

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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C. I. HUDSON  
Howard College  
Medalist



J. C. HUTTO  
Howard College  
Medalist



Top Row—D. C. Cooper, A. B. Craddock, J. T. Banks, O. T. Anderson, W. W. Smith, E. P. Jacobs.  
Second Row from Top—J. H. Davis, H. W. Caffee.  
Third Row from Top—S. J. McCormick, W. T. Bell, J. C. Inzer, J. A. Prescott, L. C. Bradley, W. O. Wood.  
Bottom Row—T. G. West, W. A. Darden, T. P. Dean, J. E. Cook, L. Leftwich.

Rev. J. L. Long, of Mt. Creek, has been assisting Brother Lawley at Packer Memorial church. There were twenty accessions by baptism.

I was not able to pay up sooner. The Alabama Baptist gets better every week. The Lord bless you in your effort to give us a good paper.—Jesse L. Rich-ey.

The West Woodlawn B. Y. P. U. elected officers on May 14, as follows: President, Mr. B. E. Hinkle; vice president, Mr. J. H. Foote; chairman social committee, Miss Una Gilbert; chairman missionary committee, Mrs. T. H. Johnson; chairman membership committee, Miss Maude Gilbert; secretary, Miss Clarkie Van Valkenberg; treasurer, Mr. Lewis Hinkle. The time of their regular meeting has been changed to Thursday evening.

The work at Hartford moves along nicely. We have just placed a nice baptistry in our church. We have splendid audiences, and will soon have to enlarge our church building or build a new one to accommodate the growing congregations. Evangelist T. T. Martin will assist me in a meeting beginning May 28. I ask the prayers of the brethren for the success of our meeting. Rev. C. W. Reese, of North Carolina, has just arrived and will preach at Lockhart and Bellwood.—T. O. Reese.

Five hundred photographs of President Roosevelt, all assembled in one big double-page picture, 13 by 19 1/2 inches in size, is an extraordinary feature of the June Woman's Home Companion. The five hundred photographs were taken in almost every state in the union, at all periods of Roosevelt's public career, and show his wonderful versatility and energy.

The following amounts have been received to date to help rebuilt Pleasant Ridge Baptist church: Friendship church, Marshal county, \$5; Mr. and Mrs. T. H. Stephens, \$2; Rev. H. B. Folk, \$1; West Huntsville Baptist church, \$3; Friendship church, Pigeon Creek, \$2.10; Newton Baptist church, \$10.75; R. S. Griffith, 50c; total \$24.35.—W. J. Nash.

We have received so many invitations to college commencements and college societies that we have been unable to print them all. We wish, however, to thank our friends for sending them.

We have moved up two Sundays in Calera and our little church continues to grow. If we can go from one Sunday to two in six months, may we not hope to go to each Sunday in twelve months? Pray for us. I am delighted with my work. Fraternally, S. M. Adams.

Evangelist Frank M. Wells, Jackson, Tenn., after a very busy season, is taking a much needed rest at Hot Springs, Ark. He was a delegate from his church in Jackson to the Southern Baptist convention. He is to conduct revivals in our state during August and September.—

Rev. Dr. E. C. Dargan, formerly professor at the Baptist seminary at Louisville, now pastor at Macon, Ga., was the commencement orator at John B. Stetson university on Tuesday, May 26th. The baccalaureate sermon was preached Sunday morning by President Lincoln Hulley, Ph. D., Litt. D., LL.D., and the educational sermon before the Florida Baptist Educational Society was delivered by Rev. J. E. Oates. The orator for the Stetson Teachers' college was Dr. Edward Conradi, principal of St. Petersburg high school.



PASTOR P. M. JONES AND THE NEW 1ST CHURCH, THOMASVILLE.  
We congratulate Brother Jones and the good men and women of his church upon having erected such a beautiful and commodious house of worship, and pray God's blessings upon pastor and people.



## COMMENCEMENT ADDRESS—CHRISTIAN EDUCATION AND CITIZENSHIP

By Samuel D. Weakley at Howard College

## Christian Education and Citizenship.

It is indeed a most interesting occasion, when at the end of another school year of this institution, we come to witness the ceremonies in honor of those who, through weeks and months of faithful effort, have earned the honors which this institution bestows upon her sons, and I appreciate beyond measure or the power of words adequate to express the honor and privilege of being permitted to speak the final word, which I trust may be the fitting word, before these young men go forth from these halls to take their places in the ranks of the State's citizenship. The event itself proves that they have measured up to all prescribed requirements, and that they are entitled to be considered as trained men, fully equipped for the duties of life.

According to the practices and customs of the colleges of the day, they have participated in such physical recreations and athletic exercises as have doubtless produced strong bodies, capable in these days of stress and strain of successfully enduring the burdens of an active and exacting age. Their minds have been cultivated with all the care which faithful teachers can bestow and have been stored with useful knowledge, subject to the call of memory and ready for service, as the needs of life make demands upon them; nor has there been neglect of the better part—the feeding of the moral and religious nature, all constituting a well rounded whole and producing the highest type of educated manhood.

The dominant thought at this happy hour, in the minds of these young men, must be one of gratitude to the faithful instructors, who so unselfishly and devotedly, through the long courses of study, have given time and thought to their training, and who, at this hour of the student's triumph share the feeling of rejoicing which he experiences, now that the labor is ended and the alma mater places her hand upon the head of her offspring and calls them by the endearing name of sons.

The next thought is one of gratitude and affection towards the great evangelical church which long ago made provision for the education of her sons under her own influences and traditions, and which, with lavish bounty, has given of her substance to nourish and foster this historic institution, as well as another which she sustains for the education of her daughters, in both of which all Alabamians, whether affiliated with your church or not, may be allowed to take a pardonable pride, both as citizens and Christians.

Looking at the occasion and our environment, remembering the scope and purpose of this college, dedicated as it is to the cause of Christian education and to the promotion of Christian citizenship, it will not, I hope, in the time allotted to me, be inappropriate to offer some thoughts and sentiments in harmony with the design and purpose of this institution, and which may serve to encourage those whom we



here today honor for their faithfulness in work and study.

There has been no time in recent years, and certainly none within my recollection, when a greater interest has been manifested in the cause of education in general than now, and at no time have the several evangelical churches of the state manifested a greater interest in the success of their schools, whether established for their sons or daughters. This interest is not only producing larger donations to existing schools, but manifests itself in provision for new institutions, with greater facilities and larger scope. In this cause the great Baptist denomination has long been in the forefront. An increased demand for larger educational opportunities has been made by the masses of the people upon the officials of the state, and those officials in response to the demand are showing an increased activity in the work of furnishing adequate opportunity for the education of the children of the state in the public schools.

The cause of education is very near the hearts of the people. Those who have secured an education for themselves appreciate its blessings, and those who have not attained it feel keenly the loss, and both alike insist that their children shall have the opportunities which the parents either did or did not possess. Hence the people recognize the wisdom of a liberal policy on the part of the state in the cause of education, and in this day of enlightened and intelligent competition a state would make a poor showing in the race of industrial and commercial supremacy if it lagged in its

effort to promote the general education of both sexes, and all of us rejoice that the growth of the state's revenues will enable it to furnish more school houses, better teachers and longer terms, and also a system of county high schools, so that in due course we may hope to remove the blight of illiteracy from our state, and thereby elevate our citizenship to a higher and better plane of existence.

There is need in the state of a system of good preparatory schools, open for an adequate period of time throughout the year and conducted by competent teachers, in comfortable houses, as the first essential of success in a general educational system. These must be supplemented by high schools, schools for manual, industrial and scientific training and by the state university, which should include the teaching of the learned professions, and all such subjects as usually receive attention in schools of general academic learning. All patriotic and far-seeing citizens will approve of a most liberal expenditure of public revenues, consistent with the resources and obligations of the state for the establishment and maintenance of its school system, comprehensive in its scope, and meeting the demands of all, from the lowest to the highest.

But it is not with the cause of education in general that I today propose to deal. I am speaking in a college that was founded and is maintained by a great denomination of Christians who believe that the religious training of the young should not be neglected, and hence prefer to place around the education of their sons the

sacred environments of their church, and to give to the curriculum of instruction a religious phase and color that is not possible in a state institution, the latter as such taking no special account of faith or creed. Your great evangelical church, imbued with the educational and missionary spirit, has here located this institution and has conceived for it a purpose, proceeding in important particulars beyond the design of an establishment devoted merely to secular learning. In this republic and in this state we have no state church, nor can tithes, rates or tributes be laid upon or exacted from the citizen for the support of the church or any church schools, and these beneficent institutions chiefly rely for their support upon the voluntary offerings which their liberal-minded people are pleased to make, and yet, notwithstanding the constitutional guarantees of religious freedom and the complete separation of church and state, which separation is proper, both in the interest of the church and of the state, we have a Christian commonwealth and a Christian nation. Not that in the state or nation a majority of the people profess Christianity or adhere to the one or the other of the great denominations, comprising what may be called the Christian church, but because in our laws and in the custom and practices of the people the influence of the Christian religion is everywhere apparent. Its mighty power is the dominant fact today in the state and in the nation, and citizens and residents of the state, though they may be unbelievers, may no more escape its power and influence than they can escape the vitalizing power of the very air they breathe. It has been said that Christianity is a part of the common law, and while this is not true of us in the sense that it was true of England, yet the laws deal with man as he is, with his dual spiritual and physical nature, and since men must make and expound the law, it is inevitable that their religious training and belief will be strongly reflected in such legislation as they may adopt when bearing only upon the peace, quiet and general welfare of the community. Therefore in our police regulations and in our laws for preserving the Sabbath day from desecration and in our laws against the evil consequences of strong drink, the religious sentiments of the legislators—at least in part—have been operating causes, although such statutes do not rest for their legal sanction upon the Divine command.

Since the teachers in our state institutions are for the most part professors of Christianity and adhere to the one or the other of the great denominations which flourish in the state there is necessarily in state institutions some religious influence and there may be some religious instruction of a limited nature, although this must in the nature of things be irregular and subsidiary and subordinate to the scheme of secular instruction.

It is not surprising therefore that the representatives of an evangelical



church which has always attached great importance to education should have seriously undertaken the establishment of schools to be conducted under church authority, wherein religious training, according to the tenets of their faith will not be relegated to an inferior position, but where it would be given a permanent and prominent place in the curriculum of instruction. If the chief end of man be to glorify God and to enjoy Him forever, surely it must be an important part of a young man's education to teach him all that can be learned concerning the revelation of God to man—what man should believe concerning God, and what duty God requires of man—to the end that there may be development not only of the mental and physical nature, but of the moral and religious as well; because observation and experience teach that it is only by the development of the three-fold nature of man that the highest type of genuine manhood and womanhood can be produced. If the Bible be as we believe and teach, a revelation by God of his purpose and desires for man, and if we correctly teach and believe that man is a helpless sinner, needing salvation and able to find it only in the manner and by the means revealed in the word; if the best thing that can happen to any young man is the adaptation of the individual to the purpose of God for his life, then surely no apology is needed for the position that young persons at a formative and impressionable period of their lives should be surrounded by proper religious influences. Many pious persons, therefore, who are able to bear the burden and expense prefer to entrust their children to the schools which are conducted under the sanction of their church. The need and propriety of such schools are further emphasized by the thought that to the students of these institutions, the church must largely look for material with which to recruit the ministry as need for more preachers appears. This institution, therefore, upon the basis of the reasoning thus stated, stands dedicated to the cause of Christian education, and exists for the purpose of producing a Christian citizenship. There is an affinity between education and morals and between morals and religion, and yet a man may be highly educated without being either moral or religious, and he may be moral, though not possessing the religious instinct or faith, while no one can be truly religious without furnishing evidence of its possession in his life and moral character.

Wherein consists the essential difference between the field of effort upon the part of a teacher in a private or public school, and one in the school founded and maintained under the authority of the church. The former subjects the pupils to a wholesome discipline which stimulates habits of study and self control; he teaches the student the laws of health, to the end of preserving a sound mind in a sound body, and thus fits him for the intense struggle of life; he trains the mind by well chosen courses of study, so that the student may be equipped to grapple with and solve the intricate prob-

lems which he will encounter in mature years, and supplies the mind and memory with valuable facts of science, of history and of mathematics which may be utilized in his chosen calling or profession. This is all desirable and useful, not to be neglected or lightly esteemed. The work, however, if stopped here, would not be complete. The teachers in a school like this not only do all the things I have described, but they do more. From week to week they impress upon the young men committed to their care that they not only have bodies and intellect, but immortal souls as well. They seek to develop the religious nature; they remind the student that the end and aim of life are not wealth, or fame or worldly success or political honors, however much these may be properly sought. But above all, they must maintain an honorable and upright character, keep the lamp of faith brightly burning, and fit themselves for a lighter and better life. The student here is taught that he is not merely a splendid animal, but that he is the child of God, made in the image of the Father; that in the Father's house there are many mansions, and that by the death, atonement and resurrection of our Savior, he may hope for his own resurrection and eternal life in the world to which we are all tending; that he is not at the mercy of a blind chance, buffeted about by every wind of fortune, but that he is under the protection and in the hands of an intelligent overruling Providence that counts the hairs of his head, and without whose knowledge not a sparrow falls to the ground; that he must not be puffed up by success, nor unduly cast down by defeat, because all things—even defeats and disappointments—work together for good to those who love God and who are called according to His purpose; the student is here told that it is not only for the sake of health that he should refrain from defiling the body, but because the body is the temple of the Holy Ghost; the young man is admonished to love the Lord with all the heart, with all the soul, with all the strength and with all the mind, and that this is the first and great commandment; and that the second is like unto it—to love one's neighbor as one's self; on which two commandments hang all the law and the prophets.

The teacher here seeks to weave into the character of his student the teachings of Christ—the love of enemies, the requiting of evil with good, the practice of that pure and undefiled religion which consists in visiting the fatherless and the widow in their affliction, and in keeping himself, not from the world, but unspotted from the world; and he answers for him the question of the centuries: "If a man die, shall he live again? For this corruptible must put on incorruption, and this mortal shall put on immortality, so when this corruptible shall have put on incorruption, and this immortal shall have put on immortality, then shall come to pass the saying that is written:

Death is swallowed up in victory;  
O Death, where is thy sting?  
O Grave, where is thy victory?"

There are the great themes which the teachers in a church school may freely and regularly bring to the attention of their pupils, by such themes feed the religious nature of the pupils, forming strong symmetrical characters and fitting them for the trials as well as the successes of life.

We therefore expect the graduates of this institution to constitute types of the ideal Christian citizen, and to go forth from these halls to take their places in the ranks of the moral forces of the state, whose aim is constantly and steadily to produce a higher and better civilization, to strike down wrong and oppression and elevate right and justice, to suppress evil practices and promote righteous living, to wage an unceasing warfare against evil wherever it may be found, and in its place to exalt the good, the noble and the true. There is an irrepressible conflict between the forces of evil and the forces of righteousness, between the children of darkness and the children of light; it has raged violently in the past and there will be other fields upon which the battle will be fought anew between the same elements.

I congratulate you that you have come upon the scene of action at a better time than your fathers did. The moral forces of the state, working through a series of years, slowly and steadily, but none the less surely and effectively, have wrought wonderful things, producing better schools, more and better Sunday schools, stronger and more liberal churches and a quickened spirit of endeavor towards dark places in our own land, and the benighted regions of foreign lands, while with the favor of God, in this and surrounding states the scales have fallen from the eyes of the people and they have arisen in their righteous wrath and planted heavy blows upon a business which, through years of legalized sanction, has been the constant enemy of morality and religion and has laid heavy tribute even upon the lives of our brightest and best, and the news that thrills over the wires even during the night that has passed from the great state of North Carolina tells us that the forces of temperance are marching on. By this great uprising of the people throughout the South there has been accomplished a moral revolution, which history will record as the greatest event of the new century.

A little more than forty years ago we emerged from a great war, which overturned the existing social order, destroyed millions of property and cost thousands of precious lives. Even thirty years ago we still stood in its shadow and felt all too keenly its terrible consequences. We had not then even partially recovered from the great property loss, and not only was the problem of earning a living a serious one with our people, but the public mind was constantly agitated and often irritated by troublesome political and social questions growing out of that struggle. The state, which was almost entirely agricultural, had done little or nothing in the way of diversifying industry or establishing manufacturing enterprises. The great mineral wealth of the state had been barely

touched, and what had been done was crude and unscientific. The school system of the state was inadequate and greatly lacking in financial support; we had no city of much commercial importance and the largest was on the Gulf, between which and the northern part of the state there was little or no communication, and each year large numbers of young men of good rearing and education—the state's best product, except its young women, of like condition—removed to cities in other states, to seek their fortune and obtain opportunities in life denied them in our own borders. Happily this condition is now changed; many political questions of a troublesome nature have been settled. By reform of our organic law we have a purified electorate, so that by fair means, free from the imputation of fraud or deceit, the property and intelligence of the state, for many years—and it is believed, permanently—will have undisputed control of the state's affairs. State educational institutions are taking on new life and will be furnished with better equipment and better buildings. Our young men find no need for migrating to other localities, but obtain among their own people and with their own kindred in our cities and towns, and upon the farms of the state, that opportunity for industrial, commercial and professional success which the ambitious ever crave, thus enabling us to preserve and hold the American stock we have, whereby we may better assimilate such immigration that may come to us, without surrendering our American ideals and cherished American customs. In recent years the moral awakening has been due to the efforts of a Christian citizenship, nurtured in large part in Christian schools and in the Sunday schools of this state.

The public conscience has been quickened everywhere. A grim and determined governor sits at Albany and demands that race-track gambling shall be banished from the Empire State, and while his plans may for a while be thwarted, by trickery and knavery or by the corrupt use of money, his ultimate success is sure. Corporate greed and rapacity and combinations to cheat the public by stifling competition and by conferring special favors on privileged classes are being prosecuted and punished with increasing severity, while all kinds of graft and dishonesty in public life are meeting with stern reproof, drawing upon the guilty the unlimited contempt and scorn of honest men. Efforts are being specially made everywhere to surround young men with moral influences, and to enlist them actively in moral and Christian work; and as we view this fair field of opportunity right at our doors for the young men of today, those of us who approach or have passed the fiftieth mile stone of life, would like to turn back and retrace the road from the age where you now serenely begin your life's work; but this can not be, and we must content ourselves with the thought that through the efforts, struggles and sacrifices of the present generation the young men and young

(Continued on Page 10.)



# THE ALABAMA BAPTIST

## PROGRAM

For Baptist Sunday School and Teachers' Institute, To Be Held With Macedonia Church, June 5th, 6th and 7th, 1908.

Friday, 11 a. m., prayer and praise service. 1st, song, Prayer for our Churches; 2d, song, Prayer for our Sunday Schools; 3d, song, Prayer for our Officers and Teachers; 4th, song, Prayer for our Children; 5th, Prayer for our Missionaries. Recess for dinner. 1:30, song, Organization; welcome address, Freddie Martin; response by the president. 2:30, Our Great Hindrance to Sunday School Progress and the Remedy, Rev. J. J. Clayton and others; 4:30, adjournment.

Night Session—7:30, song service by choir, 30 minutes; 8:00, Best Method of Developing Musical Talent of our Sunday Schools, Rev. J. D. Bethune; general discussion of subject. 9:00, adjournment.

Second Day—Teachers' Work: 8:00 a. m., devotional exercises, Rev. R. W. Wilbanks; 8:30, What is Teaching; and is Object Teaching Practical or Desirable? Mrs. Ida Clayton and Professor D. L. Baker. 9:00, The Proper Use of Lesson Helps, Rev. A. L. Stephens. 9:30, The Teacher's Duty to Absent Scholars and How Can the Teacher Secure Home Study on the Part of Scholars? Mrs. Eula Cook and Professor J. L. Ventress. 10:00, Which is the Better Method, Asking Questions or Lecturing the Class? W. C. Worthy and Professor W. M. Treadaway. Recess, 15 minutes. 10:45, song service 15 minutes. 11:00, Advantages of a Normal Training to Sunday School Teachers, Prof. J. C. Hall and Rev. M. Briscoe. 11:30, Benefits by Attending Conventions and Institutes, Professor N. B. Jones and Rev. George Carr. 12:00, recess for dinner. 1:30, song service 30 minutes. 2:00, The Most Desirable Qualifications of a Good Sunday School Teacher, Mrs. J. L. Ventress and Prof. J. V. Curtis. 2:30, How Much Time Should the Teacher put on the Recitation? Miss Mabel Mitchell. 2:45, Should All Teachers do Personal Spiritual Work Among Members of Their Classes? Rev. John Yancy and W. B. Riddle. 3:15, Relation of Sunday Schools to Temperance, A. M. Thompson and Rev. R. W. Wilbanks. 3:45, Should We Have a Sunday School Missionary in Each School, and What May He Do? Rev. J. B. Hamric. Adjournment.

Night Session—7:30 p. m., special music by the choir. Teachers' experience and mass meeting. 9:00, adjournment.

Sunday (third day)—8:00 a. m., song and prayer service (president to supply leader). 9:00, Sunday school. 10:00, Demonstration of Good Sunday School Methods, Judge Croley. 10:30, Recess 15 minutes. 10:45, song service. 11:10, Relation of Sunday Schools to Missions, Rev. E. Crawford and others. 11:45, business session (collection for current expenses). 12:00, adjournment. 1:30, song service by local school.

A. L. STEPHENS,  
J. B. HAMRIC,  
Committee.

## ENCAMPMENT AT BLUE MOUNTAIN, MISS.

Have you a program of the Mississippi encampment to be held at Blue Mountain from June 23d to July 2d? I wish to call attention to the following items in connection with that program:

First.—The first two days will be in the nature of a convention. Some of our most successful workers will present the essential features of B. Y. P. U. work in local churches, telling how they succeeded, where they failed. This will be a great clearing house of B. Y. P. U. methods. All are invited to participate in these discussions.

Second.—Beginning the third day and lasting until the close, the regular encampment program will be carried out. Four distinct lines of work will be presented each day—Bible work, Sunday school work, B. Y. P. U. work and missions. These addresses will be both practical and inspirational, covering the various fields which they represent. Time will be given for conferences with workers interested in these lines. Discussions will be invited and question boxes planned for and conducted.

Are you planning to attend? Bring your best workers. Let them catch the vision; let them be filled with new inspiration. Bring the young people out, of whom you must make workers. The speakers will be glad to meet them and go over with them the plans of work. The encampment can be made a source of great power to our churches if the pastors and leaders will attend.

Christian workers in north Alabama will find Blue Mountain easy to reach via Tupelo or Middleton. They are especially invited. For full information address Professor B. G. Lowrey, Blue Mountain, Miss.

L. P. LEAVELL.

## CONVENTION HEIGHTS.

From the unalloyed mountain of joy (the S. B. convention) Pastor Blackwelder caught the vision of "the glory of the Lord and the beauty of our God"—the words selected by him the following Sunday around which to group the four great "convention lighthouse towers," home missions, Sunday school, seminary and foreign missions; and as he pointed to these high lights he seemed to breathe heaven's air with God's message out of the mount. A bright and BAPTIST—FIVE

happy people ought southern Baptists to be, for the king of the south with his singular love smiles upon them. Surely they of the south shall possess the mount.

If genius is inexhaustible and incomparable, the abilities exerted and the varied capabilities shown in the convention, with that fund of resource—a head and a pocketbook to control—heroic struggles in future conquest will cause southern hosts to shine more bright, and to shine more and more unto the perfect day. The convention is a strong guiding influence and without it our work would plod dully on; alive with true spirituality, it represents the high tide in Baptist affairs, and while most of our people do not attend, yet the honest, helpful souls who do, in their home-coming with an impulse to pour out the overflowings of their hearts into others, make the "eternal mountains beckon and awaken yearning for that far home." Our pastor closed with the thought of fellowship, the heart-bond of the convention.

"Heavenlier through love is the heaven above,  
And love makes the earth a heaven."

G. Mc. M.

## WORKS ALL DAY

### And Studies at Night on Grape-Nuts Food.

Some of the world's great men have worked during the day and studied evenings to fit themselves for greater things. But it requires a good constitution generally to do this.

A Ga. man was able to keep it up with ease after he had learned the sustaining power of Grape-Nuts, although he had failed in health before he changed his food supply. He says:

"Three years ago I had a severe attack of stomach trouble which left me unable to eat anything but bread and water.

"The nervous strain at my office from 6 a. m. to 6 p. m. and improper food caused my health to fall rapidly. Cereals and so-called "Foods" were tried without benefit until I saw Grape-Nuts mentioned in the paper.

"In hopeless desperation I tried this food and at once gained strength, flesh and appetite. I am now able to work all day at the office and study at night, without the nervous exhaustion that was usual before I tried Grape-Nuts.

"It leaves me strengthened, refreshed, satisfied; nerves quieted and toned up, brain-waste restored, and intellect brightened. I would have been a living skeleton, or more likely a dead one by this time, if it had not been for Grape-Nuts." "There's a Reason."

Name given by Posum Co., Battle Creek, Mich. 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.

## NOTES FROM DORA.

Dear Brother Barnett: Our meeting closed last Wednesday night. Had a real good short meeting, lasting from Sunday till Wednesday night. Sometimes short meetings are the best. Sometimes it is best to close a meeting when the interest is great. Ours was closed in this shape. It may have been the right time to close ours, but some of us don't think so. Brother Walker, of Mississippi, was with us until Tuesday night, preaching some fine sermons. Brother Bamber, the new pastor at Jasepr, come over Tuesday and preached a regular soul-stirring sermon. We think Jasper is quite fortunate in securing such a man and preacher as Brother Bamber. We know we were fortunate in securing the services of Brother Adams. You know it's natural for a fellow to brag on his pastor, but Brother Barnett, we have a good one in Adams, and you may call it bragging or what not, it's the truth. If we could locate him in our town we would "blow something up" over here. Is it not a pity that we can't have a pastor located in Dora? It's a pity that everybody is so poor. But we are climbing some.

We recently paid off our church debt, painted, papered, stained the seats and carpeted the aisles and actually carpeted the pulpit all over, and we owe only \$24. When I say we, of course I mean the ladies, too, and we have some as good ones as will ever get to heaven. God bless the ladies, for they never become discouraged, neither do they become weary by the way, but are ever ready to lend a helping hand in all church. Brother Adams preaches here on the fourth Sunday in each month. Suppose you run out some Sunday and preach for us, and if you are from Missouri and have to be shown the great work being done on a small scale by the Baptists of Dora, Brother Frank Wyatt will proceed to enlighten you. Come to see us.—Hilliard.

To the W. M. U. Societies of the Montgomery Association.

Just before my mother, Mrs. S. A. Smith, died she requested me to send for her a message of love to each W. M. U. member in the Montgomery Association, and also to each society with which she had been in correspondence. I am trying to keep my promise in this way. She had been in close touch with each society in her work as vice president of this association, and felt so anxious to send them, with her love, an earnest appeal for more zeal and consecration. She said when one is brought face to face with death all other work looks unimportant compared with the Master's. The time is so short in which we can work for Him that it is imperative that we be "up and doing" while it is day.

She hopes to meet every member on the other side, where she trusts each will hear the plaudit, "Well done, good and faithful servant." Sincerely yours,  
LILA SMITH.

## ELDRIDGE MOUNTAIN BAPTIST INSTITUTE.

Birmingham, Ala., May 15, 1908.

Dear Mrs. Malone: We, the young people of this place, need a list of all the societies in the state and the name and address of each president or secretary. We have undertaken to finish building our dormitory to our Baptist institute here and need funds to pay for the work. While I was at the B. Y. P. U. convention at Troy I was advised by a number of the ladies from different parts of the state to appeal to the ladies for aid to finish our dormitory, which will utterly ruin our institute if we fail to have it ready by the opening of the next term. The young people are auxiliary to the church, and while it is a great undertaking for us, we don't want to lose any footing we have gained. Please help us to save Eldridge Mountain institute. With best wishes,

Yours faithfully in Christ,

W. L. BRUMBELOE,  
President B. Y. P. U. of Eldridge.



## THE ALABAMA BAPTIST

### TWELFTH CHAPTER OF ROMANS.

By the mercies of God I do beseech of you

To read and do what this chapter says do.

Unto God your bodies a living sacrifice present,

And with His teachings you should be content.

Be not to the ways of the world conformed,

But by the renewing of your mind be ye transformed,

That you may prove that "God's ways are good,"

And accept His truths, of course you should.

For, I say, through the grace given unto thee,

Courteous and kind to each other you should be.

Not to think more highly of yourself than you ought,

But to think soberly, according as God that taught.

As we have many members in one body, you see

All of these members for the same office can not be.

So we being many are one body in Christ,

And this, to a Christian, certainly looks nice.

Now having gifts different from others, you know;

Charitable to your neighbors you always should be so.

And if their ministering should not meet your views,

In speaking of it to others discretion you should use.

Be kind to one another, with true brotherly love,

This command is given to you from above.

Not slothful in business, instant in prayer,

And to the necessity of saints your hospitality share.

Bless those that would curse and persecute you.

And with those that weep you should weep, too.

Rejoice with those who rejoicing have been,

Provide things honest in the sight of all men.

If you should enter in at the golden gate

You should condescend to men of low estate,

And help them all of their burdens to bear,

If any of God's promises you would like to share.

If it be possible, as much as lieth in you,

You should live peaceably with all men, too.

To find fault and censure you should not be inclined,

For the Lord hath said that "Vengeance is mine."

If your enemy ever in trouble should be,

And for help should happen to call on thee,

You should come to his rescue, if you possibly could,

And overcome his evil by your doing good.

Were you to read through the entire Holy Book,

There is no better chapter upon which you can look

Than the twelfth chapter of Romans; on it you can rely,

For it teaches you exactly how to live and to die.

### MOBILE AND VICINITY.

Our city churches are moving along nicely, all except Dauphin Way and Crichton having recently been in great revival meetings. Dauphin Way, though pastorless for a long time, has secured as pastor brother E. E. George of Prattville. The church is at this time engaged in a series of meetings that promise good results, the pastor doing the preaching. Dauphin Way is a fine field of great future. Brother George, the new pastor, is a man of good report, full of the Holy Ghost and wisdom, and we are expecting great things of them. The Crichton church has just celebrated her first anniversary, and Pastor Kallin and his people are rejoicing over the results of the work done. They have a nice, new building and Pastor Kallin has proved himself a builder of no mean ability. The work was commenced last spring by myself as missionary of the board. The work was hard and often discouraging, and I rejoice with those good people for the blessings of God on their labors. All of them have been faithful and each deserves credit for the sacrifices made and work done in the beginning, but if I should name those who deserve special mention, I would say that the prayers, labor and sacrifices of two godly women, Mrs. Ulbrecht and Mrs. Barlow, made the church possible. May they witness yet greater things in the upbuilding of Crichton church, and may their tribe increase.

St. Francis, with her gifted pastor, keeps apace with her general reputation for doing things. Palmetto street, always up to date, has elected Brother Ed S. Barnes as assistant pastor. It is my private opinion that any church with a membership upwards of five hundred ought to swarm out and plant a new colony or organize sufficient missions to put their members to work and to do the latter means the pastor must have help.

A large church with no work save at the church building proper means about one-third active members and the balance on the stool of do-nothing; even at best there will be plenty idlers. I congratulate Brother Barnes and Palmetto Street and pray that results will show the wisdom of such a move. Oakdale continues to grow. We are nearing our first anniversary, and God has been gracious to us. We have organized a mission in the M. J. and K. C. shops section that promises good results. An afternoon Sunday school and cottage prayer meetings are doing a fine work in this new field, carrying the gospel in many

homes where heretofore it was a stranger. All the churches in our association are supplied with pastors save two—Citronelle and Pritchards. Bro. Curry has resigned at Atmore, and the church is making overtures to Brother J. L. Thompson, of Ozark, Grove Hill has extended a call to Brother Curry, and is praying that he will accept. Our country churches will be in special meetings during the summer months. God has given His Baptist people in the city of Mobile great ingathering in their meetings, and I pray that during the summer a great tidal wave of religious enthusiasm shall get hold of our country churches. Yours for the work,  
GEO. W. M'RAE.

### CENTENNIAL RALLY.

Fayette, Ala., May 8, 1908.

Dear Editor Alabama Baptist—Below are the proceedings of the centennial rally held at Caine's Ridge Baptist church May 7th by Brother A. B. Metcalf and L. A. Connell and W. W. Dyer, with our pastor, F. Wilson, who was chosen moderator, and J. W. Chinn, clerk.

The meeting was opened by song and prayer service, after which the duties of the church to a lost world was ably discussed by Brothers L. A. Connell and A. B. Metcalf. At 11 a. m. Brother Metcalf preached a very interesting and instructive sermon from I Corinthians 3d chapter and 21 22 and 23 verse, after which refreshments were served on the ground to the delight of every one. At 2 o'clock the meeting was reopened by the moderator, and the subject, The centennial movement and what it means, was opened by Brother W. W. Dyer and enthusiastically discussed by L. A. Connell and A. B. Metcalf.

The opportunities of the present day was discussed some, after which Bro. Metcalf took collection for the centennial movement, which resulted in raising \$26.80. The meeting was then adjourned until 7:30 p. m. for preaching by Brother W. W. Dyer. The sermon was very interesting and instructive.

The meeting was very enthusiastic and encouraging and greatly received by the church.

The church seemed at first slow to accept the meeting, but now we come out boldly and in solid phalanx, saying God bless Brothers Metcalf and Connell, who are pushing the centennial movements.

Caine's Ridge church, now since the meeting was held, is anxiously desiring and praying that every church in the New River Baptist Association will open wide the doors of each and every church and invite Brothers Metcalf and Connell to hold this centennial rally and each and every member will throw down the plow and the hoe and attend this service for one day. We thought before the meeting that we did not have time to attend, but now we feel that one day is not sacrifice enough for what we got out of the meeting. Brothers Metcalf and Connell are offering to do a great and grand work. If the people will only accept the offer there is no telling what good will grow out of it.

F. WILSON, Moderator.  
J. W. CHINN, Clerk.

### FROM PELL CITY, ALA.

We would be pleased to have our Baptist brothers know through your paper what the Lord has done for the people of our town. The Rev. J. W. Coffman, who is now entering the great evangelistic work, has been with us for the space of nine days and we feel sure that much and lasting good has been accomplished. God's spirit was present in convicting and converting power, and Caristians built up in the most holy faith. Twelve souls gave testimony that God for Christ sake had pardoned their sins, and expressed a desire to be baptised and join the church of the same faith and order; and one reclaimed, making a total of thirteen added to the church, and the meeting was in full progress when Brother Coffman received the sad news that his companion and little child were both sick at their home in Jacksonville. We did regret so much to see him leave right in the midst of the meeting.

But we are so thankful that he promised to be with us the first Sunday in June. May the Lord bless Bro. Coffman and his family during their afflictions. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. 4 chap. 17 verse. Yours in Christ,  
J. A. LUKER.

One of the sweetest (solo) gospel singers I have ever heard is E. H. McBea, of Mobile. His voice is well trained. A tenor with an unusually high range, rich in quality, marvelously sweet and sympathetic. We have seen him move great congregations to tears many times by the power of song. The best of all he sings for the glory of God, and God blesses him. He has been a member of the St. Francis Street Baptist choir and of many of the leading choirs in the city. But solo singing is his forte. He gave up a very remunerative position here to engage in gospel singing in revivals. He has just finished his first engagement. He was in successful meetings at Buena Vista, Ga., Elba and Montgomery, Ala., and is now singing in the revival at his own church here in Mobile. Large congregations come to hear him. He is winsome in his manner and attractive in personality, and pastor desiring his services in meetings can address him at 984 Dauphin street, Mobile. He will be available after the 1st of June. He is a Baptist. Cordially, E. E. George.

Hamilton, Ga., May 8, 1908.—Dear Brother Barnett: I write you this to let you know that my wife was buried last Tuesday, May 5th, after lingering for six months. I am torn up completely, having one little boy to comfort me, for which I feel very, very thankful. I want your prayers. I am at my mother's at Hamilton, Ga., for a while. My charge has been Phenix City of late, because of my wife's illness. She was with her father when taken sick and continued there until her death last Sunday night, 7:50 o'clock. Her sickness prevented me returning to the seminary this year. Fraternaly, Lamar Jones.



## THE ALABAMA BAPTIST

### \$100,000 IN COMMEMORATION OF THE BAPTIST CENTENNIAL IN ALABAMA.

Dear Sisters: We are living in a memorable age—the centennial year of Alabama Baptists. We wish to have a part in this celebration, as we ever wish to share in every good work.

What is the movement? The resolutions offered at the state convention in Talladega and the subsequent action of the committee on centennial observance appointed in Dothan tell the tale.

Whereas, the year 1908 will mark the one hundredth anniversary since the beginning of the first Baptist church ever constituted in Alabama; therefore,

Resolved, 1. That we regard this as a great opportunity for the enlargement of our work along all lines, and especially along all lines, and especially in the matter of missions, in commemoration of the Lord's blessings upon us for a hundred years.

Surely we ought, in grateful acknowledgment of "God's good hand upon us" devise some liberal scheme by which his goodness may be celebrated. In this age, when our people are beginning to read the commission of our Lord in a new light, what more fitting than to attempt a mission revival?

We recommend, therefore: That the the Baptists of Alabama, for the year of 1907-1908 do undertake to raise for missions one thousand dollars for every year of the century.

Dr. Riley says in his history of Alabama Baptists, speaking of the first state convention: We discovered this bit of history, which will prove an inspiration to the women of our churches.

Here was met the same embarrassment which had all along prevailed. If the meeting meant anything, it meant missionary expansion. A distrustfulness was manifest on every hand. But confidence became stiffened when it was ascertained that there were delegates present from seven missionary societies, which were distinctively missionary in character. And significance attaches to the fact that these seven missionary societies were founded by Christian women and were operated by them. These Baptist women, as far back as 1823, had missionary societies of their own in some of the Baptist churches in Alabama, and they were responsible for the presence of nearly one-half of the delegates who constituted the first convention organized in the state. These woman societies at that time were seven in number. They were reported from Bethel, Jonesboro, Salem (Greene county, where the convention was being held), Claiborne, Elyton, Rouse's Valley and Greensboro.

The missionary spirit among the Baptist women of Alabama was without concert of action, as that was altogether impracticable in widely separated regions, and with no means of inter-communication. It was the spontaneous impulse in several localities in which these organizations existed. It was the spiritual inheritance of that zeal which fired the hearts of noble women in the days of the Master's per-

**Woman's Work**

**CENTRAL COMMITTEE.**

President—Mrs. L. F. Stratton, 1135 12th street, Birmingham.  
Vice President—Mrs. H. L. Mellen, Livingston.  
Vice President—Mrs. A. J. Dickinson 517 North 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, Riverside, Ala.  
Secretary—Mrs. D. M. Malone, 736 S. 29th street, Birmingham.  
Treasurer—Mrs. N. A. Barrett, 7900 Underwood Ave., Birmingham, Ala.  
Auditor—Mrs. Peyton Eubanks, Ensley.  
Recording Secretary—Mrs. T. W. Hannon, 431 S. McDonough street, Montgomery.  
Advisory Board—Mrs. Charles A. Stakely, Montgomery; Mrs. S. A. Smith, Prattville; Mrs. George M. Morrow, Birmingham; Mrs. H. P. McCormack, Birmingham; Mrs. D. H. Montgomery, Woodlawn.  
(All contributions to this page should be sent to Mrs. D. M. Malone.)

sonal presence in the world. It was but an echo of that spirit of gratitude to Christ which, in the early days of Christianity prompted delicate women to stand unshrinking before the onset of wild beasts, or to sing praises, while destroying flames curled round them at the stake.

The following extract from a letter from the Ladies' Aid Society of Jonesboro to the first convention of Alabama Baptists, signed by Harriet Harrison and Cassey Holcomb, fully indicates the spirit which impelled the noble women of our churches in those early days:

"Being fully convinced of the importance of missionary operations for the spread of Divine truth, while the rich of their abundance are casting into the treasury of the Lord we wish to bear some humble part in so glorious a work. Nor can we fall to derive encouragement to the exercise of charity from the approving declaration of our blessed Savior concerning the poor widow who cast only two mites into the treasury. And as Phebe was bearer of the epistle of Paul to the Romans, and Priscilla and Chloe were helpers, so would we reach fourth a helping hand and assist in carrying into effect your laudable design."

Among the contributions made by these worthy women during the year was that of Miss Elizabeth Stark, who gave her watch and chain; another by a member of the Ladies' Aid Society of Monticello, who contributed two pair of socks, knit with her own hands.

The present woman's movement, so far from being an innovation, therefore is simply the revival of a long-suspended interest, and for the sake of Christianity it has been revived none too soon.

Brother Crumpton adds: "What have we? A band of women, worthy followers of those seven societies who in 1823 sent most of the twenty delegates to that first convention. By their prayers and their beautiful faith and devotion they are helping on every good work and increasing the mission funds in every mission treasury.

What have we now? The little Sunbeams and the big B. Y. P. U.'s growing into a great army of workers for our Lord."

Truly the Baptist women of 1908 will exhibit the same spirit of consecration and devotion, that animated our sisters of 1823, and be even more forward to do His work, encouraged as

we are by the unity of spirit, the enthusiasm of numbers and the phenomenal success attending systematic giving and reporting which mark our day.

To be practical, dear sisters of the W. M. U., your central committee requests that each society and auxiliary and hand hold a centennial meeting before the state convention meets in July. To this end that we may be prepared in heart and mind to enter enthusiastically into all that may be awaiting us upon that occasion, and also that a special collection be taken in each society for state missions—yea, a grand thank offering be brought in as we set up our "Ebenezer," for truly "Hitherto hath the Lord brought us." Will you do this for His sake?

Ample material for this meeting in your society may be found in Brother Crumpton's excellent leaflet, "One Hundred Years," and also "The Baptist Centennial," both of which may be obtained from the Baptist mission room, Watts building, Birmingham, and from Dr. Crumpton, Montgomery.

As the Alabama W. M. U. never fails us, the central committee makes this appeal with unreserved confidence.

Yours in His name and in His service.  
THE ALA. CEN. COM.

### AN APPEAL FOR STATE MISSIONS TO THE Y. W. A. OF ALABAMA.

In issuing to us the great commission the Lord made no distinction between state, home and foreign missions. He said: "Go ye into all the world," beginning at "Jerusalem."

Since our great meeting at Hot Springs, Ark., while our hearts are burning with love for home and foreign missions, now our hearts should be turned to our own dear state, Alabama.

God has richly blessed our state with wealth, wisdom and refinement, yet with all this there's a vast field of religious destitution. One need not leave their home to see it, for many are dying at our doors and their souls lost because we have not helped to make it possible for them to know Christ.

In our densely populated mill cities and mining towns we find people from the rural districts who center there to secure support, and by way of parenthesis, will say the support often comes from the child who should be in school preparing himself for high-

er duties in life. This class of people, as a rule, will not go to the city churches, and we need missionaries to go into their homes and teach them of "Jesus and His Love."

The needs are just as great throughout the country. For miles over the state we have neither preachers nor houses of worship. There is no work more important. Shall we not help our state board reach this destitution?

We can find in no one a greater sympathizer in woman's work than our beloved state secretary, Dr. W. B. Crumpton, who does all within his power for the promotion of the cause. He has said "he could very wisely use the amount given by the state for state missions in the great Birmingham District," but instead he tries to reach as much of the entire state as possible.

We live among those who to see is an appeal within itself—and to see the great need of work among them is but the voice of God saying, "Go," and "inasmuch as ye did it unto one of the least of these ye did it unto me."

I appeal to the young women of Alabama to put forth special effort in this month for state missions, and share largely in the blessing of giving Christ to the benighted ones in our state.

MRS. J. W. VESEY,  
Leader of Y. W. A. of Alabama.  
Riverside, Ala.

### A FAREWELL TEA PARTY.

The farewell tea party tendered Mrs. Alexander Miller, of this city, by Mrs. O. M. Reynolds at her pretty home in Anniston Friday afternoon, was attended by a number of Oxford friends and the occasion was one replete with enjoyable features. The decorations consisted of roses, magnolias and white tulle, and the handsome home reminded one of a tropical garden. Each guest present tendered Mrs. Miller a written "wish card," each one containing a sentiment coming straight from the heart of generous friends. The guests were entertained in such a charming manner as to cause them to remain an hour over the expected time. All present wore afternoon gowns and the costume of Mrs. Miller of pure white with a white picture hat, being much admired. Mr. and Mrs. Miller will leave next week for their new home in Savannah, Ga., carrying with them the best wishes of many friends.

We are all distressed over giving up Mrs. Miller, one of our very best workers and talkers. She has given us her very best since she has been in the state.

Our B. Y. P. U. is making an appeal to the Young People's Unions and the Sunday schools of the state for help to complete our dormitory at Eldridge. I beg the pastors and Sunday school superintendents not to turn down this appeal. Our school is so hampered on account of not having boarding accommodations for the pupils, and there is a number of the pastors who pledged help last July at the convention and have never redeemed those pledges. Brethren, please come to our relief now, so we can have the dormitory ready for the opening of our next session.—Arthur N. Reeves.



## THE ALL AROUND MINISTER.

Your letter in hand in which you ask me if I have any suggestions as to the kind of a man we should get to become our pastor. I regret exceedingly that I am obliged to spend the winter here, but I have reached that age where northern winters are too severe on me. I appreciate the anxiety of the brethren on the pulpit committee. You have a hard task with plenty of criticism and scanty thanks in prospect. But I suppose serving on a pulpit committee is included in the "whatsoever" that you are to do heartily as unto the Lord, knowing that of the Lord you are to receive your reward. If a word from one will be of assistance I will gladly give it.

My thirty-five years in church offices have brought some settled convictions on the pastoral questions. I think I have been party to about all the mistakes and delusions which afflict pulpit committees in their anxiety to effect a settlement most advantageous to the church. The only comfort I get out of these mistakes is that they taught us some things to be avoided.

In a word my suggestion would be to get an all around minister. By that I do not mean a jack-at-all-trades. We do not ask our physicians and lawyers to be our butcher and baker and candle stick maker. No more should we our pastor.

By an all around minister I mean one in whom the qualifications necessary to ministerial success are somewhat evenly distributed. I mean such qualifications as character, common sense, pulpit ability, social qualities and executive capacity. I have come to the conclusion that nature has about a certain amount of talent to bestow on every preacher. It would seem that if he is over-supplied in one department there is a corresponding deficiency in some other. Some wicked wag said that when the Lord gives a man a beautiful tenor voice he gives him nothing else. That is an extreme statement, but it has some truth in it. So with a preacher if he has, for instance, abnormally developed pulpit powers it too often means that he is sadly underdeveloped in something else.

I have now in mind a "silver tongued orator" whom we called as pastor twenty years ago. No doubt about his silver tongue, but before long we discovered the rest of his face was made of brass. Another was extra strong on the social side, so strong in fact that we smothered a sensation with the greatest difficulty. A gentleman here at the hotel was telling me only yesterday of a preacher he knew who was famed for raising money at church dedications. He said it was his custom to start the effort with his own subscription of three and sometimes four figures, depending on the amount to be raised. When the finance committee later asked him for money he would inform them that he simply made that subscription to get the thing started. Preachers who can draw crowds but who won't draw their checks to pay their ordinary debts are illustrations of what I mean.

Beware of a genius. If he bulges



## OF INTEREST TO PREACHERS

on one side look out for a hollow on the other. When the community discovers that hollow it will forget the bulge and trouble will follow. If you can get a man whose character is beyond question and whose preaching leaves some room for pastoral work, whose social qualities still leave him a gentleman and whose financial ability leaves him honest, get him. He may not create a sensation with his preaching, neither will he with his actions. What we need is a well balanced man whose heart is in his work. One who asks for no worship, but who commands our confidence. There are plenty of such men. They don't advertise themselves very much, but they are doing the bulk of the work in the kingdom, work not showy perhaps, but solid.

Our mistake in the past has been reaching after a genius to crowd the pews or pay our church debts, to feed our pride and not our souls. If possible this time let us get an all around man who needs neither to be petted nor apologized for, who will not thrill us with his words and chill us with his life. Then let us love him for his work's sake and appreciate him for his own sake.—Ezra B. Richards in *The Standard*.

## THE DISCOURAGED PREACHER.

The editor has no better friend than the pastor; so when the latter is troubled and downcast the editor can not remain unmoved. If the truth, the whole truth and nothing but the truth were to be told it would appear that the editor himself has occasional seasons of depression. He does not advertise his woes to the world, but if he should the list would be neither small in quantity or insignificant in quality. But that is neither here nor there. Our theme is neither troubles of the editor nor the troubled editor, but the discouraged preacher. Such a one visits us now and then. He tells us of the condition in his field which makes it well-nigh impossible that he should remain. Changed conditions of population, losses by death and removal, financial weakness, indifference on the part of professing Christians, quarrels between church members, undue eagerness to make money, defection, opposition on the part of a "leading member," some or all of these things have robbed the pastor of his courage and he turns longing eyes to pastures new.

We must confess to a feeling of mild surprise—even after some years of ex-

perience with pastors and their troubles—when we were told by a friend not long ago that nine-tenths of all the preachers in his circle of acquaintance are discouraged. He asserted that the thing worth while; that they are restless and discontented, and heartily wish that they had never entered the ministry. If he is right we may add another to the tabulated reasons why young men do not enter the ministry. But it is very probable that he is mistaken. Misery loves company, and the fact that the speaker was pretty thoroughly discouraged himself must be taken into account when weighing the value of his evidence. There are discouraged pastors, but there are also those who are not discouraged, and from our knowledge of the Baptist ministry, we are prepared to assert that the latter class is in the majority.

To be sure, almost every man, in the ministry or out, has his hours of depression. The minister who goes home from Sunday evening service after speaking to a handful of people, a majority of whom have not been members of his church, somewhat worn by the work of the day, casting about in his mind for something upon which to preach on the following Sunday, carrying in his heart the news, just made known to him, that one of his best families will soon remove to a distant state, will doubtless feel cast down. But even so his courage is not utterly destroyed. After a good night's rest and a talk with his Master, he goes about the tasks of the new week with a good measure of hope in his heart. The man who is permanently disheartened by one difficulty, or two or three or a dozen, ought not to be in the ministry. In fact, it is difficult to think of a place in this world where he ought to be, for there is not a worthy activity of man that can be continuously prosecuted without meeting obstacles. The lawyer, the physician, the farmer, the merchant—each has his peculiar trials. If he amounts to anything among men he must do his work in spite of discouragements. The minister is no exception to the general rule.

Every minister will have a fight on his hands very soon after he begins his work. It will be a conflict with himself. He has viewed the ministry from the outside. He has formed certain ideals, and pictured to himself that which he would do. It is utterly impossible for any man to measure himself and his task accurately by anticipation. He comes to an adequate understanding of that which is to be

done and of that which he brings to the accomplishment only when the stress of the work is upon him. So it comes to pass that in actual experience the work takes on a different complexion and his own powers prove somewhat less than he had fancied. In the hour when he first discovers great majority of pastors are practically hopeless of accomplishing anything in relation to the work that needs to be done, there is almost certain to be a sinking of the heart and a deep feeling of impotence. But this hour need not last. If he be a man of faith and real devotion he will come through the period of re-valuation and readjustment with unquenched ardor to accomplish that to which God has sent him.

As the man goes on through the years there will come many seasons of depression. He sees what needs to be done, bends his best energies to the task, is confident that he is in line with the purposes of God, and yet fails of accomplishment. Sermons that he has prepared with great care seem to achieve nothing. Personal work prompted by sincere love fails of accomplishing that which was sought. Men and women who seem to be "near the kingdom" will continue to loiter on the border refusing to pass over. Professing Christians exhibit un-Christian traits of character. The multitudes are indifferent to God's claims upon them and refuse even to listen to the message which Christ's representative seeks to bring to them. Religion seems to dwindle and the forces of evil to strengthen. Through all of these trying experiences the minister is called to pass.

What shall he do? Hide him to the desert of hopelessness and pray to die? No—a thousand times, no. A great preacher who lived long ago found the way out of despondency. He commanded his soul to hope in God. In order to hope he summoned out of the past blessed experiences which had been his of God's grace, and set his soul face to face with God. It was in remembering and in the vision of his God that David found hope and strength. That soul is infinitely poor which cannot recall the sunshine because the clouds hang low. No man can expect to go forward with the work of life in confidence who does not rest his soul on God. But if our Father is a reality, if companionship means more than an empty word, if communion with him who has sent us forth be actual rather than professional, then no difficulty of life will be great enough to discourage permanently.

If we could but see as God sees! But our vision is short and our hearts grow impatient. The eternities are his and the divine plans are known to us only in small part. One of the lessons which each must learn if he would work with God is to wait. The minister who does his best as the days come and go, realizing that all that is asked from him is to make his own contribution to the redemption of this world, that God in his world working out his own great purposes, that man will never be utterly discouraged. It is the man who is without God who is without hope.—*The Standard*.





Frank Willis Barnett

# Editorials

Editor and Owner

## CHURCH USEFULNESS.

Except the deliverance of a sinner from the bonds of spiritual death there is nothing more important to the welfare of a community than the usefulness of a genuine Christian church in the midst of it. And the strength, and extent of the usefulness depends largely upon the general character of the members as a whole, and the manner in which the affairs of the church is conducted. A church has a character as truly as an individual has. So, too, a church has a reputation so distinctly as does an individual. There are churches which have a good reputation in the community and even beyond it. There are other churches which have a bad reputation in general society, and in many instances it is very extensive. It is scarcely necessary to say that the real usefulness of the latter class of churches is exceedingly limited. The good individual members are spiritually useful in the community in proportion to the power which they have to rightly influence their acquaintances, both Christians and unsaved ones. Their daily examples make permanent impressions upon those who behold them. But the good individual members do not materially counteract or neutralize the local character and reputation of the church to which they belong. If a church have as its leading officials men of corrupt morals and these men are allowed to manage affairs year after year, its general usefulness is exceedingly small in the whole community. Indeed, the general effect is most harmful. It is needless to say that the church which retains a bad pastor, steadily supporting him while knowing that he is untruthful and dishonest, can not be morally useful to society. Quite the reverse is true. Hence we say that it is exceedingly important that our churches should be kept as pure as possible. It is highly needful that a better discipline than now prevails should be exercised by all churches. Their usefulness depends upon it. There is no greater duty.

## HOWARD'S GREAT YEAR.

The following from the Birmingham News evidences not only the friendly feeling which General Rhodes has for the college, but shows that each year the Howard is winning its way into the hearts of the Birmingham district:

"The annual meeting of the board of trustees of Howard college, at which the work of the year was gone over and plans for the future considered, proved highly encouraging to the friends of the institution. This has been the most successful year in the history of Howard. Faithful and effective work has been done by both faculty and students, and the institution will prepare for the coming year with a view of extending its influence and usefulness so as to make it one of the best colleges in the country.

"A number of changes were made in the teaching force, and the college will have the strongest faculty in its history. It is doing a splendid work in the field of education, and its power for good is recognized not only in Alabama, but throughout the educational field in the South.

"President Montague and his assistants are to be congratulated on the growth and success of the college, whose intellectual and moral influence is distinctly felt throughout this community and state."

The commencement exercises were well attended and the sermons by Drs. Blake and Anderson were strong and helpful, and the address of Judge Weakley was singularly strong as a plea for denominational education. We hope Brother Macon who was elected dean, will accept and come back home, where his talents are needed. Our best wishes are extended to Professor Earle Broadus Foster, of North Carolina, who was elected professor of English and moral philosophy. Professor J. Spright Dowell already has the love of all East Lake. Professor Cunningham,

who goes to Vermont, will be greatly missed, and hundreds will join us in the wish that Professor Brown, who retires for a year's rest may find health and strength to take up his work again. May the law firm of Stakeley and Vardman prosper.

## CREEDS AND CONFESSIONS OF FAITH.

The immense stir which so many religious bodies are making over their "creeds," "confessions of faith" and other elaborate "symbols" is one of the most noticeable phenomenon of the religious life of our age. And yet, when we study the most prominent examples of faith, as recorded in the Old and New Testaments, we are impressed with the fact that very short creeds were the fashion in Bible times. Note the following instances:

In the Old Testament Abraham's example is given. He had a short creed. Abraham "believed God, and it was counted unto him for righteousness."

Peter believed that Jesus was "the Christ, the son of the living God," and when he confessed this short creed the Savior pronounced a memorable blessing upon him.

The centurion believed that Jesus was able to cure the sick servant simply by speaking the word, and Christ said that He had "not found so great faith, no, not in Israel." What would the centurion had said if he had been catechised on the doctrine of the Trinity? What would Peter have thought of "the federal headship of Adam?" What would Abraham said to "the immanence of the absolute?" And it was Abraham who never heard the Lord's prayer, and did not know the Ten Commandments, who is represented as saying, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

What you believe is important, but how you believe is still more so.

## GOD'S PROMISES.

God's promise have always occupied a plane that is infinitely higher than have the promises of any human being. And the matchless wisdom of God has been put into all of His promises. No human was ever capable of producing so great, comprehensive and valuable promises as God has produced. And one sublime feature of His promises appears in the fact that He always fulfilled them precisely as He intended to. Many of them were given to people conditionally, the conditions requiring certain acts and submissions on their part, which, if they failed to perform them, made the promises of no effect. God's promises could always be depended upon by those to whom they were made, and it was because of their complete reliability that godly people in Bible times confidently pursued such courses as were in line with the promises. When God promised Moses that He would be with him in respect to a particular work he fully expected that the promise would be fulfilled. It does not appear that Moses had any serious doubt about the fulfillment of any promise that God made him. And so it was in the case of all true people of God who had come to understand His promises. If there sometimes seemed to be a failure of a certain promise, it was not attributed to Him. If there was no fulfillment, it was because the conditions were not complied with; or because God's time for the fulfillment had not yet come. Note the fact that many times the statement is made in the Bible that a certain thing had been brought about as God had promised that it should be done. The phrase, "as He promised," is found in numerous places. Sometimes it was said "As the Lord promised." It was the fulfillment of God's promises in former times that gave believers renewed confidence in His promises to them, and patience to wait long for their execution. Verily it is a great thing to be a receiver of such promises as God gives.

## Commencement Notes.

The faculty of Howard college next year will be the strongest in the history of the college, and equal to any throughout the South. Each year has found this great Baptist institution growing at a rapid rate and it is rapidly developing into one of the best colleges in the country. The attendance has increased materially each year.

J. B. Ellis, of Selma, president of the board; Dr. W. P. McAdory, of Birmingham; J. W. Minor, of Ensley, and S. S. Broadus, of Decatur, were appointed as a committee to raise money for emergencies.

Plans were laid for a vigorous campaign for students and appropriations were made to supply necessary equipment for a first class department of science.

The exercises served to attract a large number of visitors from over the state, a great many members of the alumni being among the number. A number of social features during the week made this year's commencement a most pleasant one.

Dr. A. P. Montague, president of the college, will press the campaign for additional students vigorously during the summer months, sending his corps of professors in every direction throughout the state.

Clark hall at the University of Alabama was crowded to the doors when the young orators appeared in the contest for the trustees' prize. The winner was Frank Moody Purser, of Tuscaloosa, the subject of whose oration was "Solution by Example." The other speakers were Paul B. Jones and William W. Malone, the subjects of whom were "Education and the State" and "Our Duty to the Philippines Filipinos." Each man acquitted himself in fine style, but the judges were unanimous in the opinion that Mr. Purser was entitled to the prize. We congratulate this son of an honored and beloved father on his victory.

Dr. A. P. Montague, of Howard college, pays the following compliment to the new pastor at Wylam: Rev. Jesse A. Cook, the new pastor of the Wylam Baptist church, is an alumnus of Howard college, in whom the faculty feels great and proper pride. While a student in the college he was ranked one of the best preachers among some fifty young men. He won the intercollegiate medal for oratory in Alabama and later reached the honor of obtaining the medal for oratory in the southern oratorical contest at Montague, Tenn. To his college training he has added the culture of study in the great Baptist Theological seminary at Louisville, Ky. Mr. Cook brings to the Wylam pastorate rare gifts as a public speaker, fine college training, a genial and happy manner and a clean, manly nature. He is a consecrated Christian whose purpose is to serve God and to work for the uplift of men."



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BRILLIANT COMMENCEMENT AT HOWARD COLLEGE

The closing exercises were opened Sunday at 11 o'clock in the Ruhama church at East Lake with the baccalaureate sermon. It was preached by Dr. Preston Blake, pastor of the Southside Baptist church. Dr. Blake's subject was "Christ's Need of Men." The sermon received unstinted praise, that it was powerful, simple and eloquent.

In the evening the Rev. W. M. Anderson, of Dothan, Ala., preached the missionary sermon on "The Well-rounded Man," which abounded in historical and literary illustration. Brother Anderson is a clear thinker and a fine speaker.

**Sophomore Exercises.**

The sophomore exercises were opened with prayer by Rev. W. M. Anderson, Walter F. Rauschenburg, president of the class acted as chairman.

Miss Ida Belle Morris played the opening march. Miss Myrtle Oldham rendered a piano solo. Mrs. J. A. Hendricks gave a vocal solo, "Face to Face." Misses Lavender and Thompson gave a piano duet. Miss Bessie Ferguson rendered a piano solo.

The speakers were James D. Jackson on "Be Sure You're Right, Then Go Ahead;" William K. E. Jones, "Confederate Memorial Address;" Frank C. Hicks, "Damascus," and J. Howard Wright, "Eulogy on Lafayette." Clay I. Hudson won the contest. His oration, "Our Duties to Our Country," was received with round applause by an enthusiastic audience of friends, faculty and students.

**Senior Orations.**

The senior exercises Tuesday morning were well attended. The board of trustees, J. C. Inzer, president of the class, and the speaker sat upon the stage.

Misses Eula Hargrove, Emma Ray, Gertrude Wood, Johnston, George Ryan and Mrs. J. A. Hendricks rendered a pleasing musical program.

The orations were by E. P. Jacobs on "The Future of the American Negro;" W. T. Bell on "National Energy;" W. O. Wood on the "Doctrine of Les Miserables," and S. D. McCormick on "The Market Price for Wisdom."

It is the idea of Mr. McCormick that the world is slow in recognizing genius and that those who are engaged in the uplift of the world through the solution of mighty problems are apt to go unpaid.

"Les Miserables," said Mr. Wood, "is a plea for suffering and downtrodden humanity, an appeal for justice and more light for the masses. The 'submerged tenth,' the children of the underworld, people its pages. The characters may not at all be sufficiently real, but they serve to evoke our sympathies and to create within us corrected views of man's duty to his fellow men."

The officers of the senior class are D. C. Inzer, president; L. C. Bradley, vice president; D. H. Davis, recording secretary; D. C. Banks, corresponding secretary; T. M. West, treasurer; L. Leftwich, historian; D. A. Prescott, orator and S. D. McCormick, poet.

Sheepskins were presented to eighteen young men graduates at Howard college, the occasion being one of the most brilliant commencement exercises in the history of the institution. The features were the address of Judge Samuel B. Weakley on "Christian Education and Citizenship," and the address of the class speaker, Lycurgus Leftwich, on the subject of "American Progress at the Dawn of the Twentieth Century." President A. P. Montague presented the diplomas.

**The Graduating Class.**

The graduates are Orvis Tee Anderson, A. B.; Joseph Todd Banks, B. S.; William Thomas Bell, Jr., A. B.; Leon Crumpton Bradley, A. B.; Hugh William Caffey, A. B.; Joseph Eugene Cook, Jr., B. S.; Davis Clay Cooper, Jr., B. S.; Alva Brown Craddock, B. S.; William Anderson Darden, A. B.; James Haywood Davis, B. S.; Thomas Percy Dean, A. B.; James Clarence Inzer, A. B.; Elmer Pruett Jacobs, B. S.; Lycurgus Leftwich, A. B.; Stephen David McCormick, A. B.; John Arthur Prescott, A. B.; William West Smith,

A. B.; William Hugh Watt, A. B.; William Orren Wood, A. B.; Thomas Meimon West, A. B.

**Alumni Association.**

The Alumni Association held a meeting in the college chapel Tuesday afternoon, at which C. F. Crossland presided. D. C. Cooper and J. T. Ashcraft, members of the board, made stirring speeches. Dr. Montague told of the plans for next year's session.

Professor Hendricks read a communication from the board of trustees requesting the association to nominate three members to be duly elected by the Baptist state convention at Roanoke as trustees. The following men were nominated: Dr. S. W. Welch, of Talladega, to serve one year; Dr. J. D. Heacock, of Birmingham, to serve two years, and Professor H. J. Willingham, of Wetumpka, to serve three years.

A motion was also passed instructing the executive committee to prepare for an alumni banquet to be held in 1909.

The list of the members of the executive committee of the Alumni Association formed Tuesday is as follows: Dr. E. P. Hogan, chairman; Rev. J. M. McCord, Howard C. Montague, C. E. Crossman, A. L. Smith and D. C. Cooper, Jr.

**Meeting of Trustees.**

The annual meeting of the board of trustees of Howard college was held in Franklin hall. The recommendations of President Montague relating to the future of the college were enthusiastically received by the board. President Montague and the members of the faculty were highly commended by the board for their excellent work. A feature of the day was a meeting of the alumni.

Several resignations from members of the faculty were received by the board with regret, the resignations also stating that it was with regret they were sent in. Professor G. W. Cunningham, who goes to Vermont to accept a chair of philosophy. Professor J. A. Hendricks will occupy the new chair of history and economics.

Dr. G. W. Macon, of Mercer university at Macon, Ga., was elected dean of the faculty of Howard college by the board of trustees. Dr. Macon was formerly connected with the college. He will also occupy the chair of biology.

Professor Edward Brand submitted his resignation as dean on account of ill health and asked for a year's leave of absence from the chair of mathematics. This was granted.

William A. Perry was appointed instructor of mathematics during the absence of Professor Brand.

Prof. Spright Dowell, superintendent of the East Lake public schools, has been made principal of the academic department.

Professor Earle Broadus Fowler, a graduate of Wake Forest and Chicago universities, will occupy the chair of English.

Professors D. M. Vardaman and D. F. Stakeley have resigned. It is understood that they will open an office in Birmingham for the practice of law.

**The Prize Drills.**

The medals for the best drilled company in the drill of Monday afternoon went to Captain T. Percy Dean, of Company B. It was presented by F. M. Payne, of the class of '04.

The medal for the best drilled man in the ranks went to Sergeant J. D. Jackson, of Company C. It was presented by C. E. Crossland, winner of the captain's medal in 1907. Sergeant Jackson lives at Mount Hope, Ala.

The prizes were hotly contested in the presence of a large crowd on the college campus.

The Junior oratorical contest of Monday night was won by Jasper C. Hutto, of Athens, Ala., who spoke on "The Land of Promise—the South."

Mr. A. D. Smith presented each one of the senior orators with a bouquet of flowers.

**HUTTO WINS THE ORATORY MEDAL.**

Four Young Men Delivered Finished Orations in Competition for Junior Honors at Howard College Last Night.

The junior oratorical contest at Howard was held last night in the college chapel. Jasper C. Hutto, of Athens, Ala., who spoke on "The Land of Promise—the South," was the winner of the junior medal. Mr. Hutto's declamation was delivered with much eloquence and in his subject he was fortunate. The speech was received with much applause and no one adjudged him undeserving of the medal.

The three other speakers in the contest all delivered their declamations with much oratorical finish and each of the speeches was highly pleasing. Besides Mr. Hutto, A. C. Anderson spoke on "The Man Superior," M. E. Metles on "Universal Peace" and W. E. Ogletree on "Robert Burns."—Age-Herald.

**WON TWO MEDALS.**

The honor of winning two medals is due Mr. Hudson, member of the sophomore class.

Mr. Hudson's home is in Auburn. He has made a record that has scarcely ever been excelled by any one. He is a ministerial student and bids fair to be one of the state's good preachers in the near future.

Mr. Hudson won his first medal on Saturday evening, May 23d, with the declamation, "Truth and Victory." This was the new man's medal, presented by the Philomathic Literary Society.

But this was not to be the last victory, for on Monday, May 25th, the sophomore contest came, and Mr. Hudson was one of the five contestants. Although this victory was not so easily won as the former, it was won by the same man.

In his Monday's declamation, "Our Duties to Our Country," when he had closed some one whispered, "Let us sing America." This was the sentiment of the whole concourse of people.—Birmingham News.

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"But it did not taste right, and then went back to coffee again. That was long before Postum was ever heard of. I continued to use coffee until I was 27, and when I got into office work, I began to have nervous spells. Especially after breakfast I was so nervous I could scarcely attend to my correspondence.

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"A friend persuaded me to try Postum. My wife and I did not like it at first, but later when boiled good and strong it was fine. Now we would not give up Postum for the best coffee we ever tasted.

"I can now get good sleep, am free from nervousness and headaches. I recommend Postum to all coffee drinkers."

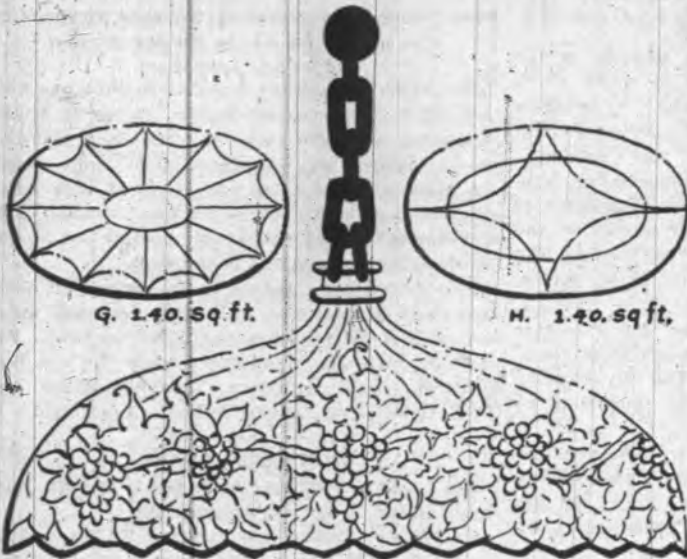
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(Continued from Page 3.)

women of today will begin the battle of life with better weapons and under more favorable conditions than were vouchsafed to their fathers. The creator of the universe has greatly favored Alabama; in climate, soil and mineral resources she is blessed almost beyond any American commonwealth. What she needs is an exalted Christian citizenship and a higher level of Christian education, and when these are obtained all other things will be added to her. I would appeal to the young men of our state not to be beguiled into leaving her borders or turning their thoughts toward distant states as a means of securing better opportunities in life. If they will remain here, and apply themselves diligently to whatever calling, trade or profession that they may select, and ever be guided by the teachings that they receive in this and similar institutions, success and happiness will surely come. The first thing is to make an intelligent choice of a career, whether in the pulpit, at the bar or in commercial or agricultural pursuits, and when once the choice is made follow it unflinchingly and diligently to the end. Any honorable business or employment will suffice. The ever-present law of compensation equalizes advantages and disadvantages, and in this country of opportunities any business or profession, chosen with ordinary judgment and pursued without variable-ness or shadow of turning will in the end yield its rich returns of happiness and success.

Thrift and economy should always be practiced. By industry and the expenditure each year of less than is earned, and the careful investment of that which is saved, you will be able to make steady advancement toward material prosperity, which will bring with it "the glorious privilege of being independent" and ability to aid in promoting the many worthy causes which tend to ameliorate the condition of mankind.

If you are poor, without substantial property, I count that for your gain. When a young man reaches maturity with sound mind and body, a good education and a character molded by correct principles of faith and conduct, all accomplishments are within his reach, and if he has the incentive and the spur of necessity which poverty gives, the chances of success are largely augmented. The men in this country who have done things and who have attained high position, in business or public life, have, in the main, been those who have worked their way up from poverty, and oftentimes from obscurity.

Again congratulating this large graduating class upon the happy termination of its labors here, I but utter the sentiments of all present, in wishing each and every one a long, a prosperous and a happy life.

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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.

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## BO PEEP'S BLACK SHEEP.

By I. F.

"There goes that girl again," said the Black Kitten. "She's been running up and down the hill all morning, and now she's crying. Wonder what's the matter."

Nan got up and looked out of the window. It was the dining room window, where the window seat was, and the geraniums. Nan liked it best because it was sunny there, and the Kitten liked it because he could slap at the geraniums and make believe they were red grasshoppers. Not that the kitten had ever seen a red grasshopper, but that made it all the more interesting to make believe there were such things.

"She seems to be lost," said Nan. "I don't remember her; do you, Kitten?"

"Well, somehow she looks as if I had seen her before," said the Black Kitten, wisely. "See her big, floppy straw hat with the big blue bow in front, and her silly, frilly skirts, and the bunch of curls bobbing all round her face. And she's got a big hook in her hand."

"It isn't a hook," cried Nan. "It's a crook. I know who she is."

"Tell me," called the kitten, but Nan had jumped down from the window seat and was running up the hill, so of course the kitten had to run after her.

"Little girl, little girl!" called Nan, breathlessly, but the girl with the big blue bow on her hat never stopped running. There was a big blue bow on her crook, too, and Nan felt very much worried, because she knew who it was. All at once the Black Kitten dashed ahead, and got right in front of her, and she tumbled down, crook and all. When Nan came up the kitten was sitting down looking aggravatingly important and its whiskers stuck out with importance. Nan always declared that she never, never saw such a small kitten in her life with such bristly, important whiskers; which, of course, made the kitten more vain than ever.

"I made her stop," he said triumphantly. "Did you see me trip her up?"

"You're a bad, rough kitten," retorted Nan, kneeling down beside the girl with the big hat. "What's the matter?"

"I can't find them," wept the girl. "They won't come home. They've been away all night, and I've hunted everywhere, and called and called for them. There are 12 altogether, just the nicest sheep you ever saw. And I always took such good care of them."

"Where did they go to?"

"How do I know? They were all of them playing over on the hillside, and when I came back they were gone."

"Where did you come back from?" asked the Black Kitten, wisely. "It's your own fault. You didn't watch them."

"I did, too."

"No, you didn't; 'cause I watched you. You ran down the hill to look in the brook and see if your hat was on straight, and then you made clover chains and tied them around your hat, and you danced every single chance you got."

"Did you do all those things and forget to watch your sheep, Bo Peep?" asked Nan.

Bo Peep sobbed wretchedly.

"I didn't think they'd run away," she said. "They've always been such lovely, gentle sheep—just the whitest, curliest sheep you ever saw"

"Well, they won't be white any more," said the Black Kitten, comfortably. "All sheep who run away never come back white."

"Why not?" asked both Nan and Bo Peep.

"Night time," answered the Kitten mysteriously, "turns them black as jet."

Bo Peep started to cry harder than ever, but all at once over the brow of the hill came the line of twelve sheep. They looked altogether too gay and frolicsome for sheep that had run away, Nan thought. First one peeked over the hilltop and baa-a-ad; then another one did the same thing, and finally all twelve came dancing and side-stepping all the way down the path, as if they thought they had done something very clever.

But the Kitten was perfectly right. They were all black sheep now.

"Oh, you mean things, you!" cried Bo Peep, crossly. "Where have you been?"

"Been to see the little boy that lives in the lane," said the head sheep, pleasantly. "And he's going to buy all our wool."

"I don't know any little boy in the lane," answered Bo Peep. Then all

the sheep began to dance and sing quite sweetly:

"Baa, baa, black sheep, have you any wool?"

Yes, sir; yes, sir; three bags full.

One for my master,

One for my dame,

And one for the little boy that lives in the lane."

"What's his name?" asked Nan, inquisitively. "And where's the lane?"

Then the sheep all stood in line and hung their heads and looked sheepish and silly.

"I bet I know who he is," said the Black Kitten. "Bet it's that little Johnny Green that threw pussy in the well. He's the awfulest boy."

"We won't tell his name. We promised we wouldn't," said the head sheep. "But he likes black wool the best, and it's getting scarcer all the time."

"What made you turn all black like that?" cried poor little Bo Peep, ready to cry again at seeing her pets in such a plight. "You are black as night."

"That's just it," said all the sheep eagerly. "We are night-time sheep now. First, we ran over the top of the hill to the sunset land; then before we could get back home, we got lost in the night and we couldn't see our way home. And all the clouds were black, and we got all black, too, from coming through them."

"Well, now, listen to me," said the Black Kitten. "I'll tell you just what I'd do if I were you. I'd go straight back and get lost over again in the

daytime, and see if the day clouds wouldn't make you nice and white again."

"We like to be black sheep," said the sheep doubtfully. "It's different."

"I don't care what you want!" said Bo Peep, crossly, stamping her foot at them. "You go right straight back and get washed in the daytime clouds."

Then all the black sheep turned and scampered back over the top of the hill, and Nan noticed that they all had blue ribbons around their necks and each one wore a little silver bell on the ribbon.

"I think that if they stay black sheep that pink ribbon would be more becoming," she said to Bo Peep; but Bo Peep was running after her sheep, and the Black Kitten started after her. When Nan caught up with the Kitten it was standing stock still on the top of the hill, with all its hair standing on end in horror.

"Mercy sakes alive," it cried. "Did you see that girl, Bo Peep? She jumped right off the top of the hill into those clouds. Listen!"

Far away they caught the tinkle of the silver bells and the sheep singing: "Baa, baa, black sheep, have you any wool?"

"I wonder what the little boy's name is that lives in the lane?" said Nan, wistfully, on the way back home. But the Kitten refused to answer. It didn't like boys, anyway, and it sat up on the window seat by the geraniums, watching until it was quite dark, with Nan, for the black sheep to come back over the top of the hill; but they never came.

## THE APPLE TREES.

Last night the wind was blowing,  
Softly blowing o'er the leas,  
And I heard it linger, whispering,  
In the budding apple trees.

And I wondered what the south wind,  
Moving 'mong them, seemed to say,  
Touching them with gentle fingers,  
At the closing of the day.

But this morn, no longer wondering,  
I've the south wind's mission guessed,

For the trees, all fair and bridal,  
Glowing pink and white, are dressed.

—Bessie Johnston, Age Fifteen.

Yost, Ky.

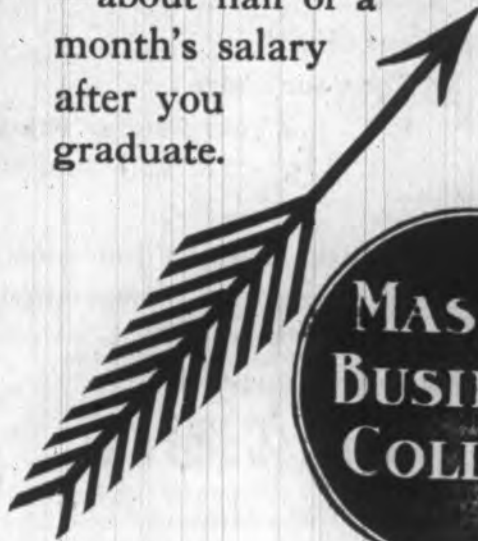
The fifth Sunday meeting of the Sulphur Springs Association will be held with Union Baptist church fifth Sunday and Saturday before. Devotional services 10 o'clock a. m. Saturday, conducted by Rev. J. W. Raglin. Introductory sermon 11 a. m., by Rev. J. M. Sandlin, W. R. Speakman, chairman executive committee.

I began my work here at East Decatur the 10th. The work starts off well. I am happy in my work. We certainly have some of the salt of the earth here. Please publish my change in the paper from Athens to Decatur. I will write more of my work later. I ask you to pray for me and the work. May God bless you and yours. Lovingly, J. E. Merrell.





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IN MEMORIAM.

Whereas, on the 4th day of May, 1908, God in His infinite wisdom saw fit to remove from our midst Sister Nannie Bentley; therefore, be it

Resolved, 1, That in the death of Sister Bentley the Ladies' Aid Society has lost one of its most faithful and consistent members.

2. That she was ever ready to lend a helping hand to the poor and needy, to speak a comforting word to the sorrowing one and gave cheerfully and liberally of her time and means for the support and spreading of the gospel.

3. That she was a faithful Christian, a good neighbor, a true wife and a loving mother.

4. That we as a society will miss her, yet

"We will not call her from the spirit land,

Much as we miss her kindly, beaming face,

And the warm, fervent pressure of her hand;

Her smile so full of tenderness and grace.

"We will not call her back—our world at best

Is filled with moanings of the stricken heart,

And in the mansions of our Savior blest,

Grief never enters with its bitter smart.

"Then let us bow submissive to His will,

Who hath the power to give and take away;

A Father's love our yearning hearts shall fill,

His presence change our night of tears to day.

5. That we extend our heartfelt sympathy to our bereaved pastor and family.

6. That a copy of these resolutions be placed upon the minutes, a copy given the family of the deceased and sent to the local paper and to the Alabama Baptist.

JESSIE THOMPSON, Sec.

We closed Sunday night, May 10th, one of the best meetings, they say, ever held in Brantley. The congregations and interest were fine from the very start and held up with some increase of interest to the very end. We received ten for baptism and several by letter, with the church greatly revived. Surely the Lord has richly blessed us. The church gave the evangelist, W. J. Ray, who did the preaching, a trip to the Southern Baptist convention and offered the pastor the trip also, but providence prevented his going. The church is building a brick and cement baptistry in the church, and we hope to have it completed in a short while.

LOW SUMMER RATE.

Elsewhere in this issue will be found a notice from Draughon's Practical Business College Company, a chain of 30 colleges in 17 states, making a special low summer rate. Read notice and write for catalogue and special rate card.

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OBITUARY.

Mrs. Mattie Sphinks, wife of H. W. Sphinks, of Camp Hill, Ala., was born March 11, 1862, in Chambers county, Ala. She was married to Mr. H. W. Sphinks November 28th, 1886. She was the loving mother of three children, Misses Kate, Louise and Master Dempsey, and after years of feebleness died at her home in Camp Hill May 16, 1908. Mrs. Sphink's maiden name was Dawson, being a daughter of W. R. and L. L. Dawson. Col. W. R. Dawson is a son of General Dawson. So the dear woman belonged to a distinguished family.

Mrs. Sphinks when a girl was delicate and rather frail, but was very amiable and much loved by all of the family, and a large circle of friends. So far as my observation extends, I never knew a more dutiful child, a more loving wife nor a more faithful mother. She was virtually perfect in these relations, and therefore was almost worshipped by parents, husband and children. She was a beautiful, Christian character and her home was wide open for the entertainment of the preachers of the gospel especially, and for all who came to the home.

Belonging to a family distinguished for generous hospitality it is much to say for her that she was equal to the best of them.

She was baptised by Rev. John F. Bledsoe, A. M., of beloved memory, in her fourteenth year, and was a staunch Baptist, as are the Dawsons generally. She was a full-blooded Dawson.

Her oldest daughter, Miss Kate, graduated last year at the Central Female college, and the best wish I have for her is that she may become the equal of her dear mother as a Christian woman.

A full orb'd Christian mother is the divinest thing alive on this earth. Oh, how many of us will miss "Sis Matt," as Sister Sphinks was familiarly called, when we visit Camp Hill and see her not. I know how parents, husband and children must have wept over the loss of such a dear child, wife and mother; but, dear friends, you do not weep as those who have no hope, for this sweet child, loving wife and faithful mother was a Christian, and has been called by her heavenly Father away from her prolonged sufferings to her splendid home in heaven, where there is no more suffering, and she so lived on earth that when you remember her life there is naught to be ashamed of. Be of good cheer; our Father doeth all things well. After a while I expect, with you, to meet "Sis Matt" on the other side. We are not far apart. The Lord comfort parents, husband and children, is the wish of one who loves all of you. Affectionately, your old pastor.

JNO. P. SHAFFER.

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DeKoven, Ky., May 26, 1908.  
Dear Brother Editor:

I am sending inclosed a copy of an appeal for books to establish a library in Brazil. Will you please publish this in your paper as soon as possible and send me a copy of the paper to the above address. Fraternally,  
W. H. CANNADA.

**The Rio Baptist Library.**

The Baptist cause in Brazil has reached a crisis. The one imperative need today is a well equipped and educated native constituency. If Brazil is ever to be won for Christ and thus become a vital factor in world-wide evangelization, it must be largely through her own people.

The most important work of the missionary, therefore, is to educate and prepare the natives for service. To do this the Christian school is an absolute necessity, and its need becomes apparent when we remember that a very large per cent of the believers' children during twenty-five years of Brazilian missions have been lost to the Baptist cause for want of schools in which to train them. In the past we have been facing the awful alternative of either bringing up our children in absolute ignorance, or else of sending them to schools dominated by Catholic influences. The result in either case is inevitable—incalculable loss to the cause of Christ.

To meet this urgent need we have recently organized an educational program which provides for the establishment of a central college and seminary in the city of Rio de Janeiro and at least one high school, surrounded by as many primary schools as may be possible in every mission in Brazil. The primary schools are to become feeders to the high schools, while these shall become feeders to the central college and seminary, which in turn will prepare teachers and preachers for the entire country.

We are planning to have the same courses of study and a unified system of text books in every federated school of equal rank. To carry out this plan we must have books adapted to our needs.

In fact, we are facing today the necessity of creating a religious literature. We have nothing for our people to read. Even in the branches of science and history and literature, to say nothing of the religious literature, the books which we have are so contaminated with Catholic ideas that it is unsafe to put them into the hands of our young people. We must create a literature which shall instill into the people the doctrines of our faith.

But how shall this be done? We have found by experience that translations are not satisfactory because the style is generally stiff and unadapted to the Portuguese language. We need books written in the simple and attractive speech of the common people.

To do this we have devised the plan of establishing in the city of Rio de Janeiro a good reference library of English books, where the missionaries and native workers, who read English, may prepare themselves for this stupendous task. Having a good library of all the best and most up-to-date books on every subject, we can so fill

our minds with the best thoughts on any definite theme that we can adapt the subject to the genius of the Portuguese language without the embarrassments which attend the work of the translator.

The missionary will thus be enabled to cultivate his intellect and develop his mind which otherwise would be impossible by reason of the fact that he is unable to have a private library adequate to his needs and is also cut off from all helpful associations.

Another purpose served by the library will be that all the children in our Baptist schools throughout Brazil having been taught English from the beginning will have access to the great world of English literature. This fact in itself will be of untold value to our future work.

We need books on every important subject, from the kindergarten to the most advanced course in the university; books on pedagogy, science and philosophy; books on history and literature; books on religion and theology. In fact, any book which would be helpful in the development of an educational system similar to that of the United States will be gladly received and can be used to advantage. Let me say, however, that we don't need any trash.

I, therefore, in the name of our Baptist cause in Brazil, appeal to my brethren of the South to furnish us with the books necessary to establish this much needed library. How we do need it! And how we shall be hampered in our work if we do not get it!

But I am sure that a need so great and a plan so simple will not fail to meet the approval and appeal to the sympathies of our Baptist brotherhood.

Let the pastors and Sunday school superintendents present the matter to their people and urge them to help us. Each book will be like a grain of corn planted for God. It will produce an ever-increasing harvest. Let the brethren plant the seed and we will do the best we can, under God, to cultivate them. The soil is rich and the harvest is sure.

Some may think there will be danger of getting too many books of one kind in a general appeal like this; but in case of duplicate volumes we have five educational centers in Brazil where we shall be glad to send them and thus form the nucleus for other libraries. When we have received as many of one kind as we can use to advantage, it will be easy for me to advise the brethren through the religious papers.

Please send all books, either by mail, freight or express, transportation charges prepaid to me at Knoxville, Tenn., in care of Rev. G. W. Perryman.

Every person who gives a book will please write in it the following inscription: "To the Rio Baptist Library, by (Signed)

Date .....

Let the brethren send us the books at once that we may prepare them for shipment as soon as possible.

Thanking you in advance, I am,  
Yours in Christian service,  
W. H. CANNADA.

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## CARTERSVILLE, GA.

Allow me to say just a few words with reference to some meetings I have had the pleasure of being in since April 1st.

The first meeting I shall speak of was in the First Baptist church, Anniston, Ala. My better half and I went to the Model City on a business trip April 2d. We were more than gladly surprised to find a revival of deep interest conducted by State Evangelist Rev. W. J. Ray. This was peculiarly gratifying because of the two-fold past associations. The church I had been with in many gracious revivals. It had been my pleasure in the past to attend college and the seminary with Brother Ray. I listened to Brother Ray preach twelve strong and convincing sermons. It had never been my pleasure to listen to Brother Ray before through a series of meetings. It was indeed profitable to sit at Brother Ray's feet and listen to his eloquent and convincing sermons. Great multitudes hung upon his burning gospel messages from day to day for ten days and nights. With such preaching as Ray did it took the news and interest of the meeting but a little while to spread over the entire city. Everywhere throughout the city, in the stores, shops and in offices of the city one could hear of the meeting. Brother Ray's style is simple and his manner is easy. His voice is smooth, musical and captivating, and can be heard distinctly by an audience of thousands of people. His style is as simple as and very much like that of the great D. L. Moody's. His voice is as captivating as the wonderful Sam P. Jones. His physique is more attractive than either of the above named late evangelists. Indeed, W. J. Ray is a rare combination. Nature has done more for very few men than for him. It did my heart good to know that he was devoting these wonderful gifts to the service of the Master.

As I listened to him I thought of the wise choice the state board of Alabama made when they selected him as their state evangelist. I discovered that his preaching was such that interested and appealed to all classes.

At the close of the meeting church unanimously called Rev. C. W. Henson, who led the singing during the revival. The church pays the pastor a salary of \$1,200 per year. Brother Henson is well fitted for this work. The Lord crown his work with great consequences!

On April 12th I began a meeting with Pastor J. B. Pruitt and the First church, Tallahassee, Fla., which continued twenty-two days and nights under the leadership of Pastor Pruitt. The church was well prepared for the meeting. As a result of this meeting the church was greatly revived, backsliders reclaimed and fifty-one additions to the church, about thirty of whom were men. Several of the principal families and leading business men of the city united with the church. Many of the state officials belong to this church, as also do several professors of the state college for young ladies. Several of the students of this institution were converted and united with the church. At the close of the meeting the church, by rising vote, unan-

imously agreed to send their pastor to the Southern Baptist convention at Hot Springs, Ark.

I went from the Tallahassee meeting to the Immanuel church, Atlanta, Ga., where I had the pleasure to assist Pastor J. D. Winchester and his church in a twelve days' and nights' meeting. There were only two services in this meeting but that some one joined the church every day. In this meeting many backsliders were reclaimed, in different church members were enlisted in the regular service of the Master, and eighty additions to the church. Thus an evangelistic campaign of thirty-six days was completed with 131 additions to the two churches where the meetings were held.

I spent the month of January past in the state of Missouri, holding meetings, in which I saw more than one hundred conversions and ninety odd additions to the church. Thus in addition to my pastoral work since the first of the year I have witnessed the acceptance of more than 225 members into four churches. The glory is the Lord's. JOHN E. BARNARD.

About the first of May Brother Sam H. Campbell, of Troy, came to assist us in a meeting of ten days. The meeting was in no way a disappointment. Though the Dothan church is in a constant revival, yet the Lord gave us a good meeting, with about 30 additions, and the church strengthened, encouraged and inspired for greater things. It was a delight to have Campbell with us. He was pastor of the Dothan saints for two years and is very much beloved here. His preaching was strong, earnest and scriptural. When Sam Campbell speaks everybody knows he means it. May heaven's blessings rest on him and his work is the prayer of the church and pastor at Dothan.—W. M. Anderson.

We have just closed a good meeting at West End, Montgomery, with seven additions to the church. The preaching was done by Rev. C. C. Heard, of Columbiana, which was pure and simple. Don't think I ever heard the gospel preached with greater power. I consider Heard one of our strongest preachers. It seemed that the preaching had its effect from the start. He endeared himself with our people very much, and we shall never forget his faithful work with us. I recommend him to any one wishing to hold a meeting if they want the pure gospel, for that is what he preaches. God bless the Alabama Baptist.—R. R. Braisher, pastor.

The following was the program for the commencement exercises Baptist collegiate institute, Newton, Ala., May 21 and 22, 1908: Wednesday, May 20. 10:30 a. m., sermon, Rev. B. S. Ralley; 3:30 p. m., entertainment by children; 7:45 p. m., joint anniversary of Literary Societies. Thursday, May 21. 9 a. m., graduating exercises; 2:30 p. m., address, Sunday School Work, Prof. L. P. Leavell; graduating exercises of Sunday school department; 7:45 p. m., concert.

(Being at the convention, the above failed to appear in last week's issue.)

## THOS. J. PENNINGTON.

In the quiet little town of Rockford, in Coosa county, there have lived many good men and useful. Among those who have been intimately connected with the affairs of school, church, county and state was Thomas Jefferson Pennington. He was born in Meriwether county, Georgia, on the 23d day of June, 1842; moved to Tallapoosa county when a boy, thence to Coosa county, where he taught school with most splendid success. He was always a lover of children and interested in the welfare of young men. At Rockford, where he taught for several years, he was the inspiration of many young men and women who have gone forth to be a success in life. At Rockford he married Miss Mary L. Bentley, eldest daughter of Judge John S. Bentley. There were no children by this marriage. They lived happily together until death came and claimed her after fourteen years of faithful wifehood. He was again married on the 8th day of June, 1890, to Miss Fannie Howle, of Elmore county. Again he began and continued a very happy marriage life for more than eighteen years, during which time there were born unto them two sons, Jefferson Cumley Pennington, now sixteen years of age, and Thos. Gov. Pennington, now eight years. During the last months of his life he suffered a great deal, but bore it with the Christian fortitude and patience so characteristic of his life. So peacefully the end came on the 16th day of April, 1908, after love and skill had done their best, that he passed as "tired day sinks into restful night." Thus closed a life of sixty-six years of successful living. Mr. Pennington was a Christian. A member of the Rockford Baptist church, a deacon, for years superintendent of the Sunday school, for more than a quarter of a century treasurer of the Central association, for eighteen years county superintendent of education; a confederate soldier who bore the marks of service. He was a successful business man and on all questions where morals were involved he was always on the right side. He was a Mason of high degree, and a great crowd of the brethren followed his body from his home to the church, where the funeral services were conducted by Rev. O. P. Bentley in the presence of a large crowd of relatives and friends. Then with the beautiful and impressive ceremonies of the Masonic fraternity his body was laid to rest in the Rockford cemetery. To the faithful wife and children a host of friends and loved ones extend their sympathy. Truly a good man has fallen. His presence will be missed on earth, but in heaven he rests from his labors.

O. P. B.

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