

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

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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REV. F. H. FARRINGTON AND WIFE.



Brother Farrington, who is a graduate of Howard college, and spent several years at the seminary, but was forced to leave on account of his eyes. He has served a number of churches and has always been a church builder. He is now serving two churches in Kentucky. He has many friends in Alabama who would welcome him home with his bride.



A SPEECH THAT WAS NOT DELIVERED AT HOT SPRINGS.

Brother President: I am certain we have come to the parting of the ways in financial methods, if I may use the word method in this connection. The state secretaries have been talking. Some said they wished to put the figures for another year where they had a hope of reaching them. There wasn't a man among them who could guess in \$10,000 of the amount he might raise.

In Alabama maybe we put the figures too high—\$35,000 for Home and \$40,000 for Foreign—but I am not going to lower them. My convention, at my suggestion, fixed them and they will remain there, nailed to the mast-head, until we reach them, if it takes five years. Who knows that we can not reach them another year? I do not hesitate to say our Alabama pastors, if they will undertake something heroic can more easily accomplish it than they can something that does not appeal to the very best efforts of their people.

What is true of the pastors of my state is true of every other. When I returned to Alabama last year and began telling the big figures the convention had fixed, \$500,000 and \$750,000, a brother said: "That means you are going to increase the burdens of the burden-bearers." My reply was: "If it meant that, nobody would hurt themselves, for the most liberal have never given what they were able to; but it ought not to mean that. If you and others will join the pastors in devising ways and means to reach the non-givers, the great advance named can be raised and not increase the gifts of the liberal givers by one cent."

Brother President, I for one am ashamed to see us bring those figures down. Our own people will think less of us for it, and the people of other denominations and of the world will laugh at us. The smaller figures have been agreed upon, and I am not finding fault. I am glad we have adopted a saner method of naming the amounts. But what are we going to do about any amount in advance. Are the old, hap-hazard methods or no-methods to prevail? It is on this I want to talk.

There are two ways. We can encourage the willing-hearted to increase their contributions, or we can go out after the great multitude who have never given. The former is the easier, and that is about what we have been doing, but the latter plan is a

solemn duty we owe to Christ and to our members who have never learned the grace of giving.

If you had a cow that gave two gallons a day, and the needs of the family required another gallon, the plan would be very simple and easy. Put more feed into the cow and the milk would be at hand in due time. But suppose you want a large increase in the product of milk. You would have to go out on the range and bring in another and another until your wants would be supplied. The first process is the easier. Old Brindle will readily respond to the increase of food, but the cow on the range will have to be roped. She may bellow and paw the ground and bow her neck and come at you with her horns, and when you are milking her maybe she will kick you and the bucket over. Patience, good feed and the shelter will win. If she is covered with ticks, don't try to curry them off. That will irritate her. Put a little sulphur in the feed and they will drop off themselves. After a while the cow that seemed to regard it as a great hardship to be milked will come to your call and the greatest pleasure of her life will be to give down the milk. This is a homely illustration, but you readily see the application.

We must go out in the range. What multitudes we have out there. They bear all the marks of regenerated people. Many of them are poor and ignorant, but multitudes of them are rich. But whether rich or poor, it is our business, before God, to train them to fruit bearing. "Teach them to observe all things whatsoever I have commanded" is harder work than "making and baptizing disciples." The cause needs their money and they need, for their greatest joy, to give the money.



The heart of every true man here has been almost breaking as we have heard the earnest call for men and money. Gray and Willingham and Mullins have been pitiful in their pleas. The chairman of every committee, the returned missionaries from every field, the Indians and the Mexicans all put emphasis on the call of the secretaries. I would be in despair after such an appeal did I not know we have rich treasures by the millions in our homes that have never been tapped. The present contributors do not represent a tithe of our membership. God help us to return home with consecrated purpose, to inaugurate methods for reaching the unreached in our churches.

This speech was all imagined. It would not be complete without imagining I heard the clapping of hands and the rapping of the presidential gavel, with his gentle words, "I am not surprised at your being pleased with the speaker, for it goes to the heart of the trouble that confronts us. But you have made a law that applause is out of order, and I must hold you to your own rule.

To the Pastors of Alabama.

My Dear Brethren: I have taken this method to put before you a matter of supreme moment. As sure as you live we can go but little further in the way of advance without more energetic effort to reach the non-givers. It is a shame for hundreds of churches and many thousands of members to go on utterly indifferent to the claims of the lost world upon them.

Your secretary pledges himself to labor as never before to reach the multitudes of Baptists in Alabama who are non-givers and win them to the side of the givers. Notice, I say "win." That is the word. With loving heart and tender appeal, I shall do my best. But what can I do without you? I must do all through you. The people are ready to follow. Thousands of them are wondering why their pastors do not lead. I have letters on my desk now from men and women who sent money in response to my appeals through the Alabama Baptist, with these words added: "Our pastor never mentions missions to us." I beg you to consider the matter seriously. Something must be done and you hold the key to the situation.

Let us all go from love for our Master's suffering cause, and tenderly, lovingly, ask the Lord's people to give the means He had given unto their keeping, regularly and systematically.

W. B. C.

ANNUAL SERMON BEFORE THE SOUTHERN BAPTIST CONVENTION

By Henry W. Battle, D. D., of North Carolina

THE EVERLASTING LOVE OF GOD.

"Yea I have loved thee with an everlasting love."
Jeremiah 31:3.

Is this wonderful declaration to be accepted as the language of truth and soberness? The sentiment of love ordinarily confers special privileges, and one does not care to hamper the supreme passion by the requirements of a too exacting literalism. Poetry has its wing, as well as its song, and love is ever instinct with poetry. Hyperbole is the most natural, popular, and I had almost said appropriate figure of speech in love's rhetoric. Shall we look for pardonable exaggeration in our text, "I have loved thee with an everlasting love?" Who said it? Jeremiah does not leave us to conjecture: "Jehovah appeared from afar unto me, saying, 'I have loved thee with an everlasting love, therefore, with loving kindness have I drawn thee.'" Jehovah! with whom can be "no variation neither shadow that is cast by turning." Who, exalted above time, is infinitely removed from the shifting moods and circumstances which cause the feelings of even the best of men to be painfully mutable. He for whom, consciously or unconsciously, each heart is yearning; and in whom is rest, and joy, and completion. Jehovah said: "I have loved thee with an everlasting love."

To whom was this wonderful declaration addressed? His ransomed ones: "for Jehovah hath ransomed Jacob and redeemed him from the hand of him that was stronger than he." Ransomed because he loved with an everlasting love. Loved "from afar." In point of time, "before the morning stars sang together, and all the sons of God shouted for joy."

Before I had being, if I belong to God's ransomed ones, He loved me—O blessed paradox!—and He will love me forever.

If, with the near approach of motherhood, holy thoughts of a life to be (while deft fingers secretly stitch and embroider) open a rill of yearning tenderness from earth's purest and sweetest fountain of affection, to gush forth a river, boundless, fathomless, and inexhaustible, when that life is, and its tremulous cry first cuts the air—tell me, is there no answering motherhood in the bosom of God?

If He loved me before I began to exist, shall He not love me now, that I stand forth endowed with the marvelously sentient life He has given, created by and for Him, and beset by dangers which must appeal to Him for sympathy and care? Are the mighty pulsations of His heart unstirred by my cry—the cry of His child—crying, though it may be unconsciously, for His love; crying for the knowledge and wisdom He alone can supply? Shall I be frightened by the threatening aspect of a word—anthropomorphism—from seeking rest, and comfort, and joy, and incentive to high endeavor, in the love of God which passeth understanding? No! no! ten thousand times no.

If I may imitate Him, as His Word enjoins, must it not be because of a reciprocal spiritual likeness, out of which will yet come grander and more blessed things than I am now able to dream of?

I am ignorant, but this precious old book says: "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." "For now we see in a mirror darkly; but then face to face; now I know in part; but then I shall know fully, even as also I was fully known."

I am sinful—I know what Paul meant when he cried "Wretched man that I am, who shall deliver me out of the body of this death?" But blessed be His holy name, I also know what he meant when he shouted, in ringing challenge to earth, and heaven, and hell: "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or precaution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be

able to separate us from the love of God which is in Christ Jesus our Lord."

O! love of God, dateless as eternity; boundless as infinitude!

Brethren; when I contemplate such love, I find but one word by which to designate it. Not a popular word, but a Bible word, and, to my way of thinking, the only adequate word. That word is sovereign. I can find no place for any other thought. My most minute and exhaustive study of the history of the race utterly fails to discover in any man sufficient inducement, or justification, for such love from the great God of this universe. I thank God that I find, as I have intimated, in all men, vestiges of nobility that have survived the fall—call it, if you like, a psychic foundation for God to build on—but adequate cause for such love to a sinner I can find nowhere outside the bosom of God. I dare take my stand in hope of eternal life, nowhere—on mother earth, or blazing Mars, or belted Orion, or smiling Pleiad, or within the jeweled walls of the new Jerusalem—nowhere beyond the impregnable ramparts of that sublime revelation: "God so loved the world."

It has been said there is an infinite life of feeling in God. So, indeed, there is, but feeling alone is not love. Love implies not only receiving, but also giving; not languid emotion ending in itself, but active and glad power reaching out and lavishing self with superb prodigality. The eternal love of God involves eternal giving; so James tells us of "The giving God"—giving not as an episode, but as a law of life. "Therefore, with loving kindness have I drawn thee."

The best and the greatest gift a man can make is the gift of himself. This is ever love's goal. Beyond it no demand can reach; and toward it all true benevolences are moving by the impulses of an inner and divine law. This is what God desires from each of us; it is our one great acceptable gift to Him. I am not now considering the ground of its acceptability; I am speaking of the fact.

Give yourself completely and unreservedly to God; then give money, and service because you have first given yourself. Leave the gift of self out, and your gold cankers; your deeds, though comely to the eye of man, delight Him not; put the gift of self in—honestly, earnestly and unreservedly—and you will gladly give all other things, because love joys to have it so—then some day you, too, shall hear that blessed commendation: "Thine alms are come up for a memorial before God." There is profound meaning in the familiar words—

"Here, Lord, I give myself away:
'Tis all that I can do."

I can not believe with the ancient cynic, that "human virtues are but splendid vices"; I prefer to believe that they are faint and broken rays from the divine effulgence. Therefore, I argue that, as man's supreme gift is ever the gift of himself, we may reverently infer that God's supreme gift must be the gift of Himself. And, be astonished O heavens! He has given himself to us in Jesus Christ—"the effulgence of His glory, and the very image of His substance." "He that spareth not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?" A love-gift to humanity: "In Him was life; and the life was the light of man." "That was the true light which lighteth every man that cometh into the world."

As nature becomes to us truly complete and symmetrical only when we recognize man as "the ornately sculptured capital of the column," as her hieroglyphics may be read, and her babble of voices interpreted, only in the light of that human destiny for which Paul, in the boldness of inspired genius, represents her as groaning and travailing; so man finds his zenith and the fulfillment of his immortal longings in Jesus Christ. The riddle of human life, which has attracted and baffled the best thought of the

ages, finds its solution in "the Son of Man."

Says a German philosopher, perhaps with a meaning profounder than we may comprehend or than even he realized:

"As man is the son of nature, but its higher son, and therefore its lord, so Jesus is the Son of humanity, but its higher son, and therefore its Lord. As man unites the preceding grades of being in himself, but exalts them to a higher sphere, so Jesus sums up humanity in Himself and exalts it to a higher grade. He is, as a profound old church father has called Him, "the recapitulation of the human race and its historical unfolding." Therefore He loved to call Himself "the Son of Man;" therefore could the Psalmist exclaim, as the glory of humanity rose upon his vision: "What is man, that thou art mindful of him, and the Son of Man, that thou visitest Him? For thou hast made Him but little lower than God, and crowned Him with glory and honor."

All through the ages God had been waiting to give Himself to man; all through the ages man had been waiting to give himself to God; but there was no atonement (at-one-ment), for sin, like a dark and impassible flood, swept between, until Jesus Christ came. His advent was no accident; the mighty expedient that reached its culmination on Calvary was born in the councils of eternity, and was the supreme expression of the divine character. He who beholds in that stupendous tragedy only a splendid martyrdom, knows not God, and knows not man! It will mirror the harmonious attributes of deity as long as eternity lasts; and, it may be, vast problems of unborn worlds are to be solved in its light!

Through the pathetic yet thrilling story of human life there runs two lines: one indicating the upward reach of man for God, and the other indicating the downward reach of God for man, and the two lines meet in Jesus Christ. Oh, irrepressible reach an unquenchable yearning! We follow it like a gold thread, often obscured but never broken, running through the maze of history, in benighted heathendom lurking in cruel rites and hideous sacrifices; in cultured paganism faintly vibrating in strains of poetry and teachings of philosophy; in Israelitish monotheism waxing stronger and stronger; brighter and brighter, clearer and clearer, till on the threshold of the New Dispensation the voice of prophecy changes to the glad psalm, "He has visited and redeemed His people," and Jesus of Nazareth stands revealed. Listed, the fulfillment of history, the realized ideal of humanity, the effulgence of the Father's glory, the hope of Israel speaks. "All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father, neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him. Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, and ye shall find rest unto your souls." Said I not that the mystery of man is solved in Christ, the second Adam, the head of redeemed humanity? Said I not that the mystery of the heart of God is brought to light, tender and blessed light, in Christ? That in Him the lines meet?

If therefore you would draw nigh unto God through the intellect—like Kepler thinking God's thoughts after Him—it must be over a way made luminous by the matchless words of the Divine Teacher. If you would know God in the sweeter, surer, more subtle and satisfying experience of the spirit life—the Spirit bearing witness with your spirit—it must be by Jesus Christ. I declare unto you the love of God, but I declare unto you the love of God in Jesus. I declare unto you the fatherhood of God, but I declare unto you the fatherhood of God through the brotherhood of Him who loved us and gave Himself for us. "Yea, I have loved thee with an everlasting love."

Jeremiah represents Jehovah as seeking to win back His chosen people to Himself under the figure of a lover wooing a maiden.

Jehovah speaks from His far away dwelling place, and when the "Virgin of Israel," in her distant exile, hears Him, she exclaims: "From afar hath Jehovah appeared unto me, saying, 'Yea, I have loved thee with an everlasting love.'"

Then Jehovah makes answer:
"Again will I build thee, and thou shalt be built, O Virgin of Israel; again shalt thou take thy tabrets and go forth in the dances of them that make merry;

again shall thou plant vineyards on the mountains of Samaria, while they that plant them shall enjoy the fruit."

A century later, and Hosea will strike the same tender note, with fingers that quiver with the stress of his own heart's anguish:

"Therefore, behold I will allure her, and bring her into the wilderness and speak comfortably unto her"—home to her heart—"And I will give her vineyards from thence, and the valley of Anchor." Troubling "for a door of hope; and she shall make answer there, as in the days of her youth. . . . And it shall be in that day, saith Jehovah, that thou shalt call me Ishi," my husband, "and shalt call me no more Baali," my master. . . . "And I will betroth thee unto me forever." "Yea, I have loved thee with an everlasting love." Oh, the matchless love of God!

Arthur, the generous, the pure, the brave, could only say to Guinevere:

"Lo, I forgive thee, as Eternal God Forgives: do thou for thine own soul the rest, But how to take last leave of all I loved?"

Let no man dream but that I love thee still. Perchance, and so thou purify thy soul, And so thou lean on our fair father Christ, Hereafter in that world where all are pure We two may meet before high God, and thou Wilt spring to me, and claim me thine, and know I am thine husband, not a smaller soul.

Leave me that, I charge thee, my last hope. Now must I hence, Through the thick night I hear the trumpet blow." Poor Arthur! Poor Guinevere! Jehovah takes no "last leave." He will lead His betrothed into the wilderness of affliction, where the mighty trees cast spectral shadows and the vast solitude whispers of eternity; there he will speak "home to her heart," and when she comes forth, clad in spotless attire, leaning on the arm of her beloved, purified, redeemed, He will say:

"Thou art all fair, my love; And there is no spot in thee." It's all going to end in a wedding. "And it shall be at that day, saith Jehovah, that thou shalt call me thy husband, and shalt call me no more my master."

John on Patmos heard the shout of a great multitude, and a mighty noise, as if the billows of old ocean, clapping their hands, were answering back to reverberating thunders, saying: "Hallelujah! for the Lord our God, the Almighty, reigneth.

Let us rejoice and be exceeding glad, and let us give The glory unto Him: for the marriage of the Lamb is come, and His wife has made herself ready."

The place will be heaven; the witnesses will be angelic principalities and powers; the bride will be the Redeemed of all the ages "of every tribe and tongue and people and nation;" God the Father will bestow the bride in her peerless beauty; and when the Divine Bridegroom places the ring, endless as eternity, and set with the ruby of His own atoning blood, on her finger, all heaven will break forth into shouts of joy!

It's going to be a love match. That's the only "match" that can endure the test, growing sweeter and stronger as the years roll by. Life is serious business, and "till death us do part" is a tremendous sentence. To the earth-marriage severe tests must come; but if genuine, pure, respecting love be at the foundation of the sacred compact, those tests, as sharp acids to pure gold, will but reveal a fairer lustre. But if pure, respecting love be lacking, then—God pity them both!

So fundamental, vital and far-reaching in its relations to our social structure do I regard this, that, much as I love my beautiful Southland, rather than see love taken from the marriage contract, and that holy covenant prostituted to the ends of convenience, social ambition, or sordid gain, I would see "the ocean wave become her sepulcher and the orb of heaven forget where she existed!" God Almighty deliver us from the day of a loveless marriage and an easy divorce!

And I tell you, a man or a woman who claims to be betrothed to Christ and has no love for Him, gains nothing. The pitiful ceremony which only places a new name on a church register is enough to make the angels weep. When trials come, and glorious sacrifices are to be made for love's sweet sake, the miserable farce is exposed and the deed that else might have blessed the world never sees the light.

Do you love your Lord? Listen! can you not hear them? The wedding bells are ringing just over the river, and sometimes their silvery cadences steal upon the spirit's ravished sense with a solemn sweetness soft as down on angel pinion, and grows so insistent that we long to be gone. Oh, it's to be a wedding, and not a funeral! Serious, and yet how glad,—

"I give my heart to thee, Savior divine, For thou art all to me, and I am thine. Is there on earth a closer bond than this, That my Beloved's mine and I am His?"

It is but telling over and over again—first under one figure and then another—the story that the ever-

lasting love of God will win. The shepherd will find his sheep; the father will at last have his lost boy safe at home; the lover will some day meet his betrothed at the altar, and they twain shall be one. God is in love with the world; "God so loved the world"; God will win the world; and "the kingdom of the world will become the Kingdom of our Lord, and of His Christ."

Given the everlasting love of the infinitely intelligent and resourceful God, and a world-plan of redemption follows, as a postulate, to the thinking mind. This mighty audience has assembled; this vast multitude of the servants of the King have gathered here, many of them traveling more than a thousand miles that they might be here, because there is a world-plan of redemption, and in that plan has been provided a place for the noblest activities of brain and heart and body, co-laboring together with God, for a consummation the grandest that ever invited the thought of a philosopher, or inspired the sacrifice of a hero.

Oh, ye who sigh for an ampler field of thought and a nobler motive, a realm where the soul may have room to expand itself and expend its powers without disappointment or regret—ye men of thought and of action, behold it here. The nature that can lift itself out of the dust, fog, and clatter of our little-day ambitions to the serene and sublime height of God's world-plan, wed itself to that plan and join finite energies to omnipotent forces, may loose somewhat in the tawdry and adventitious conditions of a fleeting existence, but it will gain an infinite part of life—the life of God! "Be ye imitators of God as dear children." You can not imitate Him in the swing of His scepter, sovereignty reaching to wherever a world twinkles in space; you can not imitate Him in the spiritual splendor of associated attributes before which the angels veil their faces; but, O man, you can imitate God on the lowly plane of a fallen world, among creatures fellow to yourself, for the redemption of that world and the salvation of those creatures. That is to be like God—the grandest ambition that can throb in the brain of a man or thrill in the heart of a seraph! Like God! Like God!

Soon as the righteous penalty of the violated law struck this planet like a thunderbolt of divine wrath, blasting it to its center, out of the tempest, darkness, and desolation there emerged a world-plan of redemption, veiled but transcendently beautiful to conquer despair and prophesy of a yet more glorious kingdom, far as the curse is found. The seed of the woman shall bruise the serpent's head. Wherever his envenomed slime touches; whithersoever his accursed trail leads, the wide world over, thither the seed-of-the woman will follow; there will be heard the clash of arms in glorious conflict, and by and by the shout of victory. "Hallelujah, the lord God omnipotent reigneth!" "And I, if I be lifted up from the earth, will draw all men unto me."—not as a magnet draws a particle of steel, by subtle and irresistible physical force. Men are not mere things—they are souls that beat in brains and throb in hearts, and look out of eyes, and thrill in touch of hands. Carlyle cried: "Let men know that they are men!" Tonight I cry: Let men know that men are men! Jesus Christ knew it, and therefore welcomed the cross, the nail and spear, the crushing load on breaking heart when "He was made sin for us who knew no sin that we might be made the righteousness of God in Him."

"The hour cometh when neither in this mountain nor in Jerusalem"—exclusively—"shall ye worship the father. . . . God is a spirit, and they that worship Him must worship Him in spirit and in truth." God is a spirit—unincumbered by space, unhampered by territorial bounds; and man in his nobler part is a spirit, and whenever the spirit in man, taught by the sweet story of the cross, looks up to God and lisps, "Father," there is worship on earth and rejoicing in heaven.

A great manufacturer related this incident to me: It was at Petersburg soon after the civil war. Time had not smoothed down the embankments nor filled the rifle pits which left that entire section seamed and soared with sign of the terrific conflict. One evening the distressing report, "A Child Lost," spread throughout a certain suburb of the city with the rapidity of heart telegraphy. A little four-year-old had wandered off and was lost, or had some miscreant kidnaped the child? Who could tell? For the country was in a state of demoralization, infested by roving bands ready for any deed of crime. A great company of sympathizing friends and neighbors searched long hours. Night came down. Some thought they found signs of the tracks of little feet leading in the direction of the great woods near by, and into those woods half a hundred brave men plunged with lighted lanterns to search every inch of ground, but all in vain. The terrible hours dragged slowly by. It was past midnight, and the child had not been found. Father and mother were well-nigh wild with anxiety. Suddenly the mother devised a plan. She caused every searcher to return! Oh, it was enough to melt a heart of stone, that spectacle of strong men, their anxious countenances revealed by the light of the lanterns, ranged about a mother with pale and sharply-drawn features depicting the heart's unutterable

anguish! Listen, this is her plan: "Each night for a week past our little lost darling has waked while the clock was striking three, and frightened by the darkness, called out: 'Papa!' If she is in the woods and alive, sleeping in some undiscovered place (who knows?) may be at that hour she will awake and her little voice cry out in the darkness, 'Papa!' Let the men resume their search; let them scatter to every quarter of the woods; let them take their watches from their pockets, and when the hour hand nears three, let them be still, scarcely daring to breathe, and listen as they never listened before. Hark! A glad shout! somebody has heard little Mary's cry; somebody has rushed to the spot and taken the precious child out of a hole dugged by bayonets, and with glad shouts, is bearing her back to mother—back home.

Oh, my brethren, God and His angels are listening for a lost world to cry out in the darkness, "Father!" and won't there be joy up yonder when not one, but millions out of every tribe and kindred and tongue shall sit down with Abraham and Isaac and Jacob in the Father's home? Look around you; it is His banqueting hall; look above you; His banner overhead is Love; behold, O my soul, with adoring wonder, the joy on the Savior's face! He sees of the travail of His soul and is satisfied.

IN MEMORY OF MRS. J. C. YERBY.

We want to pay some loving tribute to the memory of our dear president, but our hearts are sad, and we cannot express the great loss we have sustained.

As so many have said, "We do not need to tell anyone of the many beautiful characteristics of this consecrated woman." Her life has been a living example, and there is that something which makes us long to live as she has lived—always trustful; so sure of God's promises. What a privilege it was to talk to her of heavenly things!

Mrs. Yerby has been the president of the Baptist Ladies' Aid Society for several years. We miss her especially here, for she was always so faithful, so willing and ready to do anything for the Master's cause. Truly her place is vacant and cannot be filled. From our hearts we cry to God for strength to carry on this work.

"Tis hard to break the tender cord
When love has bound the heart;
'Tis hard, so hard, to speak the words:
'We must forever part.'
Dearest loved one, we must lay thee
In the peaceful grave's embrace,
But thy memory will be cherished
Till we see thy heavenly face.

To the sorrowing husband, children and relatives we would say to grieve not, for she is truly

Asleep in Jesus, blessed sleep,
From which none ever wake to weep.
A calm and undisturbed repose,
Unbroken by the last of foes.
Asleep in Jesus! Far from thee
Thy kindred and their graves may be;
But thine is still a blessed sleep,
From which none ever wake to weep.

Whereas, It has pleased our Heavenly Father to call our friend and sister in Christ from this earthly labor, to her home above; therefore, be it

Resolved, That we hereby record our deep sense of sorrow at the loss which our society has sustained.

That, as we were united to her not only by the bond which our society involves, but by a deep personal friendship and love, we hereby pledge ourselves to cherish forever the memory of her gentle example, which shall inspire us to truer devotion, nobler living, to broader charity toward humanity, whom she ever found it a delight to serve.

That we extend our sympathy to the bereaved family. That a copy of these resolutions be sent to the Alabama Baptist and the Banner for publication and also a copy be sent to the sorrowing ones.

LADIES' AID SOC. FAYETTE BAPTIST CH.

THE ALABAMA BAPTIST

A BRILLIANT CLOSING

Sunday 11 a. m., Sermon by Dr. Manly.

The commencement exercises of the Central college were fittingly inaugurated with the commencement sermon at the Baptist church Sunday morning at 11 o'clock. This being the fiftieth anniversary of the college the securing of Dr. Manly, of Lexington, Va., one of the first presidents of the proud old institution, was indeed fortunate.

The church was packed to its fullest capacity, chairs being placed in the aisles and the gallery being full. President Giles, of the college, presided over the exercises.

Dr. Manly read the fourth chapter of Esther as the scripture lesson for the day and took his text from the fourteenth verse of the same chapter, reading as follows. "Who knoweth whether thou art come to the kingdom for such a thing as this?" Taking these words of Mordecai to Ahasuerus, Jewish queen, Dr. Manly preached a splendid, practical sermon on the use of opportunity.

Opportunity used, said he, imparted momentum to character. Jesus himself valued opportunity, said the speaker, quoting the words of the Savior, "I must work the works of him that sent me while it is day," opportunity creates obligation and the recognition of the relation between opportunity and obligation is necessary. The sense of responsibility underlies all activity.

Dr. Manly is a ripe scholar and a consecrated man of God, whose life has been a fruitful example of how opportunities should be used and a clear, forceful presentation of his thoughts on Sunday will long dwell in the hearts and minds of the vast congregation that listened to him so attentively.

The music of the morning was a most effective aid to the service. It was directed by Miss Desha, the fine voice teacher of the college, who sang a beautiful solo, "Lord Before Thee Now," by Bischoff. The anthem was "O Sing Unto the Lord," by Harker, spiritedly sung by the Central college chorus and the University Glee Club, making a big mixed chorus of about fifty voices.

Monday 8 p. m., Students' Recital.

In spite of the bad weather, Alumnae hall at Central college was filled with an audience that heard the commencement music recital with genuine enjoyment.

The piano numbers were excellent. In each case it was an exhibition of clear, clean and intelligent playing, some of the performers showing uncommon finish and appreciation of the composition.

The songs were also charming. Misses Dickinson and Davis each displayed delightful voices and have reason to regard their debut with pride. Miss Yerby's Flower Song was greatly enjoyed and the duets with Miss Desha, who substituted for Miss Hendon, were particularly pretty.

The choruses went smoothly and charmingly and the Spring Song was a bright and happy ending to a cleverly executed program.

Play by the Elocution Class.

Characters—Richard Ford, a devoted young husband, Mamie Donoho; Molly, his wife; Josephine Hagler; Robert Shepard, Molly's brother, Mary Lee Trigg; Max Ten Eych, a chum of Robert's, Elvie Forrester; Dorothy March, engaged to Max, a guest of Mrs. Ford's, Sydney Blackburn; June Harverhill, Wellesley '06, who is doing some special investigation for economics courses during the summer, Blanch Naugher; John Hume, rector of St. Agnes', Addie Barrow.

The crowd gathered to witness the play by the elocution pupils at Central College could not all get in by any means. Those who were in the hall enjoyed a wonderfully clever comedy. It was bright and sparkling, this "elopement of Ellen," and it was finely staged. People have learned to realize that when Miss Lila Brown directs a performance the players are gifted and are sure to give a smooth rendition. Each character was well played and there was a naturalness and spirit infused into the lines that made it far above what one would naturally look for in students merely.

The staging was extremely artistic and the girls

all appeared to most charming advantage. Particularly attractive were those playing boys' parts. They made good looking boys and carried out the idea finely, making love to the girls in great style.

Art Display.

The terrible downpour of rain kept many people from attending the opening of the art exhibition at Central College, but the display was one of great merit. Miss Shelton, the very accomplished head of the art department at the college, is a most careful and thorough teacher and is doing a great deal to instill into her pupils a love for real art and a desire to strive for the best ideals.

The dainty little catalogues tied with green and white colors of the art class give a very fine list and display is thoroughly admirable. Some of the beginners have done exceptional work and Miss Lou Naugher having a number of crayons and water colors of a highly creditable character. Miss Annie Mize has a number of pretty things both in oils and water colors and Miss Fannie Burkes has several good things in oil. Miss Leo Trimm's large and varied display proves her very gifted and a good student. Several of hers are from life. Miss Jennie Maxwell has done a number of things finely, her nature and life studies, her water colors and oil showing style and taste of a high order. Miss Susie Naugher has done a number of excellent things in oil and Mrs. Mayfield has a large and very attractive display of water colors, most cleverly done. Miss Bettie Pratt, the certificate pupil this year, has a lot of fine things. She has water colors, crayons and oil paintings, all done with a finish and style that proclaims her most accomplished.

A Great Day With Central College Alumnae.

A most notable gathering of the alumnae of Central college was that held in honor of the fiftieth anniversary of the fine old institution.

The attendance of former graduates was unusually fine, there being a gratifying representation of classes from the '60's to the present time. The alumnae had secured the attendance from Virginia of Dr. Charles Manly, a president of the college for many years, whose pupils queen it in homes all over Alabama, and this distinguished minister and speaker delivered an inspiring address at 11 o'clock.

Dr. Manly began by giving a few exceedingly interesting historical facts about the college and its presidents and then gave a splendid address on college education and its advantages to women, particularly. He said among other things that higher education was valuable for the contact it gave with great minds. He also called attention to the fact that education enabled a woman to know a good man. The association with devoted teachers, who strengthen and inspire the pupil, was also dwelt upon.

Dr. Manly closed with an appeal for the highest ideals couched in fine, forceful words. Dr. Manly's delivery is exceedingly effective and his suggestive address was heard with closest interest.

Mrs. D. I. Purser's introduction of the speaker was very happy and graceful. In it she told of the earlier work of the college and of Dr. Manly's part in it, paying him an eloquent, beautiful and deserved tribute. The music of the morning by members of the Alumnae Society was exceptional. Miss Bessie McGahey played Rubenstein's Kammenol Ostrow; Miss Evie Clark sang Grant's "Where'er Thou Art," and Miss Myrtle Hendon sang Dudley Buck's "My Redeemer and My Lord."

The Banquet.

At 1 o'clock occurred the annual alumnae banquet, the largest and most notable one these ladies have enjoyed, and that is saying a great deal. The feast was spread in the old supreme court room, now the college reception hall. The tables were placed in the form of an "A" and exquisitely decorated in gold and white, the college colors. Indeed, the whole room was festooned with gold and white and abounded in blossoms of gold and white. Yellow baskets of daisies tied with tulle bows, were a dainty feature of the table decorations, while daisies were scattered loosely over the cloth and placed at each

plate for souvenirs. The courses all had artistic suggestions of the color scheme.

The feast was prepared and admirably served by the Baptist Ladies' Aid Society, whose fame as artistic caterers needs no further encomium than this banquet. Everything was delightful to the eye and to the palate, and was discussed with marked appreciation. When the banquet was disposed of the toasts began. The list of sentiments was as follows:

Toastmaster, Mrs. Lillian Jones Spencer. Roll call of classes, Mrs. Carrie Palmer Lucius. Beautiful Tuscaloosa, sung by Miss Evie Clark (words by Thomas Maxwell, Sr., set to music by Professor Luduehl). Historical sketch of college, Miss Addie Cox. Oft in the Still Night, sung by Mrs. Dawson. Welcome to class of 1906, Blanch Naugher. Responses, Miss Lurline Harper, president of class. The year of Jubilee, poem by Mrs. Mary Moody Boyles. Coming Thro' the Rye, sung by Miss Fannie Yerby. The Mission of Our College, Miss Anna Baker. America, sung by all. Auld Lang Syne, sung by all. The toasts were all exceptionally fine and gracefully spoken. Of particular interest was the roll call of classes, showing forty-five classes represented. Happy greetings from many not able to be present were read by Miss Lillie Caldwell.

Mrs. S. M. Spencer made a most charming toastmaster. Her opening remarks were most interesting and in the best taste, and her introductions were remarkably happy and clever, presiding throughout with ease and consummate grace.

Following the set program were several impromptu toasts, Miss Nell Johnson proposing one for Miss Hattie Dunlap, the first graduate of the college. One for Dr. Manly had been sent by Miss Helen McGown and one to Dr. Joshua H. Foster's memory by Mrs. Janie McGown Anderson, of Waco, Texas. The class of 1905 toasted Dr. Giles and also Miss Bullock and the class of 1906 proposed one to Miss Brown, their ideal. Dr. Manly and Dr. Giles each responded feelingly.

The songs rendered at the banquet added greatly to the enjoyment. Just before the close Mrs. Manly rose and proposed that active work begin on the laboratory equipment and offered a subscription of five dollars. Her subscription was promptly seconded and in a few moments about \$120 was subscribed for this cause. After this Auld Lang Syne was sung with special meaning and the fine banquet was ended with the benediction by Dr. Giles.

Mrs. Boyles' clever poem, following a bright verse on the program, written by Mrs. Purser, was as follows:

DR. TALKS OF FOOD. Pres. of Board of Health.

"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that in my judgment a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully-cooked food, known as Grape-Nuts, enables me to speak freely of its merits.

"From overwork, I suffered several years with malnutrition, palpitation of the heart and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good rich cow's milk. In a short time after I commenced its use, the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and no one can gainsay but that it has a most prominent place in a rational scientific system of feeding. Any one who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured and may thereby know the facts as to its true worth." Read "The Road to Wellville," in pkg. "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

O glorious year of jubilee,
All homage bring we now to thee!
From far and near we've gathered here
In honor of this glad, good year.

With pride the past do we recall,
For fifty years ago last fall
Our grandsires oped these portals wide
And bade their daughters come abide.

From over this fair state they came
And helped to give our college fame,
Through war clouds never known before
They knocked aloud at wisdom's door.

We love to linger round these walls,
Which once were legislative halls;
This massive pile, resplendent, fair
In Grecian architecture rare.

Adown the vista of the past
We view fond names from first to last,
Our president and teachers, too,
Most grateful praise we bring to you.

Full fifty years of learning won
With fifty years of joy are done;
A toast we'll drink all hail to thee
Thou grand old year of jubilee.

Graduates—Addie Cora Ell Barrow, B. S.; Mamie Ramsey Donoho, A. B.; Elvie Reba Forrester, A. B.; Lurline Harper, B. S.; Josephine Hagler, B. S.; Annie Elliott Mize, A. B.; Susie Lynne Naugher, B. S.; Annie Mae Pugh, B. L.; Corinne Elizabeth Sibby, B. L.; Susie Hickson Simonton, A. B.; Leo Bernice Trimm, B. S.

Certificates—Mary Frances Yerby, voice; Elizabeth Holly Pratt, art; Ollie Hanson, stenography; Beatrice Crysel, bookkeeping; Ida Mae Luceford, French, '07.

The address of Rev. Austin Crouch was a beautifully polished gem. He said he would omit a part of his intended address on *The Threshold of Life*, in which he had expected to deal with the reality, the possibilities and purpose of life and "whatever you do is the result of what you are," and would speak on *Heart Echoes*. Every heart sends forth echoes, he said, and it is the mainspring of action. Whatever a person loves or his heart is set on, that will he do, was a thought he elaborated very finely, bringing in a great many happy illustrations of men in every field of human endeavor, in war, in poetry, music, etc., had accomplished their great work through their heart echoes. He particularly dwelt on the heart yearning for its God, and concluded with a description of a man born for higher destiny, looking up and to the world beyond. Dr. Crouch is an exceedingly magnetic speaker and every word was heard with rapt attention.

A Charming Class Dinner.

Mr. and Mrs. J. M. Spradlin, of Boaz, who are attending the Central college commencement, entertained a number of members of the Central class of 1905 at an elegant dinner at the McLester on Tuesday evening. Mrs. Spradlin was Miss Dicy Snead, a very popular member of the class, and covers were laid for five others of her class, who are enjoying a delightful reunion. Those present were Mr. and Mrs. Spradlin, Misses Annie Cross, Sarah Hardin, Nell Johnson, Mattie Park and Rinnie Chambers.

A Brilliant Close of the Central Commencement.

The graduating exercises of the Central college were a fitting and brilliant close to the extremely interesting series of commencement affairs that have made the fiftieth anniversary one of note—a jubilee in very truth.

The exercises began with the imposing academic procession into alumnae hall, the seniors in caps and gowns leading; they, with the faculty, trustees and pupils of the school, all being seated on the platform during the strains of a fine march played by Miss Chappelle McKinney. The following was the program:

Doxology. Invocation, Rev. A. A. Hutto. Solo,

Cavatina, from Faust, Gounod, Prof. Ed Naff, Baltimore. Baccalaureate address, Rev. Austin Crouch, Birmingham. Solo, Muleteer of Terragona, Henrion, Prof. Ed Naff, Baltimore. Presentation of diplomas, President Giles. Presentation of badges, Miss Addie Cox. Presentation music medal, Mr. J. H. Fitts. Presentation art medal, Mr. T. B. Ward. Hymn, God Be With You Till We Meet Again. Benediction, Dr. Manly.

The two solos of the evening were a surprise and also a great treat. They were rendered by Mr. Edward Naff, of Baltimore, who has accepted the position of voice director at the Central for next year. Mr. Naff has a splendid baritone, which he handles with beautiful art. His tone is remarkably smooth and sweet, a genuine violin-like baritone, and his range is fine. He sings with perfect ease and his execution is beautifully finished and he sings with delightful expression. His admirable singing of Valentine's song from Faust instantly won favor and his second number evoked a great deal of enthusiasm. It was a brilliant song and the runs and other technical features showed off Mr. Naff's fine training and perfect control. To the rousing encore he responded with "The Skipper," by Jude. It was the verdict of the audience that President Giles had been extremely fortunate to secure him.

Dr. Giles' baccalaureate was full of feeling and loving kindness, and Miss Addie Cox's remarks to the class were themselves a graceful baccalaureate.

In delivering the medals Mr. Ward and Mr. Fitts each made a most felicitous speech of congratulation.

The Mayfield art medal was presented to Miss Jennie Maxwell and the Maxwell-Ralford music medal to Miss Susie Sims.

Dr. Giles called six girls to the front and announced that they had gone through the year without a demerit, and the lady principal, Miss Shelton, came forward and tied the blue ribbon on each of them, as follows: Misses Irene and Emma Compton, Abbie Beasley, Susie Sims, May Hasty and Mary Dixon. After the singing of the hymn the exercises closed with an eloquent prayer by Dr. Manly.

PLEASE READ EVERY WORD.

Montgomery, Ala., June 1, 1908.

Dear Brother: The Baptists of Alabama will close on the last day of the month the most remarkable year in some respects in their history. The results have been glorious, notwithstanding the panic. At times I was almost in despair of reaching the figures of last year for home and foreign missions, but at the very last I was made almost shouting happy at the noble response which gave us a substantial increase for each board. Besides their love for missions, our pastors and churches have state and denominational pride which came to our relief at a critical moment. How easily it was done. Nobody was burdened and we all now rejoice together.

Now state missions must have our attention. We are brought to the June hill, which is the last hard pull for the year. I am sure you will not disappoint me in this. Since February we have been worrying along the best we could, paying the state missionaries only in part. To do this we had to make a debt. We must have at least \$6,000 in June to bring us to the convention in Roanoke without debt. I beg all to do their best at once. Why put it off to the last. I ask that a thorough heart to heart canvass be had. Don't depend on hat collections. They are always disappointing. We must not fall in this. That would be ruinous. The \$50, \$25, \$10 and \$5 givers ought to be found. Then the small givers, a great multitude—God bless every one of them—can come in and swell the whole.

Besides the churches, the Sunday schools, the women's societies, Sunbeam and all the rest should come to the rescue.

DON'T LET HARD TIMES BE ONCE MENTIONED, when our faithful missionaries have not been paid.

God bless all the brotherhood. Fraternal yours,
W. B. CRUMPTON.

BROTHER RAY'S LETTER.

Albertville, Ala., May 15, 1908.

B. B. Lawler, Brownsboro, Ala.

Dear Sir: I have read your letter and article in the Alabama Baptist, and I have been impressed by the grace of God and directed by the Holy Spirit to write you this open letter. The Holy Spirit will interpret this letter to you, if you will ask His guidance in earnest prayer. The Holy Bible is the Word of God. The Word of God is truth without any mixture of error. Take the Holy Bible; read it to be wise, believe it to be safe, and practice it to be holy and righteous.

"Let the Word of Christ dwell in you richly in all wisdom."—Col. III:16. "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth."—II Tim. II:15. The Bible is the Word of God and its teachings are true and faithful, and he that believes and practices its teachings will have no unkind words to speak about any Christian or Christian organization. Let the mind and Spirit of Christ dwell in your soul and life. Read I Cor., chapters 1, 2, 3 and 4. Each word and name in the Bible has a meaning and used to convey an idea and a thought.

God named Light, Darkness, Day, Night and Heaven. Gen I:1-8. Adam named the creatures of earth. Gen II:19-20. "And the disciples were called Christians first in Antioch."—Acts XI:26.

"And thou shalt call his name Jesus; for he shall save his people from their sins."—Matthew 1:21.

The word "missionary" means "A person sent." See all standard dictionaries for the definition. "There was a man sent from God, whose name was John."—John 1:6. Therefore John was a missionary. John was called the Baptist because he baptised believers who repented and gave true evidence of conversion and told an experience of grace. Therefore, John was a Missionary Baptist. John preached repentance, saying "The kingdom of heaven is at hand," and baptised those who confessed their sins. Matthew III. Therefore, John was a Missionary Baptist preacher.

Jesus Christ, the Son of God, was sent by the Father in Heaven to this world to establish and complete the plan of redemption to save lost, fallen and sinful man. Read all the Bible for proof. Therefore, Jesus Christ was a missionary? Jesus Christ traveled sixty (60) miles to receive baptism at the hands of John in Jordan, and gave as the reason: "For thus it becometh us to fulfill all righteousness." Matthew III:13-17. Therefore, Jesus Christ was a Missionary Baptist. Jesus Christ was a teacher and preacher of righteousness. Read all the New Testament for proof. Therefore, Jesus Christ was a Missionary Baptist preacher. The Church of Christ is founded and established on the teachings of Jesus Christ. The Church of Christ is a congregation of baptised believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ, governed by His laws, and exercising the gifts, rights and privileges invested in them by His word; that its only scriptural officers are pastors and deacons, whose qualifications, claims and duties are defined in the Epistles of Timothy and Titus. Read all of the New Testament for proofs.

Therefore, the true scriptural church is the Missionary Baptist Church of Christ.

You may publish and comment on this letter as the Holy Spirit directs you; but please publish and use the whole letter and do not use only a clause or sentence, because this letter has only one thought and one purpose.

"The grace of the Lord Jesus Christ, and the love of God and the communion of the Holy Ghost be with you all. Amen." II Corinthians XIII:14.

JOHN L. RAY.

Albertville, Ala.

THE ALABAMA BAPTIST

THE B. Y. P. U. OF THE SOUTH.

By Thos. J. Watts, Cor. Sec. Executive Committee.

The Baptist Young People's Union of the South, auxiliary to the Southern Baptist convention, met in the dining room of the Eastman hotel, Hot Springs, Ark., May 13-14. The meetings were presided over by Rev. W. W. Hamilton, of Atlanta, Ga. Addresses of great power were made by Dr. George W. McDaniel, of Richmond, Va.; Dr. E. Y. Mullins, of Louisville, Ky.; Rev. Otto S. Russell, Hannibal, Mo.; J. Harry Tyler, Baltimore, Md.; Secretary L. P. Leavell, Oxford, Miss., and Secretary George T. Webb, Chicago.

The convention elected the following officers for the present year: President, W. W. Hamilton, Atlanta, Ga.; vice president, Otto S. Russell, Hannibal, Mo.; Joseph T. Watts, Lexington, N. C.; recording secretary, L. P. Leavell, Oxford, Miss.; treasurer, Thos. J. Watts, New Liberty, Ky.

Executive Committee—B. A. Dawes, chairman, Georgetown, Ky.; B. B. Bailey, E. A. Alderman, John R. Sampey, H. A. Porter, L. W. Doolan, M. P. Hunt, L. T. Wilson, J. N. Prestridge, Thomas J. Watts, corresponding secretary, New Liberty, Ky.

Report of Executive Committee.

Your executive committee appointed last year at Richmond, Va., beg to report that they have had several meetings looking to the improvement of the B. Y. P. U. work in the South. The last of these meetings was held in Louisville April 18th, with the following members present: B. A. Dawes, chairman; Thos. J. Watts, secretary; John R. Sampey, B. B. Bailey, Alford Porter and L. T. Wilson.

The committee were of one mind, that the time had fully come for an aggressive forward movement of the B. Y. P. U. South, and that the work of the young people be put on a firmer and more enduring basis. We, therefore, offer for your consideration the following:

1. We wish to emphasize the distinctive work of the B. Y. P. U., which is the training service of the church—that service which is meant to teach people how to do things that will make the church go. The aim of the B. Y. P. U. is to develop praying members, singing members, teachers, ushers, personal workers for souls, those who shall come to serve as deacons, organized, people who shall create the hospitable atmosphere in the churches, home-makers for the strangers within the gates, etc.; in other words, to develop effective workers in the kingdom of God and in the local churches. We are convinced that no other department of the church does or can do this work as effectively as the B. Y. P. U. Our observation leads us to believe that more and more the B. Y. P. U. is meeting this long felt need.

2. We greatly appreciate the action of the Southern Baptist convention in instructing its Sunday school board, in response to the request of the B. Y. P. U. of the South, to assign Field Secretary L. P. Leavell especially to the work of the Union. The services of Brother Leavell during the past year have been of incalculable advantage to the Young People's work. We recommend that Brother Leavell be formally recognized by the convention as field secretary of the B. Y. P. U. of the South, under appointment of the Sunday school board. Through his wise leadership we confidently look for large results.

We would also express our satisfaction with the work of the other Sunday school secretaries during the year just closed, especially in the various convention encampments and assemblies where they have labored. We hope that these secretaries will continue to devote a part of their energies to advancing the work of the B. Y. P. U., making such efforts as distinct and emphatic as possible.

We would also recognize in this connection the very valuable services of our educational secretary of the foreign mission board, Dr. T. B. Ray, who is directing the Baptist Young People of the South in missionary studies. Many mission classes have been formed out of Young People's Societies, and these young people have pursued the several courses of study with great interest and profit. Brother Ray has been engaged

to speak in several B. Y. P. U. associations and encampments this summer.

3. From its organization the Baptist Young People's Union of the South has been auxiliary to the Southern Baptist convention. Your committee would express the desire that the relation be more closer still. Through its Sunday school board the S. B. C. has greatly aided our work on behalf of the young people by the publication of the B. Y. P. U. quarterly. We wish to suggest the appointment of a joint education committee, to be composed of three or more members, to be chosen jointly by the Sunday school board and executive committee of the B. Y. P. U. of the South, said education committee to devise ways and means of developing the Baptist young people of the South in Christian service and this educational committee to act under the direction of the executive committee of the B. Y. P. U. of the South and the Sunday school board. We are persuaded that a permanent education committee thus composed could unify our work and develop it in all needed ways.

We should also like to recommend to the B. Y. P. U. convention that the Southern Baptist convention be requested to give an hour to the consideration of work among the young people.

4. We rejoice that the B. Y. P. U. quarterly has grown constantly in favor with Southern B. Y. P. U. workers. The courses of study inaugurated two years ago have proved to be of great worth to our young people and have come within the range of the average Young People's Society. We have learned through an authentic source that the Sunday school board has decided to enlarge this quarterly from 32 to 48 pages, and otherwise to improve it with a view to making it meet the peculiar and growing needs of our young people.

We also hail with pleasure the information that the Sunday school board will issue in October next a Junior B. Y. P. U. quarterly. We think it meet that the convention should express at this time its hearty appreciation and approval of these plans. We think this an opportune time for the Sunday school board to go forward in the development of the B. Y. P. U. literature suited to the needs of our Southern Baptist churches.

5. We recommend that the Southern Baptist convention be requested to publish the proceedings of the B. Y. P. U. convention in conjunction with theirs, as was done last year.

Respectfully submitted,

B. A. DAWES, Chairman;
THOS. J. WATTS, Secretary;
HENRY ALFORD PORTER,
JOHN R. SAMPEY,
LLOYD T. WILSON,
W. L. DORGAN,
B. B. BAILEY,
M. P. HUNT,
L. W. DOOLAN,
J. N. PRESTRIDGE,

Committee.

FINIS—INFINITAS.

Finis was well said last week by Brother Gavin in refusing to notice the amazing articles of our Primitive Baptist brother culminating in his ludicrous attempt at poetry. Some of our own brethren who have their fighting blood up may wonder why Baptist leaders do not rush in and have an old time denominational-theological discussion with these brethren across the line. Having been reared in Primitive Baptist environment and constantly fed on their dogmas, until convinced by the New Testament that Jesus intended His commands to be obeyed, I thought it might be well for the benefit of those who doubt the wisdom of the policy outlined by Gavin to set forth some reasons why we have no quarrel to make with the denomination mentioned.

If you know them as I do you need not be told that Their Chief Delight is Controversy.

They have good reasons for this, because their members must be drawn from people converted in evangelical services. It has been my privilege to hear many of them relate their experiences and nearly

always they tell of being either convicted of sin or converted, or both in a Baptist or Methodist revival. The explanation of this is easy. Their preaching is not to the unconverted, hence the unconverted are not reached, making a conversion the rarest accident at all in their services. Their very denominational life depends on trying to make other denominations appear in a bad light, thereby hoping to increase their own membership by causing dissatisfaction among the converts won to Christ by others. But the day for the success of such methods has passed. Since the Baptists, Methodists and others have ceased taking them seriously they have gone to tearing each other's throats and are now badly divided among themselves, there being two, in some places more, factions, waging bitter warfare with each other. With them it is strife or stagnation. We can well afford to keep hands off and let them scrap it out.

Then there is no cause for alarm, as

They Are Entirely Harmless.

There are two reasons for making this assertion.

1. An orthodoxy not joined with orthodoxy never causes much damage to either Christians or the forces of evil. To put it bluntly: Those who make heresy-hunting their chief business are sure to contract a bad case of orthodoxy, gone to seed. This brings on dry rot and dry rot soon leaves nothing but rot.

2. A non-intelligent force is ineffective in an intelligent community. A brother of that denomination once asked me why it is that the Presbyterians and Baptists could preach the same fundamental doctrines of grace that his people held and not be looked down on by intelligent people as his denomination. My reply was, "You are right about the Primitive Baptists having some great principles, yet as a denomination you have always opposed an educated ministry that might be able to explain your doctrines." In the present age of the world there is no place for a ministry that might be able to explain your doctrines." In the present age of the world there is no place for a ministry that boasts of its opposition to "book larnin'." This is not the kind of adversary to dread. So let's turn our guns on the great organized, intelligent forces that are seeking to undermine the principles of evangelical Christianity.

What About "the Great Split"?

Briefly stated, the facts are these: From the very beginning of Baptist history there were shades of opinion ranging all the way from strictest Calvinism to loosest Americanism. If not active at all times, there was at least potential missionary spirit among the Baptists as shown by the great interest manifested in the work done by Carey, Judson and Rice. For some time, including 1908 and the years following, opposition did not exist or was latent. Daniel Parker, the great Antimonian leader, said in an address published in 1820 (page 3): "It makes me shudder when I think I am the first one (that I have any knowledge of) among the thousands of jealous religionists of America that have ventured to draw the sword against the error or to shoot at it and spare no arrows." Judson had now been—Burmah several years and Carey—in India more than a quarter of a century when this opposition to missions arose on account of the hyper-Calvinistic or fatalistic interpretation of the doctrine of election held by the faction led by Parker and Taylor. Their greatest strength was in Alabama, Tennessee and Georgia, in which states their numbers were about as great as those who favored missions, and perhaps more numerous than that denomination is today. About the same time the extreme Armenians, led by Alexander Campbell, also opposed the mission system, basing their opposition on the assumption that the form of Christianity held by those undertaking the movement was wrong and that it were better not to evangelize than win the heathen to wrong doctrines. For some twenty years the conflict raged with all the bitterness of civil war until the great separation came when the three factions became three separate denominations. Who today represents the Baptist position before "the split." Here is the only answer that can be satisfactory to all

parties, because it is the only one that is true: The Primitive brethren represent those whom they represent, the disciples those who believed as they do, and the Baptists those who favored the missionary movement. All these factions then existed within one denomination, now they stand apart. We have at least as good right as any one to celebrate the centennial of Baptist history in Alabama and are doing so. If the others wish to celebrate, too, we have no objections. It might be well to mention in passing that we are today recognized by the great Baptist denomination all over the world, where these separations did not occur, as their American Baptist brethren.

It is Best

for all concerned that the separation did take place. Our Primitive and Disciple brethren claim to be satisfied away from us, and we know that God's greatest blessings have been with us since we have been untrammelled by dissensions within our own ranks.

Be Careful of Baptist Toes.

for they are very sensitive and very easily stepped on and the statement I am about to make may not sound quite orthodox to some. It makes little difference with me whether we stand for what the majority of Baptists believed one hundred years or fifty years ago, or whether we can establish an unbroken apostolic succession; but what we are today is a matter of infinite importance and that we stand squarely for the great principles enunciated by the Head of the Church nearly 1900 years ago. If any of our ancestors stood not for these, so much the worse for them; but let us be true to Him who could see the handful of disciples gathered around the promise that some day this entire world shall be won to Him. Please notice also that

Christ's Program for World-Wide Evangelization

has no place for strife between His people. Could we all set our eyes on Him rather than on the failures of each other, minor differences would vanish as mist before the morning sun, and we would realize that the redeemed are one—one in love, one in purpose, one in God's own sight.

One Hundred Years of Baptist History,

by Dr. Crumpton has set us to studying the record of God's achievements through us as a denomination. As we gain more light on the subject our admiration grows for those grand Baptist heroes who, against so great odds, have handed down to us a heritage so glorious. Are we their worthy successors? Not unless we make their vision come true. Let our faces be to the future. One of Napoleon's officers rode up in time of battle and reported "We have taken a battery." "Why stop to report it?" said the great commander. "Take another!" The orders given by Our Commander are summed up in the one word, "Go." No retreat or halt is to be sounded until He came, victorious over every foe. It is ever from victory unto victory.

And now I rise to move that some one prepare an address on

Another Hundred Years of Baptist History, or God's Call for the Future.

If for the next hundred years Baptists will do their duty—but no mind can picture so glorious a future as that would be. It may sound paradoxical, yet the banner we carry in the conflict of the ages is that of peace—but the peace that is found only in Christ. Avoiding strife and useless disputations, let us on with the centennial movement, and then on until God himself summons us away from the conflict and raises up others to carry it on. Let us look upon the fields white unto harvest, then see the vast force that might be used of God in speedily bringing in the blessed era when "the kingdom of this world is become the kingdom of our Lord and of His Christ." Isn't it enough to inspire us? If Baptists would only let God use our lives and our money; if we were willing to make God's way our way, how great the outlook for the next hundred years would be! Finding no other word quite so all embracing with which to characterize the possibilities, let us say infinitas.

W. P. WILKES.

Louisville, Ky., May 18, 1908.

LAZARUS.

(From an old Legend.)

To the lone Judean hill,
Where the loved one lay,
Came the Master mournfully
At the close of day.
By Him strode the stricken ones,
Sisters of the dead;
Martha understanding not,
Mary with bowed head.

Lo! the hired mourners cease
Wailing and are dumb;
Silently the throng divides
As the loved ones come;
Close beside the grave they pause,
He, the Lord, to pray:
"Father, glorify Thy name
To these hearts today!"

Then the loved disciples near
Hear Him gently say,
Sure of victory and strength:
"Roll the stone away."
Flooding all the silent tomb
Came a flash of light,
At the loud command, "Come forth!"
Death fled in affright.

For the mandate of its King
All the fetters broke;
Pulsing, trembling, startled, dazed,
Lazarus awoke.
Once again the warm life blood
Courses through his veins;
And the pallid lip and cheek
Stealthily it stains.

Ah, the rapture of the thought!
Life and love again!
From the mildew of the grave,
From death and its pain!
Prostrate at the Master's feet—
Blind with sudden light,
Stricken dumb with gratitude,
Murmuring scarce aright

Words of tender love and joy,
Fervently they spring:
"Oh, thank Thee, thank Thee, Lord,
Master—Savior—King!"
Suddenly across his face,
Raptured, lifted, bright,
Came a shadow as of pain,
Darker than the night.

Came a long, convulsive sigh,
Then a startled light
Leaped into the eager eyes
Dark with untold fright.
"Master, Master, must I feel
More in life the pain,
Agony and sting of death?
Must I die again?"

"Master, I have suffered all,
For to us 'tis given
Once to live and once to die,
Ere we enter Heaven.
Now I feel the tide of life
Pulsing glad and warm;
Must it chill, congeal and fall
At death's dread alarm?"

Ah, the hope, the doubt, the prayer,
Of his quickened heart!
Oh, the sorrow of his life
Never to depart!
Slowly, slowly, drooped his head,
All the glory gone
From the glad, effulgent brow
Which so lately shone.

Slowly turned he as of old
Back to Bethany,
All the gladness of his life
Turned to misery.
Thirty years he waited thus—
Waited for the pain,
Agony and sting of death
Sure to come again.

And through all the shadowed years,
Nothing could beguile
From the gloomy, saddened face
One glad, happy smile.
Sister's care and Master's love
Could not dull the pain—
Could not still the haunting thought,
"Death must come again!"

LEILA MAE WILSON.

Opelika, Ala.



REV. E. E. GEORGE,

An aggressive young pastor, who takes up the work in Mobile.

FLY TO PIECES

The Effect of Coffee on Highly Organized People.

"I have been a coffee user for years, and about two years ago got into a very serious condition of dyspepsia and indigestion. It seemed to me I would fly to pieces. I was so nervous that at the least noise I was distressed and many times could not straighten myself up because of the pain.

"My physician told me I must not eat any heavy or strong food and ordered a diet, giving me some medicine. I followed directions carefully, but kept on using coffee and did not get any better. Last winter my husband, who was away on business, had Postum Food Coffee served to him in the family where he boarded.

"He liked it so well that when he came home he brought some with him. We began using it and I found it most excellent. While I drank it my stomach never bothered me in the least, and I got over my nervous troubles. When the Postum was all gone we returned to coffee, then my stomach began to hurt me as before and the nervous condition came on again.

"That showed me exactly what was the cause of the whole trouble, so I quit drinking coffee altogether and kept on using Postum. The old troubles left again and I have never had any trouble since." "There's a Reason." Read "The Road to Wellville," in pkgs.

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

Frank Willis Barnett

Editorials

Editor and Owner

REVERENCE IN PRAYER.

In view of the fact that in the public prayers of some prominent ministers and evangelists there are expressions which indicate irreverence of a shocking character, it is timely to protest against the practice and to insist that it becomes sinful and needy men and women to be most reverential in every prayer that they present to the holy God. A great deal is being stated in newspapers, secular and religious, about Evangelist William A. Sunday, whose labors are confined to northern states. It is said that great audiences attend his services and that he is a tremendously earnest preacher. A very large number of converts are reported and his influence over his hearers is said to be mighty. But according to some printed descriptions of his public prayers, it is evident that much of the language is irreverent. Slang phrases are frequently used and even references to God are irreverent, though not in all references and appeals to Him. Some specimens of his prayers, as taken by stenographers have been printed, and many of the expressions are unbecoming to one who thus addresses God. They are positively shocking to the moral sense of refined Christians, and doubtless to some others. We may charitably give Mr. Sunday credit for desiring to honor God and reverence Him, but we must condemn his use of such language in prayer as has a strong appearance of irreverence. Its influence upon ungodly hearers must be bad. Besides many of his admirers are likely to imitate his example. There is altogether too much of certain forms of irreverence among professed Christians now, and no minister or evangelist should in any way encourage and increase it. The whole Bible stands strongly against anything like irreverence in prayer. In all of its recorded examples of prayer great reverence for God and holy things is seen. The angels in heaven are represented as showing most humble reverence to God in all ways. Be guided by their example.

AN INEXCUSABLE SLUR.

We have refrained from making any comment on the published report of the saying of Colonel William Jay, as he has been taking severely to task by the secular press for his inexcusable slur on the Baptists. The following from Leslie's Weekly will serve to show how high class editors are handling the colonel for his bad manners:

"It hardly seems possible that the daily papers correctly report the remarks of Colonel William Jay at the recent dinner of the St. Nicholas Society of New York, in which he was represented as saying of Governor Hughes. 'He is a Christian, and a very good one; but a member of a branch of the Christian church which is not as broad as some. In fact, he is a Baptist.' No reason exists for this reflection on one of the greatest, most successful and most popular religious denominations. The writer, as not connected with the Baptist church, is privileged to speak his mind the more freely regarding it. Thoughtless writers and speakers have fallen into the habit too often of criticising the Baptist denomination as a 'hardshell' institution with a narrow-minded membership. The facts of the case do not in any way justify such criticism. The history of the church from its beginning, the exalted character of its membership and its powerful influence as an agency for good, not to speak of the eminent men and women it has given to American history, are such that the denomination has every reason to resent the imputation that it is not as broad-minded as any other. It has its belief, as every church has its creed, and is fully justified in maintaining its doctrines; but to intimate that it is intolerant, narrow-minded and bigoted is not dealing fairly with it. These

criticisms are often applied to the churches as a whole by a class that does not believe in religious work; but we have never put Colonel Jay in that class."

GOD IN THE CONSTITUTION!

The following paragraph comes from the Baltimore Sun:

"I am not in sympathy with the movement to have our constitution changed so as to write the name of God in it," said Rev. Dr. W. F. Hamner in a special sermon at St. Paul's Methodist church to the members of Golden Star Council. Continuing, he said, in part: 'Such a movement is a humiliating confession that God is not in our constitution. That grand parchment is the product of God's spirit. If you want to see God in it read that clause which says all men are born with equal rights, life, liberty and pursuit of happiness.'

The Rev. Dr. Hamner is unknown to us. Indeed, we never heard of him until we read the paragraph printed above. We concur with his lack of sympathy with the movement "to put God into the constitution," but his reasons given above are all unsound.

That the constitution is "the product of God's spirit" is a wild statement, utterly at variance with the authentic history of the formation of the document. The venerable Dr. Benjamin Franklin, then eighty-two years of age, was one of the ablest, alertest and most influential members of the convention that framed the constitution. After that body had been long debating upon "projects," without reaching anything like a conclusion, Dr. Franklin made a motion for daily prayers, and supported his motion with a most remarkable speech. He briefly reviewed the situation, commented upon the wide differences of opinion which prevailed among the delegates, and pointed out the fact that nothing like an agreement seemed to be in sight. He said the longer he lived the deeper became his conviction that God governs in the affairs of men, and he very impressively insisted that if a sparrow could not fall without God's notice, surely a nation could not rise without His help. But Franklin's motion failed, as "the convention, except three or four persons, thought prayers unnecessary." That the work done under those circumstances should be pronounced "the product of God's spirit," and that by a minister of the gospel, is surely a strange phenomenon.

But more strangely still, Dr. Hamner says, "If you want to see God in it (the constitution) read that clause which says all men are born with equal rights, life, liberty and pursuit of happiness." But it is impossible to "read that clause," for nothing in the least like it occurs in the Constitution. Dr. Hamner ought at least to have read that famous document before venturing to quote it.



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FOR \$1.00 CASH WE WILL SEND TO NEW SUBSCRIBERS THE PAPER FROM NOW UNTIL JAN.

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

GOVERNMENTAL SANCTION AND SUPERVISION.

The act of congress which incorporated the Red Cross and which issued its charter defines its purposes as follows:

"To furnish voluntary aid to the sick and wounded of armies in time of war," and "To carry on a system of national and international relief in time of peace, and apply the same in mitigating the sufferings caused by pestilence, famine, fire, floods and other great national calamities, and to devise and carry on measures preventing them."

The American people are well aware that on occasion of any great disaster some nationally official channel is desirable, through which the gifts of the people shall be directed, so that good results shall be obtained with small expense for administration. Such a channel the American National Red Cross has proved itself in the past and is proving itself today. It is in the power of every reader of this circular who becomes a member of the American Red Cross to aid in this great work. Please bear in mind that one dollar is the annual membership fee, and this entitles the sender to enrollment in the national membership, a Red Cross badge and a yearly subscription to the Red Cross Bulletin. The moment your name reaches the National Red Cross, 341 War Dept., Washington, D. C., it is inscribed on the national roll, your Red Cross badge is mailed and you become, without further payment an annual subscriber to the Red Cross Bulletin.

Since its governmental superintendence in 1905, the American National Red Cross has expended nearly four millions of dollars in relief, yet not a dollar of this vast sum was applied for purposes connected with war or military operations.

Among those who received substantial and necessary benefits were sufferers from famines in Japan, Russia and China; from a typhoon in the Philippines, from storms on the Gulf of Mexico, from the eruption of Vesuvius and from earthquakes in San Francisco, Valparaiso and Kingston.

The Chinese physician receives a salary from his patients as long as they are well, but as soon as they get ill his pay stops. Some American families, not disdainful to learn something from the other side of the world, have partially adopted the same plan; that is, they pay the salary whether they are sick or well; and it is, of course, to the interest of the doctor to keep them well as far as he can, to save himself the trouble of attending them. When the Chinese method, or the American modification of it, comes into general practice it will be to the interest of the physician who has charge of a family to study each member of it physically, mentally, spiritually; to prescribe for them correct environment, proper diet and healthful habits, and to labor with the view of inducing them to keep in touch with all these.

Nature is exacting. In her fields as one sows so must he reap. It matters not whether the profligate, the inebriate, the gluttonous, the dissolute or the idle and indolent, insult the body by wilful abuse, or whether the overworked, the duty-worn, the sweat-shop slave, or the helpless pauper or city-tenement child offend the body by enforced, unwilling abuse. In either case the machine undergoes injury that is relentless.

"The founder of the Christian religion declared that preaching war was the effective means for propagating it. He also declared that this kind of laborer is worthy of his hire. When the church is ready to pay the hire it will be likely to get the kind of preaching that will persuade men to go to church."

THE ALABAMA BAPTIST

REPORTS FROM THE SOUTHERN BAPTIST CONVENTION.

On Thursday morning, May 14th, at 9:30 o'clock, the twentieth annual session of W. M. U. convened in pavilion of Eastman hotel.

Oh, it was so pleasant to see numerous faces met at other conventions, all bright and happy in anticipation of this meeting. After a lovely welcome and a graceful response the occasion of our morning followed in the address of our beloved president, Miss Heck. It was full of inspiration, of beauty, both in thought and in expression. She said, however, that if to her might be given all beauty of thought and a golden tongue to express it with, she would decline, since she so anxiously wished to speak to us directly and simply.

As was said of Esther of old, "she was brought into life for this time," so she said we had been brought into life for the work of the past twenty years, and yet her address was not so much one of retrospection as of thoughts and plans for the future.

Our newly elected corresponding secretary has proven her capacity for leadership. The young women of our southland are eagerly seeking her guidance, while already she possesses the hearts of all who have seen her. The key note sounded by her was cooperation. Of the many rare treats nothing meant more to us than the talks by our missionaries.

Miss Buhlmaier has been ill for months. We were grateful strength was given enabling her to be present. She told of her work at the pier and her plea for Bibles touched every heart as she gave instances where strong men had begged her for a Bible to read in their own language, and she could not supply them. She thanked God for giving her strength to once again tell us the great need of Bibles in all languages. Miss Clifford and Mrs. Brendall told of their work among the Osage and Pawnee Indians. Mrs. Brendall showed us a picture of her little home with the Indians crowding around.

Our own Miss Anna Hartwell, who is now in this country with her father, Dr. Hartwell, was present, and talked so beautifully of her work, bringing messages from the Chinese Christians so expressive of their love and understanding of the Father that our president at once asked permission to have them printed in tract form, and so I trust we may all read them very soon.

Miss Thompson, Miss Hartwell's associate, who has done such a great work among Chinese children, spoke next. The Sunday afternoon meeting celebrating our twentieth anniversary since organization in 1888 in Richmond, was of peculiar interest.

Dr. Willingham, in his own perfect way, described many scenes at our mission stations seen during his trip abroad. He greatly interested each one in a school of one hundred and ninety-six little Chinese children taught by Mrs. Green, under a bamboo arbor, and then told us the building was to be erected for them entirely by the Sunbeams.

Dr. Love represented the home board and said he was glad to be present on the twentieth birthday celebration of so intelligent and lovable a young lady as our W. M. U. Then we heard an address from Dr. Frost, through whom we received the twenty thousand dollars enabling us to have a home for our training school. A collection of over five thousand dollars was taken endeavoring to complete the endowment of this loved institution. On Friday we had heard a magnificent report by Mrs. McClure, president of the training school, and now our own Mrs. Eager was chosen president of the local board of managers, thus cementing if possible our love and loyalty more closely yet to the home.

Rev. Mr. Tipton, much saddened over the death of his wife, was present at the convention. He expects soon to return to his chosen work in China, leaving his dear little ones well cared for in the Margaret Home. His heart seemed so filled with gratitude to God that this home was open to them.

A cablegram from China came to the foreign board while in Hot Springs, bearing the sad news of the death of Mrs. John Lake, known and loved by

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. Vesey, 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.)

many of us as Mrs. Pearl Williams, who was so faithful to her work in the Hakka field.

We are promised the presence of Mrs. Maud Reynolds McClure at our state meeting; if we might also have Miss Anna Hartwell, it would mean for us a happy and inspiring meeting. Miss Heck bade us if we would really accomplish the great work placed before us to not longer exist, but live.

Our motto last year was "Larger Things," and we made great advances in the work, but now every society and every member should incorporate in their activities for this coming year our new motto, "Higher Things." It may serve as an inspiration and help us more truly to adopt our motto to know that our contributions to the cause of missions for the year just closed was greater than the offering of the entire S. B. convention in 1888, the year the W. M. U. was organized.

It would not do to close without a word regarding the perfectly lovely reception tendered our delegates and visitors by the Baptist women of Hot Springs, on Saturday afternoon in the beautiful Arlington hotel. Next year I trust those in attendance may see even more of our Alabama women, since it was such a pleasure to meet them both there and in attendance upon the sessions of our W. M. U.

MRS. N. A. BARRETT.

East Lake.

The W. M. U. auxiliary to the Southern Baptist convention held its annual meeting last week at Hot Springs, Ark., and was one of pronounced success.

A warm welcome was extended the large delegation of women from the southland by Mrs. W. E. Massey, of Arkansas, and responded to by Mrs. W. A. McComb, of Mississippi.

Throughout the entire convention we felt God's holy presence and each service was a great spiritual uplift.

Our president, Miss Heck, in her annual address, said "that this, the twentieth anniversary of our organization, is a great crisis. I feel it is a very important time. The Union is going to live. While not vital, it is vital in the respect as to the amount of life we are going to have. There is a difference between living and existing. How much life are we going to have during the next twenty years?"

We feel every heart responded to our noble leader, with a feeling that greater effort would be put forth in the years to come.

Mrs. Lowndes made report that notwithstanding the great financial strain during the past year the Baptist women of the South had given more than \$210,000 for missions. A salute was given our faithful treasurer, and in our hearts a prayer of thanksgiving was uttered.

At the hour of 12 o'clock each day a prayer service was held, lasting ten minutes, asking God's blessing upon the different phases of our work.

The annual reports of officers were read and much enjoyed. It was with great pleasure our corresponding secretary, Miss Edith C. Crane, was received, this being her first attendance at annual meeting

of the W. M. U.

We feel, if possible, we can work with greater zeal and energy for our training school in Louisville, Ky., since meeting the president, Mrs. Maud Reynolds McClure, and are looking forward with great pleasure in having her at our annual state meeting in July.

Some changes in the constitution of the Margaret home, located in Greenville, S. C., a provision being made for the care of children of home as well as foreign missionaries. Number of delegates to represent each state at annual meeting increased from eight to twenty.

The young women of the South feel peculiarly fortunate in having for a corresponding secretary, Miss Edith C. Crane, a young, consecrated woman, so thoroughly filled with love and enthusiasm for the work.

The increase made in the work of the Y. W. A. was very marked. Their apportionment for next year is \$15,000; Alabama's part \$1,500. Young women, can we raise it? I say unhesitatingly, yes. This will include gifts to training school and Margaret home.

Alabama did not quite reach her apportionment for foreign missions, but exceeded home nearly \$100.

An Alabama meeting was held Saturday morning with our missionary, Miss Anna Hartwell, present.

We thank God for the women who stood so nobly by the organized work last year and we ask His blessing and guidance as we enter into a new year's work.

MRS. J. W. VESEY.

Alabama's Place in the Treasurer's Report.

After consulting the annual report of Mrs. W. C. Lowndes, treasurer W. M. U., we find that Alabama held her own in spite of panic and cyclone. In gifts to foreign missions we occupy sixth place among the states; home missions, fifth place; Margaret home, fourth place; training school (support), third place; training school (endowment), seventh place; total cash contributions, sixth place.

The Young Woman's Auxiliaries in gifts to foreign missions, occupies seventh place; home missions, fourth place; training school endowment, second place; total cash contributions, sixth place; the Sunbeam bands in gifts to foreign missions, sixth place; home missions, sixth place; Margaret home, seventh place; training school endowment, fifth place; total cash contributions, sixth place.

Alabama's Christmas offering won fifth place.

Self-denial offering first place!

Alabama's apportionment for 1908-1909—Foreign missions, \$8,724; home missions, \$6,475.

Motto—"That we take for our motto for the year Higher Things, and rededicating ourselves and our union to its high mission, we seek higher things in the knowledge of God's will concerning our organization and ourselves and in the fulfillment of that will by the gift of our time, our talents, our possessions and our whole beings for His service."

Special Effort—That we strive this year to get 1,000,000 women to give forty cents apiece during the year, and this small amount will make \$400,000.

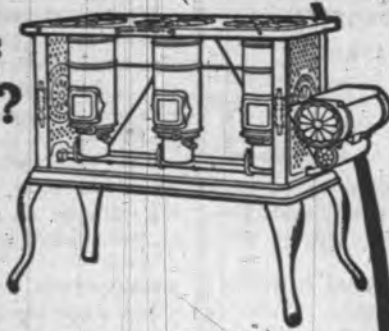
That we strive to get the nine other women. There is only one woman in every ten in our churches enlisted in woman's work. Where are the nine? They can be reached in one way only, by those whose hearts are full of love going for them.

Delegates to the W. M. U. of the Southern Baptist convention from Alabama: Mrs. N. A. Barrett, Birmingham; Mrs. J. W. Vesey, Riverside; Mrs. R. S. Gavin, Huntsville; Mrs. J. E. Hughes, Florida; Miss Emma Wood, East Lake; Miss Claudia Crumpton, Evergreen; Miss Maude Merritt, Montgomery; Mrs. F. G. Bennett, Montgomery.

The Central Committee asks every society in the state to hold a centennial meeting in June and send in a fine collection for state missions by July 1st. You can get literature from W. B. Crumpton, Montgomery, or from the Mission Room, Watts building, Birmingham.

What Stove for Summer?

Nothing adds to kitchen convenience in summer weather like a New Perfection Wick Blue Flame Oil Cook-Stove. Anything that any stove can do the "New Perfection" will do, and *do it better*. Bakes, roasts, boils, toasts; heats the wash water and the sad irons, and does it without dissipating its heat through the room to your discomfort. The



NEW PERFECTION Wick Blue Flame Oil Cook-Stove

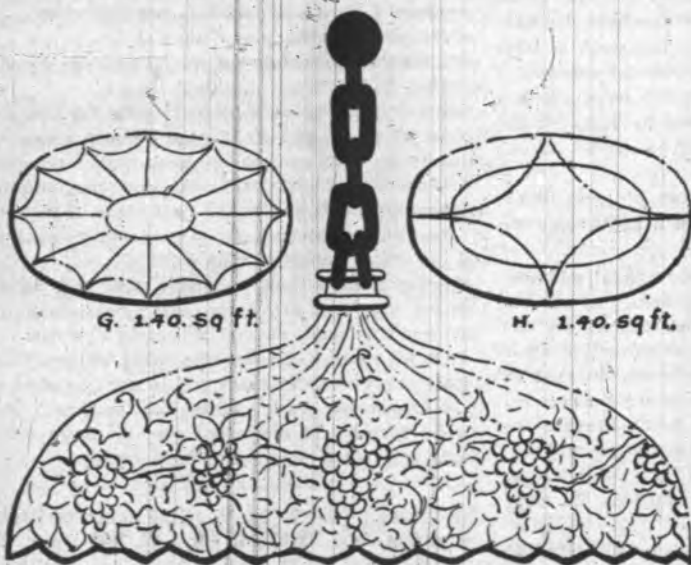
actually keeps the kitchen cool—actually makes it comfortable for you while doing the family cooking, because, unlike the coal range, its heat is directed to one point *only*—right under the kettle. Made in three sizes, fully warranted. If not with your dealer, write our nearest agency.



The **Rayo LAMP** affords a mellow light that is very grateful to tired eyes—a perfect student or family lamp. Brass, nickel plated, hence more durable than other lamps. If not with your dealer, write our nearest agency.

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Birmingham, Ala.

WHY THE PRICE OF THE ALABAMA BAPTIST IS TOO HIGH.

I notice that you get notes from all directions saying that the price of your paper is too high. The same is the cry in this vicinity. Why the price of a denominational paper so high in the eyes of many people, they have never become an enthusiastic reader of the paper. Show me a man that reads the Alabama Baptist with interest as it comes weekly, and I will show you a man that will never kick at the price of it. A brother that will drop you the dreadful lines that your paper is too high will at the same time send a postoffice money order to some large mail order house for a jug of whisky; something that is a ruination to his own home, a ruination to his land and country. Something that will lead him to an eternal and everlasting death. I notice that he never kicks at his liquor dealer. Why? Because the power of the devil is so great in this brother's heart until he can't resist at a well done job like that. Some of our good brethren won't pay one year's subscription to the Alabama Baptist for their kind and loving wife. I guess they are afraid that they will make the editor rich. I don't see how a Baptist in Alabama can do without their denominational paper. I am at a loss to know how they keep up with the doings of the Baptist in our fair state. I think it ought to be a weekly visitor in every Baptist home in Alabama, and we ought not to think the price too high, and I hope that our people will see and realize the great need of a Christian literature to place before their children and accept the Alabama Baptist as a reasonable blessing from God.

Wishing you abundant success I remain sincerely yours,

A. H. SHEFFIELD.

OBITUARY.

Johnnie, son of Mr. and Mrs. John J. Hester, died April 27, aged 17 years 2 months and 14 days. He had been sick since January. Family was hopeful, but he said all along he didn't think he would ever get well. He left, besides mother and father, two sisters and two brothers, Mrs. A. B. Lee, of Camp Hill; Mrs. Lizzie Newell and Samford and George Hester, all of Waverly. One sister and brother had already crossed the river and were waiting on other shore to welcome him there.

His mother was down with pneumonia. He knew his being worse would excite her. He said: "Tell mamma not to be uneasy; I am just having a sick spell." As peacefully and sweetly as a babe falling asleep in its mother's arms, Johnnie fell asleep in the arms of Jesus.

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

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1 quart milk.
1 package JELL-O ICE CREAM Powder.
Mix, and freeze without cooking. Simple, isn't it!

This makes two quarts of smooth, velvety ice cream, deliciously flavored, in 10 minutes at cost of about 1 cent a plate.

Flavors: Chocolate, Vanilla, Strawberry, Lemon and Unflavored.

Sold by your grocer 2 packages for 25c. "Enough for a gallon."—or by mail if he does not keep it.

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In every county in Alabama two or three reliable men who know the difference between first class organs and cheap ones, to sell

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Statement of Condition February 14.

In response to call of Comptroller of the Currency

ASSETS.

Loans and discounts	\$2,163,787.01
Demand loans	237,102.32
Overdrafts	1,835.73
Real estate, furniture and fixtures	100,000.00
U. S. and other bonds	338,007.55
Cash in vault	683,555.99
Cash with other banks	979,726.26
	\$4,504,014.86

LIABILITIES.

Capital stock	\$ 500,000.00
Surplus	250,000.00
Undivided profits	72,056.11
Dividends uncalled for	100.00
Deposits	3,681,858.75
	\$4,504,014.86



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.



Goods By Mail

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

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

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

FACTORY PRICES

Saving you all Agent's Commission
\$75.00 Organs for \$45.00
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turn easily—loads seem lighter and teams work with less effort when axles are coated with

MICA Axle Grease

Best lubricant for the purpose ever used. Powdered Mica in the grease forms a glass-like coating on axle which practically destroys friction. Ask the dealer and don't be without Mica Axle Grease for a day.

STANDARD OIL COMPANY
(Incorporated)

A GOOD MEETING.
We commenced a meeting at Kellerman on the second Sunday in April. The spirit of the Lord was manifested from the beginning. Bro. Glass came to us on Monday evening and preached twice a day through the meeting, and he did it well. He seems to be especially adapted to that kind of work. We had a fine meeting and the church was greatly revived. There were forty-seven accessions, twenty by baptism. Kellerman is stirred religiously as never before. We have a splendid Sunday school, a good prayer meeting, a B. Y. P. U. and a Ladies' Missionary Society. On the last day of the meeting Bro. Glass seemed to be at his best. He received twenty-three dollars for his service and raised ten dollars for missions. I will preach for them three Sundays in a month, and one Sunday at Brookwood. We feel very grateful to God for the presence of His Holy Spirit in such great power, convicting sinners and converting them to God and drawing His people closer to Himself. I think you are giving us a splendid paper. May God abundantly bless you in your work. Yours truly,
J. M. SMOKE.

FROM VILLAGE SPRINGS, ALA.
We are here in a nice little town, surrounded by a good number of Baptists, but until recently have had no church, but have organized a church and Sunday school. We have no place of worship, but are going to build soon, as we can. We are now using the school house. This place is greatly in need of a church. Will the Baptists of Jefferson and Blount counties join in and help us in getting a place to worship? This is a place which needs help badly. We have a committee appointed to receive money for building. The committee consists of J. D. Arnold, J. C. Massey and E. S. Brewer. Will all true Baptists lend a helping hand for the good cause and help us to get a place to worship in, that we may be on an equal footing with other churches? Any amount sent to above committee will be highly appreciated. If this escapes the waste basket I may come again. Success to you and your valuable paper. Respectfully,
E. S. BRUNER.
P. S.—Pray for us that we may be strong in our effort and never give up until we gain the victory.

THE MAPLESVILLE CHURCH.
Dear Brother Barnett and Readers of the Alabama Baptist: Some time ago I made the announcement that we had organized a church at Maplesville, and that we would build there. I stated that you would hear from us. Now I am glad to say that after six months of hard toil and perseverance on the part of the committee the walls of the most beautiful temple are completed and they are now having the paint put on and in a short time will be able to present to the church and denomination a real splendid house of worship. We have an order in for seats, and so soon as they are shipped we will be able to worship in our own house. We are indebted to our Methodist brethren for the use of their house since our organization. I am

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Will reflect the greatest credit on your musical and business insight and appreciation.

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WE are offering 10,000 acres of the finest land in Brazos Valley, Texas. Will raise 75 bushels of corn, 25 tons of sugar cane, 1-2 bales of cotton, and five or six crops of alfalfa to the acre; also, best orange, fig, vegetable and truck land. Absolutely the best land proposition ever offered in South Texas. Prices reasonable, and terms easy. Write for particulars and Map of Texas FREE. Reliable agents wanted.
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Opposite Grand Central Station. HOUSTON, TEXAS

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It is the duty of the grocer to protect the housekeeper against "bad flour." But who is to protect the grocer? Often he has no protection. That's just why we authorize our dealers to guarantee "perfect satisfaction" with every pound of

Henry Clay Flour

The grocer who handles our flour has absolute protection for himself and his customers, through our "money back" guarantee of quality. If you have never sold or used HENRY CLAY you have a treat in store. Write us today. Milled from the finest winter wheat grown in the famous Blue Grass region of Kentucky, the finest wheat lands in the world."

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Bath House with all the Latest Equipments under same roof, and supervision of U. S. Government. Elevator, telephones, steam heat, electric lights and gas throughout. Three story brick structure, located in garden district, at junction of Park, Central and Whittington avenues, within 3 minutes walk of business center.

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Religious, Mental, Physical Training of the highest order.
Write for catalog: IDEAL SCHOOL, IDEAL LOCATION.
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Beginners' Lesson 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 indelible 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*.
Samples are free—send at once

Price 5 cents for one quarter
24 cents for one year

Progressive Rewards

THOUSANDS of Sunday Schools have used the Star System and the Cross and Crown Series of graded rewards with great success. These schools are now looking for something new which will have the same effect of increasing attendance. To such and to the thousands who have never used any such system we offer two new series of progressive rewards in button form, the **Young Reaper Series** and the **Light and Life Series**. Nothing more beautiful or attractive has been made.
Send for illustrated circular and price list

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A 10 Cent Package of
DR. LORD'S
HEADACHE POWDERS
 will cure one head 4 times or 4 heads one time. Money back if they fail.
 Price 10 and 5c at all druggists or by mail on receipt of price.
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DAISY FLY KILLER placed anywhere, attracts and kills all flies. Neat, clean, ornamental, convenient, cheap. Lasts all season. Absolutely harmless, cannot spill or tip over, will not soil or injure anything. Guaranteed effective. Of all dealers or sent prepaid for 20 cents.
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BEST BUSINESS TRAINING
 Write immediately for Catalogue R. P. This is the opportunity of your life. We also teach by mail.
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 The Great PANHANDLE of Texas is astonishing the world in productivity. What was once called the "American Desert" is now called the "GARDEN SPOT OF THE SOUTHWEST." Two or three years ago this country was practically unknown. Today all eyes are centered this way, especially on LUBBOCK, TEXAS. Lubbock is in the center of this great country. Our geographical situation, with five railroads chartered, two of which are already under construction, promises great things for Lubbock. I have planned what is known as the Overton Addition. It is already spotted with nice residences. I am offering 200 lots at \$50 each; \$10 cash, balance \$5 per month without interest. This is the chance of a life time to make a little investment that promises big returns in a short time.
WATCH LUBBOCK GROW
 Write for Illustrated Folder and Big Map.
 Address DR. M. C. OVERTON, Lubbock, Tex.

Can You Invest \$30 or \$40 NOW
AND PAY \$10 A MONTH FOR A SHORT TIME
 If so, you can make large profits by buying real estate in Birmingham while property is cheap. Birmingham is the new center of iron and steel trade, is a city of marvelous growth, has a population of 125,000, is a city that has never had a back set and is growing at a rapid rate right now. Write for a booklet of Birmingham, folded flat and price list of BELLE HAVEN subdivision. Belle Haven is an improved residence subdivision, and is being built up with nice houses. Some of the shrewdest investors in the city, and can now be bought very cheaply and on easy terms. Send for the literature. Local agents wanted.
GEO. O. MABRY, Real Estate Agent, 2117 Third Ave., Birmingham, Ala.

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 A Cheap, harmless, pleasant and ABSOLUTE cure for the tobacco habit in all its forms. Price per Box, \$1.00
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THE SILVER TRUMPET
 A brand new book of pure, sweet gospel songs for Revivals, Sunday schools, etc. It contains 144 pages, and is in round and shaped notes, bound in boards and muslin. This book is just from the press, and is my BEST. Do not fail to see it. Send 25c for a sample copy. This ad. may not appear again.
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FREE HOME TREATMENT FOR WOMEN

Three Weeks Full Treatment, Free of All Charge

If you suffer from leucorrhoea, painful or irregular menses, displacements, womb trouble or any of the thousand and one diseases which women are heir to, write me today, and I will send you free of all charges a regular three weeks' full treatment of my wonderful remedy. You can cure yourself at home, without the help of a doctor. Having been cured myself, I feel it my duty to send it free to all who write me. It has cured thousands and will cure you. This is not a sample, but is a regular three weeks' full treatment. Why suffer longer, when you can be cured without risking one cent? Don't wait, but sit down and write me for this generous free offer, as this will not appear again. Address at once Mrs. M. D. C. Key, Dept. A. B., Cleveland, Tenn.

glad to say that we have a splendid Sunday school and that we will soon be able to accommodate the different classes with recitation rooms. Our house is one that is right up-to-date for a town like ours. It will cost us in the neighborhood of \$2500, seats included. The community has made a great sacrifice to get this church. We yet find ourselves about \$500 in debt. Now, brethren, the Lord has always found some one to do his work. Joseph was sent of the Lord to Egypt to procure food for his father's family; He raised up Moses to lead the children of Israel out of bondage. So verily do I believe that God raised up Brother T. W. Crumpton, of Maplesville, to build a house for the Lord. He has been chairman of the building committee, and as W. B. Crumpton says, he has been everlastingly at it. Too much can not be said of this man and his work. He had the sense, grit and religious to do the work. He has planned and carried out this whole thing. He has had much to discourage, but like the apostle Paul, "None of these things moved him." The good women and all Christians of the town and friends outside have helped nobly in this good work; yet it is through the tact of this Christian man that this work is being completed so soon. Later we hope to send you a photo of our building and the master architect.
J. W. MITCHELL, Pastor.

CALL FOR SECOND CHRISTIAN WORKER'S CONFERENCE.

In May, 1907, a summer conference for Christian workers was held in the Moody church, Chicago. The value and importance of such a conference was fully demonstrated; its helpfulness and profitableness was conceded by all present and an earnest desire expressed that if possible, such a conference be repeated in May, 1908. It is hoped that this second conference will be even more interesting and profitable than the former. The dates of the conference are Tuesday and Wednesday, May 26 and 27, 1908.

Among the topics considered will be the following. How can the churches be kept up to the highest point of efficiency during the summer season? The importance, value and effectiveness of open air work; who can do it, and when and where ought it to be done? Various phases of personal evangelism—the winning of men, women and children to Christ. The problems of country and city evangelism and how to meet them. The use of tracts in Christian work. The problems of city mission work. How to reach the laboring classes? Work in the Sunday school.

Addresses will be made by many of the leading ministers, Bible teachers, evangelists, mission workers and laymen. Each lecture will bear on the main purpose of the conference.

All who are interested in and earnestly desirous of the spreading of the kingdom of Christ in the world, are asked to unite with us in daily prayer in behalf of this conference. "Come ye yourselves apart and rest a while." William Evans, director Bible course Moody Bible Institute; A. C. Dixon, pastor Moody church.

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 Druggists, 25c
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Dr. C. J. Moffett Medicine Company, St. Louis
 Write for our free "Mother's Booklet."



CHILE-CON-CARNE AND HOT TAMALES
 as well as a number of other appetizing dishes may be prepared with **Gebhardt's Eagle Chili Powder** which contains Chili pepper and all the Mexican spices necessary to impart the true flavor as the dishes are prepared in San Antonio and in Mexico.
 Put up in four sizes. Directions accompany each package.
 Order of your grocer or write the manufacturer for information. Valuable cook book mailed on request. Address Dept. "C."
GEBHARDT CHILI POWDER COMPANY, San Antonio, Texas.

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 The day before its practical demonstration half interest in Bell Telephone was offered for \$400. The following day it was worth millions. We have an invention equally important to public. Demonstrated next month on Santa Fe. Necessary to all railroads. Immense fortune awaiting investors. Particulars and booklet on request. Simmen Auto Ry. Signal Co., Security Bank Bldg., Los Angeles, Cal.
USE ALLEN'S FOOT-EASE,
 a powder to be shaken into the shoes. If you have tired, aching feet, try Allen's Foot-Ease. It rests the feet and makes new or tight shoes easy; cures itching, swollen, sweating feet; relieves corns and bunions of all pain and gives rest and comfort. Try it to-day. Sold by all druggists and shoe stores, 25 cents. Do not accept any substitute. For Free trial package, also free sample of the Foot-Ease Sanitary Corn Pad, a new invention, address Allen S. Olmsted, Le Roy, N. Y.

1200 BIBLE QUESTIONS
 In Consecutive Order.
 New and practical plan for studying the Bible. Suitable for old and young. A class should be formed in every church. Every thing for ladies' and young people's societies.
 I find these very helpful in my Bible class.—Rev. James R. Burchfield, Hill City, Tenn.
 The valuable little book has made the study of the Bible a never-ending delight.—Mrs. L. H. Bowles, Troy, Ala.
 Our ladies greatly enjoy these studies and appreciate the value of the splendidly arranged questions.—Mrs. S. B. Boykin, Secretary Ladies' Aid Society, Baptist Church, Humboldt, Tenn.
ANSWERS printed in separate pamphlet. Sold at same prices as question books—10c, three or more 8 1-3 cents each. Orders promptly filled when sent to
IRVING GILMER, Liberty, Mo.

MRS. MATTIE P. SPINKS.

A most lovable being has passed away in the death of Sister Mattie P. Spinks. She was the daughter of Brother and Sister Walter R. Dawson, of Camp Hill, Ala. The Dawson family came to Chambers county in the early thirties, while the Indians were here, and have been among the most honored families of Alabama ever since. They have been loyal and devoted Baptists.

Mrs. Spinks was born March 11, 1862, within a few miles of where she died. She was baptised by Rev. John W. Bledsoe in her fifteenth year; was married to Henry Spinks November 28th, 1886; and died May 16th, 1908. She was the mother of three children, and it had been her prayer to live, to see them believers in Christ and members of His church. God granted her this.

Hers was the first death immediately in the numerous family of Brother and Sister Dawson in a married life of more than fifty years. The blow, therefore, fell hard upon the family, and harder still on the husband and children. She had been a loving, obedient daughter, an affectionate sister and aunt, a devoted wife and mother, a warm-hearted, helpful neighbor, a devoted church member.

She had suffered in health for some years and for the past two an invalid. Everything that family, friends and skilled physicians could do to keep her here was done, but God had called her to a higher life. For several days she was expected hourly to die, but waningly lingered in quiet sleep till life flickered out like a dying candle. Christ said to His disciples: "Whosoever would be greatest among you, let him be servant of all." Measured by this standard, Sister Spinks was indeed great, for nothing pleased her more than to serve her family, her friends, her neighbors and her church. Great will be her reward.

Her body was laid to rest in the cemetery at Camp Hill Sunday, May 17, 1908, while the spirit had passed over the river to rest under the shade of the trees. GEO. E. BREWER.

MEMORIAL.

Mrs. Susan A. Richey.

How fitting that God in His kind providence should call to her reward on Easter Sunday, April 19, 1908, Mrs. Susan A. Richey, that day so full of hope to the Christian of the bright and glorious home beyond the grave.

Mrs. Susan A. Richey was born in Dallas county, Alabama, in the year 1833; joined Talladega Baptist church and was baptised by Dr. Lofton; was a consistent member of the Baptist church for more than thirty years. At the time of her death she was a member of Glen Addie Baptist church. Rev. Mr. W. C. Henson, First Baptist church, conducted the funeral services at Glen Addie Baptist church. She leaves five children, three daughters and two sons, as follows: Mrs. Kate Smith, Mrs. Emma Kilpatrick, Mrs. Lizzie Livingston, Messrs. C. E. and W. F. Richey. None knew her but to love her. As mother, neighbor and friend all attest to her lovable disposition. "Her children rise up and

Special Summer Session

Of The Massey Business College

\$37.50

Pays for unlimited (life) scholarship in the complete Commercial or Shorthand Departments. This is a large reduction from our regular rates of tuition. Enter school now and graduate in time for a position this fall. Large, well ventilated and lighted halls. Personal instruction and thorough work. Situations secured for graduates.

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THE AMERICAN BAPTIST PUBLICATION SOCIETY began its organized life at Washington, D. C., February 25, 1824. From a hat for its depository have grown all of the buildings represented above. The Society has erected and occupied five buildings. Its Printing House, the fourth building erected, was built in 1896, and is one of the most complete plants in this country. It is six stories in height. Here are printed all of our twenty-seven Periodicals. The last to be added to the list is

THE GIRL'S WORLD

Edited by Miss B. Edith Meyers, formerly of the "Ladies' Home Journal"

A new departure in Sunday-school literature will be made in the publication of the *Girl's World*, a paper designed especially to meet the needs of girls from eight to sixteen years of age. The first issue will make its appearance on July 1, and at that time the *Youth's World* will be made a boy's paper exclusively, instead of for boys and girls as formerly. A high standard has been set for the *Girl's World*, and every effort will be made to attain it. There will be stories by well-known writers and departments covering all the interests of girls from athletics to fancy work. Particular attention will be given to matter of educational value and arrangements are now being made for contributions by excellent writers covering historical subjects, travel, and nature study. No pains or expense will be spared to make the paper the best of its kind. Price, in quantities, 6 1/2 cents per copy per quarter; 25 cents per copy per year.

A Graded List of our Sunday School Papers

	Per quarter	Per year	Single copy
FOR BEGINNERS			
Our Little Ones (weekly).....	In quantities 4 1/2 cents	15 cents	22 cents
FOR JUNIOR GRADES			
Girl's World (new weekly).....	In quantities 6 1/2 cents	25 cents	30 cents
Youth's World (weekly).....	6 1/2 "	25 "	30 "
World-Wide (monthly).....	No orders accepted for less than one year.	20 "	25 "
FOR ADVANCED GRADES			
Young People (weekly).....	In quantities 13 cents	50 cents	60 cents

Send for a Price List of our Graded Lesson Helps

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We make them, engraved or printed. The latest and most fashionable styles. Best material. Lowest prices. Send for samples. MENTION THIS PAPER. ROBERTS PRINTING CO., 2007 3rd Ave., Birmingham.

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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.

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.
May 12-31

"Skyland Inn"

4400 feet above sea level.

BLOWING ROCK, N. C.

Opens June 18th, 1908. Highest location at Blowing Rock, roomy halls, broad verandas, magnificent scenery. Address E. R. Stewart, Prop., Newton, N. C., until June 15th. Rates: From \$7.00 to \$12.00 a week.

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

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

Ointment

The GUARANTEED EXTERMINATOR



Stearns' Electric RAT and ROACH PASTE
Is guaranteed to rid the house, barn or store of cockroaches, rats, mice, water bugs, etc. Sold at druggists or general stores everywhere, or sent prepaid on receipt of price.
\$3.00 per box, \$1.00 per box, \$1.00.
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call her blessed." She is gone from us, but her words and loving deeds still speak though she be dead.

"Dearest loved one, we have laid thee In the peaceful grave's embrace; But thy memory will be cherished Till we see thy heavenly face."
A FRIEND.

IN MEMORIAM.

A Tribute of Love to Little Josie Anderson, Daughter of Mr. and Mrs. J. B. Anderson, Tallassee, Ala.

An angel has entered this home and borne to mansions in the skies a dear little soul to dwell with Him above, where there are no more suffering tears, nor sorrow, neither pain nor death, for He has wiped all the tears from her big, blue, innocent eyes, which were indeed windows to her soul. Oh, sorrowing hearts, weep; but don't grieve after one who has left such a blessed assurance that she went home to rest, for we know she dearly loved Jesus and tried to serve Him. She was a patient, meek and humble, as well as a studious, obedient child, and had a strong faith in Jesus and confidence in prayer. She loved to go to Sunday school and sing. Though she wouldn't have been nine years old till the 28th of September, she tried to sing and play on the organ. Even the day she took sick she lay with a burning fever and sung, "Dear Savior, take me by the hand and lead me to a better land." She left many dear little friends and playmates to mourn her absence, and her teachers, how they, who loved her, will miss her. She bore her sufferings without a murmur, was so calm and gentle and talked so sensibly and sweet before and when her little brain was not dulled with delirium.

She was taken with a chill on Thursday morning, but seemed some better the next morning. She arose and though she couldn't hold the little, pain-racked body straight, she went and fed her little pet chickens, then sat down and repeated some lines she had learned for Children's day. But she had another chill and grew so rapidly worse till the doctor on Sunday afternoon pronounced it congestion and appendicitis, and an operation was decided on as the only hope to save the little life. So friends hastily aided them to carry her to the infirmary, but examination proved they were too late. She was past human aid. Neither parents, brother, sister, the doctor nor loving friends could do the little sufferer any good. Early Sunday morning she was found to be dying and her brother and sisters were hastily summoned to her bedside, and she calmly told them she must leave them and enjoined them to live right so they could go to heaven, where she was going, and would constantly tell them to pray, but never said pray for her. Late Sunday (May 10) after telling her mother, "Oh, what a beautiful place it is! It's the prettiest place I ever saw," she closed her eyes to this old, sad world to open them in her home not made with hands, eternal in the heavens. We know she has gone to a better land, for hadn't she often sung and prayed:

"And when death's shadows round me creep,
When I face the Jordan deep,
My hand in thine, oh, Savior, keep—
Lead me to my home in glory."

Her influence will live long in our hearts. May her brother and little chum sister, who so sadly miss her, give their lives into His keeping, and may they lean on Him and trust Him who can comfort and stand by them in death's dark hours, when friend and brother can only sympathize.
ONE WHO LOVED HER.

"A PLAN."

(The lines little Josie Anderson had learned to recite on Children's day in June, but died on Sunday, May 10, 1908.)

I wonder what the man who first Invented Sunday schools would say If he could only come along And see us gathered here today.

Don't you believe he'd be surprised To see how big the work has grown That over a hundred years ago He started by himself, alone?

And only think how pleased he'd be When we would say "This isn't all, Though there are so many here Of Sunday schools, large and small.

Through all the lands are thousands more,
I guess his eyes would open wide; Indeed, I think he'd be so glad I shouldn't wonder if he cried.

Well, we are glad our Sunday schools Are happy places to us all— We wouldn't want to give them up, I'm sure, for anything at all.

And all the good things that we learn There from our teachers, wise and kind,
We will try to live from day to day, For that's the only way to find

The real true good of Sunday schools. So in the things we daily do We'll think Jesus sees us, and We'll ask Him if He'd like us to.

Another thing I want to say— We help the ones we love, and so All who love our Sunday school Will want to help them grow.

If we would ask the boys and girls Who never go to Sunday school To come and see how nice it is, I think it would be a grand, good rule.

'Twould be one of the little things That we could do for Jesus' sake, If each of us should bring but one— Just see how many that would make!

Let's try it. Christ says "Bring them in,"
And he would help us, never fear; Let's do our best and see how much Our Sunday school will grow this year."

HELPED HER SISTER

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It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

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NOTES FROM DeKALB COUNTY ASSOCIATION.

We will give to the Baptist a few notes on the more important phases of our work for the month of April. We began work as missionary for DeKalb county association March 27th. Our fifth Sunday meeting was held with Pisgah church at old Tenbroeck. This was the best meeting of the kind we have yet attended. Many there had never attended a fifth Sunday meeting before, who seemed greatly interested. Between seven and eight dollars was contributed to foreign missions. Next meeting goes to Pilgrim's Rest church. Our next point was at Friendship. We had the misfortune to visit them on the occasion of their spring clean up. The young members had been dancing and some of the older ones had been drinking, cussing, fighting, etc. Why do not our churches have a written covenant covering the duties required and have it read often, especially have it read to all before being admitted into fellowship. This would no doubt help much in several ways. Their loyal pastor, the beloved E. Crawford, has a strong hold upon those people and will no doubt bring them up to success. At Skirum we found a good demand by Methodists as well as Baptists for a Baptist church. This is a center and a nice village and upon investigation we promised to arrange for the establishment of a church as early as practical. On Sunday night we preached at Union Grove at Crossville. This church will entertain our next association, we hope. If our people only had a little denominational pride. The great obstacles to spiritual develop-

ment here we found to be liquor and all-day singing. The devil is backing up the one and the Hardshells the other. We find this combination at work against Sunday schools at many points and our own people often fall right into line with it. May God help them to see. We will have gone a good way in prosperity when we close all our church doors against the singing, revelry and enforce the laws against Sunday rioting in every form. This section is embraced in one of the most beautiful and prosperous on Sand Mountain, yet our people are doing practically nothing for missions or even the support of the pastors of the churches. O pastor brethren, when will you cease to tolerate it? At Macedonia the people were too weary to attend service at night in number. We were indeed thankful for the few faithful ones present. Our next Sunday school convention goes to this church. It will be held the 5th, 6th and 7th of June. Brother Crossland has kindly agreed to give us a week beginning Monday before, and wind up with us at this convention. Our program for the tour has been made out. Dr. Montague and Brother J. N. Webb will also make a tour of our association with us beginning the second Sunday and ending at 11 o'clock the third Sunday in June. The appointments appear elsewhere. In company with that good soldier of the Lord, I. M. Thompson we next went up to Nazareth and on Saturday were rained out. Our special business there was to organize a Sunday school of the church, but we found the opposition element had anticipated us and clandestinely met on Sunday before and organized a union school and ordered a supply of union literature for same. As the church was using a school house for a meeting place and the brethren were fearful, we failed to accomplish anything here. It will require years to counteract the bad effect of Union literature sown over our field by our brethren and others in the past. Our next place was Sylvania, which we found to our great surprise to be a considerable village. When last there it was all in the woods. We found a nice, two-story school building, nicely painted, and just across the street a Baptist church building well under way. The state board assisted in this building. This section of Sand Mountain is sure to become of much importance at no distant day. We spoke to a good and attentive audience here at night, and hope good was done. We are compelled to hold most of our week day services at night at this busy time among the farmers. We left this place for Buron church the morning of April 24th and about 4:30 p. m. the terrible cyclone came tearing through from its destruction of Albertville and took for its course almost the identical route over which I have been traveling. The damage to property can not be approximated. Many persons were hurt and a few killed. Some are utterly ruined by loss of home and contents. The church buildings at Pisgah, Sylvania and Unity are in ruins. It would have been much cheaper and safer had our people all been living for God along this fatal route. We are very thankful for

our escape from harm. We were near the path of the storm when it passed. We preached to a nice little crowd at Buron on Saturday night and next day went to Wills Valley High School building, three miles above Ft. Payne. This is a place of great promise for the future. We have no church here as yet, but one may be constituted in the near future. A host of young people meet here in Sunday school, in which Baptist literature is used. We ran up with our pastor, M. Briscoe, Monday in Fort Payne and prevailed upon him to accompany us to our appointment at Ruhama on Lookout mountain Monday night. We had the good fortune to be directed by Judge Croley to the home of that good Baptist, Prof. D. L. Baker, who, with his good wife, showed us how to entertain strangers in a manner which made two Baptist preachers glad. We appreciated the encouragement and assistance which Bro. Briscoe gave us in the service. Tuesday, home again; then back on Lookout mountain to Mt. Zion, where we had a fair service at night. Right royally did Bro. McClung and his interesting family entertain us while here. It was a cool dark day we awoke to Tuesday, but with Bro. Cleland and family passed the day in profitable service. It was a cool reception we met with at night at Mt. Vernon. Indeed had it not been for the warm heart of good Bro. Cleland we know not if we would not have been compelled to camp for it. Not a male member of the church here met us. We were cold but finally induced the boys to get up a light; they had to go borrow oil for the lamp; we had no wood, but finally we sung a hymn and preached as best we could to that crowd of young people and commended them to God. We were forcibly reminded of John the first Baptist's words concerning his Lord. He came unto His own and His own received Him not. Such are the vicissitudes of the glorious life of the mountain missionary. Home again for a day; then away into Tennessee Valley. Tomorrow the hardest spot on our field.

J. B. HAMRIC.

PROGRAM

District Sunday School Convention, To Be Held With Midline Church Sunday, May 31, 1908.

9:30—Devotional exercises, C. S. Heard.

10—History of the Sunday school, and Its Influence, Rev. H. C. Sanders.

10:30—Co-operation Key to Successful Sunday school; pastor's part, Rev. A. M. Perry; superintendent's part, W. T. Pierson; teacher's part, Dr. R. B. Pryor; parent's part, Dr. W. E. Perry.

11:30—Opportunity and duty of the Sunday school to the mission cause, Rev. T. W. Jones.

12—Recess and dinner.

1:30 p. m.—The Sunday school an evangelizing agency, Rev. A. M. Perry.

2—The district Sunday school convention, its work and how to improve it, W. A. Haggard.

2:30—The superintendent, his work, opportunity and duties, E. H. Littlejohn.

COMMITTEE.

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