

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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WELCOME CONFEDERATE VETERANS



Rev. B. J. Skinner, of Calera, has been called to Warrior and will preach there on third Sunday.

Mr. John D. Rockefeller gave \$300,000 to the naval Y. M. C. A. at Norfolk, Va. The corner-stone of the new building was laid May 14th.

Dr. W. M. Vines, of Norfolk, has accepted the call the Hanson Place church, Brooklyn, and will begin his work there October 1.

Rev. J. C. Masee, of Raleigh, N. C., has been called to the pastorate of the First Baptist church, Chattanooga, Tenn., and has indicated his acceptance.

Please change my paper from Tusculum, Ala., to Halls, Tenn. Our work starts off nicely. Have been royally received by the good people. Yours truly, W. L. House.

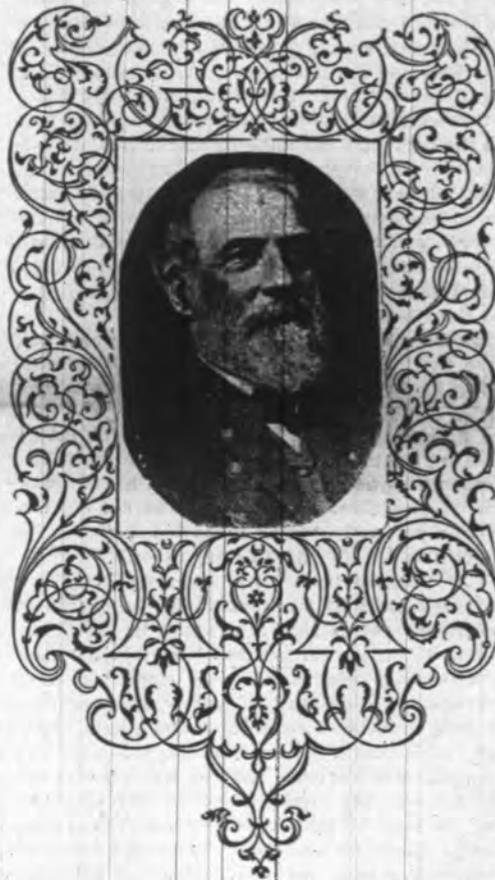
We offer our sincerest sympathy to two of our consecrated pastors, Brethren C. J. Bentley and Lamar Jones, who have been recently called upon to give up their helpmeets, the Lord having called them up higher.

W. W. Lee, Montevallo. The first of May I had been pastor here one year. We have had much to encourage us. We received forty-eight members, thirty of them by baptism, and our contributions to missions more than doubled. We are hopeful for the future, but we must enlarge our house, as it is inadequate. God thrusts upon us a great work in the school girls. Pray for us that we may be faithful to our trust.



Dear Brother Barnett: Find inclosed express money order for \$2 for renewal to Alabama Baptist. I don't want to miss a number; if I were to, would feel like I had lost more than \$2. I believe after one hour's talk with the members of any Baptist church without mentioning the paper I can pick every one that reads the Baptist. I am one of the William Whatley variety of Baptists. Sincerely yours, B. H. Stroud, R. F. D. 2.

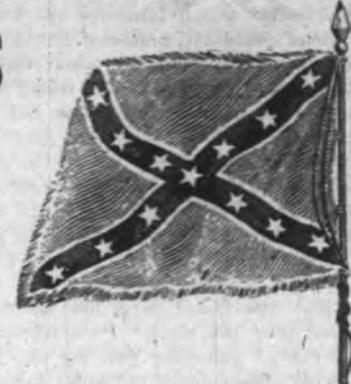
The Central Baptist tells the following: "A woman at the convention at Hot Springs, a member of a Baptist church, asked a preacher sitting next to her: 'Is that Dr. John A. Broadus speaking?' The preacher said, as soon as he got able to say anything. 'No, that is Dr. J. M. Frost.' Then she said, 'Oh, I thought it was Dr. Broadus. Well, is Dr. Broadus here?' Then the preacher said: 'No, he is not here.'"



Yesterday was the best of all days with the Dauphin Way Baptist revival, which has been in progress under the big tent at Dauphin and Ann streets for several days. Rev. E. E. George, the pastor, preached two strong sermons during the day. This makes a total of 26 members received by Mr. George during his month's pastorate of the church, and so well has the new pastor pleased his flock until it is now quite well established that he will soon build a strong church from what was a very small congregation.

It had been the purpose of Mr. George to close the revival last night, but he received many requests to continue and another service was announced for this evening at 7:30 o'clock. Mr. L. H. McBee is assisting in the revival, his solos proving very attractive.—Mobile Herald.

It is stated that the following is one of the regular announcements printed each week in the calendar of the Temple Baptist church, Los Angeles, Cal., Rev. Robert J. Burdette, D. D., pastor: "Out of Christian consideration for others, the women will please remove their hats before the beginning of the sermon." To this request there is general conformity. If, however, a number of ladies in the audience decline to comply with the request, they are apt to hear something like the following: "If the lady with the becoming hat will kindly notice how hard the man behind her is dodging trying to see the preacher, she will undoubtedly be obliging enough to take down her millinery, postpone her halo and conform to the customs of this church." It is said that the effect of this is generally that of a "take down sale."—Baptist and Reflector.



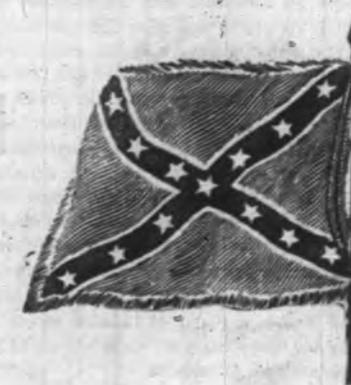
We have just closed a splendid meeting at Geneva with several additions and church greatly revived. I go now to Cuba, Ala., then to Huntsville. Yours in Christ, W. J. Ray.

The saints of the First church, Houston, Texas, must be dealing very gently with Rev. J. L. Gross. He is quite a bit larger than he used to be when he labored in Georgia, in body, mind and heart.—Christian Index.

Rev. E. S. Atkinson, formerly pastor at McDonough, but now at Abbeville, Ala., attended the convention through the liberality of his church. His work is opening up well and his people have been exceedingly kind to him.—Christian Index.

The Georgia delegates were delighted to meet Rev. S. A. Cowan, of Montgomery, Ala., who greatly endeared himself not only to Atlanta Baptists, but to the brotherhood at large for his real worth both as pastor and preacher. He is doing well in his new field.—Christian Index.

Rev. H. M. Long, who was formerly a pastor in Alabama, but who for the past year has been serving Comer Memorial church, Columbus, Ga., has tendered his resignation to that church and is now open to a field elsewhere. Brother Long is a strong preacher and his work at this place has been very successful. Churches deserving a pastor would do well to communicate with Brother Long, whose address for the present is Columbus, Ga. Yours truly and fraternally, J. W. Johnson, Clerk Columbus Association.



A FINANCIAL SYSTEM FOR THE KINGDOM OF GOD

Rev. John Roach Straton, D.D.

God is a God of order. A beautiful system characterizes all His works. Harmony is the master principle in His universe. Dr. Charles S. Robinson, in company with a friend, visited Harvard university just after a new telescope had been installed. His friend asked the professor if the doctor could be shown a star. The professor replied, "Yes, if you will please find one." The friend looked into a worn book of astronomical tables and "found one" which would be due at 5:20. The professor stripped the instrument and placed his eye to the glass and waited for the star to appear where the book said it would be at 5:20. The friend stood by a stone table with something like a tack hammer in his hand and kept his eye on the chronometer. The professor was not watching the clock. He was watching for the star. The friend could not see the star. He was watching the clock. Presently the professor said, "There," indicating that the star had arrived, and at the same moment the friend dropped the hammer on the stone table, indicating that it was just exactly five o'clock and 20 minutes. Dr. Robinson declares that the two sounds were heard the same instant, absolutely simultaneous. He went to the book and found that it was published 10 years before. Ten years before men had noted the path of that star and written down and caused to be printed in a book the fact that on a certain day at five o'clock and 20 minutes it would be at a certain place, and the star came swinging in on time, not a second late, not a second early. Dr. Robinson says he left that room with awestruck devotion, with hushed reverence. God's stars never come late! They always come on exact time, because God has a plan and works it.

Let us ask ourselves now whether this God of order and system has left His kingdom upon earth without an orderly financial system. We all believe that God has established upon this earth a kingdom called the kingdom of heaven, but existing here for the purpose of redeeming the earth. This kingdom has a work to do greater than that undertaken or performed by any other earthly kingdom. Its functions are more varied and multiplied, its duties are more delicate than any civil government now has or ever had. This kingdom is more important than any earthly kingdom, and its conquests are more extensive than those of which any earthly monarch has ever dreamed. It has set itself the mighty task of capturing and transforming the entire world. To fulfill this great destiny the kingdom depends primarily upon certain spiritual forces. Yet it is, nevertheless, obliged to do its work against mundane obstacles and amid elements that are material. It has to employ men, support institutions and carry forward policies so vast that they embrace in the scope of their activity every land and every people beneath the sun. For these reasons the need of money in the affairs of this kingdom is urgent and imperative and the amount of money required is not only enormous, if the work is to be adequately done, but there is imperative requirement that the income of the kingdom be steady and assured.

Now, again let us ask, is it conceivable that the God of order and system has left this kingdom of His without an adequate and dependable financial system? If so, He is less wise than earthly rulers. The first thing that a king does in founding his kingdom is to devise for it a sufficient and reliable financial system. If he does not do this, wreck and ruin are inevitable. Has our Heavenly King, then, with infinite wisdom to guide Him, neglected this all-important point? Has He left His kingdom, with its vast and vital interests, to be supported at haphazard by emotional giving, by whim and caprice, by begging and peddling, by organizing "pink teas" and church suppers, where one oyster is served in a plate of greasy water at twenty-five cents a plate? Surely, a wise Ruler, a Ruler of infinite power and dignity, would not leave the very foundations of His kingdom so flimsy and unreliable!

The Tithes.

God has not thus thrown His kingdom out a wail in the world to be sustained at haphazard. He has given adequate thought and full directions concerning the financing of that kingdom. He established the tithe to meet its needs. Now, our thinking upon this subject will be clarified by distinguishing between tithes and "the tithe." The tithe is the first tenth of all increase or income, which God claims as His own. Before the time of Moses there was only this Tithe-Terumoth, or God's tenth. So Abraham gave the tithe to Melchizedek (Gen. 14:2), and Jacob pledged the tithe to God (Gen. 28:22). Later, now, came the establishment of the tithing system under the Levitical law. In Lev. 27:30-32 and Num. 18:20-21 God ordained that His tithe—His tenth—be devoted to the support of the priests and the religious interests of His kingdom.

The tithe, then, was not established originally to support Aaron and the priests, for Abraham gave tithes to Melchizedek, who was not a Levitical priest; and in the case of Jacob, he was himself the priest. God directed that that which had been ever His due, the first tenth, should be devoted to the support of His priests and the interests of His kingdom among the children of Israel. Then, later, came other tithes which were national and ritual. They were not "holy unto the Lord" like the Tithe-Terumoth. One of these tithes was for the purpose of providing means for an annual national feast (compare Deut. 14:22-26). And other tithes were levied from time to time for other purposes, and sometimes, under unjust and wicked kings, the idea of the tithes was abused, and through it the people were oppressed. But the abuse of a good thing is no argument against it.

Thus the tithe was simply the minimum which was due to God. After the payment of the tithe, room was left for free-will offerings, but the tithe was ever regarded as God's due. So in Lev. 27:30, we read, "The tithe is the Lord's; it is holy unto the Lord." It was not a thing to be given, but a due to be paid. So, when the swelling Pharisee said in his strutting spirit, "I give tithes," our Savior, who did not use words so carelessly, seems to have intended a rebuke to him, for He said, "Ye pay tithes."

Founded Upon Moral Obligation.

It is an interesting fact that tithing was a part of every religion of antiquity. It seems to have been recognized from the earliest times that it rested upon eternal moral obligation, and such moral obligation is always the foundation of every righteous law. Law does not make a right nor create a duty. Law simply recognizes a right and directs the duty. The astronomer does not make the laws which govern the solar system. He merely classifies and tabulates them. He turns his telescope into the starry heavens, observes, calculates and then writes down his laws of planetary motion and relationship, but the planets do not revolve around the sun because the astronomer has written the law in his book; he wrote the law in his book because he observed that they so acted. In the science of arithmetic, twice two equals four not because it is in the book, but it is in the book because it is eternally true.

Now, this truth applies in the moral and spiritual realm. Laws do not create moral obligation. They merely express and enforce it. It is not wrong to murder primarily because there is a law upon the statute book which says that we shall not kill. It is always and everywhere wrong to take human life; and the positive obligations are just as binding upon this principle as the negative prohibitions like that concerning murder.

The law of tithing is founded upon an eternal moral obligation. We sustain relationships to God that impose reciprocal rights and duties. He has made the beautiful world in which we live and it belongs to Him and not to us. "The earth is the Lord's and the fulness thereof." He gives to us the right to use and enjoy it, but this involves us in the duty of gratitude to and co-operation with God in the furthering

of His plans for the world. We are all indebted to God for everything that we have and enjoy, and we are under moral obligations to render back to Him a part of the increase which He gives us. "The silver and the gold are mine, saith the Lord of hosts." Say not, therefore, "In thine heart my power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord, thy God, for it is He that giveth thee power to get wealth." (Deut. 8:17-18.)

Notice, further, that God not only has this claim upon us, but that He has a right to say how much we shall render back to Him. As it is all from Him, this naturally follows. He has said that His part is one-tenth of all our increase or income, and it does not belong to us any more than all of the income in an earthly partnership applies to only one member of the firm. In every dollar there is a dime that belongs to God, and when we keep that dime, He has said to us plainly through His inspired Word that we rob Him, and that robbery curses us with a curse.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

"Ye are cursed with a curse, for ye have robbed me, even this whole nation."—Malachi 3:8-9.

God Also Obligated.

Notice, again, that God not only has a right to say how much we should render back to Him, but He is under obligation to tell us how much we owe Him. Otherwise we could never know when our duty was discharged. It would seem incredible that God would put into any human soul, enlightened or unenlightened, a distinct sense of duty or obligation, and then give no standard or measurement by which it may be known when the duty is performed. Pagan, heathens, Jews, Christians all alike feel the force of the law of indebtedness to deity and all seek to satisfy it. But how shall we satisfy it? When we seek to discharge to Him our obligations for temporal and spiritual blessings, are we to be left in the dark with nothing to guide us but our varying impulses and emotions? Is it reasonable to suppose that God would put into the hearts of His children a universal sense of obligation to Him and a universal desire to recognize and pay that obligation, and yet leave them in absolute ignorance as to the amount they should pay? We will say that a true friend saves my life. He is a man of great wealth and benevolence, and through his love to me he says, "I wish now to endow you for life. I have given you your life by saving it, and now I give you vast wealth. It is yours to use and to enjoy so long as you live. Take it, and with it make as much income as you are able. But I put upon this gift one condition: you are to render back to me some part of the income from this wealth that I give you."

If my friend should say that to me, what would be the first and most natural question that would spring to my lips? It would be this: "What part of this income do you wish me to give back to you? I recognize your right to ask at my hands any or all of it, but I wish to know when I have discharged my duty to you."

Now, supposing my friend should say:

"Well, I will not tell you that. You owe me some part of your income, but I am going to leave you to guess at what the proportion is."

If he should do that he would be very unkind, and in some sense unjust, because I would never know under that plan when I had discharged my duty to him. I would never have that sweet assurance, which is a large part of human happiness, that I had lived up to an obligation under which I rested.

God was under obligation, therefore, to tell us how much we owed Him as a minimum, and that this is true is proved by the feeling of satisfaction, to which every tither will bear witness, which comes through the payment of the tithe.

Tithing Helps Us.

This leads us to the truth that there is a great

blessing through tithing. The spiritual senses in our natures are just as real as are the physical senses. With the body we experience through the senses of touch, taste, sight, smell, etc., but the spiritual man really hears, feels and tastes spiritual things, as does the physical man material things. And the senses of the spiritual man are acute or dormant in proportion as he exercises them. Now, this spiritual sense, which is embedded deep down in every devout soul, the sense of dependence upon and consequent indebtedness to God, needs exercise, and when it is exercised by rendering to God that which is His due, it brings spiritual deepening and joy. So, in Mal. 3:10, God promises great blessings through the discharge of this duty of tithing. He says: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

And Christ said (Luke 6:38), "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom."

For Our Good.

Thus we reach the great thought that, while tithing is a duty which we owe to God, nevertheless, like the law of the Sabbath, it was established for our good as well as for His glory. The law of the Sabbath, the seventh of time, had its origin in the necessities of our moral and physical natures, and was therefore, not an arbitrary act of divine legislation. The whole history of the race has proved that men are better and happier when they rest and worship one day in seven. This law of the Sabbath was written in the very nature of things before it was ever promulgated in any human code. The law of the tithe, the tenth of income, rests upon exactly the same basis as the law of the Sabbath—the seventh of time. God has promised a blessing to us as we obey these laws, and the experience of the race proves that He will give the blessing when we do obey the law. It would seem that if a man worked seven days in the week instead of six he would actually earn more and grow wealthy faster, and yet the experience of the race has proved that a man can do more work by laboring six days and resting and worshipping one. In like manner the universal testimony of tithers is that they are prospered and blessed more after they have begun the paying of the tithe than they were before. It would seem that for a man to take all his income for himself would prosper him more, just as it would seem that for him to work seven days instead of six would prosper him more, but such is found not to be the case by actual experience. "The liberal soul shall be made fat."

Old Honest's riddle is true:

"A man there was, though some did count him mad,
The more he cast away, the more he had."

But Galus guessed it, saying—

"He who bestows his goods upon the poor,
Shall have as much again, and ten times more."

And this truth applies to churches as well as to individuals. The history of Wesley Chapel, in Cincinnati, is a marvelous illustration of the truth. It was a downtown city church which was almost dead. They were discussing disbanding and surrendering the field, when the pastor and eight of his members decided to put God to the test by trying His promises in the third chapter of Malachi for blessing, provided the tithe was brought into the storehouse. They began tithing, and led the other members of the church into this duty. The result was that the church was revived, and has been so strengthened numerically, financially and spiritually during the ten years that it has tithed, that it now stands in the front rank of the Methodist churches of Cincinnati. They have ample income for carrying on a greatly expanded institutional work, while in missions and other benevo-

lence they are among the leaders of the Methodist churches of the city.

Not Abolished in the New Testament.

"But," it is asked, "was not the entire tithing system abolished, with the ancient ceremonies of Israel, at the beginning of the Christian dispensation?" We can answer emphatically, no! The special tithes for specific purposes lapsed when the purposes for which they were established no longer existed, but the duty of rendering one-tenth to God for the support and extension of His kingdom and as a recognition of our dependence upon and consequent obligation to Him, was not abolished. It could not be abolished any more than the law of the Sabbath could be abolished. The obligation for the observance of both these laws is written deep down in the needs of our natures, and they are also a natural due to God. Now, if men owed one-seventh of time and one-tenth of income to God at one period in the world's history, do they not owe these things still? Have the needs of our natures or the claims of God upon us changed? The mere formal expression of the laws concerning the Sabbath and the tithe did not create the duty of their observance. The law merely defined and enforced a pre-existent moral obligation. Further, every moral law is a moral necessity before its enactment, and without exception a law that is a moral necessity is also a physical and material necessity, and consequently it can not be abolished. Christ said explicitly that He did not come to destroy, but to fulfill the law. Not one jot or tittle of any moral law can ever be abolished. It is impossible to revoke the law concerning murder, because that law is founded upon an eternal moral obligation, and exactly the same thing is true of the law of the Sabbath and the law of the tithe.

Jesus Indorsed Tithing.

But why, it may be asked, didn't Jesus give us a command concerning tithing? We may answer for the same reason, seemingly, that He did not give us an explicit command concerning the Sabbath. The observance of both of these duties in the time of Christ was universally understood and acted upon, and consequently, neither of them needed restatement. The people were observing both laws. And further, though Christ was speaking constantly upon the subject of money, warning against covetousness, encouraging giving, pointing out the dangers of riches, etc. He never gave the slightest hint that tithing—the system of giving then in vogue—was to be, or ought to be abolished. On the other hand, He expressly commended tithing. In Matthew 23:23 He says:

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone."

"Ye ought to pay the tithe," said Jesus. There is the imperative of moral obligation, uttered by the divine voice of our Savior. And the New Testament elsewhere teaches this duty. When Paul, in I Cor. 16:2, says, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," meant the laying aside of the tenth. Paul was writing to Jews who were accustomed from time immemorial to tithing—to giving the tenth as God had prospered them—and he was also writing to Greeks, and the Greeks likewise were tithers. Herodotus and other historians tell us that tithing was a part of the religious observance of the Greek people.

Again, in the seventh chapter of Hebrews, the obligation to pay the tithe under the new dispensation is clearly implied, and that, too, in exactly the place where we should expect to find it in the New Testament, namely, in connection with a discussion of the relationship of the old dispensation to the new. As Dr. O. P. Gifford, of Buffalo, summarizes it—

"The argument is that as the father of the Jewish nation paid tithes to Melchizedek, we are to pay tithes to Christ, the High Priest of our confession made after the power of an endless life. They pay tithes to men now dead. The Christian church is to pay tithes to one eternal living Jesus Christ."

In this passage the author of Hebrews, incidently

to his main argument (which is about another question), takes the payment of the tithe as a matter of course, showing that it had come over into the new dispensation. He is not arguing explicitly for it, as he is talking about something else, but his incidental reference to the tithe shows clearly that it was to be paid under the Christian dispensation. Just as Abraham was under obligation to pay the tithe to Melchizedek, the priest of the most high God, long before the establishment of the Levitical priesthood and the enactment of the law at Sinai, so we are under obligation to discharge this duty to Christ, who is a high priest forever "after the order of Melchizedek."

There are good reasons for believing that the early church clearly understood this duty of tithing and practiced it; and the custom was abandoned in the early centuries because of its association with the awful abuses which found their correction in Reformation times.

The Spirit of Tithing.

In what spirit, it should be asked, ought we to discharge this duty to God? Are we to come again under the lash of the law? Are we to become slaves to its exacting letter? By no means! We are to discharge this duty in the spirit of love. Under the Christian dispensation, in what spirit should we obey the other commandments? In the spirit of love, for "love is the fulfilling of the law." Why does the Christian not commit murder? Because the cold letter of the law is held over him? By no means; but because he loves his fellow men, and "love worketh no ill to his neighbor; therefore, love is the fulfilling of the law." (Rom. 13:10.) Why do we keep the Sabbath? Because of the stern command of the law? Not primarily. We have actually changed the day of observance, and yet we have continued to recognize the duty of devoting one day in seven to rest and worship; and the Christian observes the Sabbath through the obedience of love.

In the same way exactly we are under obligation to pay the tithe. "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity" (II Corinthians 9:7). This is the spirit in which the tithe should be paid, and surely the love of the Christian should not do less than the law of the Jew! Indeed, it should do more, for the Christian should understand that he is a "steward," and stewardship is a recognition that God owns all things.

"Tithing is a part of our stewardship. Tithing should be practiced not simply because it is written, 'The tithe is the Lord's', but because it is written, 'The earth is the Lord's, and the fulness thereof.' The tithe should be paid as a recognition of God's ownership of the whole, just as the tenant pays rent in recognition of the landlord's ownership of or rights in the house or farm. Paying the rent entitles the tenant to use the house or farm, but it does not constitute a man an owner of the nine-tenths that are left." The tithe, therefore, will not be the limit of the faithful steward's giving; it will be only the starting point, the minimum. "The tithe," says the Sunday School Times, "is not the outermost limit of a believer's duty in religious giving; but it is the innermost limit. Many a Christian ought to give far more than this; never ought one to give less—less than one-tenth of his actual income, whether that income be little or much."

The Need Today.

Mr. Gladstone once said, "The inculcation and practice of systematic benevolence will prove the moral specific for this age." There has never been an age which needed a moral specific more. Side by side with the increase of our enormous wealth has crept in the danger of selfishness and avarice. That this is true is demonstrated by the fact that we are giving far less to our benevolent enterprises, comparatively, today than we did ten years ago, according to the statement of those who have most carefully kept the records. There are millions of money to be had for any business enterprise of this age. If a gold mine is to be opened, the money is ready for it. If a new railroad is to be constructed, hundreds of millions of dollars can be easily secured.

(Continued on Page 6.)

THE ALABAMA BAPTIST

ATTENTION SUNBEAM BANDS!

Dr. Frost will send you the programs for children's day, and as it is too late to observe the first Sunday in June, suppose we take the fourth Sunday and carry out the pretty program and bring in a good round sum for the Bible fund. Remember, for every dollar you raise Dr. Frost will give another dollar, and what a help that will be in giving Bibles to the children, who have no Bibles of their own!

Report to me how much you raise, but send the money to Dr. Frost. Your loving friend, MRS. HAMILTON.

THE ALABAMA MEETING AT HOT SPRINGS.

On Saturday morning of the session of the Southern Baptist convention at Hot Springs the following Alabama ladies assembled in one of the sun parlors of the Eastman hotel for a state meeting: Mrs. N. G. Barrett, East Lake; Mrs. J. W. Vesey, Riverside; Miss Arvia Pierse, Miss Lucia Hobbs and Mrs. R. S. Gavin, Huntsville; Mrs. A. L. Croker, Birmingham; Miss Emma Wood, East Lake; Mrs. Robert Jones, Montgomery; Miss Claudia Crumpton, Evergreen, and Mrs. T. H. Johnson, Woodlawn.

We were very fortunate in having with us our own Miss Annie Hartwell, missionary in China, who gave us an interesting talk on her work.

The meeting was opened with a word of prayer by Mrs. Vesey, after which Miss Hartwell took charge. She described three phases of missionary work in China—medical, school and personal work, and now I wish I had space to tell of the many interesting and touching incidents as she told them to us.

She spoke first of the great good being accomplished in the hospitals in China, as the natives, sick in soul and body, come to be treated. While the medical missionary and his helpers strive to relieve their sufferings they take the opportunity to point them to the Great Physician, who can heal all their diseases. She spoke of one patient, a Mrs. Wang, who had found Jesus while on a bed of affliction, and who, wanting others of her people to know her Savior, too, had quietly been calling other patients who were able to be up and around into her room and holding prayer services. There in that room of suffering and pain many souls had been brought to the Savior.

Miss Hartwell next spoke of work she had done in the school which had been opened by her own mother before she was born.

There are in the school at all times from thirty-six to forty girls. They strive to give these girls not only a knowledge of books, and chief of all the Bible, but they are instructed in the art of housekeeping as well, and are surrounded by all the influences for good that only a Christian household can give. Each girl is supported by an individual or by some society or band and is given an English name when she enters the school.

Edith Gowe was a bright, sweet, Christian, Chinese girl, who had a great influence on the other students. One day she asked for the privilege of having a light each evening in the

room which had been set apart for meditation and prayer, and on being asked why, said she wanted to have prayer with a number of girls who were seeking the light. Before she left the school she was the means of leading many of her fellow students to Christ. She is now a teacher in the training school for Chinese girls. Every graduate has on leaving the school taken some important place in Christian work.

The personal work done by the missionaries as they go from village to village and talk to the women of that community in one of the homes seems to me to be of great importance. When they go into a home all the women of the neighborhood follow them and soon all are seated on the brick bed in one of the two rooms, which composes a Chinese home, listening intently to the story that never grows old. Miss Hartwell told of one occasion when it seemed that no one was much impressed, and their hearts grew heavy as they thought perhaps their trip was all in vain. One by one the women left the room until just one old woman, and Miss Hartwell said she thought she was the homeliest woman she had ever seen, was left. Over and over again they told the story of salvation, but she seemed troubled and said: "Oh, my memory is so poor I'm afraid I'll forget it all when you are gone." So Miss Hartwell told her that she had five fingers on her hand and she would teach her a little verse to say on her fingers. Slowly the old woman repeats the words over and over again, "Heavenly Father—forgive my sins—save my soul—for Jesus' sake—Amen." Over a year afterwards Miss Hartwell was again in the village and hunted up the old, wrinkled, bent-over Chinese woman. She said, "Oh, I have been watching and waiting for you; every day I have looked for you. Miss Hartwell asked if she hadn't found comfort from the little verse. She said, "Yes, but I forgot His name. I couldn't think of His name, so I just said 'Heavenly Father—forgive my sins—save my soul—for you know His name, Father, He's your Son—for His sake—Amen.' And, oh, won't that do as well. Miss Hartwell, with tears in her eyes, assured her that the Father would hear, and for His Sons' sake would forgive.

We felt we could listen to such things as these indefinitely, but other good things were claiming our atten-

tion, so after a few minutes of social chat, of handshakes and introductions, for although we were all from the same glorious state, some of us had never met before, we parted with a new inspiration in our hearts and a determination in our minds to work and pray far more earnestly than we ever had for the great cause of missions.

MRS. T. H. JOHNSON.

Woodlawn.

EXCERPTS FROM DIGEST OF STATE REPORTS

Given at W. M. U. Meeting at Hot Springs.

District of Columbia—As a secretary finished the reading of her report she made this significant remark: "We have thirty members in our Society and they always come; we have no average attendance."

South Carolina—At our annual meeting last fall a four thousand dollar increase in gifts over previous year was reported. We are glad to report from year to year a spirit of harmony among our workers, and better than all is the increase of spirituality in the lives of the women of our mission.

Georgia—The past year has been characterized by a very earnest pressing toward the mark. Our first annual meeting at separate time and place from convention was held with appreciable advantages, thirty associations being represented and twenty-seven superintendents present.

Louisiana—In many cases our field secretary has to win over the pastors and instruct them as to the true nature of our work, because of ignorance or false preconceived ideas. This has to be done before a permanent work can be established among the women. But as we get more enlightened and better educated pastors, the soil is much more fruitful in our work.

Tennessee—Through the efforts of "enlistment day" 183 new members were added to the W. M. U. and in Tennessee Association alone over 200 young people and children were enlisted.

North Carolina—Our aim card issued just after the last annual meeting indicated the work planned for the year now closing. In eight associations we have no vice president. The most helpful features in the societies as reported have been the week of prayer in January, week of prayer and self-denial in March, the systematic study of missions, and the spiritual uplift of as-

sociation in worship and work.

Missouri—Perhaps more than any other one thing, the apportionment plan is helping our women to realize their responsibility. Four years ago eleven societies were on this honor roll; three years ago, 35; two years ago, 68, and last year, 132. Our aim for the present fiscal year (ending with our general association in October) is 200 societies on the honor roll. This encourages systematic, not haphazard giving, and progress is the result.

Texas—One of the most encouraging features of our work is in the number of women in different parts of the state at work in associations. In the majority of cases woman's work is given a prominent place on the fifth Sunday programs, and at the associations the sisters are given their "choice" of hours for the presentation and consideration of their work. The pastors and missionaries maintain at all times a most helpful attitude toward the organized work. The study of missions from a Bible standpoint is growing in popularity and practice, which is better.

A LETTER FROM OUR DEAR MISS WILLIE KELLY.

We have just had this last week a very great sorrow here in our work. One young girl, a beautiful character, who has been in our school four years, and has never been allowed to unite with the church, has this week been undergoing cruel punishment from her own home, trying to make her say she does not believe. They beat her so cruelly on Sunday that she fled to us for protection. She had only been here a few minutes when her grandmother, aunt and aunt-in-law came for her. They dragged her out of our house and along the streets. Yesterday about fourteen spent the day in prayer. Her father came last night and promised us not to beat her any more, but refuse to let us see her. He expects to shut her up for two years and have her study their religion, Mohammedanism. He says after that if she insists, why then he has done his duty and she may do as she pleases. She will not last that long, for she already has the hectic flush and consumption will claim her as a victim. She is willing to die for Jesus, and her faith has strengthened us. The girls in the school love and esteem her highly and this bold stand has helped them. They selected for prayers this morning, "My Jesus, I love thee," and many were the tears shed for their dear schoolmate. May God bring her out of it all and give her whole family to her in Christ Jesus. Her father is a fine looking man and as hard as adamant. He is well educated, speaks English, French and Chinese all fluently, and he is determined to break that poor girl's heart. He wept genuine tears here yesterday over the great disgrace she had brought on his family by believing in Jesus. Poor man! The women in the family are all fine looking, handsome women, but very ignorant, and the grandmother is fierce. She is coarse looking when she gets angry, and yesterday Miss Priest was fearfully

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frightened for my life when I went home with this girl when they dragged her home. The old lady only shook her fist in my face and asked me if I knew how many generations they had been Mohammedans. The grandfather was a high priest here in Shanghai. They are wealthy and have offered her a piano and everything if she will only renounce this belief, but she bravely says: "I care not for riches, neither silver nor gold." With much love, I am yours in His name,

WILLIE H. KELLY.

My love to Mrs. Malone and to my cousin, Mrs. Kelly; so glad she is now a member of the Central Committee.

SOME CENTENNIAL MEETINGS.

Dear Brother Barnett:

Some eight or ten very helpful centennial meetings have been held in the Cahaba association since it met at Moundville last fall. Others are being arranged for. The last one was held May 30 and 31 at Ocmulgee Baptist church.

The crowds and interest were good from the beginning. The following pastors were present at this meeting: P. V. Bomar, J. A. Dickinson, J. A. McCrary and J. E. Baines. The following subjects were discussed: One Hundred Years of Baptist History in Alabama, The Holy Spirit and His Office Work, Some Distinctive Principles Held by Baptists, the layman's movement, Sunday school work, historical sketch of the church, missions, Young People's and Women's work.

An offering for the centennial of missions was taken, which amounted to more than \$19.

The historical address and sketch revealed the following important facts about the old historic church: It was organized in 1818, four years before the Shiloh and Hopewell churches were organized. In the early years of its existence it entertained the Baptist state convention twice. Rev. Charles Crow, who served as the first president of our state convention, was Ocmulgee's first pastor. Brother Crow has several relatives in that community. Among the number is Brother J. A. McCrary's wife, who is his great granddaughter. This church has been served through the years by some of our best pastors. The present pastor, Rev. J. A. McCrary, has served them ten years, including the present year.

B. W. Crow died in the Ocmulgee community and is buried in the cemetery near the church. I visited his grave and from the marble shaft at its head I copied the following, which may be of interest to some.

In memory of Rev. Charles Crow, late pastor of the Ocmulgee Baptist church. Was ordained August 30, 1807. Whose soul made meet for glory was taken to Immanuel's bosom 12th day of June, 1845, and now lies in this grave in hope of a joyful resurrection to eternal life and glory. He was a man eminent in piety, of a humane, benevolent and a charitable disposition. He departed this life in the 75th year of his age, and like his Master, was by some despised, like Him by many others loved and prized.

Servant of God, well done.

Thy glorious warfare's passed;
The battle's fought, the race is won,
And thou art crowned at last.

I am yours fraternally,
J. E. BAINES.

THE HOWARD FACULTY GROWS STRONGER.

Dr. Macon to be Professor of Biology and Dr. Fowler to Have Chair of English. Dr. Montague interviewed.

Dr. A. P. Montague, president of Howard college, yesterday gave the following interview relating to additions to the Howard faculty and the future plans of the institution:

"The trustees of Howard college, knowing that only the best in education will be accepted in this time of progress, realizing the necessity of placing Howard college in every way in the front rank and keeping it there, have given the institution the ablest and best equipped faculty in its entire history. They have retained tried and strong men; they have added others of like caliber.

"After a hard struggle to obtain his services, they have secured as dean and professor of biology Dr. George W. Macon, one of the ablest men in science in the south, a man of rare gifts of heart and mind, a popular speaker and one possessing winning grace of manner. In Dr. Macon with intellectual power is happily blended the spiritual force which is an essential in all real education. He will begin in Howard college a department of practical science whose aim we are not prepared to state, but which from the initial stage, will be of vast importance to education in Alabama, and especially in our great, growing Birmingham district. The beginnings of this work were made possible by the liberal donations of certain friends, most of them Birmingham men, whose gifts were secured by the efforts of the prince of kindly gentleman and master worker and my own esteemed friend, Mr. Culpepper Exum. Warm support and generous aid were rendered by the president of our board, Mr. James B. Ellis, of Selma, and Mr. L. Lasseter, of Montgomery.

Another strong man added to the faculty is Professor Earle Broadus Fowler, of North Carolina, graduate of Wake Forest college, for years a graduate student of the University of Chicago, successful teacher and all round college man. His chair will be that of English.

"One other vacancy must be filled, and then the faculty, peer of any in Alabama, will be complete.

We are canvassing for boys as we have never canvassed before.

"We are doing this work, and gladly doing it, for the boys of our country, and for Birmingham, our own strong, growing, splendid Birmingham, in whose future we have abiding faith, for whose future we reckon toll a privilege and sacrifice an honor."—Age-Herald.

FROM BROTHER BREWER IN KANSAS.

Ft. Riley, Kan., May 31, 1908.
Dear Brother Barnett:

Last week you published a letter from me to Brother Crumpton. I wonder how many Alabama Baptists read it. Not one has responded.

In my regiment there are about one thousand men and boys who care nothing for God or his Sabbath. After these men have finished their daily routine they demand amusement. As Christ's representative I have nothing to offer them. They find this amusement in the 10-cent shows, grog shops and dives of Junction City. I have asked the Baptists of the South for \$400 in order to keep these boys at home and give them wholesome amusement. I need \$150 for a tent and \$250 for equipment in order to keep this one thousand souls from the shop of hell. I wrote Brother Crumpton for \$150 with which to buy a tent. He published my letter and there has been no response. I wrote the secretary of the home board, the beloved B. D. Gray, for \$250 for equipment, and he thought it beyond the bounds of his work. Great God! brethren, are heathen in the United States beyond the bounds of the Southern Baptist convention? Christ's command is to preach the gospel to EVERY CREATURE. If you could know these boys and read the letters I receive from their mothers there would be no lack of funds to secure the equipment needed. Tell me no more of foreign missions so long as there is a multitude—yes, a host of my own blood—that have never heard the gospel. I believe in foreign missions and have labored as faithfully as anyone for the cause, but now I see the need at home. "Begin at Jerusalem" was the command.

Maneuvers begin here on August 10th. Then I will have about ten or twelve thousand boys for whom I am responsible. These boys must be kept away from the allurements of the city. I need \$250 with which to do it. Will not the Baptists of Alabama give this to the Lord? Other denominations will do it, but I hate to let them do it, since I represent the greatest organization that the Lord Jesus Christ established on earth. Brethren, try to realize your opportunity and come to the rescue. I must hear from you by June 15th. Will not some of the brethren come to my aid? Unless the Baptist help me by June 15th, I shall have to appeal to the other denominations for help.

May the Lord impress my own people with the importance of this work and cause them to respond, is my prayer. Fraternally,

CHAS. M. BREWER.

NEWS FROM BRO. CAMP.

I am pastor now at Holt and Northport instead of Bethel and Northport. Have a fine field and the work seems to be moving along very well. About a month ago I began a meeting with Holt church and continued eleven nights and baptised ten and have one more to baptise, received five by letter or statement during the meeting and one by letter since, making in

all since I became pastor 1st of February seventeen accessions.

I began preaching the old time doctrine of justification by faith without the deeds of the law present, eternal salvation through faith in Jesus Christ and kept it up throughout the meeting, and from the second night the Methodists began to get mad and go off and talk until finally they organized against us and held an opposition meeting in the Methodist church the last night of the meeting. It is reported that the Methodist church has forbidden its members attending services at the Baptist church. We have not as yet heard the charge from any source that the teachings of the Book have been violated. The time seems to have come "when they will not endure sound doctrine."

Northport will increase her gifts to missions about fifty per cent this year. Our last collection amounted to one-half as much as we had been giving yearly.

Last year Northport sent the pastor to the Southern Baptist convention and made it possible for him to take the greatest trip of his life, including Washington city, Norfolk and Jamestown. This year Holt and Northport combined and sent him to Hot Springs to the convention and to see his brother in western Arkansas. We are thankful and determined to do better work in the future. A sad accident delayed us one day after we were ready to start to Hot Springs. Miss Lizzie Palmer, one of the most lovable and devout members of our church at Northport, caught on fire out in the back yard and was so badly burned that she only lived a few hours. We miss her greatly, but the life she lived brings solid comfort into our hearts. May the blessings of God rest upon the Baptist and its readers.

Yours for service,
A. T. CAMP.

FIFTH SUNDAY MEETING.

The fifth Sunday meeting of Limestone county, Liberty Association, met with New Hope Baptist church May 29, 1908, but on account of the down-pour of rain there was no service Friday night. Saturday morning, the 30th, at 10 a. m., the meeting was organized by electing Rev. J. I. Stockton, chairman, and E. J. Rogers, secretary. Each subject on the program was discussed with much interest, both to the speakers and the people. The attendance on Saturday was small, but on Sunday a large crowd of people gathered on time. The meeting was strictly spiritual from start to finish. The preaching Saturday at 11 o'clock, and also Sunday, brought out many favorable comments and moved and stirred the people. We believe that the meeting in every respect was a glorious success and will be fruitful of great good to the church and community. The order was splendid throughout the entire meeting and the dinner second to none. To God be all the glory given.

J. I. STOCKTON, Chairman,
E. J. ROGERS, Secretary.

THE ALABAMA BAPTIST

A REMARKABLE SHOWING.

Two letters have been received at my office which I think will be of interest to the Baptists of Alabama. The field secretaries of the Sunday school board are conducting a work of immense moment and which now, after some years of operation, is beginning to bear much fruit. Here is a point in hand. Brother L. P. Leavell in submitting his report gives the following letter:

"I am sending copy of the commencement program of the Newton, Alabama school, from which I reached home Saturday. You note the afternoon given to our normal work. It was a great occasion, magnificent audience, and 59 Sunday school board diplomas and 26 certificates delivered. With the ones I delivered there before Christmas (40 certificates), the total for the session in that school is 125 awards. This is the best record yet for the schools that I have visited.

"Please notice the subjects for essays by the graduating class. I was amazed at the freshness of the subjects, most of them dealing with mission study class work and Sunday school ideas. No. 3 was of course the mission study class text book for Africa. No. 5 was a statement of the place and power of primary work; the young lady having decided to give herself to primary work rather than stenography, after the Sunday school work of the year. No. 8 was a discussion of the immigration problem in America, based upon the mission study text book, "Aliens or Americans." No. 9 was a sketch of the life and works of Luther Burbank. In No. 10 you recognize the mission study text book on China. No. 14 was the oration of the first honor man, dealing with the progress in Sunday school and missions. He was at the Troy convention and I think I introduced him to you in the writing room of the hotel where we stopped.

It would not have been hard to have had a protracted meeting there if anybody who could preach a little had been on hand; I never saw finer feeling or more earnestness. Our young friend, J. T. McKee, also the president, Mr. W. A. Tate, deserve all commendation and praise. I write you this in detail that at the Alabama state convention, if you might make mention of it.

Think of what the discussion of those subjects to that class and to the school! The vaudeictorian puts him far ahead of the average preacher in his grasp of movements and progress.

Water, besides referring to the Sunday school work done in the school, contains also so much of the work being done by Brother T. B. Johnson, national secretary of the foreign mission board. I sent it on to him. Naturally it touched a sympathetic cord with him, and this morning I received a complimentary and cordial response. Here is his letter:

"This was a remarkable showing, and it is a source of the greatest gratification to me to see that a thing like this could be pulled off. It does look like sure enough things are going to be done by our people. All of this makes me feel the more seriously the call of God for the most strenuous sort of endeavor on our part. Our people shall be willing, indeed in the day of God's power, and that day will be a day of knowledge."

These letters tell their own story and need no word from me; but what a remarkable picture they present! Think of a commencement occasion with such themes as are here introduced for essays and speeches! It reveals a wonderful spirit and method which President Tate has put into his school at Newton. It ought to appeal mightily to the Baptists of Alabama, both for the school and for this kind of work. It is a sample of what the field secretaries of the Sunday school board are doing in Baptist schools of the South. With this going on for a good term of years, it will bring indeed a new day in our denominational life.

By the way, I am personally much delighted with what Alabama is doing for her Sunday school cause. They have an unusually fine man in Brother Cross-

land. I greatly enjoyed him both in the Young People's convention at Troy and also at the Southern Baptist convention. He has elements of great promise and is sure to take high rank as a Sunday school worker. His mother and father were members of the church at Selma during the happy days I served as pastor, and this gives me added interest in the son, whom Brother Crumpton, with his usual wisdom and foresight, has put into the work. May the Lord give him great success and make him abundantly useful.

J. M. FROST.

Nashville, Tenn.

MOBILE AND THE SCHOOL TAX.

It is a well known fact that the public schools of Mobile county have long been supported by funds received from taxes and licenses contributed by the state. In earlier days cock fighting, dog fighting, lotteries and such like things were licensed for the support of public schools in this county. For many years all the money received by the state from the liquor licenses in Mobile county has been given by the state to the support of the public schools of this county. The same favor has not been granted to any other county in the state. The city of Mobile does not contribute one dollar received from liquor licenses or any other source to the support of her public schools. What is more remarkable still the city of Mobile has been charging the public schools of the city water rent. The cities of Birmingham and Montgomery appropriate from their treasuries about fifty thousand dollars a year for the support of their city schools.

As state-wide prohibition will go into effect the 1st of next January, the county of Mobile will be cut off from the income it has been receiving from the state through the liquor traffic. In order to meet this deficit an election was held on Tuesday, June 2d, to determine whether an additional tax of one mill should be imposed by the county board for the support of the public schools. The law requires that three-fifths of the votes cast must be in favor of the tax before it can be imposed. The vote in the whole county showed that there was a majority of more than a hundred against the tax. The county voted about two to one in favor of the tax and the city nearly four hundred against it.

A certain preacher delivered an address during a presidential campaign in which he used an alliterative phrase, "Rum, Romanism and Rebellion," in such a manner as to defeat the Hon. James G. Blaine for the presidency. These three things, rum, Romanism and rebellion, were, in my opinion, and that of many others, the cause of the failure of Mobile county to vote for an additional tax of one mill for school purposes. Many people in Mobile would be happy with a liberal supply of rum and Romanism, and the privilege of seceding from the state. They do not think that the state of Alabama has a right to pass certain laws to be obeyed by Mobile if they are against the laws, and they do not hesitate to say that they will not obey them and they do not obey them.

The following paragraph was taken from a Mobile afternoon paper: "The result yesterday, while something of a surprise, simply shows that Mobile is at present in a rather sullen mood, and that the liquor men are disposed to accentuate in every way possible adverse conditions arising from prohibition. They freely declared that the prohibitionists were responsible for the school deficit, and they alone should pull the system out of the hole, and not expect the men whom they had put out of business to help them in the task. They worked with a will among the voters of the city and the returns show how well they stirred up opposition to the tax. Numbers of men declared they were willing to subscribe liberally to help maintain the schools, but wanted to defeat the proposed tax as a rebuke to those who had made its assessment necessary."

Poor old Mobile! biting off her nose to spite her face. The prohibition law was passed by the rest of the state, and not by the people of Mobile county, and yet Mobile county proposes to rebuke the rest of

the state by depreciating her public schools.

That the Roman Catholic church is bitterly opposed to the public school system is a well known fact, and it was predicted in advance that rum and Romanism would defeat the tax referred to. In the paragraph quoted from the afternoon paper there is a clear reference to the influence of rum and rebellion, but nothing is said about the influence of Romanism. It is the common talk on the streets that Romanism had much to do with the defeat of the tax. In the wards having many Roman Catholics the majorities against the tax were large.

W. J. E. COX.

Mobile, Ala., June 4, 1908.

(Continued from Page 3.)

If a canal is to be dug, the money necessary is instantly at hand. If a war is to be waged, billions of dollars can be commanded for its prosecution. But with the great task of taking the whole world for Jesus Christ before us, only paltry and totally inadequate gifts are forthcoming. Christ said, "Go ye into all the world, and make disciples of all nations." He also said, "If ye love me, ye will keep my commandments." God says to us again, "Seek ye first the kingdom of God and his righteousness." But this is the way America is spending her money each year:

Foreign missions	\$ 7,500,000
Chewing gum	11,000,000
Millinery	80,000,000
Confectionery	178,000,000
Church work at home	250,000,000
Jewelry and plate	700,000,000
Tobacco	750,000,000
Liquor	1,243,000,000

What an overwhelming proof of the selfishness and sinfulness of human nature, even in a so-called Christian nation! What do these comparisons constitute? They constitute a terrible indictment! Verily we are robbing God! And because of our sin of retaining for our own selfish ends that which is His, we are being "curst with a curse." The blight of avarice, covetousness and materialism is resting upon us. But His blessing will be given when we come once more to see our duty in regard to the stewardship of wealth that He has bestowed upon us with such lavish hand. If the Christians of America alone would do their duty to God in this matter of money, we could, indeed, "evangelize the world in this generation," and there are hopeful signs that the time is coming when this will be. We are awakening to a realization of the responsibilities, the sacred responsibilities, of stewardship, and God hasten the day when His people everywhere may obey His explicit commands in regard to His financial system for His kingdom upon earth!

SPEAKS FOR ITSELF.

Experience of a Southern Man.

"Please allow me to thank the originator of Postum, which in my case speaks for itself," writes a Florida man.

"I formerly drank so much coffee during the day that my nervous system was almost a wreck. My physician told me to quit drinking it, but I had to have something to drink, so I tried Postum.

"To my great surprise I saw quite a change in my nerves in about ten days. That was a year ago and now my nerves are steady and I don't have those bilious sick headaches which I regularly had while drinking coffee.

"Postum seems to have body-building properties and leaves the head clear. And I do not have the bad taste in my mouth when I get up mornings. When Postum is boiled good and strong, it is far better in taste than coffee. My advice to coffee drinkers is to try Postum and be convinced." "There's a Reason."

Name given by Postum 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.

BROTHER CRUMPTON'S CONVENTION NOTES.

These notes have been delayed, but I hope they have not become stale.

Hot Springs is an ideal place for a convention. I doubt not that sentence will be written in every paper in the South, and it will express the almost unanimous sentiment of every delegate and visitor.

The delegation was large, the visitors were numerous. One hundred and forty from Alabama were enrolled. Probably twenty more were present who would have been on the list if they had made themselves known. I don't know how they stand on the proposition, but I hope every one of them will go to Louisville next year and vote the 1910 convention to Oklahoma. Though I wore a Louisville badge, I came very near going over to the Oklahoma side. They certainly made a plea that we can not turn down next year.

I think I can safely say the Alabama men gave themselves faithfully to the convention. A good woman from another state said, "It is a shame to see how many men are off sight-seeing during the sessions of the convention. I know some whose expenses were paid by their churches and the women's societies who were very little in the convention. That is a shame!" She was right. A pastor owes it to his people, to say nothing of what he owes to himself and to the convention, to give diligent heed to every service, and as far as possible, when he gets home, make the convention real to his people.

TRUETT'S SERMON

According to my thinking, was the biggest thing we had. As I sat and listened to his burning words, I thought: "I wonder if all our Alabamians are hearing that." I thought again: "Why can't we all do it that way?" Inquiry led me to believe nearly every one of our men heard him.

"Sermonized to death," was the criticism I once heard of a sermon. That could not be said of Truett's sermon. The firstlies and secondlies and thirdlies were all there naturally, but there was more than the outline. The man behind the sermon was the power. Out of his rich experience, without apology for it, he illustrated and enforced every point.

So many of our preachers are without experience in winning souls and so many seem to think it out of place to use incidents in one's own life. Protracted meeting work is what all of them need. The cause needs it and the preachers need the experience. A church stands in its own light when it opposes its pastor doing evangelistic work. He will never hold a meeting that he doesn't come back to them a stronger and sweeter gospel preacher. Truett's power is largely from his heart to heart work in meetings.

Bringing Up the Reserves.

Who will ever forget that masterly address by President Mullins, as he reviewed the great battle of Gettysburg. He showed how the plans of the commanding general were carried out to the letter. The men did not disappoint him; they gained the heights, they were in full possession just ten minutes; but, alas! the reserves were not at hand to hold the ground so dearly won. All was lost because the reserves were not there at the critical moment. President Mullins must write that speech out for us.

The Application Was Easy.

The fighting forces of the Lord's great army are not all on the firing line; the great majority of them are back yonder, called the reserves. The battle rages at the front; the fighters are often almost exhausted; sometimes they are driven back. Now and then a squad of the reserves come over the hill; but whole regiments, brigades and divisions are back behind the rocks, having a big old time shouting, but doing nothing more. "O to be nothing" is the only song to sing. What makes the case worse, some of them when they have a sly chance take a crack at their friends who are in the trenches; their favorite pastime is cutting off the supplies; the wagon train is always in danger from the reserves.

Making Notes.

That is a fine habit for a preacher. I noticed hun-

dreds with note book and pencil in hand, bending forward, listening intently to the speakers. What a wealth of information will be poured into the ears of the many thousands of our people who could not attend!

Here is a Note or Two I Took.

Everett Gill, returned from Italy, said: "Brethren, the work in Italy is not like a charge of cavalry; but it is siege work." And these were almost exactly the words of Dr. Taylor many years ago, when he was about to leave for Italy. Isn't that about the size of it for all our work that is to stand? The cavalry charge is beautiful in its dash and daring and often the enemy is put to flight, but the steady, day after day, and if needs be, year after year work, brings permanent results. The preachers who change fields every year or two are the cavalry.

"Do the converts hold out?" was asked of Brother Owen, one of the missionaries from China. In answer he told this: "One of our converts during the Boxer trouble was strung up before an idol by his hands tied behind him. He was let down and given a chance to give up the 'Jesus religion.' This he firmly refused to do. On his extended arms as he hung the incense was burned before the idol in worship. It burned the flesh off and charred the bones. He came to the infirmary, suffering tortures before he died. I slipped in by his bedside one time as he was muttering something and heard him say: 'Father, forgive them; they know not what they do.'"

One of the doctors who died, never having a suitable place to treat his patients, said: "They are there, great multitudes of diseased people. A very simple operation and a few days' treatment in a clean room would save them; but to operate and let them go back to their filthy homes would mean certain death from blood poisoning."

No one could doubt after hearing this brother the indispensable need of medical missions, and the further need of hospitals.

One brother told of the ministerial students studying in a small, cold room until their feet were frost bitten, and then going out every Sunday to preach somewhere. That seems almost incredible to people who have an abundance of fuel. In China, when winter comes, they pile on the clothing—they have no fuel to pile on. The straw is used to cook with and to heat earthen ovens, but these ovens are luxuries the poor can not afford.

The Opposer Absent.

A few years ago brazen-faced opposers took their seats with the reporters and made themselves obnoxious in every way by their mean criticism. How they raved at Ashville because Diaz was not allowed to speak! They took him up and made a martyr of him. They sent out appeals for his support. Little by little the light began to dawn upon their darkened minds; and the way they did drop him was a sight. The most ardent kicker of the convention never mentions his name. If there was one of the old-time fault finders at Hot Springs, he certainly hid out.

Such joyous occasions come only a few times in the ordinary pastor's life. Every one who can should avail himself of them. I know poor men who go every year to the convention, and frequently their good wives go with them. If God's children have such glorious times when they meet on earth, what will heaven be?

The convention of 1900 at Hot Springs had present 646 enrolled delegates, smallest attendance between 1888 and 1908. The attendance this year enrolled delegates was 126. The largest number ever enrolled was in 1906 at Chattanooga; next was Richmond, 141. Hence this is third largest number ever enrolled. The attendance of delegates to Woman's Missionary Union and visitors will swell the number present to over 2500, perhaps 3000. Alabama had present this year 122 financial basis, (entitled to 189), and 18 associational representatives (entitled to 54). Total present, 140.

It was a great pleasure to meet my many friends from Alabama again
O. F. GREGORY.

OBSERVING THE CENTENNIAL.

The brethren in the Canaba Association are holding centennial meetings. Brother Metcalf, in the New River, is visiting every church, with good results. Brethren in other associations are writing for literature. If pastors allow this year to pass unimproved they will miss a great opportunity for informing their people and stirring their enthusiasm. New facts about our history are coming out with every day of investigation. Old books are being hunted up. Old trunks are being gone into and old, dusty shelves are yielding historical matter that is invaluable. One sister brought me an old, old hymn that the fathers used to sing. Some of the pastors, where hymn books are scarce, are going to try "lining out" the hymns to their people. The interest is growing as the question is being agitated.

Remember, the centennial year does not end until November. It will close with a great convention here in Montgomery. Every fifth Sunday meeting and every associational gathering should ring out clear and loud before that time.

"JUNE FOR STATE MISSIONS."

Is the burden of a letter I am sending to all the pastors, church clerks and superintendents. The woman's central committee from Birmingham in sending out the same plea.

I have been so loyally supported thus far, I am encouraged to believe I will not now be disappointed. If one is tempted to plead the scarcity of money, remember all can make the same plea. If they should, certain disaster would come to the state mission work. How much better for all to say, "Though times may be hard, so much the greater need that all shall do what they can. We will try."

Only three weeks now to the close of the conventional year. June 30th is the day. 1st June about \$6,000 was sent in. Nearly as much time in February. We need that much this month to have us from debt. Debt is a bad thing for anybody. It is ruinous for our religious work. I plead with the brethren to help with the same generous spirit they showed in April for home and foreign missions.

A devout old saint whose reading was the Bible and the "Pilgrim's Progress," when asked whether she could understand Bunyan's great story, she said that she found it easy enough to catch his meaning, but she was not always able to understand the "explanatory notes" in her book. So God's truth may be obscured by the words of the preacher does not abide in living words. But when he does; when God's word shines out through his life unobstructed, for no true sermon is preached; the ideal is approached.

BUILT UP

Right Food Gives Strength and Brain Power.

The natural elements of wheat and barley, including the phosphate of potash, are found in Grape-Nuts, and that is why persons who are run down from improper food pick up rapidly on Grape-Nut.

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"When travelling I always carry the food with me to insure having it."

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

Frank Willis Barnett

Editorials

Editor and Owner

DID YOU SAY THE SADDLE, TOO?

In illustrating the supreme importance, as well as the great difficulty of attaining self-knowledge, our Brother J. C. Hiden relates the following anecdote: "An acquaintance of mine was fond of manufacturing stories in order to ridicule people whom he did not like. This man had great reverence for old Brother Jesse Powers, a Methodist preacher, known and read of all men as one of the salt of the earth. There was, however, another Methodist preacher in the neighborhood, and our story-telling friend had scant respect for his piety. He accordingly told the following story, which was doubtless 'made out of whole cloth,' but which, nevertheless, illustrates the importance and the difficulty of self-knowledge:

"Brother Powers and this other preacher, named Thompson, were riding along the road through the mountains of Virginia, when Brother Powers said dependently, 'My brother, I am afraid I am in a very bad way spiritually. I am so full of worldly thoughts and feelings that I can not even pray without being interrupted by thoughts of the world. Is it ever so with you?' 'No, indeed!' said Thompson. 'When I determine to have a season and communion with God, I never allow the weak and beggarly elements of this sinful world to come into my soul and drive out the thoughts of my Maker.' 'Ah,' said Brother Powers, 'that is a blessed state! I wish it were so with me. Now, my brother, if you will dismount from your horse, give me the bridle, kneel down here in the road and make a prayer of five minutes, and then tell me, on the honor of a Methodist preacher, that you have not had a worldly thought during the prayer, I will give you my horse.' Now, Brother Powers was well mounted, as the circuit riders in that mountain country commonly were. Brother Thompson at once gave his reins to Brother Powers, dismounted promptly, knelt in the road and prayed very earnestly for about two minutes; and then pausing in his prayer, looked up with great anxiety at his eyes and said, 'Brother Powers, did you say the saddle, too?'

And from the same source comes this:

We have traditionally another story of old Brother Powers, which shows that he was shrewd enough to handle himself well under sudden and difficult emergencies:

One day, when the good brother had just begun his sermon, a stranger entered the church, walked half-way down the aisle and stood bolt upright, eyeing the preacher. Brother Powers paused in his sermon, looked severely at the stranger and said emphatically, "When that individual takes a seat I will resume my discourse." But the stranger showed no disposition to be seated. There he stood as obstinately as if he had been "to the manner born," and the pause became embarrassing to preacher and audience. Brother Powers was evidently nonplussed for a while; but pretty soon his ingenuity came to his aid, and he extricated himself as follows: "My brethren, when boys play marbles they draw a line on the ground and call the line 'taw.' Some four or five yards from 'taw' they make what they call 'the ring,' and in this ring they place five marbles called 'the men.' The biggest marble they place in the middle of the ring and call it the 'middle man.' They all then stand at taw, and plump at the middle man, and if a boy plumps out the middle man he wins the game. Sometimes, however, when a boy plumps at the middle man his marble rolls into the ring and stops there. Then he is said to be 'fat.' Brethren, I'm fat. But when the boy finds that he is fat he will sometimes say, 'Boys, it was slippance,' and he will then be allowed to go back to taw and plump again. Brethren, slippance; I'm going back to taw," which he accordingly did, and completed his sermon.

NOT HUMAN CHOICE.

A very pernicious error controls the mind of those Christians who say that certain ordinances connected with church life may properly be left to individual choice, to be observed as one thinks best or not at all. For example, some pastors of Northern Baptist churches openly declare that the question of admitting others than Baptists to a participation with them in the Lord's Supper may be left to the choice of the visiting ones. This means that others than Baptists may do as they please in reference to Baptist principle, ordinance and practice. There could not be anything looser than that. Besides, it is a distinct violation of a cardinal principle and a logical result is that if this loose practice should generally prevail one of the main reasons for the existence and perpetuity of Baptist churches would be destroyed. If, as we believe, Baptist churches are the divinely appointed custodians of the Lord's Supper, to be conducted by them in an orderly and consistent manner, then our churches have no moral right to allow members outside of the denomination to choose as to whether they will commune with us or not do so. Indeed, there is really no human choice in the matter. This principle, against which we protest, if applied to any other institution or work of divine appointment, would be a positive defiance of God's authority, purposes and plans.

If Moses had acted on this principle in building the tabernacle, making his own choice his guide in regard to some things, not only would he have greatly displeased God, but the structure itself would have been very different from what it came to be. And if Noah had interjected his own choice in building the ark he would have affronted God and also made a bad job of it. The fact is, God never has allowed His people to exercise their own choice in the conduct of His affairs; yet there are those who say that they have the right to choose the "form of baptism" which they will employ! Not being contented with that choice, they greatly desire to choose to commune with Baptists, and some Northern Baptists are willing to let them have that choice. We protest against that hurtful heresy.

EDUCATIONAL ADVERTISING.

The financial institutions of the country are doing a good work through the progressive methods of advertising, which most of them have adopted. By means of these advertisements the people are being educated along the lines of saving and the ever increasing bank deposits show that this valuable lesson is being mastered by many. And not only are the people being taught to save, but they are learning how to avoid questionable investments, get-rich-quick schemes, etc. The banks are, of course, carrying on this work from purely business motives, but this fact does not detract from its educational value.



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Our Dollar
Offer . . .

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

NEED TO BE TAUGHT.

Many professedly Christian teachers in our land are themselves in need of being taught by those who are far more competent than they are. The good name of Christianity is suffering in many parts of the country by those teachers of religion who are utterly incompetent for the work. Among this class are many young men who have entered the university long before they were properly fitted for it, and not a few of them ought never to have become preachers, for neither divine grace nor education has made them rightly qualified. Notice Paul's words to incompetent teachers of the gospel: "For when, by reason of the time, ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God." There were numbers of young disciples in these days who supposed that they were fully competent to instruct others in reference to gospel truths and the plan of salvation, and they were a bane to the good cause. Paul and other apostles had much trouble from teachers of that type. But instead of their being teachers of others, they themselves needed to be taught even the primary principles of Christianity. They were grossly ignorant of the true plan of salvation and also of the fundamental doctrines of the gospel. And yet we may believe that even Paul himself could not convince such ones of their ignorance, and of their incompetency as teachers. They were too conceited and self-reliant to be persuaded that they needed much more wisdom and training. There are thousands of such ones in our land today, though there has been an improvement in a general way. We urgently advise those of our young men who intend to preach to get as fully prepared as possible. Do not conclude that the Holy Spirit will so fully aid you that you will not need to take a thorough course of instruction in an institution of learning. We have good schools in which young men, called by God to the ministry, can be so trained as to become correct interpreters of the Bible and wise teachers of the truths of the gospel.

CREDIT WHERE CREDIT IS DUE.

At one of the missionary mass meetings during the recent session of the general convention of the Episcopal church in Richmond, one of the speakers was the Lord Bishop of St. Albans, a missionary expert of the English church. He said:

"I must give credit where credit is due. American Baptists have taught the whole Christian world two important lessons in foreign mission work—first when the work on any field is succeeding to pour in the workers and reap the harvest. Secondly, the importance of training the native workers." Then he gave a number of examples, showing when and where this had been done. This is indeed high praise!

BROTHER CRUMPTON'S PLEA.

Don't fail to read it in another column. Our state missionaries have stood nobly by the cause, many of them patiently waiting for their salaries. Now they must be remembered. It will be a great disappointment to them if their salaries are not forthcoming the last of June. The secretary is laying out great plans for the future of our State work. If he is sustained by the contributions of the churches more will be accomplished in the next few years than in all the history of the work.

UNION MEETINGS.

I have intended for some weeks giving my views on this subject in the Alabama Baptist. I have been afraid I might be misunderstood and perhaps do more harm than good, but I believe there is a better way to do the Lord's work, a much better way, and so at the risk of being misunderstood I propose to give you what I have to say on the subject—I do not believe in union meetings for three reasons.

1. These meetings are inconsistent.
2. They are not real union meetings.
3. The results are not satisfactory.

These meetings are inconsistent on account of the embarrassing attitude we are placed in as regards our peculiar views. Our distinctive doctrines have to be sidetracked for the time, thus admitting that so far as the question of soul winning is concerned these doctrines are not important. Now if in doing the highest grade of Christian work we can do the best work without these doctrines, indeed utterly suppress them, then it stands to reason that these peculiar doctrines are not vital, but on the contrary are really hurtful when it comes to doing the real work for which we are sent. Now if this is true for a week or month it is true for all the months and all the years and ought to be abandoned.

Think of the hundreds of towns and villages where the people are scarcely able to build one church trying to build and maintain five or six and in some cases more. Why not come together if we can do so, and have one church. Nothing has weakened us more than the immense outlay of men and money to maintain our church doctrines and organization. Why do it if it is not vital? And why should we confuse the public mind by these conflicting opinions, if after all, they are not vitally connected with the great question for which we are set, and why appear to be hopelessly divided among ourselves when we are not? And why appear as representing interest so vast as to cause the expenditure of millions of money and vast resources otherwise, which belongs to God and ought to be employed in a better way? No excuse can be made for the existence of such conditions. It was said during our meetings in this district that we were not sacrificing principle. Of course, that was that way; the only way to think of it if we were going into it. But what are the facts? Let us look at some of them: Take the Baptist, for instance. They have always contended that those who had been baptised in infancy or who had not been immersed upon a profession of faith were not qualified to partake of the Lord's supper, because without baptism no one can be a member of the church. Therefore, all immersed persons are not church members. This doctrine the Baptist proclaim every time they refuse to commune with unimmersed persons. Now who will say that this whole system does not fall to the ground when our church doors are open to unbaptised ministers? For who would think of inviting these gentlemen into our pulpits with that sort of understanding, and who would think of them accepting such an invitation if given to them, and yet that is just a statement of the facts. Take the case of the Campbellites: they teach that three things are necessary to the salvation of the soul: (1) Faith; (2) repentance; (3) baptism. They say that all of these three acts are necessary to salvation, and they say further that immersion alone is baptism, and therefore all unimmersed people are unsaved. Now, what becomes of this doctrine when a minister who has been sprinkled is invited to preach the gospel for them, not only not a member of the church, but a sinner, an unsaved man invited to preach the gospel and indorsed by that invitation. How can this church ever hope to make any one think they are sincere any more, and how can they ever insist on these doctrines again? Where is the consistency of asking an unsaved man to teach the way of salvation or lead Christian people in holy things? Again, does not this unbaptised preacher realize that this church does not think him unsaved; would he accept the invitation if he did, or would they extend such an invitation? In either case it would be unworthy of both the church

and the minister who accepts it. Indeed, it would be unpardonable on the part of both. Think of the Methodist minister who is an Arminian, agreeing to hold a meeting for the Presbyterian or Baptist. Of course, he must not preach Arminianism and he can not preach Calvinism, for he does not believe it. What is he to do with his convictions? And if he does not preach what he believes, what is to become of him? And the same argument can be made for the Presbyterians or Baptist, who hold meetings for Arminians—who say no principles are sacrificed. What about conditions that place the Lord's servants in such an attitude as this? If we can treat our own denomination and our peculiar doctrines after this style, lay them down and walk on them, and do this, too, in the name of a better way, then let's lay them down forever and walk off from them; the best thing is the best thing for us all to do. We certainly have no right to treat the teachings of God's word after that manner, and the only consistent course is to admit that the things that separate us are not important, or else stand by them.

Then, I say, these meetings are not really union meetings, only so in name. I am sure all the brethren intended doing the right thing; no one wanted to appear as opposing a measure that seemed to be in the interest of reaching the lost, but after all there was more of sentiment than otherwise, for it can not be maintained that any minister believes it best to have what is not true, as he sees it, preached to his people. A brother said, after a week's preaching in his church by a minister of another denomination: "I have heard more rotten doctrine this week than for many years." Another brother said: "The meetings over our way are not union meetings. The people are not taking any stock in them. Others said a similar condition prevailed in their church and community. The people could not understand all of a sudden how other denominations could rise up in an emergency and do the thing better than they could in their own houses and among their own people, and so they did not unite in the meetings. Doubtless they could not see how the old way could have so utterly gone to pieces all at once, and that a better

day had dawned, a day that was to last only for a week or two, and then the old doctrines and practices were to be contended for "as the faith once for all delivered to the saints."

Union meetings hardly. How could they be?

III. Then these meetings do not give the best results.

In the first place no special evangelistic gifts are required, only the fact that the minister does not belong to the denomination where he is to preach is required. Then it was not easy to get the people in so short a time to adjust themselves to the new conditions. The meetings were over as a rule before they could see what the new effort was intended to accomplish. The converts, when there were any, were not received into the churches. No effort at the time was made to get them into the church. The fruits were lost in a large measure. Much confusion was generated in the minds of the people; they did not know where they ought to go, and no one would tell them. So far as I could observe during these meetings, the Methodist and Baptist who held their own meetings had much greater success than any other meetings held; indeed, the only real successful meetings. No doubt this would have been true of other denominations had they held their own meetings. In the recent meetings held by the Baptist in Atlanta, Ga., twice as many were received into the churches as was received by all the denominations in Birmingham district combined. I am glad the Baptist have arranged to hold a Baptist campaign in this district in the fall, when they can do the work they feel called to do, unhampered by embarrassing conditions, when no compromise is to be made, nor humiliation experienced on account of inconsistencies, and when the fruits of their labors can be gathered and when their brethren of other denominations can assist them or take part when it suits them without feeling that they are to be held to account for what they do not believe; when Baptist can teach what they believe, stand for what has made them what they are without apology or restraint.

If the doctrines of these denominations are worth anything to them or to the world, then let them be guarded and honestly proclaimed, and if they are worthless and hinder the cause, and hinder it, too, when the best work is to be done, then let's abandon them at once and forever. If God's word does furnish teachings that are plain enough to be understood and accepted, then without question and without hesitation we ought to unite on such teachings; otherwise there can be no obligation to attempt any sort of service, for if the word of God can not be understood it can not be obeyed, for where there is no definite instructions there can not be any intelligent service, and if our service is not intelligent it can not be acceptable, and if we can understand God's word and can obey it there can be no sort of excuse for not doing it, and if some of us have dogmas we can sidetrack at leisure, why, then, for my part, I do not propose to abandon what I believe God's word teaches simply to conform to a false sentiment.

S. O. Y. RAY.



SAM M. BERMAN.
Andalusia, Ala. Howard College Medalist.



Brother D. R. Pinson was born in Georgia June 23, 1822, and died at the home of his son-in-law, James Hilliard, near East Lake, Ala., May 7, 1908. In early life he moved to Alabama and settled in Coosa county, where he spent the greater part of his life. After his marriage he professed faith in Christ and united with Shiloh Baptist church. It can be truly said of him that he lived and died in the faith. He was afflicted with blindness for a number of years before his death, but through all those years he was patient. He loved his church and he was fond of his brethren. His wife died about twenty years ago. Six children preceded him to the great beyond. Five children survive him. Among them is Rev. Allen Pinson, of Texas. The last years of his life were spent with his daughter, Mrs. James Hilliard, where he was tenderly ministered to in his old age. In addition to the loving care of relatives he had a host of friends in the community who delighted to comfort him on his journey.—J. M. McCord.

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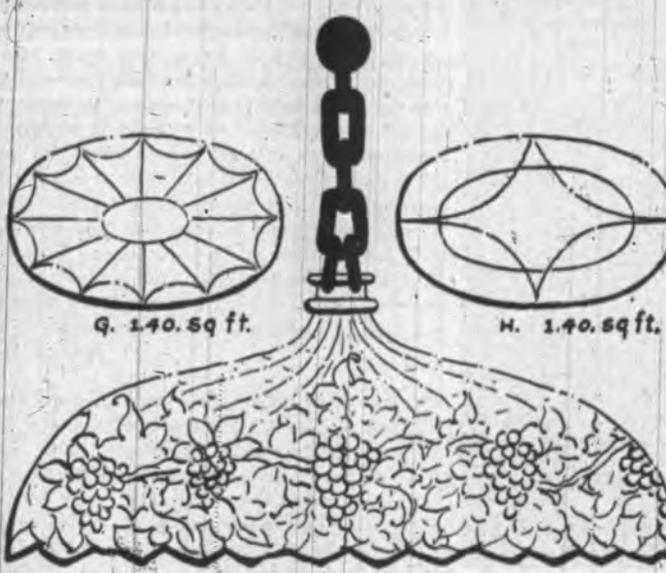
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NOTICE OF MORTGAGE FORECLOSURE SALE.

* Default having been made in the payment of the debt secured by mortgage executed to the undersigned on the 16th day of April, 1907, by Nannie Pool and J. T. Pool, and recorded in the Probate office of Jefferson county, Alabama, in vol. 460, page 476, of record of deeds, we will sell to satisfy the debt secured thereby, under the power of sale in said mortgage, on the 14th day of July, 1908, in front of the court house of Jefferson county, Alabama, in Birmingham, during the legal hours of sale, at public outcry, to the highest bidder for cash, the following described real estate, situated, lying and being in Jefferson county, Alabama, to-wit: Begin at the southwest corner of the northwest quarter of southwest quarter, of section four (4), on township eighteen (18), range two (2) west, thence north on section line fifteen and 71-100 chains, thence north forty-five (45) degrees, east four and 3-100 chains, thence north and parallel to section line six and 65-100 chains, thence north forty degrees, east nine (9) chains, thence north thirty-eight (38) degrees, east nine and 19-100 chains to the north boundary of said forty acre tract, thence south three (3) degrees and thirty (30) minutes, east parallel to west line of said forty-acre tract ten (10) chains, thence south forty-six (46) degrees, west six (6) chains, thence south parallel to west line of said forty-acre tract seventeen and 99-100 chains, thence south forty-nine degrees, west ten and 23-100 chains to south line of the northwest quarter of southwest quarter, section four (4), township eighteen (18), range two (2) west, thence south eighty-seven (87) degrees thirty minutes west to point of beginning.

Also begin five and 63-100 chains west from southeast corner of northwest quarter of the southwest, of section four (4), township eighteen (18), range two (2), thence west one and 78-100 chains, thence north twelve and 35-100 chains to west side of the old Montevallo dirt road, thence north thirty-nine (39) degrees, east along west side of said old Montevallo dirt road seven and 10-100 chains, thence south eight and 25-100 chains, thence west two and 47-100 chains, thence south nine and 35-100 chains to point of beginning.

Also begin three and 16-100 chains west of the northeast corner of southwest quarter of southwest quarter, section four (4) in township eighteen (18), range two (2) west, thence west six and 84-100 chains, thence south one and 20-100 chains, thence east six and 84-100 chains, thence north one and 20-100 chains to point of beginning.

Also begin twelve and 64-100 chains south of northeast corner of southwest quarter of southwest quarter, section four (4), township eighteen (18), range two (2) west, thence south and one 32-100 chains, thence west ten (10) chains, thence north one and 32-100 chains, thence east ten (10) chains to point of beginning. Containing in all thirty-one (31) acres, more or less.

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Its President.

We acknowledge with pleasure the following invitation: Mr. and Mrs. F. G. Mullen invite you to be present at the marriage of their daughter, Patti Louise, to Mr. James Paul Crawford on Wednesday afternoon, June 3d, 1908, at 1:30 o'clock. First Baptist church, Talladega, Ala.

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Demand loans	237,102.32
Overdrafts	1,835.73
Real estate, furniture and fixtures	100,000.00
U. S. and other bonds	338,007.55
Cash in vault	683,556.99
Cash with other banks	979,726.26
	\$4,504,014.86

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



Don't Let The Trust Get Us.

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

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

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

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

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

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

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

Yours for service,

Frank Willis Barnett

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



Goods By Mail

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

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

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Southern Distributors

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THE ALABAMA BAPTIST WHO HAS HIS JOB?

NEWS FROM RUSSELLVILLE.

INTERNATIONAL B. Y. P. U. CONVENTION.

July 8 to 12 in Cleveland, Ohio, will be held the seventeenth international convention of the B. Y. P. U. A. At our Troy convention the B. Y. P. U. of Alabama decided to send a delegation to Cleveland and asked the writer to serve them by leading the Alabama delegates.

Now, I sincerely trust there will be a number of our young people and ministers, who will take this trip. I saw Dr. Webb in Hot Springs, and he was very enthusiastic over the prospects for a successful meeting. He named the large number of great speakers on the program and told of the elaborate preparations being made for the occasion. It is a certainty that the several thousands of young Baptists who will be present will be highly pleased and blessed.

I am jealous that the first state on the roll call shall be well represented.

Those who expect to take this delightful and profitable summer trip will please send me their names so that the party may be arranged. Railroad rates will be announced later.

C. E. CROSSLAND.

Box 13 Montgomery; Box 526 East Lake.

CENTENNIAL MEETING

To Be Held With Verbena Baptist

Church Saturday and Sunday, August 29 and 30, 1908.

SATURDAY.

10 a. m., devotional exercises by Rev. J. L. Long; 11 a. m., history of Alabama Baptists during the past century, by A. J. Dickinson, D. D.; 12 m., adjourn for dinner. 2 p. m., What have Baptists done for the world? by Rev. S. M. Adams; 3 p. m., How can Baptists discharge their obligations to the world in the years to come? by Rev. Culpepper. Adjourn.

SUNDAY.

9 a. m., devotional exercises by Rev. J. L. Hand; 10 a. m., Sunday school mass meeting, led by Professor W. A. Davis; 11 a. m., missionary sermon, by Rev. R. H. Hudson; 12 m., adjourn for dinner. 2 p. m., The Layman's movement, led by W. I. Mullins.

There can not be much satisfaction in "goin' around and lickin' the editor" when the latter not only makes copy out of the encounter, but pictures himself as the hero as well. The following vivid pen picture is taken from the editorial columns of an Iowa journal:

"There was a blow. Somebody fell. We got up. Turning upon our antagonist, we succeeded in winding his arms around our waist, and by a quick maneuver threw him on top of us, bringing our back at the same time in contact with the solid bed of the printing press. Then, inserting our nose between his teeth and cleverly entangling his hands in our hair, we had him!"—Everybody's Magazine.

Men don't believe in a devil now as their fathers used to do;
They've forced the door of the broadest creed to let his majesty through;
There isn't a print to his cloven foot, nor a fiery dart from his bow
To be found in earth or air today, for the world has voted so.

But who is it mixing the fatal draught that palsies heart and brain,
And leads the bier of each passing year with ten hundred thousand slain?
Who blights the bloom of the land today with the fiery breath of hell—
If the devil isn't and never was, won't somebody rise, and tell?

Who dogs the steps of the toiling saint, and digs the pit for his feet?
Who sows the tares in the field of time wherever God sows his wheat?
The devil is voted not to be, and of course the thing is true;
But who is it doing the kind of work the devil alone should do?

We are told that he does not go around like a roaring lion now;
But whom shall we hold responsible for the everlasting row
To be heard in home, in church, in state, to earth's remotest bound,
If the devil by a unanimous vote is nowhere to be found?

Won't somebody step to the front forthwith and make his bow and show
How the frauds and crimes of a single day spring up? We want to know.
The devil was fairly voted out, and of course the devil is gone,
But simple people would like to know who carries his business on.

—Alfred I. Hough.

Among the many rebuffs received by solicitors for charity funds, that described in the following story from the New York Tribune illustrates a gentle wit which must have pleased almost as much as a generous contribution:

A clergyman in a small western town entered the office of the local paper, and said to the editor:

"I am soliciting aid for a gentleman of refinement and intelligence who is in dire need of a little ready money, but who is far too proud to make his sufferings known."

"Why," exclaimed the editor, pushing back his chair, "I'm the only man in the village who answers that description. What is the gentleman's name?"

"I regret," said the minister, "that I am not at liberty to disclose it."

"Why it must be I," said the editor. "It is I! It is I, surely! Heaven prosper you, parson, in your good work!"

General Stephen D. Lee died at Vicksburg, Miss., on May 28th. General Lee was a distinguished soldier in the Confederate Army, rising from the rank of captain to that of lieutenant-general. After the death of Gen. John B. Gordon he was elected commander-in-chief of the United Confederate Veterans. He was for some years principal of the Agricultural and Mechanical College of Mississippi, at Starkville. For several years, however, he has been a member of the United States National Park Commission. General Lee was a Baptist and a noble and consistent Christian man. In fact, we believe he was a Baptist minister, though he never perhaps preached regularly. He will be greatly missed not only by the people of Mississippi, but by the confederate veterans throughout the whole South, and indeed by the whole country. He was held in the highest esteem by every one.—Baptist and Reflector.

Editor Alabama Baptist.

Feeling that the Baptist of the state would be pleased to read of the successful year's work of Rev. J. W. Partridge as pastor of the Russellville Baptist church, I furnish you a short statement of his labor and the success that has crowned his good work. Sunday, May 31, completed Brother Partridge's first year as our pastor, and that Sunday night he baptized ten bright young girls and one promising young man, and six other boys await baptism. During the year fifty new members have been added to our church. In addition to this work Bro. Partridge has preached to and assisted in meetings at nearby churches, where fifty more new members have been added to the church rolls.

Our church now has a flourishing Sunday school and the attendance during the past year has been largely increased. Our worthy and faithful superintendent, Bro. N. C. Greenhill, is an untiring worker.

The Ladies' Aid Society is a good strong one and much good work has been done by them.

Under the untiring efforts and excellent work of Sister Partridge the Sunbeam band has grown to be a very enthusiastic band of little workers, and the interest among them is gratifying indeed.

Our church has stood by the pastor well and responded promptly with fairly liberal contributions to missions.

On Wednesday evening, the 27th, the great revival meeting which Evangelist T. T. Martin, of Mississippi, assisted Brother Partridge in was brought to a close. Brother Martin was here for nine days, and his powerful yet plain gospel sermons were listened to with intense interest, and those who heard him were stirred and greatly strengthened in the word and faith.

A MEMBER.

IN MEMORY

Of Clara Belle and James Suttle
Cruise.

The two youngest of the home, just as they were entering manhood and womanhood, she dying of a burn, he of typhoid fever; both members of Mt. Zion Baptist church. Clara Belle was a sweet spirited Christian, ever true to her church and Sabbath school, loved by all who knew her, the pride of home, being the girl. In four short months the youngest of the six brothers joined that sister in the mansions above, where there'll be no more good byes. How sad to give the two youngest back to Him who gave, yet we know God makes no mistakes, but doeth all things well. Suttle's death was indeed a beautiful death. Calling mother, father, brothers and uncle, asking them to meet, he tried to sing "Shall I meet you up there," but his voice was soon hushed. As he gazed upward a beautiful smile was seen, then another, and he was dead. How beautiful the death of those who die the death of the just.

Sleep on, dear boy and girl; no flames, no scorching fever shall ever burn your brows again. Farewell. We will meet thee.

ONE WHO LOVED THEE.



Plan for Summer Comfort

Don't add the heat of a kitchen fire to the sufficient discomfort of hot weather.

Use a New Perfection Wick Blue Flame Oil Cook-Stove and cook in comfort.

With a "New Perfection" Oil Stove the preparation of daily meals, or the big weekly "baking," is done without raising the temperature perceptibly above that of any other room in the house.

If you once have experience with the



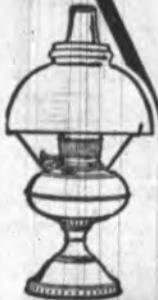
NEW PERFECTION Wick Blue Flame Oil Cook-Stove

you will be amazed at the restful way in which it enables you to do work that has heretofore overheated the kitchen and yourself.

The "New Perfection" Stove is ideal for summer use. Made in three sizes and all warranted. If not at your dealer's, write our nearest agency.

The **Rayo Lamp** gives perfect combustion whether high or low—is therefore free from disagreeable odor and cannot smoke. Safe, convenient, ornamental—the ideal light. If not at your dealer's, write our nearest agency.

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The place to get a good BUSINESS EDUCATION, to prepare for a GOOD

POSITION, and to get ready for THE RUSH of the fall business is AT **DRAUGHON'S PRACTICAL BUSINESS COLLEGE** INDORSED by business men from Maine to California. Catalogue FREE; ask for IT. **Montgomery, Atlanta, Jackson, Miss., Nashville, Dallas, or Washington, D. C.**

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY LOUISVILLE, KENTUCKY.

Next session of eight months opens October 1. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Presley Smith, Treasurer of Students' Fund. For catalogue or other information, write to **E. Y. MULLINS, President.**

Can You Invest \$30 or \$40 NOW AND PAY \$10 A MONTH FOR A SHORT TIME

If so, you can make large profits by buying real estate in Birmingham while property is cheap. Birmingham is the new center of iron and steel trade, is a city of marvelous growth, has a population of 125,000, is a city that has never had a back set and is growing at a rapid rate right now. Write for a booklet of Birmingham, folded plat and price list of **BELLE HAVEN** subdivision. Belle Haven is an improved residence subdivision, and is being built up with nice houses—some of the shrewdest investors in the city, and can now be bought very cheaply and on easy terms. Send for the literature. Local agents wanted. **GEO. O. MABRY, Real Estate Agent, 2117 Third Ave., Birmingham, Ala.**

THE CHURCH OF CHRIST

By a Layman. TENTH EDITION SINCE JUNE, 1905. A history of Pardon, the evidence of Pardon and the Church as an Organization. Scriptural Discussion of Church Fellowship and Communion. **THE BEST EVANGELISTIC BOOK.** "No Other Book Covers the Same Ground." Funk & Wagnalls Company, Publishers, New York and London. Cloth Binding, Price \$1.00 Postpaid. Write J. A. Joyce, Selling Agent, 209 Bissell Block, Pittsburg, for special rates to Preachers and Churches.

IN MEMORY OF MRS. M. T. WILLIAMS.

February 20th was a sad day for Steep Creek Baptist church, and the people of Letohatchie, and a far sadder day for Brother M. T. Williams and children, for on that day the death angel visited their home and snatched from them a beloved wife and devoted mother and one of the faithful workers of our church. Sister Eugene Williams was daughter of Mrs. Martha Cooper. She was born August 12, 1859, was married to Brother M. T. Williams November 12, 1874, and died February 20, 1908. Her remains were carried to Steep Creek church, followed by relatives and a host of friends, where the funeral services were conducted by Rev. A. A. Scruggs, after which she was laid to rest in the family burial ground. While she suffered a great deal during her last days on earth, she did not allow her suffering to disturb the sweet peace which the Lord had given his children. She bore her afflictions without murmur or complaint, believing "Blessed are they who die in the Lord."

From her death we are made to realize that "It is not all of life to live, nor all of death to die." She had no fears of death, but was always calm and ready to go when the Lord should say, "Well, done, thou good and faithful servant; thou hast earned thy reward." Sweet-tempered, sincere and loyal to her church and friends, possessing those virtues which go to make up an exalted woman, were the traits of character of Sister Williams. She leaves a devoted husband and eight children, many relatives and friends to mourn her death; yet she has not left us without hope, for the life she lived, paved her way to the bright beyond, where she awaits the arrival of those who follow. She professed hope in Christ in 1882, and joined Steep Creek Baptist church, where she lived a true and consistent member until her death. We extend our deepest sympathy to all bereaved and point to her life as a model worthy of imitation.

Mrs. A. J. Varner, Mrs. T. L. Grace, Mrs. H. S. Powell, Miss Claudia Grant, committee.

Despite the long delay, the time will doubtless come when Birmingham will hold this rightful supremacy (as the iron center of the world)—a supremacy based on natural advantages which, all things considered, are so far as is known, unequaled elsewhere either in this country or abroad. When that time comes, the power of industry which will radiate from that city will stimulate the development of business throughout the whole region from the Potomac to the Rio Grande.—R. H. Edmonds, in The Youth's Companion.

The Religious Herald says: "Some skeptical fellows now and then remark that the denominational paper has a weakness for the man that speaks kind words of it." Well, the rest of mankind very generally share in that weakness. But what of the man who praises the paper when he wishes something published and speaks ill of it at other times?—Western Recorder.

MAKE ICE CREAM FROM WATER

and a small quantity of condensed milk, if fresh milk cannot be had.

RECIPE.
1/4 pint condensed milk costs06c,
Add enough cold water to make one quart00
One 1 1/2c. package JELL-O ICE CREAM Powder13c.
Total19c.

Mix all together thoroughly and freeze. Don't heat or cook it; don't add anything else. This makes two quarts of delicious ice cream in 10 minutes at very small cost.

AND YOU KNOW IT'S PURE.
Five kinds: Chocolate, Vanilla, Strawberry, Lemon and Unflavored.
2 packages 25c. at all grocers.
Illustrated Recipe Book Free.
The Genesee Pure Food Co., Le Roy, N. Y.

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Religious, Mental, Physical Training of the highest order.
Write for catalogue. IDEAL SCHOOL. IDEAL LOCATION.
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Monuments, Statuary, Vases
and iron fences of all styles and material. We do first class work, use only the best of material and employ only sober and reliable men.
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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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

DAISY FLY KILLER placed anywhere, attracts and kills all flies. Neat, clean, ornamental, convenient, cheap. Lacks all poisons. Absolutely harmless, cannot spill or tip over, will not soil or injure anything. Guaranteed effective. Of all dealers or send prepaid for 25 cents. **HAROLD SOMERS** 144 DuSain Ave. Brooklyn, N. Y.

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



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adds years to the life of a wagon. Just what a farmer, teamster or drayman needs to make the "wheels go round" with least wear and most profit.

Poor grease cuts the boxes out of your wheels—don't use it—get Mica Axle Grease and save the wagon.



Mica Axle Grease has just the right "body" to wear long without running. Coats the axle with an anti-friction surface of powdered mica which is almost as good as roller bearings.

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

Dose: One to tablespoonful. Endorsed by leading physicians and medical text books. For indigestion, diarrhoea, dysentery, eczema, and all diseases of stomach, bowels, liver and skin.

If not for sale by your local druggists we will make you trial shipment on receipt of price (\$1.00 pt. or 6 pts. for \$5.00), and name of your druggist.

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KODAKERS EVERYWHERE

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

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.

COMMENCEMENT CARSON AND NEWMAN.

The commencement exercise this year have been unusually good. The chosen speakers for the occasion were Rev. J. J. Taylor, D. D., First Baptist, Knoxville, who preached the baccalaureate sermon. The sermon was magnificent. Rev. W. W. Hamilton, D. D., general evangelist under home mission board, who delivered the literary address. Dr. Hamilton is a most pleasing and edifying speaker. We do not wonder at his marked success in his special work. Rev. C. B. Waller, of Tabernacle church, Chattanooga, who delivered the alumnal address. Mr. Waller is a most magnetic speaker. The college is very proud of him as one of her honored sons.

A new feature has recently been introduced by "Earnest Willie." He gives two medals each year—one to the best extemporaneous speaker and one to the best writer. The subjects are known just ten minutes before the appointees are called for, seven minutes' time being given to each speaker and writer. Mr. Calloway, of Tennessee, took the ready speaker's medal. Miss Legie Morgan, of North Carolina, the ready writer's medal. This program is growing very popular.

The essays and orations of the undergraduates this year were very fine, showing a marked improvement in selection and treatment of subjects, as well as in delivery and reading. There were four graduates in music. Miss Joy Bond is one of the finest music teachers and performers anywhere to be found, and she has associated with her a number of accomplished artists in that line.

There were twelve graduates this year, all A. B.'s. We have never had a stronger or better class. Five of these were chosen to represent the class:

Joseph Isaac Reece, salutatory; Miss Grace Truman Whitlock, class history; Miss Lula Shipley, essay, Hamlet and Don Quixote, the two eternal types; Woodie Stone Woodward, oration, Education and Citizenship; Roy Tilson Brown, valedictory, The Perfect Storage Battery.

Dr. Jeffries' son was the youngest graduate, being eighteen.

Rev. William James Robison, pastor of First Baptist church, Morristown, received A. M.

Many graduated from the business department under Professor Prince and Miss Cate.

The art department has been greatly improved under Miss Blanch Ellis.

Many advances have been made since the president, Dr. M. D. Jeffries, has been in charge. Two magnificent boarding houses, the Sarah Swann, costing about \$35,000, and Davis Hall, costing about \$12,000; no debt.

His next move will be for a magnificent library building and a gymnasium. Ten thousand dollars has already been promised for the library building.

Although the college has about \$100,000 endowment, more is needed and will be forthcoming. The institution was never so popular as now, there having been enrolled for the

BUY A KINGSBURY PIANO

For Your Home

For Your School

For Your Church

For Your Lodge

For Your Sunday School

For Your Selection.

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

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JUNE

FIRST OR FOURTH SUNDAY.

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

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

For the Sunday Schools of the Southern Baptist Convention.

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

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

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

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

ISAAC TAYLOR TICHENOR, the Home Mission Statesman. J. S. Dill, D. D. 12mo., 108 pages. Cloth, 50 cents; paper, 25c postpaid.

AN EXPERIENCE OF GRACE; Three Notable Instances. J. M. Frost. Small 12mo., 39 pages. Cloth, 40 cents; paper, 25 cents, postpaid.

Baptist Sunday School Board

J. M. FROST, Corresponding Secretary.

Nashville, Tennessee.

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

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NOTICE! 100 ACRE TRACTS.

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PICKERT LAND COMPANY

Opposite Grand Central Station.

HOUSTON, TEXAS

WOMAN'S WORK

It is a woman's work to look after the house, but, for some strange reason, woman's work is much harder on a woman, than man's work on a man.

This explains why so many women are wrecks before 30 and in their graves before 50.

Too much woman's work;—too little Cardui.

Cardui is an antidote to the results of too much woman's work.

It has been found, by those who have used it, to relieve women's pains and other distressful feelings, the result of female ills, brought on by overwork.

Having cured thousands of other sick, miserable women, why should it not cure you?

Just read what Mrs. Sarah J. Hoskins, of Cary, Ky., says, in a recent letter: "I believe that Cardui saved my life. I suffered from various troubles for 9 years. I was irregular and would nearly cramp to death, every month. My back and side would nearly kill me. I tried everything to get relief, but failed, till I took Cardui. Now I can wash all day and do my housework with all ease." Try Cardui.

A 50 Cent Package of
DR. LORD'S HEADACHE POWDERS

will cure one head 4 times or 4 heads one time. Money back if they fail.
Price 10 and 25c at all druggists or by mail on receipt of price.

GOLLIER DRUG CO.
Birmingham, Alabama.

COOK'S SPRING

Will be open for the reception of guests June 1, 1908. Everything thoroughly renovated and many new improvements, with a variety of mineral water unsurpassed for medicinal virtues.

To those who would economize: We have built a number of new double cottages furnished suitable for two families each, that have not all yet been taken.

For further information, rates, etc., address, **L. COOKE & CO.**, Cooke Springs, Ala.

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Give age and present occupation and references and address.

W. R. PHILLIPS,
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Students from 40 states. Number select and limited 20 teachers. Departments under specialists. Appointments of the highest order. Recommended by leading men of the United States. Catalogue explains everything. Send for one.
Rev. B. F. CABELL, D. D., Pres., Bowling Green, Ky.

\$3 to \$10 per Day

can be made in the summer months by **COLLEGE STUDENTS** who will represent us. Pleasant work for any lady or gentleman, in which a part or all your time can be employed.
Write to day for particulars and free catalogs. References: Dun or Bradstreet.
C. H. Robinson CO., Box 769, Charlotte, N. C.

year five hundred and twenty-nine students.

The board of trustees are wide-awake men, and considering the president's great diligence, tact and good sense, re-enforced by a board so deeply interested and faculty doing the best work of their lives, and a large and growing constituency, everything augurs for unparalleled success in the future.
S. E. JONES, Cor.

THE THOMASVILLE BAPTIST CHURCH.

At your request, I send you some facts relative to work in Thomasville. The Thomasville Baptist church was organized on the third Sabbath in March, 1890, with 29 members. Brethren W. B. Crumpton, I. A. White and William A. Parker composed the presbytery that declared them a regularly organized Baptist church. Brother William A. Parker was the first to serve as pastor of the church, and after him Brother S. A. Adams, and after him Brother Lovel, and after him Brother G. L. Yates. These noble men of God wrought well, and under their wise leadership the church has grown to be a mighty power for righteousness in the world. It was in a very great degree, through the faithful labors of the brethren who preceded me that we were enabled to complete in March, 1908, our new house of worship. The new building has an auditorium which seats 550 people, a lecture room which seats 200, five large class rooms, choir room and pastor's study. The building is elegantly furnished and beautifully lighted with electricity. The total cost of building and furnishing is \$12,500. We have an indebtedness on the building of \$4,500. We desire to say, however, that notwithstanding the fact that the church has been heavily taxed to erect this beautiful building, it is the policy of the church to stand loyally by the interests fostered by our convention, and there shall be no decrease in our offerings to the work away from home because of our indebtedness.

As pastor I feel to thank God that it has been my privilege to serve this noble, self-sacrificing people. Surely this church is of God's right hand planting, and we shall expect still greater things of her as the years go by. In closing, please permit me to say that our church had the joy of entertaining the Baptist Sunday school convention of Clark county association last Saturday and Sunday, May 30, 31, 1908, and Sunday was indeed the "great day of the feast." At 10 o'clock the lecture room was crowded to overflowing with Brother B. A. Jones, of Atlanta, Ga., presiding. The spirit of God was with his people in great power. Then came to us at 11 o'clock Dr. A. P. Montague and delivered to us his masterly address on the subject, "One Hundred Years of Baptist Life in Alabama." His message stirred our hearts and made us rejoice in that God had so blessed the labors of Baptist in Alabama. At 3 p. m. Brother B. A. Jones, of Atlanta, spoke very feelingly to a large crowd on the subject, The Teacher's Preparation. His talk was very helpful. The next on program was a most excellent paper

by Mrs. Sadie Doyl on the subject of Temperance. The convention has asked that this paper appear in the columns of the Alabama Baptist. At night Dr. Montague spoke to us again in a very forceful manner, and after his sermon the church, through her spokesman, J. B. Doyle, asked for the ordination of Brethren E. S. Pugh and J. S. Henson to the duties of deacons at the hands of a presbytery composed of Elders J. H. Creighton, J. E. Green, William Kenidge and P. M. Jones.

Brethren Pugh and Henson are men of high standing and they are well qualified for the duties of their office. May God bless your labors in His name, and may the Baptist Brotherhood of Alabama extend to you the helping hand. Yours fraternally,
P. M. JONES.

A TRIBUTE TO BRO. YATES.

It was my pleasure recently to assist Pastor G. L. Yates in a meeting at New Decatur. He has written you about the meeting and about six other simultaneous meetings held in the two Decatur. It was a great pleasure to me to be associated with the pastors of the Twin Cities in a special effort to build up the cause of the Master in those growing cities.

Yates has done a great work at the Central church, New Decatur. He has a strong hold on the church and the community. The new addition for Sunday school purposes had just been finished and the seats were put in soon after the meeting began. A new organ, costing three thousand dollars, had just been put in, the improvements altogether costing about twelve thousand dollars. Notwithstanding these large expenditures a collection for missions was taken the Sunday the meeting began and about two thousand dollars were contributed. I believe that the Central church of New Decatur is more strongly impregnated with the missionary spirit than any church in Alabama. The field offers as fine opportunities as any church in the state, and if the brethren will give Yates their hearty co-operation, as I believe they will, the day is not far distant when the church will set the pace for the other churches of the state. I regard it now as one of the very best churches in the state.

W. J. E. COX.
Mobile, Ala., June 4, 1908.

OBITUARY.

Mrs. Mary E. Liles, wife of J. J. Liles, was born in Georgia October 8, 1831, and died at the residence of her son, Dr. J. P. Liles, Lineville, Ala., May 23d, 1908, and was interred in the Milltown cemetery beside her husband, who had preceded her to the mighty beyond. She was the mother of ten children. Sister Liles was a member of the Baptist church at Milltown. She was a good Christian woman a faithful wife and affectionate mother. The funeral was conducted by the writer. Farewell, dear sister, till we meet after a while in our Father's home. Affectionately, her old pastor,

JOHN P. SHAFFER.

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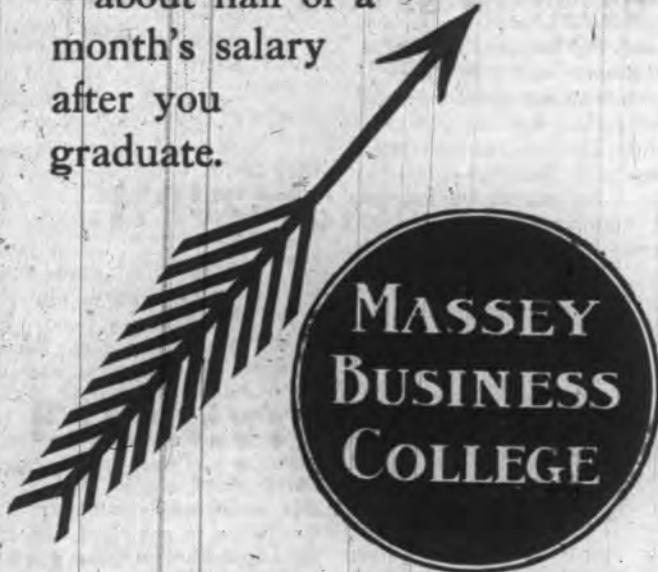
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NOTICE.

Write to Secretary B. F. Davidson, Montgomery, and send him 50 cents for a copy of Leavell's B. Y. P. U. manual. Read it, study it, quote it.

Rev. W. A. Hobson, D. D., of Jacksonville, Fla., will preach the commencement sermon of Columbia college at Lake City, Fla., and Rev. T. M. Callaway, of Pensacola, will preach the missionary sermon.

Mrs. Minnie L. Jones, wife of Rev. Lamar Jones, pastor of West Side Baptist church, of Phoenix City, Ala., died at her home on Summerville street, May 3, 1908, in the twenty-ninth year of her age.

She was before her marriage the beautiful and attractive daughter of Mr. and Mrs. Mark Monk, of Lee county, Ala., and was married to her now bereaved and sorrowing husband on the 29th of November, 1902. Mrs. Jones filled well all the relations of daughter, wife and mother and was not exempt from the common lot of those who, in early life, are called upon to suffer afflictions.

A short while after her marriage to Mr. Jones, her best earthly friend, her mother was taken away by death, leaving an infant babe only a few days old to be cared for and nurtured by her and her husband. In addition to this a little boy came to brighten and gladden the home on the birthday of the mother about three years ago. This little fellow is now nearly three years old and is the chief comfort and solace of the father in his bereavement. Minnie, as she was affectionately called by her friends, was a loving and devoted daughter, wife and mother. This was abundantly exhibited in both her life and her death, for while living her life was sweetened by the loving ministrations of a host of friends who went with her down to the brink of the cold stream of death and tearfully bade her a loving farewell as she groped over to the heavenly landing. A wreath of beautiful May roses, whose fragrance perfumed the air, were banked upon the exquisite casket that contained her remains, the faded remains of a once lovely human flower. The last sad rites for the dead took place at the home, conducted by Rev. J. W. Vandiver, pastor of the First Baptist church, of Phoenix City, assisted by Rev. W. A. Tallafarro, of Opelika, and Rev. J. W. Reinhardt, of Trinity Methodist church, Phoenix City, and the interment was at the old family burying ground near Mechanicville, in Lee county. The sympathy of the entire people of the city is extended to the young pastor of West Side church, and to the relatives and friends of the dear young wife and mother in their sorrow.

A FRIEND.

Died, at her home in North Dallas, on May 29, 1908, Miss Jennie Cook. We say she is dead, but no such thing, as she is not dead, but only sleepeth blessed sleep from which none ever wake to weep. Sister Cook was born April 27, 1857; united with the Baptist church twenty-six years ago; lived a true Christian ever since. She was a woman loved by all who knew her, for her meek and mild disposition and a calm though fearless spirit. Sister Jennie had been a great sufferer for two or more years. She bore her suffering with great patience. She was confined to her bed for nine weeks. She leaves two sisters and three brothers, besides a host of other relatives and friends to mourn their loss, and we feel that our loss is great, but we know that our loss is her infinite gain.

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