

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Pastor T. S. Hubert is conducting a series of meetings in the court house, with his church at Douglas. Pastor and people request the earnest prayers of the brotherhood.—Christian Index.

Amen to every word of Bro. S. O. Y. Ray's piece in this week's issue of the Baptist on union meetings. I want to shake his hand good and strong.—J. N. Vandiver.

The Rev. Dr. William R. Huntington, of New York, said recently that it was more dangerous to be a railway brakeman than to be a murderer, and proved his assertion with statistics showing that one murderer in 73 was hanged, whereas one brakeman in 30 was killed.

The trustees of the Newton Theological Institution have not delayed in making choice of a successor to President Wood, who recently resigned, and that the mantle has fallen upon the competent shoulders of Professor George Edwin Horr, D. D., formerly editor of The Watchman, and for the last five years professor of the History of Modern Christianity at Newton.

Professor S. C. Mitchell, of Richmond college, Richmond, Va., has been appointed lecturer in history and political science at Brown university for the college year 1908-09, and will begin his work in September. He will have charge of Professor Wilson's work in social science and of Professor MacDonald's courses in history. Professor Mitchell has a singularly attractive personality, and we have no doubt will quickly find his way to the hearts of the students who will come under his instruction.—Examiner.

The Baptist Chronicle again announces editorially that it is running behind on mere mechanical expenses, not counting anything for editors' salaries; at the rate of \$50 per week. Up this way one could not run very long or very far on that basis. Perhaps the Louisiana Baptists think the publishers have been making too much money. Does the denomination treat anybody else quite as it treats its long-suffering and tolling editors and publishers of its weekly papers?—Religious Herald.

Andrew Carnegie gave \$750,000 for a building in Washington City, in which all the American Republics have rooms and where their international meetings can be held. President Roosevelt and Carnegie were the two speakers at the laying of the corner stone. The president took occasion to air his views of the value of a big navy. Whereupon Carnegie discarded the speech he had prepared and made an impromptu answer, strong and eloquent. We wish we could add that the president was convinced by his earnest words.—Exchange.

## EMILE ZOLA



On Thursday, June 5, the people of France laid beside the remains of the great Victor Hugo, in the Pantheon, in Paris, the body of Emile Zola, champion of Captain Dreyfus, the martyr victim of a conspiracy in the French army. Dreyfus' trial, hideous imprisonment on Devil's Island, off the South American coast, his retrial and restoration to the army are facts known the world over. In sensational France nothing had paralleled the episode in many years. At the conclusion of the imposing ceremonial at the Pantheon last week Dreyfus, a natural attendant, was twice fired upon by one Gregori, an authoritative writer on matters military.

My Dear Brother Barnett: On last Sunday we closed a meeting of two weeks at South Side Baptist church, in which there were thirty-two additions to the membership of the church. Twenty of these were for baptism. The meeting was not all we hoped for, but on the whole I think it was a very good meeting. Besides those who were saved many of the members were brought nearer to the Lord under the earnest preaching of Brother Gholston L. Yates, of New Decatur, Ala. Brother Yates was with us twelve days, preaching twice each day. His sermons were true to the book and to the gospel, and were made interesting and plain by good diction and apt illustration. There were no objectionable methods in his efforts to get men to make a profession. With one or two exceptions the only invitation given during the meeting was for a confession of Christ by application to the church for baptism and membership.

Brother Yates has many friends in this section of the state and this trip to Montgomery has added many more friends to his list. The church appreciated his visit here and has been greatly strengthened spiritually by his coming. We were fortunate in having with us Mr. R. O. Bell, of Atlanta, Ga. Mr. Bell added very materially to the interest of the meeting by his singing.

He is a splendid chorus leader and his solos were gospel messages, sweet and winsome. We feel that our church has been greatly strengthened by this meeting.—S. A. Cowan. Montgomery, Ala.

Professor Arthur Yeager has been elected president of Georgetown college.

On the 26th day of April we began a revival meeting at our church. From the very first there was a deep interest and at the close of the service Sunday morning several came forward for membership with the church. Brother Tallafarro, Opelika's splendid pastor and preacher came to us Monday morning. Brother Tallafarro is one of the soundest men in a revival meeting I have ever seen. He preaches the plain truths of the Bible and in such a way that they go to the hearts of his hearers at once. He does not rely on anything save God and His Spirit to apply the messages that he delivers. At the first the pastor and people learned to love him, and the folks in the world at once began to believe his preaching and were gloriously saved. As a result of the meeting sixty members were received into the church and church and pastor are now better prepared to do the work that we know is ours.—J. N. Vandiver.

Rev. H. N. Quisenberry is meeting with success in his work at Fulton, Mo. The church building is crowded. Baptisms are frequent. A new house of worship will be erected in time.—The Standard.

Dear Bro. Barnett: Our protracted meeting, which started the fourth Sunday inst. and continued for two weeks, came to a close last Sunday night. If any of my brethren ever tried to conduct a revival meeting where the people were thrown out of employment, then they are in position to understand something of the difficulty we had to face here. But the Lord gave us the victory, and added 28 persons to the church—eighteen by baptism. Rev. J. N. Vandiver, who is especially fitted for such work, preached all out five sermons. He not only makes friends wherever he goes, but wins lost souls to Christ. Pray for us.—W. R. Adams, pastor. Tallassee, June 9, 1908.

At the earnest insistence of a number of prominent brethren at the recent meeting of the Southern Baptist convention, expressed through Dr. R. C. Buckner, of Texas, Dra. William D. Nowlin, C. M. Thompson, J. G. Bow and W. P. Harvey have signed an agreement expressing regret at publications which have appeared in the Western Recorder and Baptist World, and agreeing to drop the whole matter. This is certainly a gratifying ending of what promised to be a very ugly matter. We congratulate the brethren that they had the grace and wisdom to come to such an agreement. Now let us have peace.—Baptist and Reflector.

Dear Brother Barnett: We have just closed a glorious meeting at Hartford. Evangelist T. T. Martin, of Blue Mountain, Miss., did the preaching. Brother Martin emphasizes the following vital and fundamental points, viz:

1. That we have all sinned—"All we like sheep have gone astray."
2. That Christ died for our sins—all of our sins.
3. That salvation does not depend on church membership, baptism or good works, but faith in Jesus Christ.
4. He that believeth on the Son, hath—right now—eternal life.
5. That from love to Christ, and not fear of hell, you should be careful about joining the church and being baptised and living a good life.

It goes without saying that this kind of preaching soon stirred the whole town. Men were seen at all times of the day in groups talking religion. Our church's greatly revived, built up and placed on a higher and firmer basis. Fifteen were added to the membership.

Brother Martin is, in my judgment, the safest evangelist in our ranks. His preaching will outlive the stars. We are now at Slocomb. Pray for our success. T. O. REESE.

## TO THE BAPTISTS OF ALABAMA

By Pres. A. P. Montague

Howard College appeals to you for support on the following grounds:

1. Its long and honorable history entitles it to the respect, recognition and support of every intelligent and loyal Baptist. There is not an institution of learning in our country, North or South, which, in proportion to numbers enrolled, has sent forth more useful, successful and distinguished men than Howard College. This is true in respect not only to Alabama, but also our entire country. Where are men who, in their several lines of activity, stand higher than Lyon, of Harvard; Hawthorne, of Richmond; Sampey, of Louisville; Hale, of Kentucky; Macon, of Georgia (soon to be again of Alabama); McCollum, of Japan? How few there are who are peers of these men in their respective vocations. In Alabama old students of this college, whether graduates or not, hold their own with the best in the ministry, in law, in medicine, in business.

There is no lesson more instructive for the loyal Baptists than the reading of the roster of alumni, to be found in the annual catalogue. The Baptist who does not feel a sort of proper pride in the college when he has read that list has lost the power to entertain a sense of proper pride.

The very struggles of the college mentioned in the history of the institution in the annual catalogue and prepared by Dr. Sampey, endear it to men and women of high and worthy feeling. It is a wonder that it survived certain periods of depression when it was the recipient of coldness and neglect, while warmth of affection and hearty support were its due.

No institution can have a record of such usefulness without justly appealing to its people for unstinted commendation and generous support.

2. Howard college is, and for years it has been, the heart of the missionary enterprise in this state. It educates annually consecrated young men, laymen, who are to stand in the church membership for missions; it trains every year from forty to sixty young men, preachers, who are to preach missions over this state and beyond its confines; during the last three sessions hirteen young preachers have promised to go to the foreign field.

Brethren, let us have some candid talk. I yield to no man in my loyalty to missions, state, home and foreign. I give to missions, and I speak for missions from one end of this state to the other. But is it wise, is it business, is it just, for a church to give \$2,000 or \$100 to missions and not one dollar to the current support of the college, which, more than any other institution in Alabama, stands for missions?

It is our purpose to make this college more missionary in spirit and in act than it has ever been before; but we do plead for more generous support from our churches, and we ask this because of what we have done, what we are doing and what, please God, we shall do.

3. Because Baptist fathers and mothers who are really Baptists should wish their sons to be Baptists also. If you desire your boys to be active, thorough and fearless Baptists, you must send them to Baptist schools. A boy from a Baptist home, trained in a state college or a non-Baptist school, is either not a professor of religion at all, or if a Baptist, he is luke-warm and indifferent. This is true eight times out of ten. Where we get one John A. Broadus out of a state university, we get fifty others who care nothing for Baptist doctrines and do nothing for Baptist progress. How many men today from all the state colleges of Alabama combined are preaching in Baptist pulpits?

Brethren and sisters, let us cease to be so "broad" and so "liberal," other names for abandonment of the bed-rock principles of our faith, and let us look the matter squarely in the face. Do you want your sons to be Baptists? Do you want them to love the Bible as you love it? Do you want the history and traditions of our people to be dear to them? Then

send your sons to the Newton school, to Gaylesville, to Eldridge, to Scottsboro, to Healing Springs, and if they are prepared, to Howard College.

4. Howard college will have next session the ablest faculty it has ever had in its whole history. Every teacher will be a trained educator, every teacher an active, thorough Baptist, every teacher a man who considers heart culture of even larger importance than mind development. All the places in the college have been filled, save that of instructor in mathematics; and we shall see to it that we secure for that post a man worthy of his colleagues. We shall have a faculty unsurpassed in the South for square, honest, thorough college work and for the spiritual guidance of our boys.

The trustees were most fortunate in obtaining the services of Dr. George W. Macon. The wonderful ovation given him two years ago at Talladega before the Alabama Baptist state convention attested a popularity seldom equaled. The noble work which he did here until called to Mercer university lives not only in the memory of hundreds of men, but also in their lives, lifted higher because of his rare and fine influence. He returns to us as dean and professor of biology, and he returns stronger than he was when he went from us to add strength to the great Georgia college. He returns to give the best years of a sane, wholesome, brave life to his alma mater. He will come back to us about the middle of July and after a short rest he will go forth to greet old friends and to make new friends for the college.

The new professor of English, Earle Broadus Fowler, will come, bringing high testimonials from leading members of the faculty of the University of Chicago and from wise men in North Carolina. He will bring, too, exact and broad scholarship, successful experience and fine character.

Our academy will be in the hands of two college teachers and Mr. William A. Berry, a graduate of our college, who made in a leading town of west Alabama so fine a record that he was tendered the principalship of the school there. His standing in college was excellent. Since then he has by faithful and successful work added much to his reputation.

The professors who have taught here for years and who will be in the faculty next year are men whom the Baptists of Alabama can trust, in whose scholarship they may feel confidence, whose Christian lives and characters are above reproach.

It is our purpose next year to evince a larger interest than before in the personal and spiritual lives of our boys. When listening some six weeks ago to a fine talk from our brother, D. H. Marbury, before the State Sunday School convention in Birmingham, the thought came to me, while he was speaking of teachers' meetings, Can we not use that idea in our faculty meetings? After conference with my associates, I have decided that next year we shall have a council of five students, representing the four classes and the academy, appointed by reason of moral and scholastic merit every two months, who shall from time to time meet with the faculty. In these conferences we shall talk informally concerning all the boys; investigation will show what students are Christians, who are not; and every effort will be made by personal work and otherwise to win young men to Christ. These conferences will be not for discipline, but for spiritual uplift.

Brethren and sisters, we are planning to help your boys, to upbuild our cause in Alabama, to contribute our part to the spread of Our Master's kingdom. Will you help us? Will you help us with your boys, your money and your prayers?

In order to carry out our plans, to pay our faculty (since our income is not sufficient for this), to enlarge the scope of our work, to equip our science departments, we must have money, much money. The sums given for current support at the convention and at the associations last year will not be enough for this year. We shall need far more than we had

last year. Our people are strong and well-to-do financially. Now, my brethren and sisters, permit me to propose this: That the Baptists of Alabama give \$10,000 during the next convention year for the current support and better equipment of our college. That sum is small in comparison with the wealth of our Baptist people. And I further suggest this plan:

That five churches pledge AND GIVE \$500 each; ten churches \$250 each; twenty churches \$100 each; forty churches \$50 each, and other smaller churches make up the rest. Individuals can give through their churches or separately, if they prefer.

Have we not seventy-five pastors in our state who so feel in heart and mind the compelling influence, and so realize the needs of denominational education that they will canvass their churches at once and write me or announce at Roanoke in July that they will give according to the schedule suggested? Brethren and sisters, we simply must have this money, and the easiest way will be to let me know before the convention.

The only pleasant feature to me in your not replying at once or at Roanoke will be that it will be my privilege to visit your churches later in the year and with your gracious, fraternal help get the money.

And now, one other favor I wish to ask: Please send me without delay the names and addresses of all Baptist boys old enough and otherwise ready for college, in your neighborhoods, that I may write them and send them catalogues. We have set our figure for next session at 300. Can we not go a little over that number? We can, if you agree.

Finally, please pay your endowment pledges, due last December. We can not draw the New York money in full until we keep our promises. These pledges are due just as much as if they were notes in bank. BAPTIST HONOR IS BEHIND THEM. If you have not the money, please borrow it, and send it to Brother William A. Davis, Anniston, Ala.

Your brother and servant,

A. P. MONTAGUE.

June 8, 1908.

## "TWO TOPERS."

A Teacher's Experience.

"My friends call me 'The Postum Preacher,' writes a Minn. school teacher, "because I preach the gospel of Postum everywhere I go, and have been the means of liberating many 'coffee-pot slaves.'"

"I don't care what they call me so long as I can help others to see what they lose by sticking to coffee, and can show them the way to steady nerves, clear brain and general good health by using Postum."

"While a school girl I drank coffee and had fits of trembling and went through a siege of nervous prostration, which took me three years to rally from."

"Mother coaxed me to use Postum, but I thought coffee would give me strength. So things went, and when I married I found my husband and I were both coffee toppers, and I can sympathize with a drunkard who tries to leave off his cups."

"At last in sheer desperation, I bought a package of Postum, followed directions about boiling it, served it with good cream and asked my husband how he liked the coffee."

"We each drank three cups apiece, and what a satisfied feeling it left. Our conversion has lasted several years and will continue as long as we live, for it has made us new—nerves are steady, appetites good, sleep sound and refreshing."

"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.

## A LETTER TO METHODIST HUSBANDS WHO HAVE BAPTIST WIVES.

Did anybody ever write a letter on such a subject since the world began? Can I write on it and maintain my scalp? Will some fellow, very narrow between the eyes and elsewhere, come out against me with sword and staves and a foaming mouth? I have carefully considered all these vital questions, and yet here I am with my life in my hands, bent on writing without regard to results. I knew of a small boy who had a bad way of killing the honey bees that came to suck the sweets from the flowers. His mother often admonished him, but in vain. One day, having caught him at the same bad trick, she took him aside and asked him if he knew where bad boys would go who disobeyed their parents. The little fellow looked serious for a while, and walked to the window to cogitate upon the issue before him. Seeing the bees upon the flowers, he turned to his mother and said very solemnly, "I must kill bees." I sympathize with the childling. Necessity sometimes is laid upon one, either in reality or in imagination. When in imagination one is apt to make a fool of himself; when in reality, a martyr. At any rate, I'm out on a bee killing expedition, and the bees may as well move out of my way. The numbers of friends I have made through the Advocate are not going to fall out with me because I write unvarnished truth.

## The Methodist Man With the Baptist Wife.

I wish you long life and prosperity, brother, and humbly hope you may reach the shining shore eventually. But the aforesaid shore may be a long way off for some of you. Of this I can not speak definitely. When you married this good Baptist woman, you made the bargain with open eyes. You need not go about now, with a pious look on your sweet face and say, "The woman beguiled me." She did not do any such thing. You hung around her habitation like Joshua about Jericho, and could never be satisfied until the walls tumbled to admit you. This thing was not done in a corner, either, and consequently you need not now try to make the world and the rest of mankind believe that you have been tricked into a bad bargain. A large part of your courtship was spent in making promises. You ought to call up these things sometimes. You told her how sweet you would be—just as if a fellow like you could be sweet, and she swallowed it all. You avowed her Baptist doctrines could not make you love her any the less, and promised that she should have a perfect right to enjoy the luxuries of the broadest religious liberty. If now she sees fit to lay claim to the privileges you promised her, it is but a poor spirit in you that rebukes her and seeks to curtail her privileges. The more you do it, the smaller you will become in your own estimation and in hers, too.

You and she have had an honest discussion of the church question, and she says she can not conscientiously become a Methodist. Then having made your bargain with open eyes, there is nothing for you to do but let her alone. If she were to join your church she could only be a worthless member without force or fervor. If she could have gone with you she would have done so long ago. You may rest assured of that. Your object now should be to make her a useful Christian in her own church, and just in proportion as she grows, you will grow, both in faith and in love. To oppose her wishes will be to weaken all your best efforts. I stopped at a little railroad station recently and had occasion to ask after the welfare of a good Baptist sister with a Methodist husband. I found out that things were a little disturbed. The man, in order to keep her away from her church, slept until mid-day on Sunday, and so stayed away from his also. The poison intended for the dog had killed the cat. If you require her to go to your church from time to time, you should then return the good favor by going to hers, or else you should leave her perfectly free to do as she pleases. You promised her this before you married her, and I have never seen a Methodist man permanently injured by hearing sound Baptist preaching.

But above all things, never quarrel about your religions. In fact, if you quarrel about it, the probability is that you have none. I think it is a self-evident truth that a woman has as much right to be a Baptist as a man has to be a Methodist, and vice versa. Sometimes we hear a lot of talk about woman being the weaker vessel. She may be after she has been all broken up by a man; but as a rule, she is the stronger of the two. At any rate, that's the way it is at my house, and I guess Editor Richardson will say the same about how it stands with him, if we can get him to be perfectly honest about the thing. I know it's so with Clifton and Hodges and Stokes and a lot of other fellows whom I have met and known and loved in the old days gone. The weaker vessel! To the dogs with all this nonsense. I know many a man who would fall to pieces but for his little wife. And yet some folks talk about her as the weaker vessel! Bless your crooked old soul, you wouldn't keep your face clean but for your wife. There may have been a day long ago when she was the weaker of the two; but that day has passed away. The Yankees set the negroes free; electricity is setting the mules and horses free, and the spirit of the age has proclaimed the emancipation of woman. Man, the so-called king of creation, is slowly finding his place just as woman is finding hers, and so all things are being equalized and adjusted.

But there is a funny side to all this matter. I beg you to look at it. You good fellow with the Baptist wife! You remember how it was in the old time that is gone. She was so supple and pliant, and seemed to lean so far towards your way of thinking, you just concluded, in a moment that you had a soft snap on hand and could bring her over to your way of thinking before a six-month had passed. Various gentle measures were attempted at first, but somehow or other they did not seem to work. Then came the time of argument and you were surprised to see that she knew so much more about the Bible than you ever dreamed she knew. She brought out unheard of resources, and then you decided you must pursue another course with her. By and by, in an evil hour, you got mad, and right there "you dropped your cake." The angered man is whipped. From that day to this you have had to play second fiddle, and I see no way out of it for you. You must go on sawing out the same crazy old tune to the end of the world. As a character in Esmeralda says, "When a woman is sot, she is sot, and a meetin' house ain't sotter." My advice, therefore, is that you take your own physic. A mild mixture of Baptist doctrine in your family will not bring any serious hurt to you. You got mixed up with the thing yourself. No one tricked you into it. You saw what was before you, behind you and around you, and I guess you may as well quit squealing. Sometimes a woman is baptised, and like vaccination, it does not take, but then sometimes it does take and takes deeply. When this is the case, you may as well let the victim alone. A woman who can be loved and courted as a Baptist is good enough to be your wife, and still remain a Baptist. No objection can be urged against her now that did not hold good when you were courting her, and while you have my profoundest sympathy, you must allow me to smile inwardly at your discomfiture. If ever you get a chance to marry another woman, be sure to select a simon-pure Methodist; but until then you had better not chew your tongue nor wreck your constitution, all because you have a Baptist wife who is solid in her ways and views.

As for the children you may as well be resigned. They will go with the mother nine times out of ten, and I am inclined to believe that they are doing right when they come our way. By this means we Baptists draw a goodly revenue from your church, and I don't think you ought to grumble. We are simply getting back a part of our stolen property. I notice that some of these doctrinal half-breeds make excellent workers among us, and we always make it a point to treat them with the utmost courtesy.

Now, it would be quite a joke on me, if some astute brother should take this dissertation of mine, and multatis mutandis, send it to the Baptist Courier as

his advice to Baptist men who have married Methodist women. It would be right down mean in any one to do such a thing; but I am willing to risk it. There are some fellows over on our side of the fence who are contending with wild beasts at Ephesus, just as you fellows are, and now and then they throw up a lot of dust in the combat. Wife makes them pace or rack, as the case may be, to the Methodist church; makes them give to that treasury, makes them hold the baby when the christening day has come, and in every way runs the machine to suit herself. This is just another case of being caught in one's own little trap. To all such sufferers I send my loving sympathy and condolence. The man who makes his bed must lie thereon, and there's no use to be kicking at the ceiling. I have found it unprofitable to throw a three-foot leg at a ten-foot ceiling. And if perchance the kicker should hit anything, the only result will be a broken toe. So ta-ta, my boy! I wish you long life and prosperity and everything else that you ought to have along with a Baptist wife.—C. C. Brown in Southern Christian Advocate.

Sometimes people speak as if the price of the religious weekly papers is too high. Let us consider a moment. The "Assembly Herald" is published monthly by a committee of the Presbyterian church, North.

The heaviest expense in publishing a paper is the editorial work and the setting of the type. To print the first copy of any paper or book costs as much as to print five thousand (or more subsequent copies. If a paper have five or ten thousand subscribers, the initial expense of editing and type setting is large; if it have fifty thousand subscribers, this initial expense is comparatively small.

The Assembly Herald reports to the General Assembly that in its issue of nearly 54,000 copies monthly, each copy costs the publishers forty-two cents a year. If a monthly costs forty-two cents, a weekly would cost in the neighborhood of \$1.70 a year. And this with a circulation of over fifty thousand subscribers. With a smaller circulation the cost per copy would be greater.

The reader may therefore figure for himself the rigid economies which are used in our Southern Presbyterian papers (none of which issue the half of fifty thousand) to furnish them at two dollars a year.—Southern Presbyterian.

## PHONE OPERATOR

## Regained Memory on Right Food.

The girls who answer your call on the telephone, must be quick, accurate and courteous. They must have good memories also.

Those who work nights often get in the way of eating almost anything handy, which is apt to be the kind of food which does not rebuild waste brain and nerve cells.

"I have been night telephone operator for a number of years," writes a Calif. girl, "and was formerly in perfect health, never knew an ail.

"But irregular hours of sleep and meals, and the use of pastry or any food that happened to be available, soon caused my health and memory to fail.

"The loss of my robust health worried me very much. And medicine seemed to do no good.

"Four months ago, mother told me it was the condition of my stomach that caused my trouble, and she believed if I would change to Grape-Nuts food, I would improve.

"Eager to regain my health, I took her advice and instead of eating just anything, I ate Grape-Nuts regularly, and at the end of four months on Grape-Nuts I am the happy, robust girl I once was.

"I have gained eleven pounds in weight, have good color, am strong and hearty and nothing seems to escape my memory. And all this I owe to Grape-Nuts."

"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.

## THE ALABAMA BAPTIST

### PROTRACTED MEETINGS.

The time has about come for us to engage in our annual protracted meetings with the country churches. In the towns and cities they are conducted at other times of the year as well. Their purpose chiefly is to win souls to Christ. The scriptural way to do this is for all the members to be in "one place" (Acts 2:1) "with one accord in prayer and supplication" (Acts 1:14), associated with the ministry, whose office it is to exhibit to the sinner his sinful condition in the light of Bible truth, showing him his lost condition and the need of a Savior; then point him to Christ, "the end of the law, for righteousness, to every one that believeth" (Rom. 10:4). Repentance is the faith, of the exhibition of this sinful condition. No sinner will repent without it. He sees no need of a Savior till it is done. He will exercise no faith till his sinful heart is laid bare by the means stated. His faith then constitutes the medium by or through which the spirit reaches his soul in regeneration. There is a vast difference between this process and an appeal to his emotional nature. There is too much of the latter to count merely as a religious advertisement for the next station—church. This accounts for the fact that there are so many people in our churches who show no signs of spiritual life, and have no interest in church work. "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (John 15:16.) Look properly into the depth of the meaning of the word "remain" in this quotation. The "one place, with one accord, in prayer and supplications," has been so completely shivered into atoms by the result of the emotional evil, associated with the disintegrations emanating from denominational false teachings that barrooms, pool tables, card games, dancing halls, gambling in cotton futures, greed for gold, commercial iniquity, lodge meetings and other sources of indifference are preferable haunts to the churches of our Lord by many professing His name. Paul said, "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work, of what sort it is." (1 Cor. 3:13.) The distinction between the emotional and conviction for sin is well marked. The former runs smooth and easy, with no friction of any kind, exerting every available influence to get people to "join" and have the preacher in charge to tell an experience for them, because they have none of their own. The latter makes them say, "Well, and brethren what shall we do" (Acts 2:37), or "counsel to slay" (Acts 5:33). This is "the old time religion." A brother said to me not long since, "A church could not be built up with doctrine." He meant of course what we call Baptist doctrine. He overlooked the fact, however, that there is no doctrine in the Bible save that of God, and that his assertion meant it was a failure in work for Him. There is too much truth, though, in what he said. If there is anything Baptist preachers have to steer clear of these days in their pulpits it is what is called Baptist doctrine, but properly New Testament doctrine. I want to know what kind of permanent success can attend any such preaching. Those afraid or ashamed of it should quit. Satan, through his emissaries, says if it is preached the meeting will be broke up; if not, the people will attend, join and the church will be "built up." His argument is too often accepted, and means adopted, not authorized by the Almighty to do work for Him, with results accordingly. It not infrequently happens that a Pedobaptist preacher is enlisted, and were he to join the Baptist church with which the meeting is held, he would not be permitted to preach as a Baptist without stating an experience, being baptised and ordained. To my mind, if he can preach in a Baptist protracted meeting without these, he could join a Baptist church and preach there without them as well. The doctrine of God is repentance, faith, regeneration and baptism, on the principal stated, and what these things won't build is not built, it makes no difference how done. Just think of the idea of a forfeiture of any of the things fixed by

God to do work for Him, in any way, to any extent. It simply means that He made a failure, and human substitutes are better. Satan only reasons thus, for the destruction of His churches, their power and influence, in Him, for winning souls. Yes, these days, in protracted meetings, and other kinds, too, the extortioner has to be gone around, in and out of church; the liquor drinker and drunkard has to be gone around, in and out of church; the pool player has to be gone around, in and out of church; the gambler in cotton futures has to be gone around, in and out of church; the false representing trader has to be gone around in and out of church; the buyer and seller of votes has to be gone around, in and out of church; the corrupt manipulator of political schemes has to be gone around, in and out of church; the lawyer who trains his client for lying in the court room has to be gone around, in and out of church; Pedobaptized Baptist have to be gone around, in and out of church; Pedobaptist themselves have to be gone around, with all their false teachings, in and out of church. In fact, there is too much of a "merry-go-round" these times for ease and worldly glory, "having a form of godliness, but denying the power thereof." (2 Tim. 3:5.) Truly the intrenchments of opposition to truth are so close, thick and fast; the fortification so strong, "a church can't be built up" with what God fixed to constitute it. This is a serious condition, properly considered. The emotional, associated with various human substitutes, constitute more wholesome inducements for "fruit" that will not "remain." "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works, and then will I profess unto them I never knew you; depart from me, ye that work iniquity." (Matt. 7:22-3.) Such words as these from our Master should make us true to the terms of membership in His kingdom, fixed by Him. Those who built churches in the apostles day had the charge against them, "these that have turned the world upside down, are come hither also." (Acts 17:6.) But they "continued steadfastly in the apostles doctrine and fellowship." (Acts 2:42.) Should a position be taken strictly in accord with the New Testament, condemning what it condemns, there would be some more "world upside down" which is much needed in many places. But the Lord would add "to the church daily such as should be saved." (Acts 2:47.) The gospel plan is not the most popular, but it is the only one, and perfectly sufficient. Stand by it and men and women will cry out for sin, come with penitence and tears, fruiting in regeneration, with full ability to tell their own experiences of grace. "Go around" nothing, nor anybody. "If the world hate you, ye know that it hated me before it hated you." (John 15:18.) "Woe unto you, when all men speak well of you, for so did their fathers to the false prophets." (Luke 6:26.) "Whosoever will save his life shall lose it." (Matt. 16:25.) "The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds" (2 Cor. 10:4.) "The time will come when they will not endure sound doctrine, but after their own lust shall they heap to themselves teachers having itching ears." (2 Tim. 4:3.) The emotional, for the truth, is a fulfillment of this prophecy associated with the necessity for the "going around" process. How such pleases people and how they will join.

W. R. WHATLEY.

### HISTORY OF THE BAPTIST CHURCHES IN ALABAMA.

The following shows the kind of data sought by the presidents of the centennial committees in the association.

Data concerning ..... church, give P. O. and county.

1. Exact name, with changes, if any.
2. Exact date of organization.
3. Full list as possible of constituent members, indicating those now living.
4. Names of ministers officiating at organization.

5. Names of other churches participating.
6. Full names of all pastors since organization, with dates of service and addresses of those living.
7. Full names of all clerks and deacons since organization, with dates of service.
8. Names of ministers ordained by since organization.
9. Names and addresses of missionaries sent out by since organization.
10. Churches growing out of.
11. Notes on camp meetings, revivals, etc., if any.
12. Sunday school, when organized in, with sketch of.
13. Missionary and other societies, when organized, facts as to, etc.
14. B. Y. P. U., when organized, facts as to, etc.
15. Has the church or any of its societies a library? If so, when established and how many volumes.
16. Are there any memorial windows, tablets, etc., in the church? If so, describe fully.
17. Give names of any cemeteries near.
18. Name the distinguished people who have been members of—ministers, lawyers, authors, etc.
19. Church buildings—dates of the erection, with the cost of each.
20. Has the church a pastor's home? If so, when built and cost.
21. Names of associations of which it has been a part, from date of organization.
22. Present statistics (approximately January 1, 1908).
  - Total membership.
  - Sunday school enrollment.
  - Amount contributed to support of minister and current expenses.
  - Amount contributed to support of missions, benevolence and education.
  - Value of church property, etc.
  - Sign full name, date and give address.

### AS TO SOME GREEK LEXICONS.

Geo. Varden, Ph. D., in Western Recorder.

Every now and then some zealous pedobaptist scholar (penman rather), undertakes to serve up a rehash of the definitions of baptizo as found in the long line of Greek lexicons.

These lexicons are mostly Greek-Latin, Greek-German and Greek-English. Two or three are Greek-Greek or Greek-Romane; that is, the definitions of ancient Greek words are given in Modern Greek, called Romane.

Not many months since Rev. E. P. Fairchild rose from his ashes and entered anew on an itineracy through the United States, passed over to England and Wales, and where else nobody perhaps knows. His reappearance and extensive flight attracted wonderful attention, chiefly because he had given out that "every intelligent and honest reader (of his argument) would be constrained to admit that it was unassailable." This apodictic feat he quickly performs in a singularly brave way. For if he is referred to a Greek lexicon that defines baptizo to dip, plunge or immerse in water, this reverend instructor serenely says: "I answer that such a definition is a mere matter of carelessness on the part of the lexicographer." No more need be said. Demonstratum est. Withal, it is a pity that all the lexicographers should have been guilty of such unpardonable carelessness!

And now Rev. R. C. Hicks has felt called on to publish a leaflet purporting to give the definition of baptizo, as these are found in nine Greek Lexicons. This leaflet consists of only two pages, and is therefore well adapted to be scattered broadcast among the millions. It is likely to be read by hundreds who would not think of going through Fairchild's volume of four hundred pages. Mr. Hicks makes little comment on his authorities, but in two or three opening sentences he says that "the controversy on the baptismal question hinges largely upon the definition of the Greek word baptizo," adding that "the list of lexicons given below are among the world's most famous and authoritative."

## THE ALABAMA BAPTIST

The first of the nine cited by Mr. Hicks is as follows. We quote all the short paragraph: "Gazes, a native Greek, who undoubtedly understood his own mother tongue, has the following definition in his lexicon—baptizo, to sink, to dip an object repeatedly into a liquid, to besprinkle, to wet."

This lexicon we have not seen, but next to examining it with our own eyes we feel warranted in relying upon the statement of Dr. T. J. Conant, who in everything pertaining to the baptismal controversy, had at his command in the library of the American Bible Union the most extensive facilities for a full and exhaustive examination of the subject. Indeed, we hazard little in saying that Conant's relation to the Bible Revision movement led him to devote more painstaking study to it than any other scholar, American or European.

Dr. Conant writes: "Gazes defines baptizo, to dip repeatedly, hence to drench, to wash, to bathe." Nothing like besprinkle is given. And be it noted that the little word "hence" implies that baptizo means a drenching, washing and bathing which result from dipping.

We feel sure that Conant did not suppress a part

of Gazes' definition. And our reason for this confidence is that more than thirty years ago, before we had seen Rost and Palm's Greek German Lexicon, he furnished us their definition of baptizo, not omitting beglissen, to sprinkle, and ubergeissen, to pour upon, though, we remark in passing, these last two definitions are unsupported by any passage in all Greek literature.

Dr. Conant had no more reason for omitting the latter part of Gazes' definition than a part of the definition of Rost and Palm. Having, therefore, from a subsequent examination in the one case found Conant correct, we fully trust him in the other.

The second lexicon on Mr. Hicks' programme is Kouma, another native Greek, who defines the word thus: "To put an object within anything, and thence over against it: to moisten anything; to water, to pour upon, to wash."

Constantine Kouma was born at Larissa, Thessaly, 1775. Besides philosophical and mathematical works he published in 1826 an Ancient Greek Dictionary. 1775. Besides philosophical and mathematical works According to Dr. Conant, Kouma defines baptizo "to immerse, to dip repeatedly into a liquid."

Here again we have Conant versus Hicks. Re-

specting Conant's quotation from the lexicon of Kouma the reader may apply the remarks made above under Gazes.

We have a few other things to say, suggested by this little catalogue of Rev. H. C. Hicks, but reserve them for a future issue.

We opine, however, since the two lexicons first put forward in this leaflet are written in Modern Greek, that it is in place just here to make preacher-like, a practical application. These two lexicographers, as Mr. Hicks says, "undoubtedly understood their own mother tongue," for in strictness of speech the Greek has never been a dead language. We take occasion hence to remind him—only just to remind him—that the eastern, oriental or Greek church has always practiced immersion as the act involved in the Greek verb baptizo. Members of this church sometimes call those of the western or Roman rite "sprinkled Christians." The mode of Christian baptism as practiced by the Greek church all along its history is a potent and compelling argument adduced by Baptists in support of their contention. Mr. Hicks might profit in his study of this matter by giving a little attention to this showing of the New Testament ordinance.

### CROWDING JESUS OUT.

**Commercial World Finds No Time for  
Worship. Rev. E. E. George  
Closes Revival With Strong  
Sermon.**

Rev. E. E. George, who has recently become pastor of the Dauphin Way Baptist church is a son of Hon. E. P. George, of Perry county. He attended the military institute at Marion, Howard college at East Lake and took the three years' course at the Southern Baptist Theological seminary at Louisville, Ky.

At these institutions he was greatly honored. He was on the committee of hospitality at Marion, associate editor of the Collegian at Howard, and was two years president of the board of directors of the Seminary Magazine in Louisville.

He built the church at Alabama City and dedicated it. The same year he paid off a debt on the Albertville church and dedicated it. He served two years as pastor of the Glenview church in Kentucky. In October he married Miss Louise Nuckols, of Louisville.

Mr. George in recent years has acceptably served the First Baptist church of Sheffield and the Baptist church at Prattville, Ala., as pastor. His three years' work in the latter church, from which he came to Mobile, resulted in a net increase in membership of 221 and the raising of nearly \$11,000 for the work of the church.

On taking up the work here, Mr. George began a series of tent services which extended over three weeks and resulted in the addition of about forty members to the church. The revival services were closed yesterday, Mr. George delivering the following sermon at the morning service:

Subject, "Jesus Crowded Out." Text, Luke 2:7, "Because there was no room for them in the inn (hotel)." This was a memorial evening in Bethlehem. The decree of Caesar Augustus had gone out "that all the world should be taxed," and this brought a great crowd to Bethlehem at this time. Among those who came to be "enrolled" were "Joseph and Mary." They find a crowd-

ed hotel in this "City of Bread." They can find no room in the hotel and no home is open to them, so they must spend the night in a barn, in a stall. That night Christ is born. This was an humble birthplace for the world's Savior. "Despised and rejected" from the first. His own received him not. A sad picture.

Let us notice, first: Christ crowded out of the commercial world. This is true today to a large extent. Business men let their business interests crowd Jesus out today. Notwithstanding, Jesus commanded us to "seek first the kingdom of heaven," men are not doing that. Professional men let the duties of their profession take precedent over everything else, and in so many professions Jesus is crowded out. In this age of greed and graft, when men are money mad, there is a disposition on the part of even the Christian business men to allow the affairs of this world to crowd Jesus out. A Christian can not afford to engage in a business he can not have Jesus as a senior partner, nor can he afford to deny Christ the right to direct in the conduct of the business. But it is a sad fact Christ and Christian principles are crowded out of the commercial world today to an alarming extent. We need Christian commercial travelers and we have some, whose influences are telling for God's glory. Men crowd Jesus out all the week and on Sunday they are too tired to attend religious services, and Jesus is crowded out. Crowded out during the week by business and other interests and Sunday must have recreation. Hence the desire for amusement. Sunday baseball and all such Sabbath desecration. Business and pleasure crowding Jesus out. Some never go to church. Jesus is crowded out altogether. Oh, that men would take Jesus into their business and pleasure.

In the next place Jesus is crowded out of the homes. This is the saddest picture of all. Not a home in Bethlehem open to the mother of Jesus in this hour of anxiety and trial. Not a home open to Christ, but these people did not realize that Jesus was to be born there that night, I believe, or some would have opened their homes to the Christ. But we find homes to-

day where Jesus is crowded out. Christ's will is not sought in matrimony, and homes are instituted without any thought of God, or consideration for God's regarding home life. Hence we see the domestic unrest and dissatisfaction, homes are broken up, divorces are sought in the courts. Mother, home and heaven, the three sweetest words in the language, but alas, the home is so often a failure, a curse instead of a blessing. Christianity is pre-eminently a religion of the home. But so many of our homes are Christless. Sad to say it, but true nevertheless. The home where ideals are born, so often becomes the birthplace of sin, vice and iniquity. In the home the laws of God regarding family life are set aside at will. God's laws regarding matrimony are disregarded and ignored. People marry for money, position or any thing else but the glory of God. No wonder the divorces! Men let business, clubs, secret orders and so forth take them away from home and their families most all of the time. Women let clubs, parties, theaters take them away and the poor children (when they are away) are left for their nurses to train. Home is a picture of heaven. We think of heaven as a place where there are children, and we think of hell as a place where there are no children. Some married women had rather lead or ride a little poodle dog around than nurse a baby. God pity this light-headed, silly, Christless smartset of married men and women who set about to thwart God's purposes in married life. Instead of being home-makers, as God designed them, they become home-wreckers. A woman's highest and holiest sphere on earth is to be a mother. The man should be the bread winner. The father the head of the house. You've heard the story of the boy who ran to his mother and referred to his father, saying, "Mother, that man who stays here on Sunday slapped me." Too true in many instances. No greater cowardice is known than is shown by those men and women who run away from life's battles by such gross disregard for God's ordained laws, and these homes where children sometimes come undesired, said children are given over to nurses, to the schools and

to the state to train and restrain. Oh, for a revival of the old-fashioned religion of righteousness in the homes of our land. The home is the key.

And again Jesus is crowded out of our churches sometimes. Sad to contemplate, but it's a fact Jesus has been crowded out of many of our churches. Dr. G. Campbell Morgan, the great London preacher, said of our American churches, "they are becoming simply social clubs." This is largely true. The social and entertainment idea has become very popular in the churches, and these things are crowding Jesus out and our churches are losing their power and influence over men. What is to become of the church when Jesus is crowded out? We want a church here in this city where Christ will be the central thought and person. A church living "for the people," not "on the people." Not to be ministered unto, but to minister. Let that be our motto—not to "get something," but to "give something." Every church ought to be a soul saving station for Christ. Oh, that this may be such a church. Let's not crowd Jesus out, but "Crown him in." May God help us.

Then again, Jesus is crowded out of the lives of men. While he was upon earth even "his own (the Jews) received him not." No place for Christ in their lives. "But as many received him to them gave he power to become the sons of God, even to them that believed on his name." (John 1:11 and 12). Men allow love for sin, for pleasure or selfishness or worldliness to crowd Jesus out of their lives. Some allow indifference and negligence to crowd Jesus out. Some allow frivolity and folly to crowd him out. Some, yes, vast numbers, allow the sin of procrastination to crowd Jesus out. May I beg you tonight, men and women, that you will not allow the things of this world to crowd Jesus out any longer. Jesus who died for our sins according to the scriptures. Jesus, the world's only savior. Will you not surrender your lives to him here and now? If you crowd him out here he will cast you out yonder. Give him your life tonight. May God help you. Amen.—The Mobile Herald.

## THE ALABAMA BAPTIST

### THE VALUE OF THE DENOMINATIONAL PAPER TO FOREIGN MISSIONS.

Wm. H. Smith, Editorial Secretary Foreign Mission Board.

It is possible that the least appreciated of all our great denominational institutions is the religious paper. It is certain that a full appreciation of the importance of our Baptist papers is not at all general. It appears from reliable statistics that not more than one out of five of the Baptist families of the South take a Baptist paper. In a few of the states the average is a little better, but in some not so good. That is to say at least four-fifths of our people do not realize the value and importance of their denominational papers. This is a sad and amazing state of things. How can we account for this strange indifference?

These four-fifths of our people are not ignorant and behind the times; nearly all of them take secular papers and periodicals. They keep up with the news of the day and the political situations. They are well posted along the line of their own vocations, whether they be farmers, business or professional men or mechanics. Why do they not keep in touch with the denominational and religious life of the day? Why do they refuse to take their own denominational papers?

Is it because there is a feeling that the brethren who publish these papers are doing it for purely selfish reasons; that they are in the business to make money—that it is a sort of catch penny scheme? Nothing could be farther from the truth. If these men are running these papers for their health or for pleasure or to make money, they are foolish men. But these are not the motives. They regard this as the Lord's work. Most of our editors are preachers who have turned aside from the regular pastorate because they feel that through their papers they can reach and influence a larger number of people and do more for the kingdom of God. They are no doubt often discouraged and heart-sick because of the indifference and the lack of appreciation which hinders their work and keeps them from reaching four-fifths of the very people whom they desire to help.

Many of the people are deterred from taking these papers because of the subscription price, which is usually two dollars. Is that a good reason? Let us think a moment. There is invested in the Baptist papers of the South not less than \$300,000. Every dollar of it is invested in the hope of helping the cause of Christ. It would bring much larger returns if invested in something else. The labors of these editors are enormous. It is hard work and very often a thankless task. Very few of these men make more than an ordinary living. Some of them do not make a living. They are often burdened with debt and driven to the wall with nothing left but a large amount of unpaid subscriptions which they can not collect. If any of them make a little money, they usually put it right back into the improvement of their papers.

Every subscription paid to one of these papers brings a large two-fold return—first in the blessing which comes to the home from the weekly visits of the paper, and secondly because it is money invested in one of our great denominational agencies and helps to build up our cause and the kingdom of God. I do not believe that any contribution that we make does more good, and yet we get full value for our money. Think over that statement. It is worthy of earnest consideration.

I am persuaded that the great majority of those four-fifths of our Baptist families who do not take our denominational papers fall to do so simply because they do not appreciate the value and importance of these papers. I shall not argue the general question, but it is my purpose to try to show something of the value of these papers to one of our great causes, foreign missions. Much every way could be said on the general subject, and I believe our pastors and other leaders ought to say it, but I speak especially for the cause which I represent.

Many of the older papers have seen the rise and

development of the spirit of missions in the South. Who can tell how much these papers have contributed to the marvelous growth of the foreign mission cause among us? All of our representative papers are outspoken in their advocacy of world-wide evangelization. They are thoroughly loyal to the foreign mission board and the great work which the churches, through the convention, have committed to it. The secretaries know that when it is necessary to reach the ears of the best of our people there is no better medium than the various state papers. When the missionaries have good news to send home they write to the papers. The editors are always glad to get fresh, crisp news items from the world-wide field. When the convention meets the hardest-worked men there are the representatives of the religious papers. Throughout every session they are in their places taking notes, and then in the intermissions and on the trains, as they go home, they are preparing their reports. The next week, in the one hundred and fifty thousand homes into which these papers go the people catch a vision of the great work. They hear echoes of the burning words of the missionaries and they learn something of what is being done in the distant lands.

Time and space fall for the telling of all the ways in which our Baptist papers help in the cause of missions. It is not too much to say that they have done more to foster the missionary spirit than any other single instrumentality. Who can foresee what a revival of missionary interest would come, if in some way these papers could be put into the other four-fifths of our Baptist homes?

### CAN THE DENOMINATIONAL WEEKLY REACH THEM?

We have been studying the newspaper, annual. From it we cull some interesting facts about Baptist journalism in the South.

Barring three or four small papers, which modestly declined to give their circulation, and one or two whose work is destructive rather than constructive toward the denomination's effort to express itself in intelligent service, the entire circulation of Baptist weeklies in the South is just slightly more than 150,000.

There are 2,000,000 white Baptists in the South, and the denominational papers which make up the 150,000 circulation are the only agencies in the world for 95 per cent of them which give an intelligent and comprehensive view of the life of Christian service in the living present. They may be good without such a paper, but they can not render intelligent service as Christians without it.

The family is the unit of religious newspaper circulation. There is an estimated number of 666,000 Baptist families in the South. Of the 150,000 total Baptist weekly circulation among them, it is fair to discount about 17,000 as a duplicate circulation. Most ministers take from two to four denominational weeklies. This gives us a net number of 133,000 Southern Baptist homes into which the denominational journal comes. Therefore, but an average of one Baptist family in five in the South takes the denominational paper:

This means that four-fifths of the Southern Baptists never come within fifty miles of any fair amount of information and intelligence as to religious progress and service, except as the busy pastor makes himself a bureau of denominational information—a thing no pastor can effectively do.

As inspiration and enthusiasm are conditioned upon information and intelligence, it means that the large majority of our people have no enthusiasm in laboring for the coming of the kingdom, that the pastor must carry them on his shoulders each time he seeks to bring them into a vision broader than their own immediate surroundings.

It means that, however efficient they may be in business and social relations and however generous in spirit, they are in all that bears upon fellowship in Christian service as babes lost in the dark woods.

It means that the idea of intelligent service for the Master, with a grasp and heartiness like that

which these people give to business, society or politics, where their own personal interest or pleasure is concerned, is a thing undreamed of by this vast mass, with whose number we proudly conjure before men.

It means that the large majority of our people are negative Christians. They have taken Christ as Savior, but to them you seem as one speaking in an unknown tongue when you plead with them to take him also as King and Lord of their lives, with a right to command time, intellect, talent, influence and all.

These 633,000 Baptist families without a denominational paper are by no means all ignorant. Most of them are alert enough when matters of secular and worldly interest are presented. On an average these tens of thousands of homes will be found to take from two to half a dozen secular papers and periodicals in the home, which represent as many points of approach to the secular life.

What are we going to do about it? The Herald is the oldest and youngest of all the papers. It has for eighty years lived to serve—only for that. Only for that do the others live. We have had a good time rendering the service, and made many friends—the kind of friends who of all the people in the world are most genial to us. We are not pining. Even in these stringent times our list is growing.

But what are we, brethren of the Baptist press—what are we to do to reach with our papers this vast mass, evangelized, but in Christian usefulness undeveloped? It is our mission. How are we to approximate its fulfillment?

We think we have an answer worth giving to the question, but that is too long to be presented now. Meanwhile, we invite the prayerful attention of all serious and thoughtful brethren to this stone wall of indifference against which the denomination's papers seem to come, once by capable effort they have reached a certain select clientele. It presents really a gloomy view of Southern Baptist denominational life. But the view contains a big and significant truth.

Some day, with its vantage ground of long possession, the Baptist denomination in the South will have to grapple with the daring and swelling cohorts of materialism. Whatever the personnel of the army of materialism may lack, it does not lack aggressive forcefulness. Against such effective devotees of the dollar mark, a passive, uninformed, untrained host of professing Christians, are not fit to stand. If the Lord shall be pleased to use a select Gideon's band to rout the enemy, it is none the less unworthy in the extreme to be content to offer him so indifferent a mass, and still expect victory.

The denomination's papers are a potentiality of surpassing importance in determining how constituted Christianity will demean itself in this conflict. If this fact was fully recognized we could, with comparative ease, come to a solution of the question of how effectively to invade the ranks of 533,000 Baptist families in the South, who read of the world and its doings, but not a word by their own people about the progress of the kingdom of Christ among men.—Religious Herald.

### FROM FAR-AWAY CHINA.

Pingtu, Shantung, China, April 28, 1908.

Dear Brother Barnett: I feel sure that your readers would like to know about the kind of cash we use in China, for it is certainly interesting, but a great deal of trouble to handle. It takes some time to understand and keep accounts straight when using this kind of money.

We have to do with three kinds of currency: gold, Mexican silver and Chinese cash, the latter being the kind we mostly use here. The missionary's salary comes in gold, and the treasurer of our mission places this in the bank at Shanghai, and most of us here order it to our credit in silver, as we can use it better than the gold; we then turn checks into the Chinese cash here on the streets at the banks. Now the rate, both from gold to silver, and silver to cash is constantly changing. The gold rate varies from 1.70 to 2.20. The present rate is good,

being 2.18; that is, \$1 in gold is worth \$2.18 Mexican. The Mexican silver rate varies from 1400 to 1800. The present silver rate is better than it has been for years, being 1780; that is \$1 Mexican is worth 1780 cash.

Last fall, in the beginning of the financial trouble at home, our North China mission voluntarily agreed to relinquish one-sixth of our salary till the panic was over. Surely the Lord has been good to us, for the rate has been so good both ways; have lost but little if any by the reduction.

We have two kinds of Chinese cash, tung tsai and chi chian. The tung tsai is copper colored metal about the size of an American 25-cent piece, and it takes 50 pieces to make 1000 cash, which is equal in value to 700 cash chi chian; and one piece is approximately worth one-half cent gold. The chi chian is tin colored metal and about the size of an American 5-cent piece. One piece is approximately worth one-twentieth cent gold, and it takes 500 pieces to make one string or 1000 cash. They have holes in them so that a string may be passed through for convenience in carrying. This cash is usually very dirty, "filthy lucre." One string of cash (25 cents gold) is worth as much to the average Chinese as \$5 is worth to the average person at home. The chi chian is also current in paper. Any man can have a bank here and issue all the money he desires, but they can get no one to receive their money unless there is evidence of ability to redeem.

This will give some idea of the kind of money these people use; but I want to tell you about a Chinese feast which I had the honor of attending last week. It was a grand affair, from a Chinese point of view, and very, very amusing; given on the occasion of a birthday of one of the Pingtu officials.

I was the only foreigner present and so received a great deal of attention. They have many peculiar customs. Our medical helper had an invitation, but as he could not go our teacher took his place and went with me. Soon after we passed through the gate of the city wall we turned in to our place.

From the street a broad passage-way highly decorated, led up through two open courts to the reception and dining halls. A small passage on each side was used by servants. A band, consisting of crude instruments, such as flutes, drums and pans, was stationed just inside the gate, and when guests would enter they would blow and beat furiously, which would notify the host, when he would make ready to receive them. Immediately inside the gate, was a small room made of matting, and in this we rested a few minutes, deposited our present, had some tea, had our names enrolled, and then were escorted up to the main hall and received by the kivan (official). We were carried into a room, where we had more tea, peanut candy, watermelon seed, etc., and waited till all the great men arrived. This city could not get together a more dignified crowd, and it was certainly funny to see our host exerting himself to make every one pleasant and comfortable. When all had arrived, refreshed themselves with some tea and a smoke and got acquainted with the foreigner, they began to make ready for the feast.

Many came in to pay their compliments who were not invited to remain. They did this by kneeling on rugs which were prepared for this purpose, and bowing their heads to the ground; then arising and bowing a few times with their closed hands placed together and held up before them, synonymous to our hand-shake.

The most honored guests occupied three tables in a hall or kind of room, with the side next to the street open. The table in the center was prepared for six, and the seat to the left on the side directly facing the street was supposed to be occupied by the most honored guest of the occasion. I was invited to take this seat, and after some hesitation accepted. I haven't as yet learned much about their queer customs, and did not realize till afterwards what a mistake I had made. In their rooms, especially the wealthy, are often several small tables, each having two seats, and I had observed that the seat of honor was to the left; but on this occasion I

thought I had sufficiently protested, only to find that the others were at least fifteen minutes getting seated, each insisting on the other to take the honored seat: B seated first, etc., while I stood over there looking on, and got kindly sick with the conceit and empty formalism.

Finally all were seated and ready to partake of their good things, but to me only a few of the many things they had were good.

Four bowls of food were brought in at a time and placed in the center of the table, and all would eat together from the bowls with the chop sticks. Some fifteen courses were served. All drank hot wine except our teacher and myself. They would eat a while, drink wine a while, smoke a while, chat a while, and kept this up for one hour and a half, three hours being spent in the entire program.

The mandarins are very kind to the missionaries, and we endeavor to reciprocate their kindness, which means a great deal to our work.

In my next letter will write of our annual mission meeting, which convenes May 20. Faithfully yours,  
T. O. HEARN.

#### B. Y. P. U. WORK IN THE SOUTH.

At Hot Springs the B. Y. P. U. work was given a forward movement. Action looking to this end was taken both by the Southern Baptist convention and also by the Southern B. Y. P. U. The new plans and purposes will be carried out with vigor, though, of course, time will be required for making arrangements.

The Southern B. Y. P. U. auxiliary to the Southern Baptist convention, instructed its executive committee to appoint an education committee, which will prepare topics and courses of study and Bible readings (uniform with the B. Y. P. U. when practicable). This education committee consists of B. A. Dawes, T. J. Watts and J. R. Sampey—a choice set of men for a noble and important work. They know our people and will be able to meet their needs. They will have co-operation of many of the most successful B. Y. P. U. workers in the South, many of whom have expressed themselves strongly in favor of having such courses of study as will best meet the conditions in our churches.

As supplementing this action and proposed plan of work, the Southern Baptist convention authorized the Sunday school board to co-operate in doing this work. We will do so in every possible way. The B. Y. P. U. Quarterly, now so popular, will be enlarged to forty-eight pages and otherwise improved; a Junior B. Y. P. U. Quarterly will be published beginning with October. We will augment the field work through our field secretaries; there will be study courses and other lines of work adapted to further the interests of the young people, and make the movement more effective.

Speaking for the Southern Baptist convention; we may now write the convention B. Y. P. U. work. The convention will foster this as it fosters other great interests, doing this through its Sunday school board. This is not altogether a new thing with the convention, but henceforth will have new emphasis and be made more effective. We earnestly ask the full co-operation of the brethren in bringing these matters into full swing and moving power.

It has been commonly reported in the papers that the B. Y. P. U. A. of Chicago contemplated recommending to the convention of Canada, of the North and of the South, that they undertake the work of their own young people in their respective territories. This would be a good movement and quite timely. At any rate the Southern Baptist convention is going to do the thing in conjunction with the Southern B. Y. P. U., whose executive committee has headquarters at Louisville. Surely the convention can do this more effectively than any other force, and especially more than any force from the outside. It is right, too, that the convention should supervise the making of literature for their young people and for directing their efforts in Christian endeavor. And so far as I know our people are prac-

tically of one accord in the movement. I earnestly hope and expect the largest and best results.

J. M. FROST.

Nashville, Tenn.

#### TO THE PASTORS OF CHURCHES.

Two years ago a committee was appointed to arrange for an encampment. The committee worked faithfully and made good headway, but for several reasons beyond any man's control the thing never materialized. I am in position to make the pastors of the state a proposition that I think can not be duplicated anywhere.

Beginning with the first Monday in September and continuing for ten days, the Anniston Chautauqua Association will hold a Chautauqua at Oxford Lake, three miles from Anniston. We are arranging for the very best of talent. We will have our sessions in the afternoon and evening. The season ticket will cost \$5.00. Now here is our proposition:

Let the pastors accept Oxford Lake as their camping ground, and be here during the ten days of the Chautauqua, and we will bind ourselves to the following:

First—We will provide tents, free of charge, to those who may attend. These tents will be on an elevated plot of ground in the center of the plot. They will have plank floors and each tent will be lighted with electricity.

Second—At the foot of the hill and on the side of the lake we will provide a large room, known as the round house, for a dining room in case you should desire to have your own cook and all dine together in mess hall fashion.

Third—Stables will be provided, free of charge, for those coming in vehicles; each man, of course, must provide feed and look after his horse.

Fourth—You will be given the use of the Auditorium each day during the entire morning, as the regular Chautauqua work begins in the afternoon.

Fifth—We will have some men on our program who can be of assistance to you in your morning program. We will try to arrange with any of those you may choose to help you.

Sixth—We will donate to your committee \$100, to be used in securing such assistance as you will need to make your morning hours profitable.

Seventh—There will be a good restaurant on the ground; also a refreshment room, where cooked meats, canned meats, bread, cake, etc., will be sold at prices prevailing in the city.

In addition to these inducements I will call your attention to some other advantages at Oxford Lake:

First—You may go to Anniston or leave it by rail at almost any hour of the day.

Second—The lake is connected with Anniston and Oxford by the electric car line. If you do not care to camp, we will take pleasure in engaging good board for you either at Anniston or Oxford.

Third—The Lake park contains seventy acres of land; the lake itself covers twenty-one acres.

Fourth—The elevation on which the tents will be placed is well shaded.

Fifth—Fishing privileges will be granted free of charge to those camping at the lake.

Sixth—There are a number of boats, also bowling and box ball alleys and other places of recreation at small cost.

Seventh—There is a good swimming pool, with bath rooms and bathing suits.

If you desire to encamp here for ten days we will do all in our power to make your stay pleasant and profitable. The Chautauqua program will be of the very highest order, and the encampment would be worth while even if there were no other exercises. I write this before the convention so you may think about it. I can not imagine anything better. Let's talk and write about it, and by the meeting of the convention be ready to say what we will do.

Yours in the work,

J. H. FOSTER.

Frank Willis Barnett

# Editorials

Editor and Owner

## A DEFINITE DIFFERENCE.

As some of our readers are likely to be misled by those religious people who teach the notion that one can not be a saint and a sinner at the same time, we present some thoughts which may keep them from being deceived. It is not true that when a saint commits a sin he at once ceases to be a saint, and hence becomes a sinner. Remember the fact that the Bible frequently uses the word "saint" in the sense of one's being a true believer, a saved person, a Christian, a child of God. That word means no more than what those descriptive words signify. It is never said in the Bible that some Christians are saints, while other Christians are not saints. Nor does the Bible ever call a Christian a sinner; nor does it say that a Christian is sinless. It distinctly recognizes the fact that all Christians do things which are sinful, and it is for this very reason that Christ occupies the offices of mediator, high priest and advocate. In Hebrew it is said of Christ that "He ever liveth to make intercession for them"—that is, for those who have been saved, and this means that He intercedes for all Christians. The Holy Spirit also intercedes for Christians, as stated in these words: "He maketh intercession for the saints according to the will of God." But there would be no need of the intercessions of Christ and the Holy Spirit in behalf of a Christian if he did not commit any sin, nor would the services of Christ as high priest be necessary for such a person. There is a very definite difference between the two classes of people. All unsaved ones are called sinners. God's law holds them as being condemned sinners. They abide under the wrath of God, so long as they remain sinners or unsaved ones. It is vastly different with respect to Christians—the saved ones. They are no longer under legal condemnation. They are forever free from the law of sin and death. No longer are they counted by divine law as being sinners. They have been taken out of the catalogue of sinners and are now reckoned to be saints; yet within them there remains a nature which is still fleshly, with sinful tendencies. It was after Paul became a Christian that he wrote: "I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin, which is in my members." That was why he needed Christ as his constant Advocate, High Priest and atoning Lord. Bear these great truths in mind.

"Young man, keep out of politics."

Advice such as the above is not infrequently heard and those responsible for it no doubt think that they are rendering a service. But, is it good advice? We think not.

A lively interest in political affairs can not hurt any one, and surely there would be harm enough in a condition under which these matters were left entirely to the professional politician.

It is, we grant, a serious mistake for a young man to make a business of politics, to surrender himself to the pursuit of office; but there is a wide difference between this and taking an interest in political affairs. The safety of our country is in the hands of those who, with no selfish purpose in view, keep in touch with the administration of the affairs of government and study those things which make for its peace, prosperity and moral well being.

President Roosevelt transmitted to congress a recommendation by the secretary of state for an appropriation to reimburse the persons who ransomed Miss Ellen M. Stone from Bulgarian bandits a number of years ago. The surrender of Miss Stone was arranged by the United States with Turkey, but the money for her ransom was raised by missionary organizations in this country.

## A BAPTIST ENCAMPMENT.

The committee having the matter in charge reported at Dothan:

1. Your committee begs to report its regrets that the execution of its fully prepared encampment plans were hindered by circumstances beyond the committee's control.

2. It is your committee's conviction that an annual encampment of Alabama Baptists would be of untold benefit to our work and growth in the state.

3. We recommend the appointment of a committee to take in hand the work of an encampment for 1908, if in the committee's judgment a satisfactory time and place for such a gathering can be secured. Respectfully, J. M. Shelburne, A. G. Mosely, of the committee.

We know the committee worked faithfully and that much space was given to the matter in the Alabama Baptist. We do not know whether the convention at Dothan appointed another committee or not, but we publish elsewhere a communication from Rev. J. H. Foster, D. D., of Anniston, that ought to put new life into the movement. The Baptists of Tennessee will meet this month at Estill Springs, the Baptists of Mississippi will gather at Blue Mountain, and other states will have similar summer gatherings. We sincerely hope the brethren will agitate the matter. Without wishing to forestall any committee that may have the work in hand, we wish to commend Brother Foster's offer to the serious consideration of the brotherhood, for we know the place to be an attractive one, as the pictures published elsewhere will show.

Dr. Hobart closed the baccalaureate sermon preached by him at the Crozier seminary commencement with these words, which we hope will reach the eyes of every young preacher in Alabama:

"You have the most wonderful opportunities of any age of the world. The Lord has plowed up the soil and sent his great steam plow through the nations, opening up the rich soil for the gospel seed. It will be yours to sow and cultivate it. The responsibility is great, the honor greater. You will need to take heed how you build. Be sure you keep on the foundations. All other buildings will go down. Keep your heart loving. That is a great necessity. There is a mysterious power in a loving heart which gives eyes and judgment to man. The moral vision and the spiritual perception seem to be quickened beyond our understanding by a loving heart. Be open-eyed. Be studious of men and conditions. Seek to saturate your town, your family, your church with the spirit of Christ."

Rev. L. L. Gwaltney, of Bagdad, Ky., has accepted the pastorate of the Prattville Baptist church and will take up his work there June 21st. Brother Gwaltney is a Virginian by birth and is a graduate of Richmond college and the seminary and comes to his work with strong indorsement from his former fields. The Baptists of the state will join us and the good people of Prattville in welcoming him to his new field.

## FEARLESS WITH GOD.

He who is heartily allied with God has no reason to live in a state of fear. This truth was in various ways presented by God to His people in all ages covered by Bible history. Just so long as they kept in harmony with God they had every reason to be full of courage, and no reason to be afraid of any foe or any destructive disaster. And all of the great leaders of the people understood this truth so well that they could always reckon on success even before any project was begun, provided that the people kept on God's side. This is why pious prophets and godly kings were fearless while loyally serving God. Think of the splendid fearlessness of Daniel and his three Hebrew brethren. We may say that it was altogether owing to their firm confidence in the truth that God was verily with them, and therefore that they were with Him. Fiery furnaces and lions' dens had no terrors to them, for their God was infinitely greater and mightier than all of them combined. Nor was Paul afraid of the forces which were arrayed against him. His whole thought was centered in God as the one who would do exceeding abundantly for him above all that he himself could ask or think of. When others were cowering with fear he was as fearless as an angel in heaven. He made it the chief part of his business to keep closely with God, and hence he had no ground for being fearful. We want to impress this great lesson upon the mind of every reader. We want those who are inclined to indulge in fearful forebodings to quit that foolish and misery-making habit and henceforth settle down on the rocky assurance that if they will keep their heart with God, there is not the slightest reason for their being fearful of anything, so far as their own safety and true success are concerned. You may be poor, but you need not fear that God will forsake you in the hour of your greatest need. You may be pressed by heartless creditors or employers, but God will rescue you in due season. Do your best to keep true to your God.

## THE BUSINESS LIFE.

The tendency of the young men of today who have the choosing of their life's occupation is to enter some profession. This is no doubt inspired by the theory that the professional life offers greater opportunity for the achievement of distinction or for winning especial honors. There is a disposition to look upon ordinary business occupations as sordid and offering little opportunity for the achievement of those things so dear to the hearts of all who feel ambition's throb. Thus it is that the ranks designated as professional are becoming more and more crowded, many recruits in the vast army being ill equipped for the struggle. How many writers, educators, artists and others are struggling today for elusive fame who might have become great forces in the business world? It is all a question of fitness, of knowing one's capabilities and applying energy in the way of gifts rather than in the way of inclinations.

If we could double the numbers of readers of our weekly papers this year, we should take a long step toward doubling everything we are doing. The denomination at large owes much to the papers, and it is a species of blindness that prevents pastors from taking a deeper interest in the circulation of good papers. When I was a pastor, my rule was to see that the state paper was in every home connected with the church. If any were really too poor to pay for the paper, they got it all the same. I asked some of my well-to-do members to join me, and the paper came and went to the right spot.—J. B. Gambrell.



SCENES ON BEAUTIFUL OXFORD LAKE—SEE PAGE 7 FOR DR. FOSTER'S OFFER FOR A BAPTIST ENCAMPMENT



## ONE MORE THOUGHT ABOUT LIFE WORK

### YOU COLLEGE SENIOR, READY TO GRADUATE—

Of course, you think you've settled by this time for good and all your occupation in life. And the chances are you think you know mighty well that you're not going to be a preacher.

But even yet the question is worth one more thought. Did you consider this when you made up your mind:

**THERE IS ONLY ONE LIFE WORK OPEN IN WHICH ANYBODY IS CONSCIOUS OF NEEDING YOU—ONLY ONE OCCUPATION TO WHICH YOU ARE INVITED.**

If you have decided to be a doctor or a lawyer or an architect or a teacher or something else of a professional sort, you'll doubtless make your way and in time find a good, useful place to work in. But nobody is just now standing around in any of those professions longing for your appearance—wondering where enough young fellows to fill up the gaps are going to come from.

You can go and be some sort of engineer if you want to, but you won't find any machinery undesigned nor any railroads unconstructed nor any bridges unbuilt nor any mines unopened because enough men couldn't be got hold of to carry on such work.

**THERE'S JUST ONE LINE OF WORK THAT IN ANY CONSIDERABLE DEGREE IS GOING UNDONE FOR LACK OF MEN TO DO IT, AND THAT'S THE WORK OF THE CHRISTIAN MINISTRY.**

Wouldn't it be worth a good deal to be entering an occupation in which you're visibly needed?

But you've been pretty doubtful, you say, whether there's stuff and fiber in you to make a preacher. Well, that's encouraging. It's immensely to your credit that that view of the case occurred to you. So many young fellows decide for the ministry—the easy, drifting kind of fellows—because it looks to them like a nice, clean, polite profession, a leisurely, gentlemanly kind of life. That kind probably always will be drifting into the ministry, but there's no need of anybody's inviting them.

If you, on the other hand, have thought of the ministry as a work that taxes a man, brain, nerve, blood and muscle, to the limit—a work that only a mighty good quality of man has any chance of making a success at—you're at least getting in line with reality; you're no cheap dreamer on that subject anyhow.

**BEING A PREACHER IS THE HARDEST JOB IN CREATION.**

And if you're afraid of hard jobs—if your eye is out for the soft snaps only—then of course you're very right to mark yourself off the list of ministerial possibilities.

But all the men who have really ever done anything for civilization, for a better grade of humanity and a better world for humanity to live in, have had a great appetite for the hard jobs. Some of your friends have thought you'd have that appetite, too.

Yet we must remember that willingness for hard service isn't the only question involved. There is the other big question of aptitude. There are other occupations where a man can find hard work in plenty, and useful work too; he had better go to them if he hasn't some special fitness for being a minister.

When aptitude is mentioned in this connection, it's talking ability that you think of first. But that isn't the big-

gest item by any means. You can learn to talk acceptably in public if you're willing to try hard enough.

But there are a lot of qualities deeper in the life of a man on which his usefulness as a minister depends far more essentially than on his speaking power—qualities that only the grace of God can put into him and that human discipline can merely strengthen and improve where it finds them springing up.

Here are some questions that you ought to ponder over if you are willing to take up again the problem of where you will put your life—questions that go much straighter to the point of fitness for the ministry than superficial considerations of your facility of tongue or even your activity of brain:

**DO YOU BELIEVE THE WORLD NEEDS PREACHING?**

The preacher's business is to make men think less than they do now of possessions and position and power, and more of character and spiritual relationships and spiritual comprehensions; to help men get clear of their selfishness and all their other sins and aid them in achieving lives of unselfishness and purity and sincere reverence; to lead them to believe in God and care for the things which he has stamped as eternal.

If you think it would be a nobler world in which this mission of the preacher was thoroughly worked out, it would seem as if you would very much like to have a hand in working it out.

**DO YOU LIKE PEOPLE?**

Some men don't. They prefer things. They would rather deal with property, goods, materials, transactions, figures, facts. None of them would do for ministers. Not even the man who prefers books to people is quite fit for a minister. The true minister reads books to find out about people and to learn some truth to tell the people; always the people are in primary object.

If you love fellowship with humanity; if you like to study men's moods and share their experiences and enter into their confidences; if you can conceive of it as a high privilege to help give them cheer in discouragement, there's strong reason for thinking you made a mistake in deciding not to be a minister.

**DO YOU THINK YOU COULD DARE SOMETHING FOR YOUR IDEALS.**

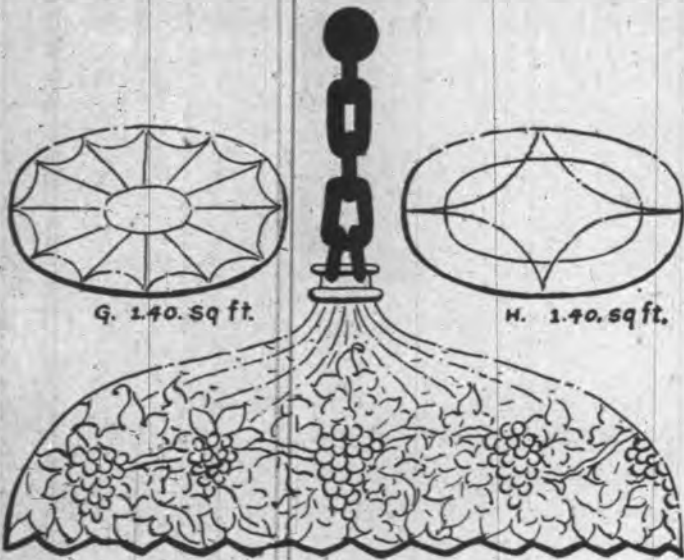
There are ministers willing to spend all their ministry holding to safe limitations of conventional pastoral routine. There's no use of your entering the ministry to add another to that number. If you don't want to push the church along to better methods, more adequate adaptation to the needs of the times, more complete illustration of the ways of Jesus—and if you can't struggle and suffer in determination to make progress, just pass the ministry by; it's not for you.

**CAN YOU SWEAR A SOLDIER'S OATH OF ALLEGIANCE AND KEEP IT?**

If your idea is that when the time of ordination comes, a minister may make his vows to the Captain thus: "Lord I will follow thee whithersoever the salary is \$1,000 a year and over," you needn't follow any further. But if you can go through to the end at any cost for a great cause and a sublime Leader, he wants you.—Fall in line.—The Interior.



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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 or 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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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.

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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.

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### TEACHING SUNDAY SCHOOL FROM DeKALB ASSOCIATION.

I have just received the following personal letter from Secretary Leavell. It is of such a strong, suggestive nature that I want to share it with my co-workers in the Sunday school cause in Alabama:

Oxford, Miss., May 25, 1908.

My Dear Brother,

I am just back from the Newton school, where they gave me the entire afternoon, and we presented 59 teacher training diplomas and 26 certificates, which, with the ones presented on the former occasion make a total of 125 awards. That takes the cake for this end of the earth.

I was very much impressed with the subjects discussed by the graduates, such as "The Awakening of China," "Daybreak in the Dark Continent," "The Immigration Problem," etc. The valedictorian spoke on "The New Day in the Religious World," dealing with Sunday School, missions and the Laymen's movement. He is forty years ahead of many of our preachers in his grasp of the progress of the kingdom. We can not estimate the value of sending out a class with the vision that this class possesses. One girl wrote on the work of the primary teacher, and has decided to devote herself to primary work rather than to stenography.

I fear the brethren in Alabama do not know the work that is being done down there at Newton. I am sure they would respond to the appeals if they only half-way appreciated what is going on. Very sincerely,

L. P. LEAVELL.

I am truly glad to receive such a hearty approval of the work done at Newton by Professors Tate and McKee and their able assistants. Just think what it means for this school to send out a hundred and more young men and women who have given special study to the work of teaching the Word! Each one of these students has completed a definite course of study and has received an award from our board certifying to that fact.

Newton is the only Baptist school in Alabama that pretends to give any normal instruction to those who must teach the Bible, if it is to be taught. God is richly blessing them in the advanced step they are thus taking in the progress of the kingdom.

C. E. CROSSLAND,  
Sunday School Secretary.

Box 13, Montgomery.

I wish to give you a brief note of our town, with Brother Crossland in our field. We started out the afternoon of Monday, June 1. At Mt. Vernon we were royally entertained by Brother and Sister Brock. Had a fair-sized audience for week night and good interest. Tuesday night at Gravel Hill we met a fine crowd of girls and some boys. Brother Majors, the superintendent, seemed much gratified at our visit. We lodged with R. A. Burt, moderator of our association, one of our most progressive laymen. As to our being entertained—well, everybody in this corner of the state knows Ryal Burt. Nuff sed. We came near having an experience in rebaptism in fording Wills creek on our way to Mt. Tabor next day, but Jim pulled us right on out in as matter of fact a manner as though it was a very common occurrence, and we were not getting our baggage wet, together with our feet, and so forth; but we were delayed and took the wrong road and drove long and at last missed the house, but got dinner, and Crossland got a prohibition argument all right, though I can't say he was entirely convinced that the prohibs are wrong. At Antioch at night we were rained out. A fair crowd met us at Pisgah. Here Professor Treadaway's normal classes enlarged the audience to our gratification. From here to New Harmony is a fair sample of our mountain country. Had an interesting meeting and enjoyable night at home of Brother Stott. Next day the Sunday school convention was expected to meet at Macedonia, but very few came. The people are very busy just now with their very grassy cotton. It has been wet here all spring. But for all this we had a good three days' meeting and feel well paid for all it cost to have the meeting. We feel sure the delineation of the ideal Sunday school by Brother Crossland did a deal of good to every progressive mind. We can not say too much of way of commendation for what Brother Crossland and Brother Stephens have done for the Sunday school interest recently within our territory. God's richest blessings attend them in the work.

In the afternoon of Sunday we took through passage behind Jim for Collinsville, where we arrived ten minutes ahead of time for Crossland to address our home Sunday school, and where he induced our teachers to take a normal course. He also spoke on B. Y. P. U. work at night and left immediately on the train for home. We expect to see great results from his very greatly appreciated visit among our people.

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greatly appreciated visit among our people.

J. B. HAMRIC.

Collinsville, Ala.

Let me say to the brethren that I am now in the evangelistic work altogether, and have been for two months. During these two months three meetings have been held, resulting in 199 addition to the three churches.

During my pastorate of five years in Cartersville we have raised for all purposes \$40,000. About 400 members added to the church, and good improvement on all lines of Christian work. I shall continue to make Cartersville my home, at least for a while.

Before these lines are in print I shall be with Brother McCollum in a meeting at Carbon Hill, Ala. I organized this church sixteen years ago, built their church house some twelve years ago and have held meetings there since I closed my pastorate there in 1896. The Lord bless you and make you a blessing. Yours in Christ,

JOHN E. BARNARD.

ARGO RED SALMON being firm in texture and deep red in color, makes the most delicious salad. The recipe is given in the Argo Cook Book.

NOTES FROM WILCOX.

Our fifth Sunday meeting was held at Beatrice, where Rev. J. M. Gilmore, of Pine Apple, is pastor. The meeting was well attended by the townspeople and proved to be helpful in many ways. The new house of worship just completed, except a baptistry, was dedicated on Sunday in the presence of a large congregation. Pastor Gilmore is taking hold with bright hopes of the future in this field.

Deacon W. R. Sawyer, recently from Montgomery, has stepped into a large place of usefulness in the town and is a power for good.

Pastor Gross, of Camden, is preparing to leave for the far west early in July. This will leave a vacant field in the old Pine Barren Association, which some of us hope will not be so long. Brother Gross has done a good work and many friends regret his going.

The pastors of the association have held several meetings for mutual improvement and to study and pray over conditions in this section. They have been both interesting and profitable and will be continued.

In spite of distressing crop conditions, two of my churches hurried me off to the Southern Baptist convention, much to my delight and profit. But this is nothing new to them.

Cupid has been shooting his arrows into my congregations and as a result I have recently lost a good young woman at Ackerville, who becomes Mrs. Guy Fuller at Perryville. Dame Rumor is now in Furman, and I am in constant fear, for nice fees are no just compensation for such losses.

We have a mission study class at Furman doing fine work, although small in numbers.

Our Sunday school has introduced the card system for reports, which will add greatly to its efficiency.

Our people are beginning to get ready for the entertainment of the association, which we hope will be largely attended and of unusual interest.

Mrs. D. W. Watson, vice president of W. M. U. for this association, is arranging for a meeting of the women of our churches during this session, which will be largely attended.

M. M. WOOD.

REV. J. W. WILLIS' GOOD WORK.

Norman Transcript.

At the regular business meeting of the Baptist church last Wednesday evening Rev. J. W. Willis was given an indefinite call to the pastorate by unanimous vote of the church. Rev. Willis came to the church from Rock Hill, S. C., last September, and in accordance with the agreement his pastorate would have ended July 1st. The unanimous action of the church at this time is high testimony to the work of Rev. Willis. He came here not only a stranger to the field in which he was to work, but without having seen a member of his congregation; but by his earnest and efficient work he has won the love of his own people and the respect of all who have come in contact with him. The church feels that they have the right man in Rev. Willis, and his wife is just the sort of

a woman to help a pastor in his work. She, too, has won the heart of every member of the church and has made many friends not only for herself, but for the work to which she and Mr. Willis are giving their lives. The church is to be congratulated on securing the services of such a man, and the town gains a worthy citizen.

Last week it was our pleasure to go down in Crenshaw county on a visit. There we met some of our friends. In the beautiful little city we met many whom we knew in former days. We met Brother Rodgers, pastor of the Baptist church. Brother Rodgers is a strong preacher and members are upholding his hands, and a good work is being done for the advancement of the cause we love so well.

Saturday Brother R. F. Hawkins and myself went down to Mt. Zion church near Brantley. There we met Brother Fenn, who had previously been invited there to preach. He is a young preacher, but God is with him. He is pastor of Brantley church. We predict a bright future for Brother Fenn. Bro. J. A. Jones came up to Mt. Zion to see the writer and we had the pleasure of having Brother Jones preach. Brother Jones, too, is having his hands full, and he spoke in the highest terms of his churches, and says the outlook is bright for a good work in all his churches. Brother Jones is serving a church in Montgomery county.

Sunday the pastor, Brother Hawkins, asked us to preach. A large crowd was present and the closest attention was given. At the close a great many pledged themselves to do more than they had ever done for the advancement of the Master's cause. Brother J. M. and many other true and tried brethren whom we knew years ago gave us a hearty welcome and asked the writer to pay them another visit.

Several years ago we became acquainted with these good people, and we were glad to meet with them. Mt. Zion is doing a good work and Brother Hawkins is proud of this church and the work that is being done there. These good people are looking forward to a great revival in August at their church. We hope to again visit them in the future, and to meet them in worship and in their homes. It is indeed encouraging to meet with people who are the Lord's. W. J. PETERS.

WITHOUT A DOLLAR AND IN DEBT

That is the way Brother Crumpton put it in his notes. Only two Sundays remain, and the secretary says he has not heard from the churches which are most able to help. He wants \$6,000. It can be easily raised. Write the secretary what he may expect from your church.

ORATORS AND ORATORY.

The Montgomery Journal and Birmingham News have been discussing the decline of orators and oratory. The Journal thinks we have some orators in Alabama, and names Governor Comer, Dr. Cunningham, Hon. S. J. Bowle, Congressmen Heflin and Clayton. With the possible exception of Dr. Cunningham, the Journal omits one Alabama orator whom we think excels

any one in the list and equals any man in the state—Hon. Ed M. Robinson, of Mobile. Mr. Robinson has the combined qualities that go to make an attractive speaker: a musical, earnest voice that is far-reaching and which he uses without an effort, an extraordinary command of language, handsome in appearance and graceful in every movement and gesture. In the last Democratic state convention in a short debate with Captain Frank S. White, Mr. Robinson made a speech of which we heard a young Alabama lawyer say he would rather be able to make than to be governor. While his speaking is an acquired accomplishment, Congressman Hobson is nevertheless an attractive figure on the platform, and presents a subject in a convincing manner. There is in Talladega an orator, a minister of the gospel, a newcomer yet little known in the state, who for original thought and manner of expression, dramatic delivery and versatility of subjects, is not excelled in Alabama. We refer to Rev. Jas. D. Gwaltney, pastor of the First Baptist church, who came to Talladega from Covington, Ky. He has Dr. Cunningham's command of words, Governor Comer's earnestness and Mr. Robinson's platform grace and ease. Were he a political public man he would easily rank as one of Alabama's greatest speakers.—Our Mountain Home.

IN MEMORY OF MRS. SARAH F. STEARNS.

Mrs. Sarah F. Stearns died quite suddenly in her home at East Tallassee, Ala., the 28th of May, 1908. She was the daughter of Mr. and Mrs. Ellison Laney, born December 14, 1853, married to Mr. G. B. Stearns January 21, 1877. She united with the Baptist church at Loachapoka the summer of 1868; was baptised by Dr. Williams, who was a practicing physician and a minister. At the time of her death she was a faithful and efficient member of East Tallassee Baptist church. Her life in her home, church and social circle was one of Christian cheerfulness and happiness, casting sunshine as from a clear blue sky in the path of all who knew her and sweetening them with the roses and their perfumes, to banish the sorrows and the sadnesses as the cold, icy winters yield to the bud, bloom and warmth of spring. She passed away, as she had desired, and prayed, when her time should come. Her death was like the hush of a beautiful summer evening, after the passing of the waning sun and the folding up of all nature for retirement and rest. It may be truly said that if all the thorns she had thrust into the finer feelings and better sensibilities of those she knew were placed on her grave, a little barefooted child could walk there unharmed, and if all the flowers she had given to cheer the walks of life of those she knew were placed there a little, odoriferous pyramid would be beautifully built as a fragrant monument to her memory.

We miss thee from our home, dear mother,  
We miss thee from thy place,  
A shadow o'er our life is cast,  
We miss the sunshine of thy face.  
We miss thy kind and willing hand,  
Thy fond and earnest care;  
Our home is dark without thee,  
We miss thee everywhere.

Her husband, five sons, four daughters and seven grandchildren survive her. Her own family are all exemplary Christians, except her youngest boy. She was interred at Elam Baptist church in the presence of attending relatives and friends, Revs. A. W. Longly and R. F. Stucky officiating. Her pastor, W. A. WHATLEY.

ARGO, ARGO, ARGO, ARGO, ARGO,  
ARGO, ARGO, ARGO, ARGO, ARGO,  
ARGO, ARGO, ARGO, ARGO, ARGO,  
ARGO, ARGO.

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1615 W. Main. Richmond, Va.

**IN MEMORIAM.**

Whereas, on May 10, 1908, God in His tender love and wisdom, has seen fit to call little Josie Ethel Anderson to her reward; therefore be it

Resolved, 1, That in her death our Sunday school has lost one of its most faithful, consistent students.

2. That she was a sweet, gentle child, loving and obedient to her parents and teachers, and was a dear little Christian who tried to serve Jesus and influence others to love Him.

3. That we miss her presence, but humbly submit to His will.

We can not feel that all is well, when Darkening clouds conceal the shining sun,

But then we know God lives and loves, and say

Since it is so, Thy will be done."

4. That we extend our heartfelt sympathy to the bereaved family and commend them to the heavenly Father's care and guidance.

5. That a copy of these resolutions be written on our minutes, a copy be given the family of the deceased; also one be sent to the Alabama Baptist.

MRS. MINNIE PRUITT.

MRS. PAULINE REEVES.

MISS CARRIE PRUITT.

MISS PEARL OLIVER.

William Duncan, little son of Mr. and Mrs. J. K. Murphy, of Mussel, Ala., was born February 7, 1907, and died June 3, 1908, after one week's illness, and was buried at McGehees. This little darling was the only child left, two having gone hence two years ago. God has given and He has taken away, and while it may be hard to say, yet we can do no more than say blessed be His name. Little hands beckon to a lonely father and mother to come up there after the toll of life is over. May the Lord give to the bereaved parents the consciousness of His unfailing presence and allow them to taste of the sweet comfort of the Holy Spirit's abiding presence. May he also daily bear their burdens.  
**J. W. O'HARA.**

**FROM GADSDEN, ALA.**

Dear Brother Barnett: It is universally acknowledged that on last Sunday at the Second Baptist church here closed the greatest meeting this city has ever known. After we met in prayer daily for one week, Brother C. M. Cloud, a college mate of mine in Howard, came to preach for the meeting, which lasted two weeks longer. Mountain-like obstacles were at once overcome and people were lost to this world's interests under the influence of God's Holy Spirit. The church is completely revived from what only a few months ago seemed a hopeless case. Indeed, the stone has been removed and Zion has heard the Savior's cry, "Lazarus, come forth," and what over us has been a weeping Savior is now a smiling Lord, full of jubilant song. Pastor and people are drawn close together at the beginning of his service here, and we look forward to still greater things. There were 86 members added to the 190 we have; 43 were for baptism. Thirty-nine of these were baptised at one time in the presence of more than three thousand peo-

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ISAAC TAYLOR TICHENOR, the Home Mission Statesman. J. S. Dill, D. D. 12mo., 308 pages. Cloth, 50 cents; paper, 25c postpaid.

AN EXPERIENCE OF GRACE: Three Notable Instances. J. M. Frost. Small 12mo., 99 pages. Cloth, 40 cents; paper, 25 cents, postpaid.

**Baptist Sunday School Board**

J. M. FROST, Corresponding Secretary.

Nashville, Tennessee.

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All sorts of dainty trinkets and usefuls in silver, cut glass and hand decorated china at all costs.

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Hat Pin Holder, \$1.50 up;  
Watch Fob, \$2; Tea Bell, 75c to \$1.50—sterling; Salt and Pepper Stands, \$1.50; Olive Dish, \$1.50; Flower Vase, \$3—cut glass; Bon-Bon Dish, \$1.50; Fancy Plate, \$1.75; Cup and Saucer, \$1.25—hand painted china.

**C. L. RUTH & SON**  
JEWELLERS OPTICIANS  
15 Dexter Ave., Montgomery, Ala.

ple. During the meeting \$115 was given to the Lord, \$55 of which went to the visiting minister. We pray that God will bless the Baptist cause everywhere and get such a victory as we have just enjoyed. Your brother in Christ,  
**JUDSON M. COOK, Pastor.**

**RESOLUTIONS OF ALBERTVILLE BAPTIST SUNDAY SCHOOL.**

God in His all-wise providence permitted a destructive cyclone to sweep our town and in this way took the lives of our beloved sister, Mrs. W. F. Russell, her son, Emmett, who was faithful to Sunday school, and Caney Bobo, whose bright little face will long be remembered by those who were closely associated with him; therefore, be it

Resolved, That while we bow in humble submission to the will of Him who has all power, we do deeply mourn the loss of these faithful members that have been removed from us and enrolled in a heavenly band.

Resolved, That in the loss of Caney and Emmett the Sunday school has lost two faithful members, and in the loss of Mrs. Russell the church has lost a consistent member.

Resolved, That the Sunday school extend deepest sympathy to each bereaved family.

Resolved, That a copy of these resolutions be entered on the Sunday school record, a copy sent to each bereaved family and a copy sent to the Alabama Baptist.

C. L. Hearn, Miss Alma Bishop, Mrs. P. F. Maples, committee. B. C. Bynum, secretary.

**MONTGOMERY NOTES.**

**Many Revivals and Much Grace.**

The developments in Montgomery among the churches have been very gratifying recently. We have just closed a gracious revival at Clayton Street, W. D. Hubbard doing the preaching. Forty-six were received into the church, twenty-nine by experience and baptism. Brother Hubbard is gifted in evangelistic gifts. He preaches the gospel in its entirety and with the fearlessness of a Chrysostom, yet with the tenderness of a Chalmers. His messages make their application and appeal to the conscience. Great good has been done here. My work continues to grow. Four years ago last Sunday there were sixty-three in Sunday school, 190 church members and the church was giving about \$350 for missions. Last Sunday the Sunday school was 247, membership of church 413, and we will give \$1,000 for missions this year. Our Sunday school stays around 250 all the time now.

Pastor Cowan has also had a good meeting at Southside. Rev. G. L. Yates, of New Decatur, did some good preaching. There were twenty-nine additions, 19 by experience and baptism. The work there grows apace.

Pastor Brasher at West End had Rev. C. C. Heard, of Columbiana, to assist him. There were seven or eight additions, four or five for baptism. Brother Brasher is well pleased and well pleasing in his field and the Lord is blessing his labors.

Pastor Bush at Highland Avenue frequently comes over to Clayton St.

and baptises his candidates for baptism. No pastor in the city is more beloved nor doing a better work than he.

Brother Fancher, with his people, had a two weeks' series of meetings just before the Southern Baptist convention. Mr. McBee, of Mobile, did some good singing, Brother Fancher did the preaching and there were six or seven additions to his church. Conditions were unfavorable to the best success.

At the First church one of the chief features is the Young Men's Baraca class. It is making itself felt not only at the church, but in the city.

Our city B. Y. P. U. has its regular monthly meetings, and since the convention at Troy has taken on new life.

Wishing the Alabama Baptist success and influence, I am, yours fraternally,  
**J. W. O'HARA.**

**A NEW VOLUME OF SERMONS.**

Our good friend, Rev. John Roach Stratton D. D., of Baltimore, will shortly issue a series of sermons on "The Fundamental Truths of Christianity."

The sermons and addresses were first delivered in the Second Baptist church of Chicago. Since then the closing series, on the fundamental truths of Christianity were given at various Chautauquas and Summer Bible schools. They are published in response to a large number of urgent requests. Thinking that they might serve the cause of truth, at least in some small measure, if put into printed form, he decided to yield to the desire of the friends who were kind enough to ask for their publication.

They are given here just as spoken, most of them having been taken down by a stenographer, and are sent out by him with the earnest and prayerful hope that they may accomplish some good and thereby hasten the final triumph of the Kingdom of Him "who loved us and gave Himself for us."

Besides other addresses, it will contain the following—

- "Is There a Living God?"
- "Is the Bible a Revelation from God?"
- "Does God Answer Prayer?"
- "Was Jesus Christ the Son of God?"
- "Did Jesus Rise from the Dead?"
- "Will Christ Come Back Again?"
- "The Salvation of Society."
- "The Influence of Ideals."
- "The Transforming Power of Christ."
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- "The Victory of Faith."
- "The Reign of Peace."
- "A Financial System for the Kingdom of God."
- "The World's Biggest and Best Business."
- "The Lessons of the Three Crosses."

The book will be attractively bound in cloth and will be suitable for a Christmas gift or as a remembrance to some friend who may be troubled with doubt concerning religious truth.

The price is \$1, postpaid, and can be ordered from the publishers, Fleet-McGinley Co., Baltimore, Md.

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Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too. Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

Now, Mrs. Rena Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, fainty spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

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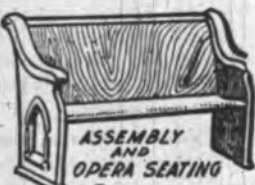
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Write for Catalogue A **CLAUDE GRAY, President** Locust Grove, Ga.

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**AN EXPERIENCE OF GRACE.**

This is a very unique book. It gives three notable instances, Saul of Tarsus, John Jasper and Edward Everett Hale, Jr. Dr. J. M. Frost, who edits it, writes:

"I am sending you under separate cover a copy of 'An Experience of Grace.' It is also published in paper binding. It is a very unique book, as I am sure you yourself will think. I act only the part of an editor. I really consider it almost the best book published on Christian experience. It is published in cloth at 40 cents; paper, 25 cents. Postpaid by Baptist Sunday School board.

The Alaska Packers' Association has taken the highest awards at every World's Fair where its Canned Salmon was shown. At St. Louis World's Fair the Red Salmon took the only grand prize ever given to Salmon at any World's Fair. **ARGO RED SALMON** is packed exclusively by the Association.

**IN MEMORY OF REV. G. S. BOOZER.**

Jacksonville, Ala., June 6, 1908.

We want to pay some loving tribute to the memory of our dear beloved friend, but our hearts are sad and we cannot express the great loss we have sustained. We do not need to tell any one of the many beautiful characteristics of this consecrated man; his life has been a living example and there is that something which makes us long to live as he has lived, always trustful, so sure of God's promises. Rev. Mr. Boozer had been a member of Ohatchie Baptist church for thirty years. He was sixty years old at the time of his death. We miss him in the church. We miss him in our homes. He was always so faithful, so willing and ready to do anything for the Master's cause. Truly

His place is vacant and can not be filled.

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

To the sorrowing wife and children  
and relatives we would say to grieve  
not, for he is truly—

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

Whereas, it has pleased our Heavenly Father to call our friend and brother in Christ from this earthly labor to his home above; therefore, be it Resolved, That we hereby record our deep sense of sorrow at the loss which our community has sustained. We extend our sympathy to the bereaved family and sorrowing ones.

**ONE WHO LOVED HIM.**

Argo Red Salmon is sold everywhere by reliable grocers.

**SONG BOOK.**

Look! look! new song book, 144 pages, best for all ages; In either notation, twenty pennies bright, Will bring in Muslin or Tag 1 "Beacon Light."

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Eating is easy, clean and comfortable. Makes mothers and youngsters happy. Lies flat as a pancake on table.

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**HENDERSONVILLE, N. C.**—"Pine Grove Lodge" will be open for guests after June 1. Delightful location; special rates for June. Address, Mrs. E. C. Bedell.

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A "Father Knickerbocker" Eight-Day Mission Clock is offered on the first day of the "Dutch Auction," at the regular price and then the price is marked down 50 cents each day until the highest BID is reached. Each of the 99 persons whose BIDS are nearest to the highest BID also get a "Father Knickerbocker" at the amount of their BID.

These ONE HUNDRED genuine "Father Knickerbocker" Grandfathers' clocks are offered at the "Dutch Auction" simply to advertise and introduce this beautiful creation of Modern Art-craft, and any housewife will indeed be fortunate who secures a "Father Knickerbocker" in this manner.

Send your name and address to the Knickerbocker Clock Company, 901 Lexington avenue, Brooklyn, N. Y., and you will receive full particulars and photo-illustrations of the three designs for hall, dining room or library, together with five blank BID forms allowing you and four of your friends to BID at the "Dutch Auction." It costs nothing to BID for one of these beautiful clocks at your own price.

Send today, then tell your friends about it and show them the illustrations of the "Father Knickerbocker" clocks. If you interest four of your friends in our offer and forward their BIDS with your own you will receive FREE a "Miss Knickerbocker" watch artistically finished in gun metal and gold, with your initial engraved on the case. A limited number of these beautiful watches are to be offered as souvenirs of the "Dutch Auction" to ladies sending for particulars as above.