can we be silent when the opportunity presents itself? Father, you do not realize the sadness experienced by that child who has been entrusted to your care when you refuse to lead in prayer and fail to let your light shine in many other ways. How can your conscience sleep so soundly when your responsibility is so great? Mothers, do you realize the extent of your influence: when you fail to fight against evil in any form and neglect the constant teaching of the necessity of preparing to meet thy God? Parents are ever striving to keep their children from the dangers of this life, and oh, so little is taught concerning the greatest danger, that of sin. This life is so short compared to eternity and we as individuals and as a church can not afford to be silent for God has said "Woe to them that are at ease in Zion." It is time that we were exerting our greatest efforts to let our lamps be trimmed and burning, for eternity is drawing near and souls are being lost or saved by our influence. From a temporal illustration of life we love most the servant who is willing and ready to serve his master, and so it is with God. Surely He appreciates our service more when we give it willingly and cheerfully. The excuses which we so often give for our neglect, could we face God with them with a clear conscience? And if we could not, can we not realize that He knows them all just the same and is recording the deeds of the body and the desires of the heart? Is our church and its work an ideal one? Can we look on it with pride and feel that the sinner can look to it and see the happiness of being a Christian in the great institution which Christ set up while on earth? Each member has some duty to perform, and if he fails he is a stumbling stone in some one's pathway. God will draw near to us if we will draw near to Him. Again we read Col. 3:16: Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. 17. And whatever ye do in word or deed do it all in the name of the Lord Jesus, giving thanks to God and the Father by him. We are plainly taught that if we wish to be forgiven we must forgive others; therefore we must put aside malice toward one another if we would have free intercourse with God. Let us prove our faith by our works, for faith without works is dead. How sad to notice the neglected duty of those who take so little interest in Christian work. No prayer meetings, which is the grandest work for getting near to God. Sabbath days are being spent in mere passing pleasures or in planning the work concerning this life instead of being spent in reading God's holy word and Christian literature, scarcely mentioning God's holy name. So many homes without Christian literature, learning the young and tender mind to be influenced by whatever comes in its way. Let us not be satisfied to be

silent when an opportunity presents itself for owning our Lord for all that we can do is but a small recompense for His loving kindness. Are we giving God the first service when we fail to contribute to the advancement of His cause and the necessities of the poor? God has said, "He that giveth to the poor lendeth to the Lord." In union there is strength and may we as a band of Christian workers awaken to the full realization of our duty and make our church a bright and shining light for all who come near.

Peter 4:16: Yet if any man suffers as a Christian let him not be ashamed, but let him glorify God on this behalf. 17. For the time is come that judgment must begin at the house of God and if it begin at us, what shall the end be of them who obey not the gospel of God. 18. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? When a life of true service is spent for Jesus the great shepherd shall appear and shall give a crown of glory that fadeth not away. The question should be "Am I worthy and ready to meet Jesus?" LILLA BARRETT.

BRO. CURRY'S RESIGNATION.

Rev. J. Renfro Curry who has been pastor of the Atmore Baptist church for more than two years, resigned yesterday to take effect on the 30th day of June next.

His resignation was a shock to a majority of the congregation, he having previously communicated the fact to but very few, in fact he did not determine until the afternoon before to take the step this Sunday, though he had for some weeks anticipated the necessity for such action at an early date.

Almost the entire church and the community at large are today expressing their regret at the thought of his leaving. Overtures have been made to him to reconsider the matter, but at this writing he thinks it best to stand as it is. Brother Curry's leaving us is a great loss to Atmore, and as he will doubtless leave this part of the state it is a heavy loss to Escambia county. He is loved by all who know him. His bright, cheerful disposition makes him armies of friends wherever he goes, among both Baptist and other denominations, as well as those out of the church. He is an honest, conscientious, enthusiastic, forceful man of action, always in possession of his faculties, which means—to use the words of one of America's great men—"The heavens in their magnificence, the ocean in its sublime immensity, mountains standing firm upon their granite foundation, all are less imposing than a living man in possession of his highest faculties." Brother Curry measures up to the full standard of manhood and will within a few years stand shoulder to shoulder with the biggest Baptist in the state.

Send us a man. I am fraternally,
D. C. BURSON.

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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.

GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, had appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly sure to do great good. Get a bottle today.

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A remarkable combination of Sulphuric Acid and Iron, making it a powerful external and internal antiseptic. THE STRONGEST NATURAL IRON WATER KNOWN.

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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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Quick Relief For Skin Diseases

Tetterine quickly relieves the itching and promptly cures diseases of the skin and scalp, Eczema, and Tetter and Itching Piles yield readily to its antiseptic and healing qualities. The germs are destroyed, preventing return. Tetterine is a fragrant, antiseptic, and healing ointment, the finest prescription ever discovered for skin and scalp troubles. Ask your Druggist or send 50 cents in stamps to The Shuptrine Co., Savannah, Ga.

Cancer and Its Cure.

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

"THE BAPTIST (?) POSITION.

The Baptist position in the main, moderately considered in its relation to Pedobaptist, is a very strange one to me.

1. They say they are opposed to infant sprinkling, pouring and sprinkling for the baptism of adults, the doctrine of apostasy, "open communion," the episcopacy form of church government, and were I to preach just one, to say nothing of the other points of their faith, Baptist would exclude me from the membership of the Baptist churches and silence me from preaching as a Baptist preacher.

2. Such exclusion and silence would operate positively and undeniably as a repudiation of my fitness to preach and set me aside as a nullity in ministerial affairs.

3. No Baptist church would call me to preach to it, and no Baptist preacher would affiliate with me or have me affiliate with him, in any of his church work or meetings, and would refer to me in ways indicating or assuming that I had turned traitor or gone back on "the faith" as a reason or a justification for his relation to me as stated.

4. The point in this consideration is how can Baptist deal with and repudiate me as stated, for the reasons stated, and right in the same connection recognize and respect those who preach and teach the very things for which they would exclude and silence me, as orthodox, evangelical, etc., affiliate with them in their church work, run union meetings and union Sunday schools and union Sunday school conventions with them.

5. What is there in the facts stated, as facts that would disqualify and render me unfit to preach and teach them as stated evidenced by the action that would be taken against me, and at the same time qualify and render fit pedobaptist to preach and teach them as orthodox and evangelical preachers and teachers?

6. It may be assumed that I have no right to preach and teach them, as a Baptist, but they have the right to preach and teach them as pedobaptist. My reply is the principle is identical in the same in each case, and what a man has no right to preach as a Baptist, he has no right to preach as a pedobaptist, and no Baptist can justify or excuse his proposition to deal with and treat me as stated, for the reason stated, and uphold pedobaptist for doing the same thing.

7. Right in this same connection, when I preach and teach against the things preached and taught by pedobaptist, and for which Baptist would exclude and silence me from preaching, a whole lot of Baptist, to say nothing of pedobaptist, will pop up and say "he is prejudiced," with about as much vehemence and need of sense as any Pedobaptist."

8. The whole truth of the whole thing is as Baptist and Pedobaptist, too many of us are hypocrites, pure and simple. We pretend to be great religious friends and pretend to love each other and each other's religion very much, and right down in our very hearts, properly tested, none of us have any use for or confidence in the religion of each other.

9. Now as little or as much as may be thought about it, I will prove it. Should I present myself for membership in a Pedobaptist church, with the understanding that I did not propose relinquishing or repudiating any of my Baptist principles or proclivities, but proposed holding on to them and preaching and teaching them as I had been doing as a Baptist, my application would be rejected.

10. It may be contended such a rejection would involve only the rules constituting my church membership as a Baptist, and not my Christianity. My reply is, there is no such possibility as separating or distinguishing between the religious principle, making me what I am religiously and myself, that a rejection or repudiation of the principles operates inevitably as a rejection, and a repudiation of myself. Cloudy, foggy, insensible minds may not be able to see this "pint," yet it exists at the same and no Baptist nor Pedobaptist can gainsay it.

11. What obtains in this regard in my relation to Pedobaptist churches obtains in the relation of Pedobaptist to Baptist churches. No Baptist church could reject the proposition of a Pedobaptist to unite with it on the ground that it rejected only the things he preached and taught as church constituencies, and not the Christianity of the applicant. A man has nothing to make him what he is, except the principles he adheres to making him a member of what he is religiously. A rejection of his principles is a rejection of him.

12. "Hypocrite" is translated from the word hypokrites, pronounced hoop-ok-nee-tace. It means stage player. The real character of the stage player is hid behind the character represented or played. That is what denominations are in their relation to each other. I challenge the editor of the Alabama Baptist or any other Baptist preacher to preach or teach in the columns of the paper just one of the things I name from Pedobaptist, and see what will become of him with the Baptist of the state. In the same connection I should like for some Baptist to show what would become of the paradox I raise in the case. Brother C. A. Stakeley, of Montgomery, is a representative Baptist. May he can tell. W. R. WHATLEY.

We are glad to know that another Southern Baptist preacher is doing a great work in New York. Rev. Curtis Lee Laws, formerly of Baltimore, but now pastor of the Greene Avenue Baptist church in the borough of Brooklyn, New York City, has already won the hearts of his people, and his work is being greatly blessed. The Religious Herald says, "More than thirty have been baptized in the last three or four weeks, and many others are being received by letter. The great auditorium is crowded with people, and the prayer meetings are averaging more than three hundred. The church owns a large lot in the rear of the present building, and the Men's League is planning to build a great Sunday school building and parish house in the near future.

Is Your Baby Teething?

There is no need to dread baby's second summer—the trying teething period—just keep its system in condition to make teething easy and save sleepless nights.

**Teethina
(Teething Powders)**

was first used by Dr. C. J. Moffett, a graduate of Jefferson Medical College, Philadelphia; in his extensive and successful treatment of children's diseases incident to teething and summer complaints—a standard remedy for over 40 years throughout the South. It contains the elements recommended by the most advanced medical sciences as necessary for removing the cause of disease and keeping baby's system in condition to make teething easy.

In nine out of ten cases of cholera infantum that prove fatal from ordinary neglect and subsequent treatment, the use of Teethina would have saved the child. At all Drugists, 25c Or from Dr. C. J. Moffett Medicine Company, St. Louis. Write for our free "Mother's Booklet."



State of Alabama,
Jefferson County.
Monroe Smitherman, deceased.
Estate of.

Letters of administration, with the will annexed, upon the state of said decedent, having been granted to the undersigned on the 7th day of May, 1908, by the Honorable S. E. Greene, judge of the probate court of Jefferson county. Notice is hereby given that all persons having claims against said estate will be required to present the same within the time allowed by law, or that the same will be barred.

AMELIA AYERS,
Administratrix.

Z. T. RUDOLPH, Attorney.
may12-3t

WANTED—An improved farm, for which I will exchange the best and most up-to-date corn and feed mill in the state, located in the best town, with fine educational advantages, good schools, good churches. If interested, write immediately to
U. O. REDD, Florence, Ala.

Dr. W. B. Crumpton, corresponding secretary of the Alabama State Board, has published a tract of thirty-two pages on "One Hundred Years." It is done in Dr. Crumpton's happy vein. He pictures strikingly the Baptist brotherhood of one hundred years ago and now.—Baptist Argus.

100,000 Pairs of Spectacles Given Away By Dr. Haux Spectacle Co.

If you will send your name and address to the Dr. Haux Spectacle Co., St. Louis, Mo., they will send you their Free Home Eye Tester and full particulars how to get a pair of handsome Rolled Gold Bridge Spectacles without one cent of cost.

They want to prove to every spectacle wearer on earth that the Dr. Haux famous Perfect Vision Spectacles are really and truly ever so much better than any you have ever worn before, and therefore have arranged to give away at least 100,000 pairs of Perfect Vision Rolled Gold Bridge Spectacles in the next few weeks, in order to introduce their wonderful glasses to the largest number of spectacle wearers in the shortest possible time.

Write them today for their Free Eye Tester and ten karat Rolled Gold Bridge Spectacle Offer. Dr. Haux Spectacle Co., St. Louis, Mo.

NON-RESIDENT NOTICE.

The State of Alabama,
Jefferson County.

Probate Court, May 11, 1908.

This day came George W. Bains and filed his application in writing and under oath, therewith producing and filing in this court an instrument of writing purporting to be the last will and testament of Mary B. Bains, deceased, and praying for such orders, decrees and proceedings as may be proper and requisite for the due probate and record of said instrument as such will; and it appearing from said petition that the following next of kin are non-residents of the state of Alabama, to-wit:

Amanda Wilhelm, age 13 years;
William B. Wilhelm, age 17 years;
Ella B. Wilhelm, age 20 years, and
Jimmie E. Wilhelm, age 9 years, all of sound mind and being nieces and nephews of said decedent and living with their father, James E. Wilhelm, at Paducah, Ky.

And whereas, the 18th day of June, 1908, has been set as a day for hearing testimony in proof of said instrument as such will.

It is therefore ordered that notice of the filing of said application and of the day set for hearing same be given said non-residents by publication once a week for three successive weeks in the Alabama Baptist, a newspaper published in this county.

S. E. GREEN,
Judge of Probate.

**"YOU CAN'T FOOL ALL OF THE PEOPLE
ALL OF THE TIME"**

Some housekeepers will accept any kind of flour the dealer sends them—and then blame the cook because the bread is heavy, soggy and indigestible.

But good housekeepers have learned that "indifferent" flour never makes "good" bread, and that an indifferent cook can make delicious bread, pastries and cakes with.

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