

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Organ Baptist State Convention.

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Dr. E. M. Poteat, president of Furman University, delivered the commencement sermon of the State University at Athens, Ga.

Professor G. L. Carver has been elected to the chair of biology of Mercer University, made vacant by the resignation of Professor George W. Macon.

Dr. Rufus W. Weaver, pastor of the Mt. Auburn Baptist church, Cincinnati, Ohio, has been called to the pastorate of the Immanuel church, Nashville, Tenn., and has indicated his acceptance, to begin work September 15.

Pastor S. S. Henson has resigned the pastorate of his great church in Boston, the resignation to take effect December 1st, when he will have finished five years of work there, and fifty-three years of the ministry.

Dr. Gross has been with me since Tuesday. We have had splendid congregations morning and night with every indication of a gracious meeting. Sincerely, Richard Hall, Evergreen, Ala., June 13.

The church at Cartersville, Ga., has extended a call to Rev. Sam C. Dean, of Philadelphia. It will be remembered that Brother Dean, who began his ministry in Atlanta, was pastor of the First church, Americus, and went from there to New Jersey, thence to Philadelphia. We hope Brother Dean will come back home.

I am sending you the program for the state convention. I will ask you to give notice in your paper to all who intend to be present at this convention to send their names to F. P. Nicols, chairman on entertainment, so homes may be secured and they notified of same. Please state specially that all ladies should send their names.

The Christian Index says: We find ourselves grieving over the departure of Professor G. W. Macon from Mercer university. He will be greatly missed in Georgia, where he did much good, especially among the young, in the young people's work. He is a capital lay preacher, as well as general worker.

You had him quite a while, and now Alabama needs him.

Dear Brother Ray: Please accept my thanks as a Baptist minister for what you said through the Alabama Baptist last week in respect to union meetings. I have said so too and now say that every Baptist preacher in Alabama ought to talk to their congregations as you have to us. Baptists have nothing to gain and all to lose in a "union" meeting. I never tried to help hold but one, and have promised God to commit no more such sin. Your young brother in Christ, Judson M. Cook.



REV. G. W. BOULDIN AND WIFE AND THEIR JAPANESE CO-LABORERS.
Read His Letter on Page 3.

HELP PAY OUR STATE MISSIONARIES.

Montgomery, Ala., June 17, 1908.

My Dear Brother,

I have just gotten back, after an absence of twelve days. I find there has been received in this office since June 1st, for State Missions, only \$296. The prospects are indeed gloomy. If I only knew the brethren WERE TRYING, I would feel so much better. I have some noble letters from some brethren, but generally they are from those whose churches can not give large sums. Not a line have I from a pastor of a large church. What can it mean?

I deposited with the bank this morning NOTES FOR \$1,500. THE MISSIONARIES HAVE NOT BEEN PAID FOR MAY. Will they have to WAIT FOR JUNE ALSO? IT WILL TAKE \$6,000 TO PUT US OUT OF DEBT.

With this the case goes to the jury—the Baptists of Alabama. What will be their decision?
W. B. CRUMPTON.

Brother Crumpton writes on the 19th:
I send you a card I sent out on the 17th. Probably \$150 has been received since then. One city pastor has written me expressing regret that he can do nothing. He sent a good collection for state missions some months ago.

Say to the brethren I can't make brick without straw." The Israelites couldn't help themselves; they had to; I don't have to. I will not try. I can only do with what they send in. By their direction we have employed the men to do the work. Shall they be paid? I hope that every one who reads these lines will say: "They must."

Only one Sunday remains after this is read. July 1st, at 12 o'clock, the year 1907-1908 will close.

The next event of interest for the Baptists of South Carolina will be the Summer Assembly, July 20-24, at Furman university.

Miss Evelyn Gardner, daughter of C. S. Gardner, will teach music in the W. M. U. Training School, Louisville, Ky., next session.

The meeting at Emmanuel church, Alexandria, La., closed with sixty-four additions, forty-eight for baptism. Dr. H. M. Wharton did the preaching.

Dr. Henry Alfred Porter has been recalled by the First church of Oklahoma City.

This is quite a compliment.

Began work here May 1st. We have a most delightful people and our work is making progress. I have not lost interest in Alabama. May the Lord bless you and all the brethren who labor for the coming of the kingdom in that dear old state. As ever yours, W. M. Hartin.

In Apostolic time Jesus gave most of his time during his ministry to the cities, and the apostles preached in the cities. Paul gave his life mostly to work in the cities where he could reach the greater number of people.—Dr. J. S. Kirtley.

Last week's Baptist was fine and the convention one was grand. The two papers were worth the subscription price to any one interested in the work. May the Lord bless you and yours and help you to continue giving us a good paper. Sincerely, Mrs. W. P. Stewart.

Rev. J. W. Coffman writes that he is in the general evangelistic work and has held two good meetings, one at Pell City and one at Glen Adle, Aniston. There were forty additions at Pell City and twenty-five at Glen Adle. He is now holding a meeting at Coal City with Rev. C. J. Pike.

We acknowledge with pleasure the following invitation: Mrs. Lora K. Lovell invites you to be present at the marriage of her daughter, Ethel, to Rev. John Jeter Hurt, on Tuesday evening, June 30th, 1908, at 8:30 o'clock, at the First Baptist church, Ft. Smith, Arkansas. At home after July 10th, Conway, Ark.

It is with sincere regret that we chronicle the death of J. E. Snider, the son-in-law of Dr. J. T. Christian. He was drowned June 5th at Foreman Fords, Salt river, about five miles below Taylorsville. The body was recovered on the morning of June 7th and buried that afternoon. Bro. Snider was a noble Christian layman and we tender our condolence to the bereaved family.—Western Recorder.

STORY OF THE PREACHERS OF MY EARLY RECOLLECTIONS

By S. O. Y. RAY

Among the first preachers I ever knew was Rev. Kedar Hawthorne, father of our Dr. J. B. Hawthorne. He was the leading minister in our part of the state for many years. I knew him in the latter part of his ministry. The first baptism I ever witnessed was the baptism of his son, J. B., and with him my own Brother Green and my wife's father and mother. The crowd was immense and the scene very impressive. The place was a small creek just below the Old Bethany church, in Wilcox county. This man of God baptised during his ministry about four thousand people; possibly half of them were negroes.

Among the other ministers of that time who came into our community I recall the name of Capers Jones, father of our Dr. C. C. Jones, of East Lake; C. W. Hare, brother-in-law of Brother W. B. Crumpton; Brethren Wright, Lindsey, Miles McWilliams and a Brother Brame and others whose lives and ministry were a great blessing to all that part of the state; but the ministry of these men is remembered by me only in a vague sort of way. There was, however, many things peculiar to each of them that I would be glad to mention if time permitted, and this were the proper place to do it; but I pass on to others of whom I may speak with more accuracy.

About 1858 there was organized in our community by Rev. Elijah Bell an Independent Baptist church. It was the first of its kind ever organized. This new church was intended to be a compromise between the Hardshells and Missionaries. They held with many others that it was a question of conscience, that the matter of sending the gospel to the nations of the earth was to be no bar to membership, either way; but it is just to say that the prevailing sentiment was strongly inclined to the anti-missions. This new venture was led by Rev. Elijah Bell, of Dallas county, Alabama. Brother Bell was a strong preacher and being a man of some property, he gave much of his time to preaching the word, going to almost every community in several counties. He baptised hundreds of people in his long and intensely active life. He was opposed to all associations, conventions, boards, etc. The new church were foot-washers, open communionists of a sort. Some of the leading ministers were Arminions. Among these I mention the name of Rev. D. T. Seale, who had joined himself to this new movement. Bro. Seale moved to Wilcox county, in 1866 and began an active evangelistic work in almost every community, and hundreds were baptised by him; and being exceedingly liberal in his views a good number of Methodists and others who were not Baptists were immersed and remained in their own churches, but as a rule they joined the Baptist. I remember a meeting near old Society Hill Methodist church, held by Brother Seale, where almost every member joined the Baptists or were immersed and remained with the Methodist; but all washed feet, with few exceptions. Brethren Bell and Seale have long since passed to their reward, and with them their new organization, but the good results of their work and their faithful labors have been multiplied a thousand-fold in many lands. It was in July, 1877, that I joined this church and was baptised by Brother Bell, and soon became a very warm advocate of all the peculiar views held by them. My brother, C. S. Ray, had previously united with them and was preaching when I joined them.

In 1870 I removed to Choctaw county and began life as a farmer, having only recently married. We settled in a community where Baptists had never split, and as a consequence, were neither Hardshells nor Missionaries. As a matter of course the association was called Liberty, which meant, you can be either Missionary or anti-Missionary, as you like, a condition very similar to the one I left in Wilcox county. They were of the "Wet-foot" order, too, and otherwise very much to my liking. So I joined them after a year's delay, for I wanted to be sure they were orthodox. The pastor of the church I joined (Old

Hurricane) was about sixty years old when I first met him. He was small of stature, quite gray, but full of vigor, neat in his dress to a fault, his home-made suit without a flaw, his linen, when it was linen, faultless. When I first heard him I was very much impressed, although I did not understand him perfectly. But he had a way of "warming up" as he went on, a thing he never failed to do, and the "holy tone" was in evidence from the time he got well under way, until the sermon ended, except occasionally he was compelled to "call off" to take a rest, after which the same vigor and tone was resumed. Strange to say, I soon became interested in him and learned to understand him and love him, and under his ministry I was greatly benefited. He did not preach many sermons; but as a rule, he preached well what he did preach, and under his ministry, great numbers were saved, and to him I am indebted for much that has helped me through all my life as a Christian and a minister. I often think of the salary we paid him and how little we gave him, and what was true of him was true of all our preachers. The same conditions prevailed almost universally in that part of the state. We paid our pastor in corn, fodder, oats, potatoes, cotton seed and peas, socks and tobacco, with an occasional suit of jeans, and now and then a bit of money. When that was done the matter closed. We never thought of paying a stipulated salary; just what we were "a mind to give" was the rule; not more than \$100 when we did our best. Under his ministry I began to preach; was ordained at Old Hurricane church six miles north of Isney, in Choctaw county, in 1876, on the 25th day of December. The presbytery consisted of Rev. A. Daughtey, my pastor, and Elder J. E. Scott, another man of sterling worth, who, like Brother Daughtey, was not much on "book learning," but was mighty in the scriptures and in deeds of righteousness which will tell a story at the judgment which will not cause them any shame. Brother Scott's authority on all disputed questions, and the troubles that came into the churches were nearly all referred to him, and his decision usually settled the matter. But it was at the associations that he was in greatest demand and rendered most valuable service, for in those days, for want of something to do that was better, we discussed various and sundry questions, for we had no reports on missions, education, colportage or temperance, so we were shut up to such matters as came up from the churches in the form of queries. The last association I remember attending with him we had a query in something like these words: "Were the sheep spoken of in the tenth chapter of John sheep from the foundation of the world, or were they goats before they were converted?" As I remember now, that was a great day with us. The leaders buckled on their armor for the fray, and the work to be done was not of the ordinary sort. "The sheep from all eternity" faction (which was the anti-mission faction of the association) was led by Elder J. H. Owen, strongly seconded by your humble scribe. "The goat before conversion" crowd was led by Elder Scott, who swept the field that day, taking nearly all hands with him. The brother who stood with me for "sound doctrine" on that occasion was so chagrined over our defeat that he soon left the state, went away to Texas. This man, too, was a man of great power among the churches, and was afterwards reckoned among the anti-board people of Texas as one of their strongest men. He was one of my closest friends and associates, and under his ministry thousands were saved. Only a few illiterate men of his strength of mind and strong purpose to do what he thought was right have come under my observation. Had he known the way of the Lord more perfectly—but never mind, the Lord rules.

Just about the time of which I am writing a young man by the name of Q. D. Bowen was called to a church near me. He was by far the most intelligent, consecrated and aggressive preacher I had ever known, and withal one of the most lovable men.

This man and myself were soon very strong friends—a friendship which abides with us till now, and ever will. Under his influence I was led to see many questions as I had never seen them before. His good sense, perfect sincerity, his sympathy, his patient, loving interest in me, coupled with his knowledge of the word of God, put my prejudices at a great disadvantage and before I knew what had taken place many of my vagaries were melting away and my false notions were being exploded, and I have been so thoroughly aroused on the question of missions that I determined to settle the matter or give up the ministry, for my views on that subject made all efforts to save the lost useless, if not sinful, paralyzing me completely. This brother prepared the way for a more thorough investigation of this subject. But for his influence, good sense and tact, his intelligent discussions of the subject with me, I should in all probability been with the Hardshells today. It was this man who found our Dr. B. D. Gray, who lived near me, and who needed help quite as much as I needed it. He was his pastor, and under his ministry he began to preach and was enabled to go to college and the Seminary. It was this brother who baptised Elder T. E. Tucker, of Healing Springs, Ala., who for years has been the leading minister in all that part of the state, and to whom the denomination owes more in south Alabama than can ever be known in this world. He, with his own brother, Marion, a most promising young minister, were the leaders in Antioch Association for a number of years. The latter died when quite young and was a great loss to our Baptist ministry. For, in addition to being a strong man intellectually, he was a man of great piety and force of character. But, alas, he was cut down in his prime.

It was during Brother Bowen's ministry among us that one of our state evangelists—Elder P. B. Kirven—came into our association. He was a man of great strength of character, full of wisdom and love for the souls of men and the cause of Christ, a great organizer of forces, a magnetic leader of men. This brother came to see me and persuaded me to go with him through the association, which I cheerfully did. This visit of this marvelous preacher and organizer revolutionized our whole community. (As I have said already, the way had been well prepared by our Brother Bowen.) A new association was organized, missionaries were employed to visit the destitute in our bounds, our churches began to pay their pas-

FAMILY OF FIVE All Drank Coffee From Infancy.

It is a common thing in this country to see whole families growing up with nervous systems weakened by coffee drinking.

That is because many parents do not realize the coffee contains a drug—caffeine—which causes the trouble.

"There are five children in my family," writes a Iowa mother, "all of whom drank coffee from infancy up to two years ago.

"My husband and I had heart trouble and were advised to quit coffee. We did so and began to use Postum. We now are doing without medicine as are entirely relieved of heart trouble.

(Caffeine causes heart trouble when continually used as in coffee drinking.)

"Our eleven-year-old boy had a weak digestion from birth, and yet always craved, and was given coffee. When we changed to Postum he liked it and we gave him all he wanted. He has been restored to health by Postum and still likes it.

"Long live the discoverer of Postum!"

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

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

THE ALABAMA BAPTIST

tors better salaries, the churches began to give to missions and to do something worthy the name of Missionary Baptists. He has long since passed away, but his work abides. It was just after this visit of Bro. Kirven's that our state convention met with the First Baptist church of this city. He persuaded me to come, which I gladly did, riding across the country over seventy miles on horseback to the railroad, accompanied by Brother A. Daughety, my former pastor. He had never been to a convention before; neither had I. We were both strangers. I did not know but two men in the convention, one was our missionary—Dr. Hendon, and the other was Bro. Daughety. I will never forget how utterly lonely I felt, but good Brother Stout, then pastor at Troy, found me and introduced me, and thus blessed me. I will never forget him; what a lovable spirit he was. His life abounded in loving deeds. Soon after this convention I was chosen as missionary in our association, reorganizing the church at Frankville, organizing at St. Stephens, Richardsons School House, Red Bud and Washington School House, all of which grew into vigorous churches, besides preaching to fourteen other stations, giving only half my time to this work. I was succeeded in this field by Rev. George M. Parker, a very strong young man, who came into our midst from the Bethel Association and whose ministry was greatly blessed among these churches. His brother, William A. Parker, is the pastor now on a part of this field and has done a great work.

After a year in this field, I was elected State Evangelist for southeast Mississippi, leaving the state for seven years. These years are full of blessed memories and experiences that can never be told and associations with men whose kindness to me and helpfulness none will ever know save Him who never forgets and whose eyes are ever open to deeds of kindness done to the least of his servants.

FROM FAR AWAY JAPAN.

68 Hirano Cho, Kagoshima, Japan, May 17, 1908.
Dear Brother Barnett: Some days ago I sent you a photograph of the two families of Baptist workers in this city. In regard to the family from America there is nothing specially interesting, but I wanted to send you a picture of our Japanese co-laborers, and I found that to suggest having our photos made together was the easiest solution to the problem of getting them made. Of course, we do not expect you to be as much interested in this happy little family of four—father and mother and two children—as we are, but besides their being some of the elect ones called out from among this dense mass of population to witness for Christ, there is, it seems to me, enough of romance connected with these lives to make their story an interesting one if it could be well told. I shall note only a few things which I have learned from them during the three months we have been working together here.

Mr. Iwanaga Eh-wah-nah-gah, for this is his name) reached the harbor of Victoria, Vancouver, about fifteen years ago. He was then about 22 years of age and had crossed the Pacific ocean, as many a Japanese boy has done, hoping on the other shore to find the means and opportunity for satisfying that craving for learning which was consuming his very soul. Of course in the common and middle schools of Kyushu, his native land, he had received the rudiments of a Japanese education and had learned some English, but if, as is said to be the case, the average Japanese child must be kept in school constantly for thirteen solid years before he is able to read and understand the daily newspaper and other ordinary literature, it is readily understood that at the age of twenty-two his education is only fairly begun. But this young man had caught the fever, and not only that, he was chosen of God. Before he left Japan he had secured a Bible and a song book—two books owned by many a Japanese student in these days who never enters a preaching place, and from a Presbyterian lady in Nagasaki and from an English missionary in Fukuoka he had learned something about the Bible. Thus equipped he stood on the deck

of a vessel that had anchored on the border of a strange land. He knew no one; he had nowhere to go. He knew not what to do. He was just waiting to see what would turn up. Now it happened that at that time there were people in that city who had not joined an anti-oriental society. Some of these people were members of the Calvary Baptist church, of which one Rev. Mr. Trotter was pastor. One of the Sunday school rooms of this church had been turned into a carpenter's shop. In this room boxes were manufactured, and these boxes were filled with books and carried out to meet incoming vessels, and the books were given or lent to the seamen. On this particular occasion Pastor Trotter went out to the ship along with the boxes of books. He noticed this Japanese boy (he is rather small even for a Japanese) and gave him his card on which was printed his name as well as the name and location of the church, the hours of service, etc. He spoke words of welcome to the boy, and the boy tried to tell him in broken English his desire to go further east and enter school. Of course the pastor could make him no promises without knowing more about him and could only invite him to attend his church. The boy was encouraged by these words of welcome and resolved in his heart to try and find this church. But as yet he had nowhere to go and had not as yet set his foot on land. The ship was lying in the harbor and he stayed with her. After two or three days of waiting a young dentist who had rooms on one of the principal streets came to the ship, and seeing our boy asked him if he would not go and stay with him. Of course, he went. The dentist gave him a small room to stay in and work to do.

While he stayed with this dentist he had Saturday afternoons and Sundays to himself, and on these days he often took long walks into the country. When he had been in the city only a few days he was returning from one of these walks on a Sunday evening, and as he entered the suburbs of the city the church bells and chimes began to ring out in every direction. As this was his first Sunday in a western city he knew not what it meant, but presently he was passing by a huge building in the tower of which one of these bells was ringing. There were many windows, and from these he saw that the building was lighted up. He wondered what this might be. But presently the strains of "There is a fountain filled with blood," sung by a great chorus of voices and pealed out by a great organ, reached his ears. He knew this tune; most every Japanese boy and girl these days knows it. So he went in to see what it all meant. He was utterly astonished to find the house packed with people. This was Immanuel Baptist church. He stayed through the service and went back to his lodging place much impressed by what he had seen and heard. But he wanted to find the Calvary Baptist church, of which the Rev. Mr. Trotter was pastor. And it happened that after a month or two he came across a Japanese young man who attended the church he wished to find, and who conducted him to it. He renewed his acquaintance with the pastor, who invited him to attend the services regularly. This he began to do and soon applied for baptism. After a week or so of consultation he was received into the church and baptised. He moved his lodgings to the home of one of his newly made friends and was made librarian of the church and S. S. library. He was also put in charge of a Japanese Sunday school and soon worked up a Japanese Y. M. C. A. He rapidly developed into a successful worker among his fellow countrymen, and after two years or so he was put in charge of the Japanese Y. M. C. A. at the young city of Vancouver. Here he worked for about two years. But he had not yet given up his purpose to go to school. And since the way did not open for him to enter a school on that side of the Pacific, bringing a letter of introduction from Pastor Trotter, he entered the theological seminary at Yokohama, and there remained until he completed the regular course of study. (I might add that now at the age of thirty-seven, he is industriously pursuing the study of New Testament Greek.) In the letter of introduction Rev. Mr. Trotter urgently insisted that he be sent back to Canada as soon as he

had finished at the seminary and repeatedly wrote letters to that effect afterwards. Mr. Iwanaga says he often has a longing to go back, especially to see his old friends there, but so far the call of his own country has been so strong that he has not been able to go back. After leaving the seminary he was pastor at Chofu at the extreme south of the main island, at Kyoto in the center and at Morioka in the far north.

The past winter when he thought it best to leave Morioka, his heart turned back to Kyushu, the place of his birth, and to his mother and relatives near Nagasaki, whom he had not seen for eighteen years. He hoped that if he could find work in this part of the Empire that he might be able to lead some of his own people to see the Light, which he had found in so providential a way. It seemed that the Lord was using all this to supply the vacancy in our work here and after a visit to his mother he came to Kagoshima on February 5, 1908. I might add that now out of his small salary of about \$18 per month he is helping his mother, who is poor and who is not able to work much. And he preaches with all his might "Jesus and the Resurrection," something that every so-called Christian preacher in Japan is not doing.

Somewhere (and I have not been inquisitive about this) he met this lovely young woman. I really wish you could know her. I have neither the space nor the ability to say all I should like to say about her, but suffice it to say that she is a graduate of the school for girls, presided over by Mrs. Briggs, of the A. B. M. U. mission at Himeji, and in my opinion is as much superior to the average woman of this country as Joseph Hardy Nijjima was superior to the men of his day. She served for some time as a Bible woman in the main island and shows a thoroughness in Bible history and doctrines which is almost astonishing, and it would do your heart good to hear the fine gospel talks she makes about twice a week to the classes of women and girls which Mrs. Bouldin gets together under the pretext of teaching them some practical things. If I were not a Baptist and writing to a Baptist I should be inclined to call these talks sermons, for in my opinion they are far superior to many so-called sermons. Some men who make preaching their business find it hard to make two good sermons a week, and that this busy wife and mother can care for her children, look after her house and yet do such excellent evangelistic work is a credit to her ability and to the school which trained her. And she doesn't turn her children out in the street to look out for themselves, as does the average mother here, but gives them her almost constant attention from morning till night. I am tempted to take up the children next, for they are "things of beauty and a joy forever." They give ample evidence of having a real mother.

We thank God that He has sent these His servants to help us in the work here. And in conclusion I can not refrain from giving expression to two thoughts and desires that keep crowding themselves into my mind. One is that the people in the home land, both pastors and laymen, might be constrained to welcome in God's name the foreigners who come to these shores, seeking for opportunities and perhaps unwittingly seeking after God. Who knows but what he in welcoming a stranger, as Pastor Trotter did, may not thus be instrumental in sending back to some foreign country a chosen vessel who may be able to do more for the salvation of his own people than any American could do if he should go and spend his life in that land.

The other thought is that Southern Baptists among all these millions for whom we are responsible have not a single institution for training and preparing for service young women like the one mentioned above. We believe this is not as it should be. There are doubtless hundreds and thousands of girls in this land who if trained would make useful and beautiful members of society, ideal homemakers and workers in the Kingdom of God. But behold the means for their training are not at hand!

Yours for the coming of the Kingdom,

GEORGE W. BOULDIN.

Kagoshima, Japan.

YOUR DEBT TO THE CHURCH

(Sermon preached by Rev. P. V. Bomar, D. D., at opening of the new First Baptist church, Evergreen, last February.)

Eph. 3:10, "Through the church the many-tinted wisdom of God."

Eph. 5:25, "Christ loved the church and gave Himself for it."

Eph. 4:6, "All the body (church) according to the working in due measure of each several part, maketh increase of the body (church)."

Paul, a prisoner in Rome, catches a clear glimpse of the power and glory of the mighty Roman empire, but so far from being discouraged, as he thinks of the powers against which the church must contend, he has suggested to him the greater power and more glorious triumphs of the church of Christ. So in this letter to the Ephesians, from which our texts are taken, he sings of the coming triumphs of the church. The years have passed. Has the church, the great body of the redeemed in all ages and times, triumphed as he hoped? Not perhaps as he hoped and dreamed and believed it would; yet untold good has come to you through the church. Therefore I speak this morning on "Your debt to the church."

It is a saying of President Hadley that what we are today represents not so much personal achievement as a debt. We are what we are, not so much because of what we have done as because of what others have done for us. We are debtors. Therefore the great apostle said, "I am debtor, debtor to all men." It was his way of saying that what had been done for him imposed upon him weighty obligations. Therefore Helen Keller, on Helen Keller day in October, 1904, before a great audience in the Hall of Congresses, St. Louis, said: "I am here not for aught that I have done, but to witness to what others who are able have done in giving light to darkened minds, opening blind eyes, unstopping deaf ears and putting speech on dumb tongues. My life I dedicate to the blind and the deaf and the dumb." It was her way of saying, "I am debtor, and I owe the world a life, my life."

I do not for a moment deny to every one of you much of personal achievement, and I would render to every one due honor. Let all be said and it still remains that the greater part of what you are represents a debt, coming from others. And the greater part of this greater part came through the church. Oh, how different things would be if Christ had never loved the church and given Himself for it, if there had never been any church.

For the church had its origin not in the thoughts of men, not because a number of men got together and said, "Now we will form a great benevolent society." It sprang from the blood of Christ, from His life sacrificed for us, and is meant to embody that life today.

The New Testament speaks of Christ as having today two dwelling places on earth. One, the heart of the believer. "I live, yet not I," cried Paul, "Christ liveth in me." The other, the church, the life with which the church trobs is His life. Therefore Paul in writing to the Corinthian church, said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Two calls, therefore, come from Him; one to the individual, to open the heart, let Him in and be transformed into His blessed image from glory to glory. The other to the church, to open the door, let Him in, and then in obedient living, manifest Him to the world. Two ways, therefore, by which His life of self-sacrificing love comes to us—one the individual man; the other the organized many in His church. I speak this morning of what has come to you in the latter way, and of your consequent debt to the church. I mention some of the things that have in great measure come to you through the church.

1. The civilization you enjoy is to a great extent the gift of the church. President Mullins, in his Jamestown address on "The contribution of Baptists to American civilization," refers to the fact that Be-

sant in his "Building the Empire," includes the United States in the British Empire because "British ideas of liberty have come to fruition in the United States," and then says, "In this sense of the word we may regard American civilization as a Baptist Empire, for at the basis of this government lie a great group of Baptist ideals." And not only is this true, but it is also true that at the heart of that growth or onward movement of society, which we call progress in civilization there throbs a great group of Christian ideas and ideals given to the world by the church. In his "Rights of Man" Lyman Abbott declares that the history of Christendom from the first to the nineteenth centuries is the history of the conflict between two ideals of social order. First, the Roman ideal that everything exists for the benefit of a favored few; that all organizations, social, political, religious, are to be framed and administered for the benefit of these few. At the head is the king as supreme, and to him is committed the three great powers, the power of the sword, the power of the purse and the power of the public conscience. On the other hand, is the Hebrew ideal that all is from God and for God, and under God is to be administered for the benefit of all, all being subject to God and accountable to Him, the king just as much so as the humblest peasant. That the Hebrew ideal has to a great extent prevailed is due to the fact that in Judea there arose from the people, yet out of the loins of kings, a new prophet, Jesus of Nazareth; that on the basis of His death for the world, He organized a new society and sent them out into every corner of the world to tell good news to everybody, to proclaim the coming of the kingdom of God or of heaven, to earth, a kingdom in which the poor should be the recipients of the glad tidings, the broken-hearted should be healed, the captives released, the blind made to see and the bruised have their liberty." More, He sent them forth with this great principle to control in their thinking and living, "Whosoever would be first among you shall be servant of all."

True, God used other agencies; for example, the printing press and the new learning that came in its wake. But often these were not so much new agencies as subordinate agencies of the church. Sometimes He made the wrath of man to praise Him, as used Voltaire, the cynic, that incarnation of unbelief, to laugh priest and prince to scorn, to destroy many an antiquated idea. He used Napoleon, "the incarnation of the spirit of self will," to destroy with his sword the old social order. But when Voltaire's work was done He took away his pen. Who reads him now? And when Napoleon's work was done He took away his sword, and let him die a lonely man on St. Helena. The church, however, His greatest agency, still continues, for its work is not yet done.

"Crowns and thrones may perish, kingdoms rise and wane,
But the church of Jesus constant will remain."

It's a long call from Thrasymachus, who said "might is right, justice is the interest of the stronger," to our Declaration of Independence, with its clear cut claim that all men have a right to life, liberty and the pursuit of happiness, and that when governments do not minister to these needs of the people, it is the right of the people to have a new government. What made the people so bold as to claim this right for every one? Do you think they would have done this had there not been the prior proclamation of the love of God for every one in the death of Jesus for all the world? Do you think they would have done it had the church not been proclaiming in all the ages the worth of every soul, of every man?

I do not know whether it is a fact, as often reported, that Jefferson framed the constitution after the model of a Baptist church, but he might easily have done so, for the same faith dominates both, faith in man, faith in the people. Democracy says two things. First, that the people can be trusted to govern themselves better than any one can govern them.

And second, that each locality can best manage its own affairs. Even so it is in the government of the New Testament church. Verily, if there had been no church there would have been no constitution.

If there had been no church we would not now be enjoying our present civilization. How true it is that God, with Jesus, gives us all things! How true it is that if we seek first the kingdom of God all other things shall be added unto us? History is the great commentary on that text. I deny the aphorism of Bacon that prosperity is the blessing of the Old Testament, while adversity is the blessing of the New. On the contrary, as the great principles of the Kingdom as revealed in the New Testament have been exalted all other blessings have come to us.

2. Again, the educational rights and privileges enjoyed by you are to a great extent the gift of the church. In studying the history of education three things are apparent. First, it was the church that taught the supreme importance of every child, and therefore the right of every child to an education, to a fair chance in this world. In Rome, Abbott declares the only education was the education of the fists for the amphitheater and of the lips for the forum. In Palestine, on the contrary, connected with every synagogue was a parish school. The instruction was very elementary, it is true, but the right of every child was recognized. It was the church that brought this new school into Europe with its added teaching of the worth of the child.

Again, the world is indebted to the church for the true idea of education, that it is not simply the acquisition of information, but the development of power. With Luther's principle, the right of private judgment, came as a corollary the right of every one to such training as will enable him to judge aright.

And yet again, the church has ever been the pioneer in education. Schools have ever followed in the wake of the preacher. The school house was by the church house. Most of the large schools of our country owe their origin to church initiative, and indeed our system of state schools would never have been but for the teaching of the church. Certainly here in the South we owe the church a debt that can never be repaid. For when after the war the whole country was desolate, and men were despairing, it was the Lord's people who at great sacrifice led the way in matters of education and saved the day. We have sometimes had sharp discussions as to the propriety of the church doing educational work in mission fields. It is enough to say that the church can't help it. She always has done it; she always will. When men have learned from Christ the worth of a human soul and the enormous possibilities of every child, they are bound to teach and train.

3. Again, religious liberty, the right of every soul to go direct to God and learn from Him, the right to tell others what he has learned or thinks he has learned, the right to worship God according to the dictates of one's own conscience, is the gift of the church. Let me ask you a question. What is the greatest fact of modern times? You might say, if material things impress you more than spiritual, the marvelous progress made along material lines by reason of electricity. One has said the rise of the American government. But President Mullins says the discovery of the idea of liberty, a discovery made by a Baptist. And is not President Mullins right? Is there anything to compare in value with the possession of liberty? And is it not well to remember that it is to the church, the part of the great church universal to which most of us belong, that we owe this inestimable treasure? Some of you recall that on the sides of the entrance door of the Baptist building at Jamestown were these two inscriptions from Locke and Bancroft, "Baptists were the first and only promoters of absolute liberty," "Freedom of conscience was from the first a trophy of the Baptists."

4. Yet again, your home, your mother, for mother and home are almost synonymous, is to a great extent the gift of the church. There were homes before Jesus, but Jesus put such honor upon the mother

and the child that the home became a new creation. One has but to contrast the Christian home with the heathen home to know the difference. My guide from the top of the Pyramid pointed to his home and his mosque, and I said, "Does your wife go to worship with you?" He turned on me, and with scorn in his voice said, "No, she stays at home, as every true woman should." For her no privileges of worship. She is merely the slave of her husband. Recently I have been repeating to myself these lines:

"The bravest battle ever fought!
Shall I tell you where and when?
On the map of the world you'll find it not—
It was fought by the mothers of men.

Not with cannon or battle's shout,
With sword or mightier pen:
Not with words or wonderful thought
From the lips of eloquent men.

But deep in some patient woman's heart,
A woman who could not yield,
But patiently, cheerfully did her part;
Yes, there was the battle field.

No marshalling troops, no bivouac song
No banner to flaunt and wave;
But, oh, their battles they last so long,
From the cradle to the grave.

O woman, white in a world of shame,
With silent and splendid scorn,
Go back to the Lord, from whence you came,
The noblest warrior born!"

What made your mother the noblest warrior born? The religion of Jesus Christ. And for my part, I would as soon think of speaking evil of my mother as of the church, destined some day to be the Bride of Christ—glorious, not having spot or wrinkle or any such thing.

5. Still again, what Hadley calls the religious spirit is the gift of the church. Unless we think a little more deeply than we usually do we are apt to think that the greatest contest of our forefathers was against material forces, and that the greatest blessings that have come to us from them are material blessings. But their greatest battles, as is always the case, were in the spiritual realm, against superstition, against unbelief, against lawlessness, against ignorance, against slavery of spirit. Thus they have given us law instead of license, belief instead of unbelief, knowledge instead of ignorance, reverence instead of superstition, liberty of soul instead of slavery of soul. Does it not go without saying that without the church, without its worship and teachings, these battles never would have been won? And do we not therefore owe to the church a great debt? The buildings in which our forefathers met for worship were not architectural gems, and the preachers to whom they listened and who led them in their spiritual contests did not have the polish of the schools, but the debt we owe them can never be fully estimated.

6. Again, I might mention the debt we owe the church for the best part of our music. All peoples in their worship have made use of music, but none so much as the Hebrew people. The Christian church was born in song, and song has always been one of its languages, for the church speaks many tongues. To the fostering care of the church during several centuries the preservation and progress of the art of music is due. And a part of our debt to the church can be paid only in song. But there is no time to speak of this debt. I pause only long enough to say just a word to the man who says, "You forget that church people have in all ages been opponents of progress; you forget that the church imprisoned Galileo; that the church was behind the inquisition; that for many ages the church bitterly opposed religious liberty." No, I do not forget. God's people have not always been what they should have been, nor God's church. But that the church has been able in spite of sins and mistakes of many of its members to accom-

plish such mighty results is proof of the indwelling of God within her. Abana and Pharpar may be clearer streams, but it is in the waters of the muddy Jordan that Naaman must dip himself, for they alone have purifying power. In the church alone, whatever the sins and mistakes of her adherents, is purifying power, for in her dwells the Spirit of God.

Consider then the many streams of blessing that flow into the river of your life as it moves on towards the sea of eternity. Trace them all back to their source, and you will find that they rise, every one, in the mountains of God, and more, that the channels by which most of these blessings have come have been the channels of the church of God. We are debtors, therefore; debtors to the church, the great channel of truth, the blessed agency by which God will make known, not merely to the inhabitants of this earth, but also to the principalities and powers in the heavenly places His manifold wisdom.

"How, then, shall we pay this debt? There is but one way. Follow the Leader, the One who loved the church and gave Himself for it. Love the church, the church composed of the redeemed of all countries and of all ages. Love the church, your part of this great church; the church to which you belong. Love the church because it is God's means by which every soul should be brought to a sense of the Fatherhood of God, shall be taught in Jesus Christ to call Him Father. Love the church because it is God's means by which all human life shall be bound together in one great brotherhood, in which every one shall call his fellow brother, recognizing that "we are members one of another," and acting accordingly. Love the church as Christ loved it, ever seeking its honor and glory that He might "present the church to Himself glorious, not having spot or wrinkle or any such thing." I have heard it said that cotton seed men in pumping cotton seed oil through tubes into receivers never use any kind of lubricant except cotton seed oil, because a "drop of any other kind of oil would spoil the character and quality of the cotton seed oil." I do not know how this is, but I do know that in the church the rule is no other spirit but the spirit of Christ, all envy, malice and evil speaking being done away. It's love we must send through the channel of our lives, and if there is friction in any heart love must be the lubricant. Love the church, not far off, but near. Take part in its activities, say not "your church," but "my church," "our church." Some time ago my heart was deeply pained by the sins of some church members, and if possible more deeply pained still by other members saying to me, "Have you heard what your members did?" When will we learn that we are members one of another, that all the body according to the proportionate working of each several part maketh the increase of the body? It has been pointed out that even among the lower animals those of the highest intelligence are not those who stand off and growl at one another, but those who live and work together. The dog has the keenest intelligence of all because for countless ages he was trained in the wolf pack. For

"This is the law of the jungle, as old and as true as the sky,
And the wolf that shall keep it may prosper, but
the wolf that shall break it must die;
As the creeper that girdles the tree trunk, the law
runneth forward and back—
For the strength of the pack is the wolf, and the
strength of the wolf is the pack."

A man once said to me the church was a sinking boat and he would be a fool to get on it. For my part I had rather get on it and sink than perish in the waves of error that encompass it and beat against it. Love the church. Express your love. One day after the war General Lee was riding on his war horse, Traveler, through the woods near Lexington. There met him a rough mountaineer, who raised his ragged cap and said, "Is not this General Lee?" Upon receiving an affirmative answer, he added: "General, I want you to do me a favor." General Lee politely agreed to do what he could, and then the mountaineer asked him to get off his horse. He took the

horse and tied him, and standing before the general he saluted, saying, "I want to give you three rebel yells." While the general bowed his head, he gave the first one, loud and clear, the hills around echoed and re-echoed it. The second one was broken by a sob, and the third was drowned in tears as he threw himself before the great man and clasped his feet. With a love like this for the great Head of the church, church members, could soon conquer the world for Him.

Love the church, then, and give yourself to it. Not as the old lady in Kentucky who said she joined our church because we could look after her better. Nor like Sam Johnson, who always lifted his hat when he passed a church building, but never entered one to worship. Nor like Thomas Carlyle, standing with uncovered head outside the cottage door listening to the father in family prayer, invoking a blessing upon him and all the family, yet not bowing with him in the prayer. Nor like Gibbon, who ever derided Christianity, but always attended church because he said the church was necessary to order and government, and surely the author of the rise and fall of empires knew!

Not after the fashion of any of these, but following Christ who loved the church and gave Himself for it, who counted nothing too precious for the church, not even His life blood.

It is said that the Master's mightiest agency is the soul who loves Him more today than yesterday. May it be given to each of you to love Him and His church more today than yesterday, and so be more used of Him in the extension of His kingdom!

I AM NOT CRYING WOLF

I was called by telegram to Scottsboro and Bridgeport to confer with Bro. Bowen, of the home board, about our school work. It is generally known that we sold the property at Scottsboro to the citizens for the state high school. We have done well with the school there, notwithstanding many drawbacks. We would have continued, but the citizens thought the other school better for them. It will turn out better for all concerned, I hope.

At Bridgeport a fine property has been offered. It covers a whole square. A fine school building, with two nice cottages will be given, with the former put in splendid repair. It will be steam-heated and have sewer connection.

Bridgeport is a beautiful town on a bluff high above the Tennessee river. The health can not be surpassed. It is in the northeast corner of Alabama, in touch with some of the finest lands in both Alabama and Tennessee and in sight of Georgia. Two lines of railroad connect it with Chattanooga, which is only twenty-eight miles away. We will be ready to open up in the early fall. Besides this, we will have a French academy on Sand Mountain at Pisgah. For many years there has been a Baptist school there. It was founded by Brother Beeson, a preacher and a Confederate Veteran. The two schools will belong to the home mission board, with such interest as may be agreed upon by the Alabama convention.

It will be seen from this that I have been out of the office for ten days. After Monday I will be there until after the close of the month. This brings me to the main point in this discourse. My clerk writes that only a little money has come in for state missions since I left and the banker is asking when I will return. I beg the brethren to consider this as very serious. A brother or two have said I was in danger of

Crying Wolf

too often. All remember the story of the boy who cried wolf until all regarded it as a joke. But the wolf did come and took them all by surprise.

I hope no considerable number of the brethren are thinking that of me. It would bring certain disaster if they should. I put the facts before the brethren just as they are and base my appeals upon them. We did so well for home and foreign missions I am certainly counting on substantial things for state missions, though the middle of June finds us without a dollar and largely in debt. Will the brethren help?

W. B. CRUMPTON.

THE GREATEST PREACHER SINCE THE APOSTLE PAUL

Charles Haddon Spurgeon was born June 19, 1834. He died January 31, 1892. He lived a little short of fifty-eight years, and if he were living now he would be but seventy-four years old. The venerable Dr. Maclaren, who is still vigorous, was his senior by ten years. Mr. Spurgeon began his work early in life and pursued it with unparalleled vigor and singleness of purpose. This enabled him to accomplish in a comparatively brief life a ministry as brilliant and effective and lasting as most men could hope to imitate in a period of four score years. It will always be in order to examine some of the elements which contributed to his remarkable power and career. Young men who are preparing to enter the ministry will not find a finer model in all the annals of modern times.

Honorable Parentage.

At the end of his life, instructed by his manifold experiences, Mr. Spurgeon could not have selected for himself a better family into which to have been born. There were no aristocratic drops of blood in his veins. He never had to maintain connections of embarrassing nobility, or bend his conscience to accommodate titled relatives or maintain hereditary pride. What was far better for the making of a great preacher, his parentage was plain, earnest, honest and pious. The full red current running through his veins had back of it and in its impulses the deep religious convictions and moral earnestness of several generations. His was high birth.

Good Training.

Timothy had the birth and breeding of a pious mother and a devout grandmother. Mr. Spurgeon's father and grandfather were his religious teachers and patterns. They were both Independent or Congregational pastors. Salaries were not munificent, and the father had to piece out his salary by carrying on a side line of secular business. Mother and grandmother contributed their efficient influence toward shaping the boy's brilliant future. Thus there were invested in him excellent blood, pious home influences and the ministry of healthful surroundings. His case forever disproves the slander that strict religious training in the home drives the children further away from religion. A good deal depends on how the religious influence is administered and illustrated. Probably if we had more homes such as that in which he grew, we might raise many Spurgeons.

Thoroughly Converted.

Shallow waters are never stirred into great waves. Feebler natures may not expect to be profoundly moved by religious awakenings and the experiences of conversion. Only those who count themselves great sinners count their salvation a great event. Mr. Spurgeon carried a heavy and enduring sense of his need of regeneration. He mourned for months over a life which he looked at as deeply sinful, but which might entitle to admission without examination into many modern churches. His soul was wrought upon by mighty emotions of judgment and conscience. By accident, as it would seem, he turned aside one Sunday to a little Wesleyan chapel, and the text fastened itself into his faith. Waves of delight swept over him. He embraced a present and powerful Savior, and to that Savior he remained in glad loyalty to the end. He never forgot that transaction or lost sight of its meaning. Thus was added another important factor to the making of a remarkable preacher.

Educated but not Graduated.

By a misunderstanding which seemed accidental, but which he always regarded as providential, he missed going to Regents Park college, and so never took a college or seminary course. It will not do to recommend his course to all young preachers, for they are not Spurgeons by birth or early training. Nevertheless, not one of us would take the responsibility of sending him through college, in the light of all that followed, lest we spoil the man that he was by trying to fashion him into the model of some smaller man. No, he doubtless made more of him-



self as it was. Still, we must not forget that he was a fairly good scholar to start with when he began preaching, and he continued a student to the end. He read many books, but not many foolish or profitless books. He accepted into his mill only that which could be made into bread stuff. Prodigious and manifold as were his labors, he read everything that could help him better to understand the word of God, and he used as fine English as the world has heard. His scholarship would not be considered critical, nor his philosophy systematic. For these he was not striving. Yet he had a fine comprehension of human nature. He spoke to the heart rather than to the head, though he was never dull nor superficial nor merely emotional.

A Man of Profound Conviction.

As might have been expected from what had gone into his make up, he was ever a man who had profound convictions. His body was full of solid, large bones, but they were all in place and kept their shape. His theology was not written in pale ink; it was carved upon the granite of his nature. Divine things loomed large in his vision. With a profound belief in the doctrine of divine sovereignty, he regarded truth as eternal, all important and ultimately triumphant. To the classes in his college he admitted none except those who held essentially his views, for he said that if they had a different mind they would feel cramped and he would not help them much any way. When his mind was made up, all there was of him dwelt in the conclusion, and there was no room for compromise. At times, especially in his earlier ministry, some of his deacons ventured to oppose his plans. In such cases, he gave them to understand that if they could not work with him they were at liberty to go, for he expected to stay and put his plans through. When a large number of his brethren began to drift away from the old moorings, he called it the down grade movement, and refused to co-operate with them. A recent writer has called attention to an actual decline among English Methodists and a relative falling off of Baptists. Modern prejudice against obstinacy makes some men afraid to be firm.

A Man of One Task.

If ever a man gave himself soul and body to one great undertaking it was Mr. Spurgeon. Invited many times to come to America and deliver lectures, he persistently declined. Though much in need of the money it would have brought him for his charitable institutions, he preferred to dig in the same place and trust the Lord for support. When he preached and when he wrote and when he built orphanages and when he conducted a theological school and when he rested, he did all for the glory of God in the saving of souls. His preaching was pre-eminently evangelistic, though it might not be classed along with the method of preaching usually so called. Pos-

sibly he had an ambition to fill the prophecy of an old preacher who predicted of him while yet a boy that he would preach to multitudes some day. No doubt he indulged the good feeling that any man experiences when the pews are all full, but there is no intimation that he ever had any anxiety in that direction, or that he shaped his manner to that end. He believed the gospel would draw better than any sort of pulpit manipulation. In his speech and in his writings, one is always able to see that he was in closest sympathy with Jesus in His death for sinners. Year in and year out, the walls of Metropolitan Tabernacle echoed a gospel with blood in it, and those walls would have cried out in protest or astonishment if they had been asked to serve as sounding board for any other message.

A Common Man All the Way Through.

Mr. Spurgeon did not court the favor of the worldly wise and the prominent, though he at length won the esteem of the clericals who laughed at him when he first came to London. Neither their criticisms nor their flattery greatly concerned him. On the Surrey side of the great city, living among the commoner classes, he was content to win their love and their souls. To him their companionship was royal. He spoke their language, was at home with their thoughts and entered into their severe experiences. He found the richest soil in the valleys of social life. His speech was almost homely. His illustrations are as remarkable for their simplicity as for their abundance. He never talked bookish. The common people heard him gladly. Poor students, orphans and aged widows were objects of his care. He could command the attention of England's best intellect while he preached in Exeter Hall, but he preferred his six thousand plain and attentive listeners over on the south side.

Works of Charity.

Now and then it is insinuated or even affirmed that the stalwart theology of the fathers was indifferent to the wants of the suffering people about them. They are charged with having gone star gazing for a heaven afar off, while they ignored this present world and these present difficulties. Mr. Spurgeon's theology was of the older type, but it was full of the spirit of benevolence and charity and of good works. More than five hundred young men who had not the opportunity to get a college education were prepared for the ministry in the Pastor's college. Most of these were furnished with everything. Classes were conducted in the church of evenings for the education of boys who had to work through the day. Stockwell Orphanage for boys and for girls, in its two departments, is one of the most substantial and successful and largest institutions of its kind in the world. Mr. Spurgeon almost poured his life's blood into that great enterprise, and most of the gifts toward its founding were because of the confidence people had in his business management and in answer to his appeals. It was born of his heart, it was enriched by his appeals and it was guided by his wisdom. Besides these and other agencies of beneficence, the Home for aged widows was under his fostering care. These good works he carried on, not merely as humanitarian undertakings, out of sympathy for men, but the rather because God loves all and our sympathy for them is multiplied by the divine compassion. His human sympathy flamed with a heavenly fire as the bush burned before Moses. How one man could preach as often and as well as he preached, edit a magazine, prepare thousands of sermons for the press, conduct all these institutions, raise enormous sums of money and still maintain his touch with the daily life of his people, is amazing to some of us who think we are hard at work.

A Student of the Bible.

This word hardly needs to be said. The preaching and the praying and the pleading betray this; but we can only imagine the long hours of patient, prayerful study this busy man gave to the simple word of God. He certainly never went to sleep while he read

it. His soul plowed through its deep soil, he gathered dally manna here, he drank at the fountain, he lived through its truths. He studied with the heart side of his being next to the book. Some of his interpretations are seemingly fanciful, though seldom if ever erroneous. He imbibed the spirit of the word and made the word his own. Illustrations he drew from every realm, but he preached only the word. He gathered a large library, but he had only one book, and all the others were merely to help him understand it. He accepted every page of it without quibble or evasion. He never found it necessary to explain away a verse or apologize for a chapter. Because it was true it was full of vital meaning. Of course, then, he was a man of prayer. In his writings he breaks out into the supplications which must have been the habit of his soul in its hours of devotion, and he leaves off talking to men to finish his talk with Jesus. It is impossible to think of Mr. Spurgeon having accomplished a tithe of what he did, without that remarkable confidence in the Bible as the word of God, and without his childlike confidence in the efficacy of prayer. God is the only explanation of such a man and such a life.—Central Baptist.

OUR SUNDAY SCHOOL PERIODICALS.

Several of the members of the committee on the Sunday school board at Hot Springs discovered the fact that we had been assigned this duty only after the report had been made and presented to the convention. It was too late then for us to contribute to that report. Afterwards we were asked to give it our approval by authorizing our signatures to be affixed thereto. The report was such an excellent piece of work that our only hesitancy in signing it was that we might thereby be credited with producing what in fact was the work of another. For my own part there is nothing in the report to which objection could be made, and it does receive my most hearty approval. But if I had shared in the counsel of the committee I should have urged certain other matters on their consideration. From a commercial point of view that board is a business success which will challenge comparison with the Standard Oil or the American Steel Trust; it buys its supplies at very low prices and manufactures them at reasonable cost and sells them at good profits. A business forty per cent of whose gross income is net is classed in these days as a wonderful success. But there are other considerations involved in this enterprise besides the amount of income which is derived in the shape of monetary dividends. Are we making just the kind of periodical which will best perform the service had in view? When the convention assumed the task of furnishing the literature for the Sunday schools of the churches it took upon itself an obligation and responsibility vitally related to the future of the churches. May I be pardoned for speaking in the frankness of loyal friendship on this matter, and with the sole purpose of promoting the usefulness of that board? It is my conviction that that literature is not fully up to what our churches need, nor to what it is possible to make it under present conditions. I have used it as a teacher in my own class since its institution by the convention and propose to continue to do so whether it comes up to the measure of the needs of my class or not. This is one of the reasons I am interested in its improvement to the fullest extent that conditions permit.

1. The historical and literary method of Bible study has come and has come to stay. It would seem that those responsible for the getting up of our periodicals ought to recognize this, and make provision for that method of studying the lessons. In a short while we are going to take up our studies of the days of Saul, David and Solomon. Many of us would gratefully appreciate it if somewhere in this literature there should be given us a write-up of the historical settings of these events, so that we might see them as nearly as possible in the light of the times. We are busy pastors and people and have not access to the data for this work; but there are men so situated that they can do it for us, and we would be greatly helped if the board would get some good

and trustworthy scholar to do that service for us. The book of Samuel King's presents many literary phenomena which greatly perplex one not acquainted with ancient Hebrew literary matters, and it would greatly clear up matters for us if we had some presentation in our lessons of the meaning and pertinence of these literary phenomena. We have men who can enlighten us in these things, and would be grateful if the board could see its way clear to secure it for us.

2. Many matters vitally involved in the study of the scriptures after all these years of Biblical research yet remain in the form of unsolved problems, if not insoluble ones. We can only know them as such, but that fact does not at all lessen their value for scriptural purposes in life. When God gives us a problem, it is probably because we need a problem rather than a certainty on that matter. Many have tried to settle the problem of the Parousia of the Lord; but the Lord Himself gave us that matter as an insoluble problem, and it is likely so to remain through the ages. But this does not in the least affect its value, nor retard its functioning in the promotion of life; but rather promotes its practical utility. The old idea that such scriptures as may not be reduced to certainties are to be obscured over or neglected is a mistake and greatly impoverishes our life. He who gives you a problem does you a better service than he who solves it for you. Indeed, one of the benefits of solving the problems of life is that it usually raises two new ones where only one engaged your mind, and the more we learn the more we see there is to be learned. If therefore we try to confine the subject matter of our literature to the known certainties of our religion, making it only a purveyor of accepted platitudes, we will miss the field of greatest usefulness. But some one will say that the at present unsolved problems of scripture involve controverted questions, and it is not wise to open the columns of our periodicals to controversies. This objection has a weight in the average mind far beyond its merits, owing to the fact that we have had a sore and bitter experience with controversies perverted into a form of assault and battery on persons with that deadly weapon, the tongue. We have been given to fighting each other rather than to discussing the problems our Lord has left us in his word. But it is not difficult for a presiding editor to distinguish between these two, and rule out the perversion without putting the genuine under the ban along with it. Under the policy now in vogue it is impossible for any teaching or investigation in the present day problems touching the canon, the inspiration; the nature of revelation of the scriptures to be so much as mentioned in these periodicals. The Synoptic Problem, the Sources of Scripture and other much discussed and pertinent problems are under taboo in these columns. Now of all people the Baptists are specially fitted and obligated to do their part in helping on the progress of biblical learning among men, and keeping the problems of Jesus before men that they shall be always and everywhere promotive of healthful piety. The policy of obscurantism in such matters is fatal to our influence, and a renunciation of our responsibilities to our Lord. The Unitarians have exercised an influence over the world's thinking far out of proportion to any merit in their numbers and learning, because they have ever been free to take hold of the unsettled problems of religion. So it seems to me that it would greatly enhance the usefulness of these periodicals if their columns should be opened to edifying discussions of the canon, inspiration, source, authority and other problems involved in the study of the scriptures. As a matter of fact, the very great majority of our people have no belief on these important matters at all, and console themselves with the delusion that it is to their spiritual edification that they are immune from information on such matters by this approved policy of denominational obscurantism.

I have some other things to say in this connection, but my article is growing too long, so I will close by saying let in the light.

A. J. DICKINSON.

It seems to me that there is a serious error as to the meaning of repentance. I have just read quite an extended article on repentance by a well informed Baptist preacher, and throughout he assumes that repentance is sorrow for sin. Sorrow always accompanies repentance, but is not repentance. Repentance is the act of the soul in turning from sin. Dr. Broadus says on Mat. 3:2, "To repent, then, as a religious term of New Testament, is to change the mind, thought, purpose as regards sin, and the service of God—a change naturally accompanied by deep sorrow for past sin, and naturally leading to a change in the outward life." Notice Dr. Broadus says repentance is the change in the mind and that sorrow for sin only accompanies repentance. No one will repent who is not deeply sorry for past sin, but the sorrow is not the repentance. Paul says, 2 Cor. 7:10, "Godly sorrow worketh repentance unto salvation." Here the apostle distinguishes between repentance and the godly sorrow—that leads to it. Repentance then is the actual turning from sin so far as the will and purpose are concerned and should be clearly distinguished from the sorrow for sin which always accompanies it.

Now it is impossible to turn from sin without turning to God, and turning to God we call faith. "He that come to me shall not hunger and he that believeth on me shall never thirst. Him that cometh to me I will in no wise cast out."—Jo. 6:35, 37. It is also impossible to turn to God without turning from sin. To turn at all, then, is to turn from sin to God in the one act. Therefore, repentance and faith are the one act of the soul viewed in its different relations, repentance in its relation to sin, turning from sin, faith in its relation to God, turning to God, and yet it is but one and the same act, turning from sin to God. There is no New Testament repentance without saving faith and no saving faith without genuine repentance.

I do not remember having ever read the above relation between faith and repentance in any of the books on theology, and I write it that if I am wrong I may be corrected by some of my brethren, and if I am right that I may be of help to others.

W. W. LEE.

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Frank Willis Barnett

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INTERNATIONAL S. S. ASSOCIATION.

The twelfth International Sunday School convention which was held in Louisville, Ky., from June 18 to 23, was a remarkable religious gathering.

President J. J. MacLaren, of Toronto, responded in behalf of 2,000 delegates and twice that many visitors, representing a Sunday school membership of 16,000,000 in the United States, Canada, Mexico and sections of Europe, Asia, Africa and South America.

Three sessions were held daily. The most important matter which came before the convention was the resolution of the international lessons committee, asking the body to empower them to prepare a graded course of lessons for all Sunday schools that desire to use it.

At the International Lesson committee at London the following conclusions were unanimously reached:

1. That this committee should provide the schemes of lessons for all departments of the school, ranging over three years of age, giving to each grade the kind of lessons it requires, while maintaining at the same time the uniform system for all who desire to use it.

2. That the present cycle of six years is deemed of suitable length and also the average proportion of New and Old Testament subjects as heretofore.

3. That in the preparation of each cycle of lessons, the elements of Biblical scholarship and practical efficiency be duly recognized.

4. That as far as possible opportunity be afforded for consecutive study of separate books and also of different periods of sacred history.

5. That the poetical and prophetic books of the Old Testament and the Epistles of the New Testament should be used as often as necessary in illustration of contemporary history and its teaching.

6. That in arranging the length of the courses, regard should be had to the representative requirements of the subject matter, and the Review Lesson be inserted at the most suitable point in each series rather than always and arbitrarily on the last Sunday of the quarter.

7. It was also suggested that the Review Lesson instead of being presented as heretofore should have a different portion of scripture, taken from some other part of the Bible, illustrating the thought of the lessons covered by the Review. This Review Lesson to have a separate title and golden text; thus making it more like a regular lesson. Pre-views were also suggested as very valuable.

The British section of the committee was requested to prepare a course of lessons for senior classes. These lessons to treat of church doctrine and ethics and a scholarly aspect of Christian apologetics.

9. The British section was asked to prepare a list of choice Bible texts, to be chosen in the first instance for their intrinsic value to the scholar, and the Golden Texts to be selected from this list as far as possible to emphasize the Central Truth contained in the portion of Scripture selected for study.

10. The British section was asked to prepare the general scheme of lessons for the next cycle or period covering 1912 to 1917 inclusive; also the detailed scheme for 1912.

11. The American section is to prepare the detailed outline of the lessons for 1911, which is the last year of the present cycle.

12. The British section of the committee was instructed to prepare a three years' beginners' course.

We are glad to know that missions had an important place on the program and that several sessions were given to the consideration of the relations of the Sunday school to missionary work and workers, and that of the program.

Temperance, in its relation to the individual and to the state was the subject of a great mass meeting Sunday.

THE STATE CONVENTION AT ROANOKE.

Below we publish the program for the State convention which meets with the First Baptist church at Roanoke on July 22d. We want to urge the pastors to get ready and go, and to do all in their power to see that their people attend. The good people of Roanoke, led by that hustling Baptist, F. P. Nichols, chairman of the entertainment committee, will do all that is necessary in the way of hospitality to make it pleasant for all who attend. Let's make it the greatest convention ever held by the Baptists in Alabama.

PROGRAM OF ALABAMA BAPTIST STATE CONVENTION.

To Be Held With Roanoke Baptist Church, Roanoke, Ala., On July 22, 23 and 24th.

WEDNESDAY MORNING, JULY 22D.

9 o'clock—Prayer "For the guidance of the Holy Spirit in all our deliberations" by Arnold S. Smith.

9:30—Enrollment of delegates.

9:45—Report of program committee by F. P. Nichols.

9:50—Reception of visitors.

9:55—Introduction of new pastors.

10:00—Welcome address by pastor, T. J. Porter.

10:10—Response by President's appointee.

10:15—Reading of reports: (a) Board of directors, (b) treasurer of convention, (c) state board of missions, (d) Howard college trustees, (e) treasurer of Howard college endowment fund, (f) board of ministerial education. Convention sermon by Austin Crouch; alternate, W. A. Tallafarro.

WEDNESDAY AFTERNOON.

2:30—Prayer for "Our Baptist institutions," by E. B. Buchanan.

2:45—Reading reports continued: (a) Judson college trustees, (b) Healing Springs trustees, (c) Orphans' Home trustees, (d) aged ministers' fund, (e) federation of schools, (f) statistical secretary.

3:25—Appointments of committees to report at this convention.

3:30—Discussion of state missions: Generally by corresponding secretary, W. B. Crumpton; state missions in my section, R. C. Granberry, S. O. Y. Ray, W. M. Anderson, J. L. Rosser and others.

WEDNESDAY NIGHT.

8:00—Home missions, report, S. A. Cowan; discussed by board of representatives, W. J. E. Cox, G. A. Yates and others.

THURSDAY MORNING.

8:30—Prayer service, For More Laborers, A. G. Mosley.

9:00—Miscellaneous business.

9:30—Religious press report, J. W. O'Hara; discussed by Richard Hall, F. W. Barnett and others.

10:00—Howard college, A. P. Montague and G. W. Macon and others.

11:00—Ministerial education: (a) Howard college, Charles A. Stakely, (b) Theological seminary, A. J. Dickinson and representatives.

THURSDAY AFTERNOON.

2:30—Prayer service, The Temperance Movement, J. D. Gwaltney.

2:45—Judson college, R. G. Patrick, M. B. Wharton and others.

3:45—Healing Springs institute, J. F. Brock, T. E. Tucker and others.

4:15—Reports of committees: (a) nominations, (b) co-operation, J. L. Thompson, (c) memorials, M. M. Woods, (d) time and place.

THURSDAY NIGHT.

8:00—Foreign missions, report, J. L. Jackson. Discussed by board representatives, Preston Blake, Sam H. Campbell and others.

FRIDAY MORNING.

8:30—Prayer "For a larger vision in our Master's work," W. M. Gordon.

9:00—Miscellaneous business. Reports of special committees.

9:30—Orphans' home, Sam J. Carroll, W. B. Nichols and others.

10:30—Temperance report, W. A. Tallafarro. Discussed by H. T. Crumpton and others.

11:15—Sunday schools report by Charles A. Davis, discussed by C. E. Crossland, G. G. Miles, Lum Duke and others.

FRIDAY AFTERNOON.

2:30—Prayer "For a deeper consecration in His Service," by A. A. Hutto.

2:45—Announcement of standing committees.

2:50—Woman's work report, J. O. Colley. Discussed by J. M. Shelburn, W. M. Murray and others.

3:30—Aged Ministers' Fund, H. B. Foster, H. S. D. Mallory and others.

4:15—Miscellaneous business.

FRIDAY NIGHT.

8:00—Centennial celebration, R. S. Gavin and P. B. Bomar.

9:15—B. Y. P. U. report, E. M. Stewart. Discussed by S. A. Cowan and others.

Adjournment.

F. P. NICHOLLS,
For Committee.

JOHN WESLEY'S ADVICE.

Elsewhere we publish a statement from Brother Crumpton about state missions which ought to cause every pastor in Alabama not only to "sit up and take notice," but to fall down on his knees and pray for strength to put the question before his people in such a way as to cause them to come to the rescue. John Wesley, in speaking of money, said: "Make all you can, save all you can, give all you can." Many of us wear ourselves out in trying to live up to the first bit of advice. Many of us practice all kinds of economies to live up to the second admonition; but few of us exert ourselves in encompassing the last suggestion, which is the hardest of all.

THREE DAYS GIVEN TO SENTIMENT.

That is what I did in Birmingham at the reunion of the vets. I could write much about it if I had time. It is worth while, when it goes off as that did. Fourteen years ago I attended one at the same place. The shameful drunkenness of the old soldiers and numbers of visitors disgusted me and I said I would never attend another. How changed in that respect was the last! I have a fine eye for seeing the signs of drunkenness as the best, and I say there was very little drinking. I think I could have found the ardent if I had wanted it; but they were very shy about selling. I see the Chattanooga Times says there was dead oodles of it and lots of drunkenness, but all the other papers report the fine effects of prohibition. The mayor speaks of it and Congressman Richardson likewise. The vets themselves, with few exceptions, were glad they were in a dry city.

W. B. C.

THE ALABAMA BAPTIST.

BAPTISTS HOLD NATIONAL CONVENTION.

The Baptists of the northern states have fully realized what they have talked of for many years as the chief desideratum of their denominational life—a convention which binds together all the state associations and gives expression to the consensus of Baptist feeling in the northern half of the country. The Baptists of the South have always had such a convention; but in the north they have been represented by no interstate gatherings except the annual meetings of their missionary societies—home and foreign—and the publication society. These have met in the same city each year and have drawn together many representative Baptists to consider these special interests, but there has been no assemblage in which more comprehensive matters could be taken up. Last year at the anniversaries in Washington a mass meeting organized the Northern Baptist convention. It adjourned to meet in Oklahoma City, Oklahoma, May 20, 1907, and the state associations were invited to elect given quotas of delegates to attend it. There were many who declared that the new enterprise could never be successfully launched so far from the heart of American life as Oklahoma City, and some of the friends of the movement seriously proposed that the first meeting should be moved to some place in the East. But all prophecies of ill result were dissipated when more than 900 delegates from thirty states came together on the appointed date at the appointed place. They met in a magnificent stone church of metropolitan proportions known as the "White Temple." Governor Hughes, of New York, had been elected president at the preliminary organization, but was unable to attend, and his place was taken by President Judson, of the University of Chicago, who was afterwards elected president of the convention for the year ensuing. Dr. W. C. Biting, of St. Louis, the man whose intense enthusiasm carried the convention idea through to actuality, became corresponding secretary. The missionary societies and publication society signified their willingness to come into close relations with the convention and report to it annually. The convention on its part voted to ask the societies not only to report, but to allow the convention to pass upon their annual budgets. Strong resolutions were adopted on many social questions of the times, and a committee of seven was appointed to keep the denomination in touch with its sociological obligations. Drs. Samuel Zane Batten, Walter Rauschenbusch and Charles R. Henderson are the best

known members of this committee. Professor Shaller Matthews is a leading member of another committee named to emphasize city-mission work throughout the denomination. The Baptist Brotherhood was recognized as an integral part of the denominational organization. The convention will meet next year at Portland, Oregon.—Interior.

Rev. Dr. S. P. Henson will retire from the pastorate of Tremont Temple, Boston, Mass., on November 30, the date that marks the completion of five years of service there. He has been continuously in the ministry for fifty-five years, and wishes to be relieved from further pastoral cares. In his letter of resignation Dr. Henson says: "It is not my purpose to retire from the ministry, as might perhaps be expected at my time of life—a thing which I feel I have no right to do so long as I have strength to proclaim the gospel. And as yet, thank God, I have it, for my eye is not dim nor my natural force abated. My intention is to give myself to a wider ministry than even your great pulpit gives opportunity for, and not only to preach from pulpits here and there in various parts of the country as the Lord may point the way, but to gather up and put in permanent form some things which have for years been in my mind and heart, and which I humbly trust may contribute to the furtherance of the gospel long after my voice has ceased to be heard from any pulpit here on earth. For this work I have not had time heretofore, nor am I likely to have it so long as I am cumbered with the cares of a pastorate." Dr. Henson will deliver a course of lectures at the University of Chicago and will later spend several months in California.

Baptists have everything to gain and nothing to lose in exploiting distinctive principles. Know the accepted Baptist faith, which is synonymous with the New Testament, keep sweet, and preach the truth in love are the only conditions for successful proclamation of Baptist doctrines. No one ought to sit in any of our churches many weeks without knowing why we hold ourselves as a separate denomination and acceding our right to do so.—S. E. Emory, in Central Baptist.

Dr. Charles Manly and wife, of Lexington, Va., spent several days recently in Winona, visiting Mr. J. S. Manly, his brother. Dr. Manly preached a strong helpful sermon while in Winona.—Baptist Record.

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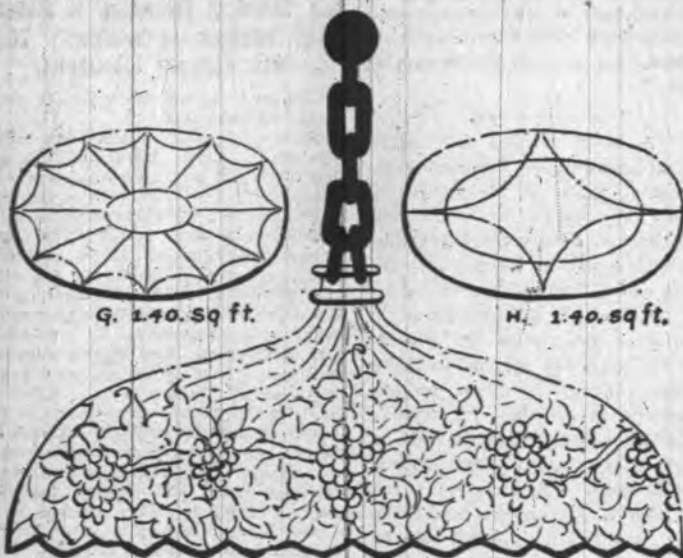
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Also begin five and 63-100 chains west from southeast corner of northwest quarter of the southwest, of section four (4), township eighteen (18), range two (2), thence west one and 78-100 chains, thence north twelve and 35-100 chains to west side of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

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

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

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

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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.

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.

THE AMERICAN PROHIBITION YEAR BOOK FOR 1908.

This compact and timely volume contains a whole library of valuable matter. The authors have made a specialty of going to official sources, to government reports, for much of its statistical information. Being double the size of former editions, it covers a much broader field. It has fifteen departments, as follows: "Almanac," "Total Abstinence," "Consumption and Cost of Drink," "Economics," "Criminology," "Legislation," "Results of Legislation," "The Liquor Trade," "A National Problem," "Political Action and Methods," "Party Records," "Religious Bodies," "Courts and Decisions," "Election Returns," "Organization and Lists."

Here are many hundreds of things which the people wish to know in connection with the present widespread agitation on the liquor traffic and its record. We observe that under "Economics" it presents a very compact, yet comprehensive view of the fundamentals of political economy, while under "Legislation" it gives the history from earliest civilization of all methods of dealing with the liquor traffic, including "Tribute" or "Tax," "Permits," or "Grants," "Low License," "Dispensary," or "Gothenburg System," "High License," "Local Option," "Prohibition," etc.

The "Results of Legislation" are very impressive and are probably the most complete ever gathered outside of an Encyclopedia. The work abounds in "graphs," or diagrams, helpful in showing at a glance the proportions and relation of the statistical statements made.

The book shows by official figures how prohibition will bring to the farmer twelve times the sale for his products that he now has from the liquor patronage. It also shows the workingman how the liquor traffic keeps hundreds of thousands of men idle, and also keeps down the reward that labor should receive. From the pages of this book the average citizen will be able to glean fundamental facts which will enable him to formulate his own answers to the mass of prejudiced and misleading statements now being poured forth by the alarmed and desperate liquor men, who realize that "their craft is in danger."

Several pages devoted to court decisions are convincing and convenient for the inquirer. The actual figures show that the drink bill of America exceeds two and a quarter billions of dollars every year. This is not rhetoric; it appears to be cold mathematics, and speakers will be safe to so declare.

There are no secret chambers in this volume, for a copious index throws open every door. The student of affairs, the politician, the public speaker, the clergyman and the private citizen should find in this book matter suggestive, informing and authoritative. (Cloth, 50c; paper, 25c. Post-paid. Lincoln Temperance Press, 92 La Salle street, Chicago, Ill.)

Argo Red Salmon is sold everywhere by reliable grocers.

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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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If you will send your name and address to the Actina Appliance Co., Dept. 304 N. 311 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book—Prof. Wilson's Treatise on Disease.

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The true panacea for all skin diseases has been tried in some of the worst cases of tetter, eczema and ringworm even when the disease had gone to such lengths that physicians had pronounced the case incurable, and has always done its work quickly and effectively. Absolute cures in every case.

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THE ROYAL BABY PLATE furnishes a clean, comfortable meal. Child can eat from this plate without pushing food on spoon with fingers—without the aid of a pusher, without upsetting plate, without spilling food, without the use of a clumsy tray. See advertisement elsewhere.

ARGO RED SALMON is cleaned and packed entirely by machinery, and not touched by hand.

FROM MOUNT OLIVE.

Dear Brother Barnett: You will confer a favor by allowing space in the Baptist for me to say a few things. By reference to the Baptist of May 27 we find an article from Brother J. B. Hamric; in his communication he says he finds the drink evil and all day singings to be obstacles to Christian prosperity. The drink evil is one that all churches have to contend with to some extent, but not so with the all day singing evil. Some churches and localities are too much refined and have too much pride for the last named evil to get foothold. I have had personal experience with this singing revelry and have never seen any good results from them. This evil seems to have special magnetism about it. They will take the congregations from the preaching service and it is impossible to have a successful Sunday school near where an all day singing is being carried on. It is a hard job to get people to engage in Sunday school and church work, but just announce an all day singing and there will be an enormous crowd on hand. They don't teach the scriptures, neither talk about Sunday schools, missions or anything that tends to advance Christ's kingdom. Singing is good and a part of worship, and no one enjoys it more than I do at the proper time and way.

Brother Hamric says of the two evils the devil is backing the one and the Hardshells the other. But the devil must be backing both, as all evils originate from the devil and his influence. This all day singing is nothing but picnicking and revelry, and I think our preachers should boldly denounce them and educate the people, especially Baptist, against entertaining or mingling with such. With the best of surroundings it is hard work to center the minds of people on Christ and His kingdom, and with those demoralizing evils prevailing the church, Sunday school and mission causes are bound to suffer. So let's all that desire to see the church and Sunday school build up use our efforts and influence against those and other evils and we will have better churches, Sunday schools, more money for missions, better communities and better homes. With good feeling and love for all, fraternally,

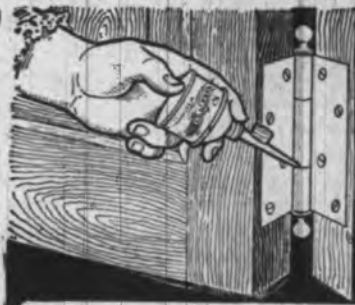
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I.H.C. PULL-POWER PRESS

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The press is made principally of steel and iron, and is simple and strong. There is nothing weak or flimsy about it.

It is convenient to operate. The feed opening is large. The plunger moves rapidly on the first half of the stroke and gives great compression power on the last half.

The power device operates on the compound lever principle. When the pressure is greatest there is no extra draft on the horses.

I. H. C. presses are of the full circle type. This does away with the constant stopping and jerking of

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The presses are made in two styles. The one-horse press has a 14 by 18-inch bale chamber. The two-horse press is made with three sizes of bale chambers, 14 by 18, 16 by 18 and 17 by 22 inches.

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No cooking, no heating, nothing else to add. Everything but the ice and milk in the package.

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It is—

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Increasing the appetite and insuring rapid convalescence from any illness which has weakened the system and lowered vitality.

RELIEVES PROMPTLY HEART-BURN, SOUR AND FULL STOMACH AFTER MEALS

Dose: Tea to a tablespoonful.

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Select School for Girls.
Patronage from many States.
Altitude of 1900 feet—climate similar to that of Asheville, N. C. Magnificent mountain scenery. Four-story brick and stone building of 165 rooms, with all modern equipments. Strong courses. University and Conservatory-trained teachers. Music school of 200 pupils, with 28 new pianos. For catalogue, address
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We Guarantee Our Cures.
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A GOOD MEETING.

Our fifth Sunday meeting held here at Cedar Springs church, seven miles from Columbia, was a success in every way. The program was faithfully carried out and every subject interestingly discussed. Brethren J. R. Keyton and C. T. Rogers, of Dothan, came over and helped us. Brother Anderson was coming too, but sickness prevented. The presence of the Holy Spirit was plainly manifest, and was with us in great power, for the people present seemed fully aroused to their duty. Not only that, but to their privileges as God's children. The whole meeting was filled with the missionary spirit. Brother Keyton is an earnest, forceful speaker. His words carry conviction and sink deep into the hearts of his hearers. Brother Rogers is a young man filled with enthusiasm for the Lord's work. His talks were all good and straight to the point. His missionary sermon on Sunday was grand. Brother J. T. McKee, of Newton, is one of the most eloquent speakers I ever heard. He held his audience spellbound. All the talks were good. Brethren Stewart and Williams did their full duty and Brother Pate, our pastor, although unavoidably late, did all in his power when he did come. Professor Griggs' Sunday school talk was fine, but I can't enumerate all of the good things said. Sunday afternoon was given over to Brother Keyton's scientific exhibition of the effect of sin on the human heart and the power of Jesus' blood to wash away that sin. Although sick, Brother Keyton pressed the truth home to the hearts of his audience. May we have many more such meetings. A young men's prayer meeting and a revival of the B. Y. P. U. are some of the outgrowths of the meeting. May the Lord bless all the efforts put forward in His name is the prayer of the writer.

MRS. W. P. STEWART.

Died, on the 20th of February, 1905, Mrs. Cora Ford Lietch. Mrs. Lietch was born November 19, 1883, and in August, 1899, united with Mt. Hebron Baptist church, in Hale county. On the 20th of December, 1903, she was married to Mr. Horace Lietch and lived with him at East Lake until her death. She was a loving daughter, obedient, ever bright and cheerful; a zealous Christian and faithful wife and mother.

She leaves a husband and two children, together with parents and brothers and sisters to mourn her loss. It is indeed hard to part with those whom we love, but not as those who have no hope beyond the grave do we mourn. It is only a separation for a while, for then we shall gather at the beautiful river that flows by the throne of God. Mother and father, weep not for me; I am waiting in glory for thee.

E. L. BARLOW.

Nannie Floralee Denson, born May 19, 1908; died May 28, 1908, age 9 days. Born in Chilton county, Ala. Infant daughter of J. B. and Alice Denson.

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THE GROCER'S FAULT

Oh! the many married lives that are wrecked on the rock of "poor cooking." Heavy, soggy, unpalatable bread three times a day is more than most husbands' love can stand. And in most cases the trouble is not with the cook, but the flour.

The best cook can not make good bread with indifferent flour. Don't accept just any kind of flour the grocer sends you. Be particular. Tell him to send you

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"Milled from the finest winter wheat, grown in the famous Blue Grass region of Kentucky, the finest wheat lands in the world."

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LEXINGTON, KENTUCKY.

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Do you take the **BAPTIST?**

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

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



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Get a box of **Stearns' Electric RAT and ROACH Paste** if you are troubled with rats or mice. It is sure death, driving them out of the house to die. Easy to use and gives quick and sure results. Sold for 30 years, and never yet failed to kill off rats and mice. Also for cockroaches, water-bugs and other vermin. 9 ea. box, 25c; 16 ea. box, \$1.00. Sold at druggists and general stores everywhere, or sent direct prepaid on receipt of price. STEARNS' ELECTRIC PASTE CO. Buffalo, N.Y., U.S.A.



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Post Cards with your **NAME WRITTEN IN GOLD** and terms to agents.

WANTED Good men and women to fill positions, such as clerks, bookkeepers, stenographers, carpenters, machinists, day labor, teachers, housekeepers, salesladies, telephone operators, hotel work in all lines. We can secure you work in any line that you are most suited for. We employ white people only. Write for particulars. Enclose stamp for reply.

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Now Is Your Chance

If there is no agent for Vacher-Balm in your town, write today for a free sample and get prompt relief from your aches and pains, and my offer to pay you to give samples to your friends and neighbors.

E. W. VACHER, New Orleans, La

FOR THE BRIDE

Exquisite diamonds, set single or combined with pearls or colored stones, fashioned into dazzling pendants and rich rings, \$50, \$100 or \$200. Whatever your taste, expensive or otherwise, we can gratify it.

The Ring
is for the groom to furnish. We have the latest in Wedding Rings. Send for our Jewelry Catalog.

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

A GREAT MISSIONARY CONFERENCE.

The Asheville conference of the Young People's missionary movement is now at hand—July 3-12. Every church should be represented by one or more of its departments at this great gathering. The church at large has woken up to its duty on the missionary question, and in order to at once carry out the missionary activity of the church it is necessary to have trained leaders. Every person who comes to the Asheville conference can get the necessary training to successfully lead a mission study class, conduct a missionary rally and lead in all the missionary activities of the church.

The conference is very fortunate in having secured the service of the Vanderbilt male quartet to sing throughout the conference. This is the best harmonized and sweetest singing quartet the South has produced in some time, and to listen to their consecrated singing for ten days is worth the expense of the conference to any one.

It is important that every one who has any intention of attending the conference register at once, as the time is short. Assignments in the hotel are made in the order of registration. However, one may register at any time up to the opening of the conference, and if there is room left get entertainment, but for his own convenience it is well to send the registration fee in advance. If one decides at the last moment to come let him wire to that effect.

At this time all communications should be addressed to John A. Snell, 529 1-2 Church street, Nashville, Tenn. After June 26 address Biltmore, N. C., care Kenilworth Inn.

MISSISSIPPI INVITES ALABAMA.

Alabama Baptists have no Bible conference nor encampment this year. The great annual Bible evangelistic conference and Mississippi B. Y. P. U. encampments at Blue Mountain, Miss., June 23 to July 2. Alabama is most cordially invited to come over. Think of listening to President E. Y. Mullins, George W. Truett, J. C. Mabee, R. A. Venable, H. Boyce Taylor and others for ten days. And then a most pleasant, cool, mountain place for rest. And it costs but little. The rates of one of the leading Baptist assemblies whose program is not at all equal to the Blue Mountain, Miss., program, is \$2 a day; two dollars to register and 50 cents for care of the grounds. At Blue Mountain the highest rate is \$1 per day and no extra charges. Why should not Alabama come over in great force? You are most cordially invited and will receive a royal Mississippi welcome. T. T. MARTIN. Blue Mountain, Miss.

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."
GEORGE W. BACON,
White Pine, Tenn.

PROGRAM

- Lewisburg Sunday School Convention To Be Held at New Castle, Ala. Sunday, June 28, 1908.
- 9:30 a. m.—Song service.
 - 9:45 a. m.—Devotional exercises by Rev. W. F. White.
 - 10:00 a. m.—Welcome address by J. A. Curl.
 - 10:15 a. m.—Response by K. B. McConnell.
 - 10:25 a. m.—Recitation by Miss Jennie Outlaw.
 - 10:35 a. m.—The importance of being prompt in Sunday school, by Rev. J. S. Connell.
 - 10:45 a. m.—General discussion.
 - 11:00 a. m.—Sermon by Rev. L. F. Whitten, North Birmingham.
 - 12 m.—Refreshments.
 - 1:30 p. m.—Reports from all S. S. since last convention.
 - 2:30 p. m.—Lecture on getting the older people to attend Sunday school, by Rev. J. H. Hamilton, of Birmingham, Ala.
 - 3:00 p. m.—Junior teaching, by Miss Alice Hale, of Birmingham.
 - Talk by R. F. Lewis, president of State Sunday School Association.
 - Music furnished by the New Castle choir.

We request all the teachers to come and have their pupils come with them. Help us make this the greatest convention we ever had.

J. W. CURL, President.
MISS ESSIE ELLARD, Sec.

WINNING MEN ONE BY ONE.

By H. Wellington Wood. Mr. Wood is well known in business circles in the east, having been in charge of the Philadelphia branch of the H. J. Heinz Company for twenty-four years.

The book is unique; the manner in which the author has acceptably presented the subject of personal religion under so many diverse circumstances will attract unusual attention. The widespread interest in Brotherhood work and in general evangelistic work makes the book peculiarly timely. The book is published by the Sunday School Times Co., Philadelphia, Pa., at 50 cents.

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.

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

T. W. O. C.

Just think of these four letters, next time you are ill.

They represent good advice to sick women.

Ladies, by thousands, have written to tell others to "Take Wine of Cardui."

They have tried it, and know what it will do for the ills and weaknesses peculiar to their sex.

Cardui, you must know, contains no injurious ingredients, but is a pure, vegetable, non-intoxicating, extract of medicinal herbs, which acts gently, specifically and curatively on the womanly organs.

"I was a total wreck," writes Mrs. Eveline McGrew, of 2950 Guadalupe Street, Austin, Tex., "and I wish I could tell all afflicted females what Cardui has done for me and for my daughters. It is certainly the best and most wonderful tonic, to build up shattered nerves and for all other female troubles. If all women and girls would use Cardui, they would not need doctors. It saved my life at the menopause and I recommend Cardui to all."

Cardui is an old and well tried remedy for female troubles. Your druggist sells it, with full directions for use on the wrapper. Try Cardui.

A 10 Cent Package of
DR. LORD'S HEADACHE POWDERS

will cure one head 4 times or 4 heads one time. Money back if they fail.
Price 10 and 5c at all druggists or by mail on receipt of price.

GOLLIER DRUG CO.,
Birmingham, Alabama.

COOK'S SPRING

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

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

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

WANTED

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

FARRAND ORGANS.

Give age and present occupation and references and address.
W. R. PHILLIPS,
2010 Second Ave., Birmingham, State Agent.

POTTER COLLEGE FOR YOUNG LADIES

Students from 40 states. Number select and limited. 20 teachers. Departments under specialists. Appointments of the highest order. Recommended by leading men of the United States. Catalogue explains every thing. Send for one.

Rev. B. F. CASSELL, D. D., Pres., Bowling Green, Ky.

BLYMNER B. CHURCH
Sells
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

TWO BEAUTIFUL PIANOS

\$12,000 In Other Prizes

FREE TO CONTESTANTS

The Seals Piano Co. inaugurates their 1908 campaign of advertising with the most wonderful and liberal offer ever made, an offer free and without cost of any kind, that all may participate in the benefits. :: :: :: :: ::



First Prize



Second Prize

The Space Within This Black Border Is Supposed to be Exact Size.

*How Many Times Can
You Write the Two
Words*

**“KIMBALL
PIANO”**

*On a Card or Sheet of
Paper Measuring Three
inches by Six inches?*

This is your free opportunity. It costs nothing to try. There is no fee to pay. The rules are simple. The children can work on it. This will be an entertaining and easy contest that will prove beneficial to all who enter. Take a card of above mentioned size. Write the two words “KIMBALL PIANO” as many times as you can, on one side of the card only, and bring or send to our store. Get busy, start today. You may win one of the most valuable prizes.

The Prizes

FIRST PRIZE—\$475.00 Kimball Piano will be awarded absolutely free to the person sending us a card on which they have written the words “Kimball piano” the highest number of times in accordance with rules.

SECOND PRIZE—\$350.00 Whitney piano to the next highest.

OTHER PRIZES—To each of the next ten highest will be awarded credit checks for \$100.00; to the next ten highest credit checks for \$90.00. Following these in groups of ten each of the next ten highest will be awarded credit checks for \$2.00 less than preceding prize until entire amount is awarded.

Rules Governing the Contest

CONTEST CLOSSES AT 9 P. M. JULY 7, 1908.

Writing must be legible. The words “Kimball Piano” must be numbered consecutively, thus:

1. Kimball Piano.
2. Kimball Piano.
3. Kimball Piano, etc., etc.

Write on one side of card only. Only one card may be submitted by each contestant.

In the event of a tie neatness of papers will be considered.

The awarding of prizes will be in charge of three disinterested judges, whose decisions will be final.

Use any plain card or paper, size as indicated above.

Contestants must fill out, sign and attach coupon to or inclose with card or similar written form may be used if no coupon is at hand.

No one now owning an upright piano nor any one connected with the music business may contest.

Credit Checks

The credit checks are redeemable only at our store and through purchase of a new piano or player piano. They are good for face value toward the purchase of the most inexpensive as well as the expensive styles.

Time of checks is limited and are not transferrable.

Only one check may be applied on the same piano, and may not be applied on any purchase made prior to July 10, 1908.

Important Features

The W. W. KIMBALL COMPANY, of Chicago, the world's largest manufacturers of pianos, player pianos, pipe organs and reed organs (capital invested over \$6,000,000), makes a most remarkable appropriation for advertising purposes through their Alabama representatives, the Seals Piano Co., who propose to use the appropriation in this way for the direct benefit of piano buyers. It is done to advertise the Kimball piano, to place the name “Kimball” before the eyes of every person who may now or at some future time, need a piano.

One Price System

In purchasing your piano through the Seals Piano Co. you have the advantage of the one price plan, the plan that positively saves you money. Should you be fortunate enough to be awarded one of the credit checks in this contest you have the assurance that you get an honest discount for every dollar your check may call for. Our small payment plan makes it easy for you to own a good piano.

SEALS PIANO CO.
2017 1st Ave.
Birmingham, Ala.

I herewith submit my card on which I have written the words
“Kimball Piano” times, subject to all the rules and conditions of the contest and agree to abide by the decision of the judges.

Signed

Address

2017
First Avenue

SEALS PIANO CO.

Birmingham
Alabama