

July is the Month for Bible and Colportage.

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Organ Baptist State Convention.

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Livingston Johnston, secretary of State Missions for North Carolina, has written and published a history of Baptists of North Carolina, of which the North Carolina brethren speak in high terms.

I will begin my meeting at Union church Saturday before the fourth Sunday in July, expecting Brother J. E. Lowery and Brother Pratter to help me do the preaching. I desire the prayers of the readers of the paper.—A. L. Joiner, Albertville.

I made a visit recently to Somerville, Tex., and preached thirty sermons for the church there. My son, L. F., is the pastor. We had a fine meeting; the church was greatly revived and seven additions. Quite a number professed conversion who did not unite with the church. Am now just returned from Frankville. A splendid service yesterday. Received two by restoration and two for baptism.—William A. Parker.

Through the kindness of the president and faculty the Young Men's Christian Association at the Alabama Polytechnic Institute at Auburn will be given rooms over the new library. These will be fitted with modern furniture, making one of the finest Y. M. C. A. headquarters in the south. This year we expect to have the largest Bible and mission study classes in the south. To do this we will need the co-operation of all Christian people. If you are going to Auburn or know of any one going next season, please write S. O. White, president, Jackson's Gap, Ala.

In the First Baptist Church Bulletin, Wilmington, Dr. Fred D. Hale says: "Never during my present pastorate have I been so much encouraged and so hopeful in my field of labor. The church has been on the firing line, having during the past year borne the brunt of the liquor fight; but she has come out unscathed and in her loyalty to her pastor, has shown the community of what kind of stuff she is made. Steadfast in her allegiance to Christ, it is an honor for any man to be pastor of such a church. She has a glorious future."

Centennial program of the Collinsville Baptist church, Sunday, June 21, 1908. One Hundred Years of Baptist Progress, Dr. A. P. Montague; Our Distinctive Principles, Rev. J. N. Webb; Baptist on Sunday Schools, Rev. J. B. Hamric; History of Collinsville Church, Rev. M. Briscoe. Audience good. It was a decided success.

Dr. Montague was at his best and spoke; also at the evening hour to a large and appreciative audience.

God bless you and yours and cause the great Baptist host of the state to be loyal to our state organ. M. B.



REV. T. J. PORTER. Host of Alabama Baptist State Convention.

We regret to know that Rev. John T. Beale, of Northport, editor of the Northport Breeze, had his office and all his pictures burned last Saturday morning. Mr. Fleetwood Rice, son-in-law of Rev. S. O. Y. Ray, lost his home in the same fire, but saved most of his household goods. A Mr. McPherson lost his life in the fire. His cries for help were piteous, but no one could help him. Three buildings were burned, and it is thought that robbery was the purpose of those who fired it.

Dr. J. C. Hiden has resigned as president of the Baptist Ministers' Conference of Birmingham and has gone for an extended visit to Virginia. Rev. Austin Crouch has been elected to fill the vacancy. The conference of June 28th was very interesting. The discussion was on the churches of the first and second centuries. One and one-half hours consumed very profitably. The attendance was large. We welcome back to our ranks some of the pastors who for some time have been absent. But other faces were conspicuously absent. Come on back, brethren; we won't scold you for being absent. We had the pleasure of having brother Gavin in the conference. Glad to see him again and have him with us. He has the same twinkle in his eye as of yore.—Wallace Wear.

I say amen to Brother Foster's plan for an encampment at Oxford. The place is an ideal location; the grounds are beautiful; the lake one of the prettiest in our state; the neighborhood one of the finest in the south. Let us go to Oxford and make a beginning anyway. Yours fraternally, A. P. Montague.

We began a meeting at the First Baptist church at Carbon Hill on Sunday night, May 31st, with a sermon by the pastor, and continued the meeting the first week with song and prayer service at night. On Sunday, June 7, Rev. J. E. Barnard, of Cartersville, Ga., began preaching for us and continued with us ten days, preaching the gospel in great power and demonstration of the Spirit. The Lord blessed our efforts and added to the church sixty-five members. Brother Barnard organized this church sixteen years ago when missionary for North River Association. Eight years later we invited him to help us in a meeting and now eight years more have elapsed and Brother Barnard by request has returned and helped us in another gracious meeting, for which we are glad and ascribe all praise to God. Bro. Barnard is now doing general evangelistic work and we commend him to any church and pastor needing help.

J. L. M'COLLUM.

Our beloved pastor, William G. Sullivant's, time is not fully occupied and he would like to help in several meetings of days during the summer. Any church needing help in such meetings or needing a pastor can address him at Grady, R. 2, Ala.—A. L. G.

Through the generosity of Mr. H. J. Heinz, of Pittsburg, Pa., president of the Pennsylvania State Sabbath School Association, and a member of the international executive committee, two helpful Sunday school text books—"Principles and Ideals for the Sunday School," and "How to Conduct a Sunday School," have recently been translated into Japanese under the auspices of the Japan Sunday school committee.

Our meeting at Uniontown began on June 14th and closed on 23d. Rev. T. T. Martin, of Blue Mountain, Miss., did the preaching. Our church was greatly helped by the special series of sermons. Twelve united with us. One joined by statement and eleven by experience and baptism. Those who were baptised all came from our Sunday school. Brother W. D. Hubbard will assist me at Hopewell church beginning August 2d. Yours fraternally, J. E. Barnes.

Please announce to your readers that Rev. W. Y. Quisenberry has been chosen a financial representative of the seminary and will do field work in connection with our endowment campaign. We will need several men to assist in this work, and Brother Quisenberry has entered into relations with us for this purpose. Of course, he is well known to the churches, but it gives me pleasure to commend him to the pastors and brethren everywhere in his new work. He is intensely spiritual and practical and earnest and will not only do good work for the seminary, but bring blessing wherever he goes. Yours very sincerely, E. Y. Mullins, president.

Brother T. J. Clymer died at his home near Coal City January 26, 1908, and was buried in the cemetery at the Coal City Baptist church, of which church he was a consistent member at the time of his death. He was 65 years of age, was born in Smith county, Tennessee, in 1842. He had been a member of the Missionary Baptist church for 46 years, having joined that order when a young man.

Brother Clymer is gone from our midst and we miss him. He was quiet, gentle and unobtrusive in his manner, was a good husband, a kind father and a good citizen. The home is sad without him, but "He who doeth all things well" is able to comfort and keep the bereaved ones, and in His own good time reunite them an unbroken family in His realm of eternal glory. A FRIEND.

# THE LOSS OF THE SOUL—A SERMON

By Rev. T. O. Reese

Text, Mar. 8:36-37: "For what shall it profit a man if he gain the whole world and lose his own soul? or what will a man give in exchange for his soul?"

This is a solemn question, a question of profit and loss, and ought to arouse every intelligent man and woman to a sense of their lost condition and cause them to cry out, "What must I do to be saved?" It is said that in a certain institution of learning there was a very bright young man, a mathematical genius. One night the professor knocked at the young man's door and said: "Young man, I notice you are very apt in mathematics, and I want you to solve this problem." "All right," said the young man, "I'll try." The professor then read this text, "For what shall it profit a man if he shall gain the whole world and lose his own soul? or what will a man give in exchange for his soul?" The young man, who was not a Christian, saw the point and that night solved the problem on his knees.

1. Man has a soul, or more properly speaking, "man is a soul." Some time ago it was said that a professor in Ann Arbor, Mich., had located the soul of man in the spinal column. This brings a question which every one who has arrived at any knowledge has asked, "What is the soul?" Now, if we turn to the word of God, which is the true wisdom and science, we find, Gen. 2:7, that God formed man out of the dust of the earth and breathed into his nostrils the breath of life, and man became a living soul, a sentient being. God having formed an inanimate body, the next thing to do was to give life to it. The body was not a man notwithstanding it had eyes, ears, mouth, tongue, nostrils, heart and all its parts perfect. It was powerless, motionless, lifeless until the breath came into it, then it became a living soul. What is the soul? It is the real man. It is the undying, immortal part of man. In the soul of man his personality inheres, and by personality we mean the self-conscious and self-determining part of man's being. The soul of man, as a true spirit, possesses all the qualities which belong to spirit. It has consciousness, self-consciousness, self-determination, intellectual powers, free agency, capacity of moral action; is subject to law, capable of voluntary sin, accountable to God for its action and for its spiritual condition of sin. It has natural, God-given and God-ordained immortality just as other created spirits have. What is the soul? It is that that thinks, that feels, that purposes, that loves. It is some of the essence of God in man.

"The sun is but a spark of fire,  
A transient meteor in the sky;  
The soul, immortal as its Sire,  
Shall never die."

2. The value of the soul. The soul, the immortal soul! How shall we estimate its value?

(1) We may estimate the value of it by its exquisite organization. It is by far the most wonderful piece of mechanism ever conceived of or ever put together. Mechanisms would tell you that machinery is of value in proportion as it is mighty and silent at the same time. The machinery in the mint in Philadelphia is said to move almost in silence as it performs its wonderful work. But silent machinery is most powerful and effective. So it is with the soul of man, with all its tremendous faculties—it moves with muffled feet. "Judgment, without any racket, lifting its scales; memory, without any noise, bringing down all its treasures; conscience, taking its judgment seat without any excitement; the understanding and the will all doing their work. Velocity, majesty, might; but silence, silence!" With one sweep of its eagle wings the soul can circle earth, heaven and hell and overvault the universe. In the hour of death the soul is so mighty it throws off "this body of death" as though it were a toy. It drives back materia medica as impotent. It escapes through the circle of loved ones who stand around the dying bed, and with one leap, it goes beyond star and moon and sun and chasms of immensity. No

floods of water can drown it; no fires can consume it; no rocks can crush it; no inclosure can hold it; no period of time, no ages can exhaust it.

2. I also calculate the value of the soul by its capacity to enjoy or to suffer. It can enjoy the most exquisite pleasure, or it can suffer the most excruciating pain. It gets joy in this world out of friendships, out of good books, out of beautiful scenery, such as clouds, rainbows, mountains with gem-filled rocks and flower-bedecked hills; out of the sea, out of the sky.

It suffers from disappointments, sorrows, bereavements and losses. But the enjoyment and ecstasy that the soul is capable of here is not to be compared to the awful anguish and remorse of which it will be capable and must suffer if we die impenitent and unforgiven.

(3) I argue its value by the price paid for it. If I ask you what your home is worth, you say, "It is worth \$2,000; I paid that for it." If I ask you the worth of your horse or of any other property you base its worth on the price paid. So when you ask me "What is the soul worth?" I at once think of the price paid to redeem it. Go with me to Gethsemane and hear the blessed Christ as He pleads in agony to God the Father. See Him as He wrestles in prayer—His whole body quivers with emotion and finally the perspiration oozes from every pore, and mingled with blood, drops down upon the ground and stains the dewy grass. See Him as He is arrested and hurried into Jerusalem and mocked and spit upon and struck in the face with clenched fists. See Him as He is stretched upon the cruel cross, and hear if you will the strokes of the hammer as it drives with blow after blow the nails into His tender hands; see His bosom heave with emotion as the cross is planted in the ground. He cries "It is finished," and bows His head and "yields up the ghost."

Jesus is dead, and

"Well might the sun in darkness hide,  
And shut his glories in,  
When Christ the mighty Maker died  
For man, the creature's sin.  
"Thus might I hide my blushing face,  
While His dear cross appears;  
Dissolve my heart in thankfulness,  
And melt my eyes to tears."

For that immortal soul the richest blood ever shed was paid. Does it not imply tremendous, inestimable value. The soul is of more value than any or all of the diamonds ever seen or that bedeck the crowns of kings.

"What is the thing of greatest worth,  
The whole creation round?  
That which was lost in Paradise,  
That which in Christ is found.  
"The soul of man, Jehovah's breath,  
That keeps two worlds in strife;  
Hell moves below to work its death,  
Heaven stoops to give it life."

(4) We argue the value of the soul from the home Christ has fitted up for it. That "Home of the soul" is described vividly and beautifully by John in the 21st chapter of Revelation. One would have thought that a street of concrete or adamant would have done. No; it is of pure gold. One would have thought that a wall of brick or granite would have been fine enough; No; it must flash with sardonyx and emerald. One would have thought that electric lights swinging from fixtures of bronze would have been sufficient. But, no; "God Himself is the light of it." One would have thought that a mountain stream flowing over shining pebbles and shelving rocks and reflecting the image of rock and tree and flower and sky would have been sufficient. But it was not. It must be "the river of the water of life" that tingles its silver into the "sea of glass mingled with fire." A soul so provided for must be priceless and majestic.

3. The soul may be lost. Awful thought—the soul may be lost. "The decree has gone forth, "The soul that sinneth shall die." We have all sinned; in Adam we must all die. But thank God for the second Adam, for in Him we may live. There is now no necessity for the sinner to die. Jesus by His death on the cross, has provided a way to escape eternal death.

How may the soul be lost?

(1) It may be lost through sinful indulgences. Sin is an awful thing; God loves the sinner, but He hates sin. He can not look upon sin with the least degree of allowance. If we do not repent and forsake our sins there is an eternal hell awaiting us, for "The wages of sin is death."

(2) The soul may be lost by procrastination. There are many in hell tonight who did possibly what you propose to do, defer the matter a little longer. There are many in hell who never committed a theft or perpetrated a fraud or committed murder, but whose damning sin was procrastination. Now is the time to repent and believe; now is the time to surrender soul and body to Jesus your King. Can you afford to defer a matter so important? Can you afford to neglect so great salvation?

4. What is involved by the loss of the soul? It means damnation. What does damnation mean? It means to be cast into hell? What does being cast into hell mean? It means the second death. It means the scorpion lashes of a remorseful conscience. It means darkness. It means thirst. It means shame. It means "the fire that is not quenched." The second death does not mean cessation of being; it does not mean annihilation, but suffering death always, but never dead.

In view of the worth of the soul and in view of what it means to be lost let us be more active and zealous in warning the sinner. Sinner, we beseech you to fall in with the overtures of mercy and be saved while a pardoning God may be found.

## BETTER POSITION

And Increased Salary as a Result of Eating Right Food.

There is not only comfort in eating food that nourishes brain and body, but sometimes it helps a lot in increasing one's salary.

A Kans. school teacher tells an interesting experience. She says:

"About two years ago I was extremely miserable from a nervousness that had been coming on for some time. Any sudden noise was actually painful to me and my nights were made miserable by horrible nightmares.

"I was losing flesh all the time and at last was obliged to give up the school I was teaching and go home.

"Mother put me to bed and sent for the doctor. I was so nervous the cotton sheets gave me a chill and they put me in woolens. The medicine I took did me no apparent good. Finally a neighbor suggested that Grape-Nuts might be good for me to eat. I had never heard of this food, but the name sounded good, so I decided to try it.

"I began to eat Grape-Nuts and soon found my reserve energy growing so that in a short time I was filling a better position and drawing a larger salary than I had ever done before.

"As I see little children plying around me and enter into their games I wonder if I am the same teacher of whom, two years ago, the children spoke as 'ugly old thing.'

"Grape-Nuts food with cream has become a regular part of my diet, and I have not been sick a day in the past two years." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

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

A UNION MEETING.

Florence, Ala., June 27, 1908.

Dear Brother Barnett—On the first page of your paper under date of June 24, 1908, I find an article from the pen of a "Baptist minister," one Judson M. Cook, who seemingly deprecates the idea of Baptist people participating in a "union" meeting. I have not been able to find the "Dear Brother Ray" article to which he refers, and as my young brother does not commit himself at length in the article mentioned above, I try to persuade myself that I have reached the wrong conclusion as regards his sentiments. However, I would like so very much to have him define his position more clearly on the subject. He states in his article herein mentioned that in a "union" meeting the "Baptists have nothing to gain and all to lose." For the life of me I can't understand where the Baptists could lose anything in a meeting where good is being accomplished. I am now doing the preaching in a "union" meeting in East Florence, at which men and women are being born into the kingdom of God. Last night while the Christian people of all the different churches were upon their knees talking with God men and women who have been in sin all their lives made a surrender, and with hearts overflowing with joy, they arose from the place of prayer shouting the victory. Will my dear "young brother in Christ" assert that it was a sin for me to be in that service? If Brother Cook had been in Florence I wonder if he would have chosen to remain at home when there was so much needed to be done in that meeting? I love the Baptist cause and am determined to spare no effort to build it up. As a Baptist preacher and pastor, I could not be true to myself nor to my Lord and not advocate the doctrine as taught in God's word and upheld by our church. And while I love the doctrine of close baptism yet I can not even ask the sinner to accept it because it is for the believer and none other. I love the doctrine of close communion, but I can not ask the sinner to accept it because that is for the baptized believer and none other. But I also love the doctrine of salvation by grace because it is Bible and worldwide Baptist doctrine. I am persuaded that every sinner in all the world can go to heaven on this doctrine and none other. A man who is saved by grace, will go to heaven whether he has ever seen a Baptist church. I can't think that my dear brother Cook would want a single member in his church who is not a fit subject for heaven. Then, brethren, would it not be better for us to get off of church theory just a little while till we get our friends saved, and then tell them a little later what they should do to receive a just reward? A sick man doesn't need a job as much as he needs medicine; neither does a sinner need a church job till he has the grace of God in his heart. I wish everybody could be Baptist; but if they can't be, I shall be satisfied if they will be good and get to heaven. If "In unity there is strength," I am willing to unite with all the good people of the world in an effort to bring men to Christ. And if the regenerated do not come into the Baptist church we do not lose anything, for we never did get them. Brother Cook, tell us what you meant by the Baptist losing all. Did you ever hear of a Baptist losing his religion and drifting into infidelity? Now, my dear brother, will you not "fess" up and tell the people that if there is ever a meeting in your town in which all the Christian people are united in an effort to save the lost that you will join in the fight to stay till the battle is won. Yours in Christian love,

GEORGE H. FREEMAN.

"CAN THE DENOMINATIONAL WEEKLY REACH THEM?"

Dear Brother Barnett: The above is the caption of an editorial you published from the Religious Herald. No more important topic can be discussed. The denominational weekly is on trial as never before. It has more things against it. Legislation, state and national, if it had been leveled at it, could not have been more deadly. The manufacturers of white pa-

per have it at their mercy. The anti-pass laws knock its agents out. The people have become accustomed to be waited on by the agent. Thousands renew at the associations. They cease to renew when the agent ceases to travel.

The pastors never have been as active in putting the paper in the homes of their members as they should have been. The subscribers are mainly in the towns and well-to-do country communities. Even these are falling off.

The masses never have been reached. My deliberate conviction is: they never will be by the denominational weekly, but they must be reached or we will never do our plain duty by them. We are recreant to our duty if we allow things to drift along as they are. The great mass know nothing, and consequently care nothing about the enterprises the denomination is fostering. They must have an intelligent knowledge of these things before they can care.

How can it be done? By the use of tracts and a church denominational monthly in every state. Tracts by the millions ought to be intelligently made and distributed. The "intelligently" applies to the distribution as well as to the making. Untold good is being done the mission cause by the circulation of The Home Field and The Foreign Mission Journal. The pastors who are pressing the circulation of these magazines are doing the greatest service to our board.

The denominational monthly can be printed for 50 cents a year. The publishers of the weeklies can make it up from matter that goes into the weeklies. The mission board could well afford to pay for 10,000 copies each month until the enterprise was on its feet. It would not detract from the patronage of the weeklies, but in a year's time greatly help them. This is being done as to the monthly by the state board of Texas. It is being done by both methods—the tracts and the monthly—by teachers of false doctrine. By this means they are drawing off our people by thousands.

The plan I suggest is entirely feasible, and I hope some of our papers will lead off. Why not the Alabama Baptist?

W. B. C.

HOWARD COLLEGE ITEMS.

July 3, 1908.

Dear Brother Barnett: Yesterday the executive committee of our board of trustees elected Mr. J. W. Norman instructor in mathematics and astronomy. This election completes our faculty for next session.

Mr. Norman is an A. B. of Mercer university, a graduate student of Howard university and a teacher of some experience, who comes highly recommended as to scholarship and Christian character.

Our faculty now has representatives of some of our best southern colleges and of the following universities: Virginia, George Washington, Cornell, Chicago, Columbia (New York) and Harvard.

We can truthfully say that our professors are the peers of any in the South. Thoroughly trained in our leading schools, devoted to their profession, which, with them is life-work, believing in mental development and yet more in heart culture, they offer to the young men of our country all that is best in education.

Yours fraternally,

A. P. MONTAGUE.

GO TO THE STATE CONVENTION.

We earnestly urge the pastors not only to make arrangements to go to Roanoke, but to see to it that some of their leading laymen take in the convention. The hospitality of Roanoke is without limit, as the following will show:

The Ladies' Aid Society of the First Baptist church, Roanoke, Ala., extends a most cordial invitation to the Woman's Missionary Union of Alabama to be present at the convention which convenes July 21, 1908.—Mrs. J. A. Carlisle, Secretary.

If you expect to be present do not fail to send in your name to F. P. Nichols, Roanoke, Ala.

HOW THE BATTLE GOES.

It is now the 1st of July. Two months of our convention year have passed. Up to this time the foreign mission board has received for these two months \$11,877.61. Let our people remember that the convention laid out the work on the basis of \$500,000 for the year. According to this the contributions for these two months should stand \$83,333. We have had to borrow already very largely from the banks, and alas! we will have to pay interest on this until next May. It may be that all of our people do not realize what it means to postpone our gifts to our various mission purposes until the last day. If our business men would decide on how much they would give during the year and then while making their plans for other objects would give each month regularly, for missions, it would help very much. We hope that at least the church treasurers and associational treasurers will forward contributions promptly each month. Even this would help us very much.

We are greatly needing some more missionaries. Especially is this true in Japan and China. We ought to have at once four or five strong earnest men for Japan and as many more for China. There are other needs in other lands also, but these that we mention are imperatively great. Will not our people pray to God for workers? Let us not wait until some who are now at school shall graduate, but let us pray God that He will call some of our strongest men who have already succeeded in the pastorate here at home to go out to these lands of darkness.

Our great lack of workers and the slowness with which funds are coming in since the convention causes us to appeal to our brethren and ask that they join with us in earnest prayer to God that these needs may be supplied.

Our missionaries at the front are reporting glorious progress, but many of them are weak and weary, and need re-enforcements. The very prosperity of the work calls for more funds with which to build chapels, schools, hospitals, establish printing plants for disseminating God's truth, and for other appliances for the work. Let us who are at home awake to the importance of pressing forward the cause of the Master right now. We call upon our people and ask that they pray and give as never before for the advancement of the Master's kingdom.

Yours in the work,

Richmond, Va., July 1, 1908. R. J. WILLINGHAM.

CONVENTION RAILROAD RATES.

Information received from several of the railroads leads me to believe that tickets will be sold from all points in Alabama to Roanoke convention on July 20, 21, 22, good returning until July 25, at rate of 4 cents for round trip, plus 25 cents. Delegates and visitors can learn rates from local ticket agents. Round trip tickets will be sold instead of using certificate plan. Ministers may find their "clergyman's permits" cheaper. Those who go from Calera and points north thereof will doubtless find best route via Talladega and the new Atlanta, Birmingham and Atlantic railroad. Trains on this line leave Talladega at 4 p. m. and reach Roanoke at 7.32 p. m.

Those who go from other points will find good connections in most cases via Montgomery and Opelika.

WM. A. DAVIS,

Anniston, Ala. Chairman Transportation Com.

WHY NOT THIS ONCE?

The committee on entertainment at Roanoke has a difficult job on their hands. They want to assign homes before parties arrive. It will save a world of trouble for all concerned.

Why not this one time do as the committee asks? Let's try it. Send in names at once. W. B. C.

You can say the committee on program for ministers' conference at Roanoke has arranged for the meeting to begin Monday night, the 26th, and run through Tuesday.

Program will be announced next week.

W. B. C.

## THE ALABAMA BAPTIST

### THE EUROPEAN BAPTIST CONGRESS AT BERLIN.

E. S. Suvern, in Baptist Standard.

Undoubtedly most of the readers of The Standard are well acquainted with the fact that Berlin will see a great gathering of our European Baptist forces this year. It will be the first of such gatherings held in any German city and is therefore looked forward to with great anticipation. What such a gathering means for Germany nobody can understand who does not know that until recently the privilege of religious liberty was not granted to Baptists in this country. We have indeed great cause for thanks for the great change of opinion regarding our denomination that has taken place among the religious world of Germany within the last ten or twenty years. That Baptists have a future here may be seen from the fact that there are already ten Baptist churches, with a membership of over 4,000, and a number of mission stations in Berlin and its suburbs alone.

The congress will meet from Saturday, August 29, to Thursday, September 3. After the arrival of delegates and visitors in the morning and afternoon of Saturday there will be a reception given them in the evening. After the speeches of welcome short addresses will be heard from representatives of all the different countries participating in the congress.

On Sunday, August 30, all sermons in the Baptist churches of Berlin and vicinity will be preached by visiting pastors, among whom there will be many prominent denominational leaders from England, Sweden, Russia, France, etc. The languages used in the sessions of the congress being the English and the German, these sermons will also be delivered in either of these two languages. For those not acquainted with the one used by the preachers, the sermons will be printed in the other language and deposited in the pews.

The special work of the congress will be taken up on August 31 and occupy most of the time until the close of the congress. The following are some of the subjects on which papers will be read and addresses delivered: Christ the Center of Doctrine as Voiced by the Constitution of English Baptists of 1904, Influence of Baptist Principles Upon the Development of Character, Baptists as Educators, Baptists and Modern Thought, State, Church and Congregation, The Aims of Our Work in Europe, The Labor Question and the Christian Ideal, Baptists and Universal Peace, Development and Present State of Baptists in Europe, The Baptists' Share in Mission Work During the Last Century, The Import of Foreign Missions for the Development of Our Churches in Europe, Baptists as Champions of Liberty of Conscience, Woman's work in the Kingdom of God.

All these themes will be freely discussed. In connection with the congress there will also be held a conference of Baptist leaders. What has been said above regarding the furnishing of printed leaflets containing the sermons in one of the congressional

languages applies also to the papers and addresses on the above named themes.

Most of the subjects to be discussed being of importance not only to European Baptists, but to the denomination in general, it is hoped that not a few of our American brethren, especially such as have already planned a European tour during the coming summer, will favor the congress with their visit. All visitors applying to the congress bureau, Gubener St. 11, Berlin, O., will be furnished with free lodgings during their stay. Those who prefer to provide for their own quarters will, upon application, be gladly furnished with a list of respectable hotels and boarding houses.

All meetings of the congress will be held in the Concordia rooms on Andreas St., easily reached by a number of street cars from any of the depots and all parts of the city. A special postoffice station will be established there during the congress, also a bureau of information and an exhibition of things pertaining to European Baptists and Baptist history.

A special invitation is extended to all delegates and visitors of the congress to visit the building of the Bethel Deaconesses Home on Emdener St. (present number of deaconesses, 103) and the mission house of the German Baptist Mission Society (mission to Kamerun, West Africa) at Steglitz, one of the beautiful suburbs of the German metropolis.

Brethren, on to Berlin in August! You will be most heartily welcomed!

The death angel visited the home of Mr. and Mrs. Milton Still and took from them their only child, little Irma Louise. God in His wisdom saw fit to take from us our precious baby. Our little darling had only been with us one year seven months. How we learned to love her during her stay here on earth! How we miss the little footsteps and the dear little voice just beginning to lisp-mamma and daddy. She was the delight of the home. Many were the hopes and plans of her parents as to what she should be, but dear parents, He doeth all things well. The little sufferer received every aid possible to medical skill, and hour after hour the anxious mother and father administered to their little one's wants. She leaves many friends and loved-ones to mourn her loss. Dear bereaved ones, it is indeed hard to part with our baby, but we bow submissively and say, O Lord, Thy will be done. Little Irma is safe in the arms of Jesus; 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. Your precious babe budded on earth so fair

Has gone to heaven to blossom there.  
AUNT EVA.

### NEURALGIA

Is an affliction of the nerves, and therefore yields readily to the soothing influence of Dr. Milless' Anti-Pain Pills. They are absolutely harmless, and drive out the pain by relieving the irritated condition of the nerves. Sold by druggists. 25 doses 25 cents. Never sold in bulk.

### A DOUBLE BAPTISM AT WEST END BAPTIST CHURCH.

On last Sunday night there was administered the most beautiful and impressive baptism ever witnessed by the members of the church.

The pastor led down into the pool Misses Tressie Golston and Katie Brown, both members of the Philanthia class and very dear friends. Under one ceremony both were buried with Christ by baptism at the same moment. It was quite a surprise to the large congregation present and created some little commotion, but the scene was sublime and inspiring, so impressive that it will not be easily erased from memory's walls. Already two young people have begun a search for the word sprinkle in connection with New Testament baptism. They can not but find the truth if they search honestly. I thank God for such lessons.  
WALLACE WEAR.

### GREATER BIRMINGHAM EVANGELISTIC COMMITTEE.

For the further information of the Baptists directly connected with the Greater Birmingham evangelistic campaign to be conducted by Brother W. W. Hamilton in September, I name the committees. Only two have been appointed: The evangelistic committee is committee and the co-operative committee. The evangelistic committee is composed of the following brethren: Wallace Wear, chairman, West End; A. J. Dickinson, First church; J. D. Ray, Calvary Baptist church; Preston Blake, South Side; J. O. Colley, Twenty-seventh Street; J. M. Shelburne, East Lake; Austin Crouch, Woodlawn; W. D. Morgan, North Birmingham.

The committee to co-operate in locating men: J. M. Shelburne, chairman; A. J. Dickinson, Wallace Wear. As the meeting approaches there will be other committees to be named. We want this to be the greatest blessing for the Baptists in the history of this city. We lay the matter with emphasis at the door of every Baptist home in this city and upon every individual heart: May you feel God is counting on me in this concerted movement to save the lost. Hear the Master as He says, "I come to seek and to save that which was lost." Will you be God's man or God's woman in this great battle? The forces of evil are now in training. May it be said of us as good soldiers of Jesus Christ that we are in training also. Remember the promise, "One can put a thousand to flight and two ten thousand." Oh, may we rely on Christ to prepare our hearts and to equip us.  
WALLACE WEAR.

### WALNUT GROVE.

Dear Brother Barnett: I will tell you a few things that are taking place with me in my work. I began a series of meetings at Mt. Carmel church, West Gadsden, June 7th. When I got on the field I found that Brother Cook was just closing a very successful meeting at the Second Baptist church. We invited him and his people over to help us. He and many of them came. So you see we had a go to

start with. The meeting ran one week. The church was revived as I have never seen it before. We baptised six at the close, and during the meeting we got a number of church letters out of trunks; many of them had been here for years. This was a great meeting. I have no idea how many conversions, but certainly a goodly number. Bro. Jeff D. Fletcher, of Albertville, did most of the preaching. His sermons were strong and his exhortations were the most convincing I think I ever heard. Now about home we are trying to rebuild our church here that the cyclone blew away. We had just finished us a nice house except painting when the storm came. This is working a great hardship on us just now, but many of our brethren and friends are responding to our appeals for help nobly. We are praying, working, hoping and believing that we will ere long have a place in which we can worship. We have received since our last to you the following amounts:

From Huntsville church, \$4.31; general collection at fifth Sunday meeting, \$25.05; Bear Creek Baptist Sunday school, \$3.30; East Gadsden Baptist church, \$12.90; Herbert Siltz, \$1; T. B. Russell, \$1; K. S. Steele and C. A. Clayton, \$1.25; M. C. Allgood, chairman of relief committee, \$25; Harmony church \$8.50; Cleveland church, \$1.50; Union Hill church, \$6; Oneonta church, \$6.76; Oneonta Sunday school, \$2.50. This brings the total to a little more than \$120. We are expecting to hear from other brethren soon. This is about one-third enough to buy the material. We ask the brethren everywhere to pray for us who are trying to rebuild our wasted homes, church and school houses. God bless you and the Alabama Baptist, Brother Barnett.  
W. J. NASH.

Walnut Grove, R. 2, Ala.

### DEDICATION SERVICES.

Alexander City Baptist church requests your presence on Sunday, the 19th day of July, 1908, at the dedicatory services for its new house of worship.

Dedicatory sermon, 11 o'clock a. m., Rev. John R. Sampey, D. D. LL. D. Historical service 3 o'clock p. m. Paper by J. C. Maxwell. Addresses by former pastors. Sermon at 8 o'clock p. m., Rev. George E. Brewer. Former pastors and members of the church now residing elsewhere are extended a most cordial invitation and are requested to advise the chairman of the entertainment committee (W. L. Waters) of their acceptance.

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

**A MESSAGE TO THE JUDSON FOLK**

(Contributors to the Lois Davie Napier Fund.)

I've sent the money to her, girls,  
This second anniversary year  
Of that great day when she set sail,  
Without one doubt or fear,  
To go and tell the story, sweet,  
And bring lost souls to Jesus' feet.

Our offering has reached her safely,  
girls,  
And she thanks us all through me,  
The grateful note in her letter, girls,  
Is a beautiful thing to see!  
"You will never never know," said she,  
"How much your gift has meant to me!"

I read between the lines, dear girls,  
Lo! there in selfless faith she stands,  
As she praised our offering and humbly says,  
"Twas only a few days in our hands."  
Some self-denial she shrank to show,  
But he who stills the heart doth know.

Perhaps our gift in her dear care  
Shall be mightily used of God,  
And be the means of saving souls  
Crushed down by sin to the sod.  
O shall we not be swift to lend  
A helping hand to such a friend?

Shall we not share with her our store  
Of heaven-given blessings, girls?  
And taste the sweetness of sacrifice,  
More lovely than priceless pearls?  
Then let us pray that more may see  
The needs of God's child across the sea?

And when her toil and ours is o'er,  
And we gather at Jesus' feet,  
Methinks we'll hear our Savior's voice  
In accents clear and sweet,  
"Come home and share with her my rest,  
For service, great or small, ye are  
forever blest!"

**LET OTHERS TRY THIS.**

Something new and at the same time an old custom has been inaugurated by the Florence Baptist church and Sunday school. The effort is to send to each church in the Lauderdale Association visitors to get acquainted with the people and with the conditions of each church and see if the churches can not be brought into closer touch with each other and all to work in a more systematic effort for the good of the cause.

This movement is headed by a committee on fraternal relations with Mr. Fletcher Ashcraft as chairman. On the third Sunday in June fourteen of the young people went to the country churches and visited the Sunday schools. They report an enthusiastic reception. At Killen they organized a Sunday school with more than fifty members, and we are sure that the Sunday school will number one hundred before the summer is over. At Evergreen another committee found a live and hustling Sunday school and

with an excellent corps of teachers. At Union Grove one of the best Sunday schools in the country is located and they are hustling to make it the best school in the county.

On the fourth Sunday committees will visit the schools at Waterloo, East Florence and Gravelly Springs. A committee will also go to Liberty, where they will assist in the organization of a school. This is communion day at Liberty and they will no doubt have a good start. The work will be pushed as fast as possible, in order that if possible we may have a Sunday school in each church in the association before the association meets in August.

**CENTENNIAL MEETING.**

Seeing that no one has written at Antioch near Bolling, Butler county, I will. We met there on Saturday before 5th Sunday in May. Rev. W. M. Blackwelder preached a powerful sermon at 11 o'clock on Witnessing for Jesus. The services were held in the school house, as the yellow jackets had possession of the church and would not let us occupy it. After a sumptuous dinner we had our meeting in the grove. The writer spoke on soul winning; no night services.

Sunday morning the yellow jackets still had possession of the church, notwithstanding the fire and kerosene and hot water used to destroy them. So all of our services were held in the grove. After lessons in the Sunday school were recited the writer addressed the Sunday school; also J. J. Daughry and Rev. F. Watts. The writer occupied the 11 o'clock hour and delivered a centennial address on one hundred years of Baptist history in Alabama, after which he got some of the laymen together and spoke to them of the laymen's movement, but did not succeed in organizing them. After dinner the writer asked the ladies to assemble in the school house, and he spoke to them on woman's work and organized a society of eighteen members. The hour for the B. Y. P. U. having arrived, Rev. Fletcher Watts conducted the devotional exercises and made a good talk, after which the writer addressed them, also Rev. Mr. Leckey made an address; after which we organized a B. Y. P. U. I think that the meeting was a very profitable one. Sunday night I preached at Shackleville, after which I organized a Sunday school, which bids fair to do well. —H. R. Schramm.

**STATE NORMAL SCHOOL,  
Jacksonville, Ala.**

A school for teachers. Enrollment last session 605, of whom 405 were teachers from 54 counties of Alabama. Average age of pupils over 21. 107 were studying for first grade. Prepares for state examination. All expenses low. Tuition free. Board, \$10 to \$12 per month. High and healthful location. Graduates in demand all over the state. Twenty-sixth annual session begins September 23, 1908.

For catalog address  
C. W. DAUGETTE,  
President.

**THE HOUSEHOLD**

**A BUNCH OF DON'TS.**

- Don't exercise after you feel exhausted.
- Don't fall to laugh at your husband's jokes.
- Don't treat your family to a morning view of hair curlers.
- Don't neglect the daily bath if you want a radiant complexion.
- Don't forget that diet, quiet and sleep are the handmaidens of beauty.
- Don't be afraid of sunshine and fresh air; they give bloom and color.
- Don't wear the high collar. It ruins the line and curve of the neck and hardens the flesh and often leaves its mark.
- Don't talk when you are hoarse. Your voice may be permanently lost or difficulties of the throat result.
- Don't exercise one part of the body too much and another not at all. Let the development be symmetrical.
- Don't become so burdened with the accumulation of knowledge that you can not spare time for a good hearty laugh.
- Don't think "any old dress will do for home." Always wear a pretty and becoming gown.
- Don't tell your husband you wish you hadn't married him. The chances are that you don't wish it any more than he does.
- Don't believe you can get rid of wrinkles by filling in the crevices with powder. Wash instead.

**THINGS QUITE NATURAL.**

- If a woman tells a man she has a headache he thinks, with that old familiar though maddening masculine calm over feminine misfortunes: "It's quite natural. All women have headaches."
- If he has a headache it isn't at all natural. He thinks the world should cease its revolution just because a man has a pain in his forehead.
- It isn't "natural" for men to have aches or discomforts of any kind.
- A husband thinks it's "quite natural" for a woman to sit up night after night with a restless, teething baby.
- If she's a little bit irritable at breakfast he is full of resentment at her "temper."
- But if anything disturbs his sleep, even at 6 o'clock in the morning, it's a very different story.
- It's "natural" for a woman to be kept awake half the night by a fretful baby. But it's altogether unheard of and preposterous that a man should be roused at 7 o'clock in the morning by a neighbor's barking dog.
- When fall cleaning and household removals take place, lordly man goes off for a week's fishing.
- It's "natural" for women to like draughty, comfortless, carpetless rooms, cold, scrappy meals served on a traveling trunk, and all the dust, confusion, bustle and misery of a house upheaved from cellar to garret.
- It's "natural" for a wife to like being roused at 5 o'clock in the morning by the sweeps, to slip on the stairs over pails of cold, sloppy water, to enjoy having all the carpets up and sleeping in a dark, dismal, bare-floored room smelling of soft soap.
- Often a housekeeper is troubled in trying to take cakes out of the tins in which they have been baked. A sure way out of the trouble is to turn the pan upside down and lay on the bottom of the pan a cloth wrung out of water. After about five minutes the cake can be removed at once and not be broken or crumbled into pieces.

To mend the clothes wringer, take

strips of new muslin the width of the worn places and wind them on the rubber rolls while turning the wringer backward. When these strips become worn replace with new ones, and your wringer will last many months after you thought it was useless.

I have found no better way of toasting bread than by placing it in a corn popper. Lay slices in the bottom and hold over the hot coals. The long handle enables one to stand back from the heat. In this way small scraps can be toasted quickly and easily.

A quick and good way to clean bottles is to cut up bits of potato peeling, put in the bottle with water and shake hard. Warm water is best, but if in a hurry, cold water may be used. This process will make bottles shine like crystal.

Few people seem to know the value of kerosene for burns. If possible immerse the burned part in kerosene for ten or fifteen minutes; if not, cover it closely for some time with a cotton cloth saturated with kerosene, and you will be surprised how soon the soreness will leave, never to return.

To dispose of vegetable parings profitably, put them into an old pan (which should be used for nothing else), and let them stand in the oven until thoroughly dry. They may then be burned like shavings or paper.

When soot falls on carpet or furniture from the stove or smoking lamp, sprinkle thickly with corn meal, let stand a few minutes, then sweep up carefully with a brush. If there are streaks on wall paper from the stove-pipe hold meal in a cloth and rub lightly over the paper. This is absolutely safe and sure.

To prevent the wash boiler from rusting, dry it and then rub the inside of the boiler with a bar of laundry soap.

**DR. FOSTER'S ENCAMPMENT PROPOSITION.**

The proposition of Dr. Foster to have the encampment in connection with the Oxford Lake Chautauqua solves a number of problems, probably the most serious, connected with that enterprise. There are others that must be considered which we can discuss at Roanoke. I am convinced that great good can come from the encampment, but personally I abandoned the idea when I found the convention adhered to its summer date of meeting. Our laymen tell me they can not attend the convention at any other season, and for their sakes I am content. It may be, however, Dr. Foster can show us how to do both, and if so our problem is solved. I am greatly interested in what he will have to say to us. L. O. DAWSON.

Tuscaloosa.

**THE TONE OF BELLS.**

The bell for church and school should be one of great durability and ant carrying tone. A material known as Steel Alloy imparts these qualities to bells in the greatest degree. It is used only by the C. S. Bell Co. of Hillsboro, Ohio. This company will mail its handsome catalogue and special prices on request to any one interested in the purchase of a bell for a church or school.

WAKING UP—By DR. J. B. GAMBRELL

Dr. J. B. Gambrell, our great Christian philosopher, who serves the Texas Baptists as their state secretary, has been writing about denominational papers, and of course he says some rich things. Here are a few of them:

Words of a Seer.

"No agency more affects denominational life in so many ways in so short a time.

"I will put a wisely edited paper against one hundred men when it comes to helping a good cause along."

"The denomination at large owes much to the papers, and it is a species of blindness that prevents pastors from taking a deeper interest in the circulation of good denominational papers."

"If we could double the number of readers of our weekly papers this year, we should take a long step toward doubling everything we are doing."

"When I was a pastor it was my rule to see that the state paper was in every family in the church. If they were really too poor to pay for it, they got it all the same. I asked some of my well-to-do members to help me, and the paper came and went to the right spot."

"I could wish we might have an all-over-the-country movement to put our good papers into the homes of the people. If this were done many a desert and solitary place would blossom as the rose and many a barren place speedily become a fruitful field."

"Does any one believe the taking of subscriptions to his denominational paper is too small a matter for him? If so, the answer is, nothing is too small that brings such large results."

"I raise the question whether we ought not to put our brother editors on our prayer list and call down on them daily heavenly grace to help them in their arduous labors."

Let it be borne in mind that these are the utterances of a man who says of himself: "I do not own a dollar's worth of any denominational paper," and whose long experience, level head and unparalleled success as a leader among the great Texas Baptist host gives his utterances unmeasured value.

Tardily Rubbing Its Eyes.

There are many signs that the denomination is rubbing its eyes and gradually waking up to the real situation. The time will come when our thoughtful people will see that in the denominational weekly they have an indispensable factor in the progress of the kingdom, an invaluable promoter of the fellowship of the brethren, an influential friend of every good cause, a clean, elevating and wholesome influence in the home, which is too often thrust into an obscure corner and treated by the denomination as a sort of adopted child, not worthy of special notice, but left to take care of itself the best it can.

While the denomination, however, is waking up, tragedies are occurring. Here is one editor who has printed several times that his expenses exceed his receipts at the rate of \$50 a week. This same editor, we learn on good authority, put \$5,000 of his own money into this paper upon assurance of the state convention that the denomination would stand by him and steadily support him. How much more he is able or willing to put in we do not know, but it is plain that if something does not happen, and happen soon, that particular state will be without a Baptist weekly.

The time is near at hand when, if no change occurs in the attitude of the denomination toward its laboring and long-suffering weeklies, it will not be possible to find men willing to risk any considerable sums of their own money or to invest their lives in seeking to provide what the people care little or nothing for. We can write of these things without bitterness, for the Religious Herald never had more or better friends than it now has, and the immediate future was never brighter for it. But we can not be blind to tendencies which are at work and which can

be temporarily met and resisted only by strenuous and heartbreaking effort.

Remedies for the Evil.

Remedies are at hand for these threatened dangers. Here are several, simple but effective:

1. Recognize the denominational journal as an integral part of our common work. If necessary and desirable, let the denomination own and administer it as it does its other enterprises. If the private owners, however, are willing to take all the financial risk and burden and the denomination does not desire to assume these, then let there be full and generous recognition of the service thus rendered by these private brethren. Instead of treating the papers as so-called "private enterprises," run for gain, let the real facts of the case be gladly recognized and let the men who have adventured all for the sake of the kingdom receive their due meed of honor and gratitude and co-operation.

It Helps Heartily; Shall Help be Denied It?

2. Let no pastor or denominational leader feel that he in any way demeans himself when he puts in a part of his time introducing the paper into the homes of the people. We have noticed that pastors who, for reasons satisfactory to themselves, take no practical interest in increasing the circulation of their state paper, do not hesitate to invoke the help of the paper whenever they need it. Every denominational weekly which is at all worthy of respect cherishes the pastors. Every editor who is at all fit for his work rejoices when he can, by any word or act, lighten the burdens or double the joys of the glorious and beloved brotherhood of Baptist ministers within his field of influence. The pastors who appreciate this spirit and respond to it are a goodly company, whom the toiling editor holds in everlasting and grateful remembrance.

Without them he would speedily come to grief. He can not always, in his busy life, let them know directly how he feels, but we speak for the entire confraternity when we say that the names of such pastors are graven on the hearts of their editorial brethren. But, alas! how many, through thoughtlessness or indifference, and more rarely through some personal pique, take no interest in this part of our common work.

Its Decadence Means Denominational Decadence.

3. Our pastors and our people must realize more thoroughly and keenly than they do that the denominational paper is, in its struggle to maintain and strengthen itself, fighting a battle of vital and critical importance, not only to itself, but to all the common work to which the denomination is committed.

The tendency of our time—what the Germans have called the Time-Spirit—is to reduce to the lowest terms, if not to obliterate utterly, denominational distinctions. "What difference does it make?" is the question of the hour. The secular press constantly lectures organized Christianity on "the uselessness and wickedness" of putting any stress on "sectarian" tenets. A foundation of fifteen million dollars has been created by one of the richest men in the world, which is so administered as to offer a constant and powerful temptation to denominational schools to violate their trust and to break away utterly from denominational ownership and control. It is alarming to note how many institutions have yielded and how many more are yielding to this temptation.

Quick to discover this atmospheric tendency, a number of important religious journals, formerly strictly denominational in their alignment, have broadened out into nondescript religious magazines, with the emphasis on the religious features steadily diminishing.

Now, in the midst of all these hostile influences, in the South at least, the denominational weeklies have held straight on their course. When they are allowed to die we might as well bid goodby to denominational loyalty and pride, which in so many sections are already little more than a memory.

Our pastors and people, then, must make common cause with the editors and publishers of their denominational journals, if denominational tenets are to be maintained and denominational enterprises to be forwarded. No other portion of the press cares anything about these matters. Indeed, it is not too much to say that the whole influence of all the other papers and periodicals is distinctly against denominationalism, or at any rate, is creating an atmosphere in which the denominational spirit can not live.

We have already waited too long. Whatever is to be done must be in many instances promptly done. Let us have all over the South a great concerted rally for our denominational weeklies.—Religious Herald.

WIFE WON

Husband Finally Convinced.

Some men are wise enough to try new foods and beverages and then generous enough to give others the benefit of their experience.

A very "conservative" Ills. man, however, let his good wife find out for herself what a blessing Postum is to those who are distressed in many ways by drinking coffee. The wife writes:

"No slave in chains, it seemed to me, was more helpless than I, a coffee captive. Yet there were innumerable warnings—feeling of suffocation, at times dizzy and out of breath, attacks of palpitation of the heart that frightened me.

"Common sense, reason and my better judgment told me that coffee drinking was the trouble. At last my nervous system was so disarranged that my physician ordered 'no more coffee.'

"He knew he was right and he knew I knew it, too. I capitulated. Prior to this our family had tried Postum, but disliked it, because, as we learned later, it was not made right.

"Determined this time to give Postum a fair trial, I prepared it according to directions on the pkg.—that is, boiled it 15 minutes after boiling commenced, obtaining a dark brown liquid with a rich, snappy flavor similar to coffee. When cream and sugar were added, it was not only good, but delicious.

"Noting its beneficial effects in me the rest of the family adopted it—all except my husband, who would not admit that coffee hurt him. Several weeks elapsed, during which I drank Postum two or three times a day, when, to my surprise, my husband said: 'I have decided to drink Postum. Your improvement is so apparent—you have such fine color—that I propose to give credit where credit is due. And now we are coffee slaves no longer.'

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.

FROM FAR-AWAY CHINA.

Pingtu, Shantung, China, April 6, 1908.

Dear Brother Barnett: We noticed in a late copy of the Alabama Baptist that it was sent to the missionaries from Alabama free. I think this very kind of you, but we will feel better to pay at least part of the price, since we enjoy reading it so well. So you will find inclosed check for \$2, which you will please pass to my credit on subscription.

The Lord is still blessing His work in our mission. Thirty members have been recently baptised into the church at Hwangheim and two new churches have been organized in this station, since we have been here, which makes six churches connected with this station—one here in the city and five in the country around. I think the readers of your good paper would like to know something of the peculiar ideas and customs of these people, with especial reference to ancestral worship and transmigration of spirits.

In the first place they usually live in clans. There are many villages of several hundred people, all bearing the same name, all related, and they can often trace their genealogy for fifty generations past, which they largely do by means of ancestral tablets which they keep in their homes and worship. Many of them believe that they have six spirits and three souls. The spirits, being animal, go down into the earth after death; one soul goes into hades and is dealt with by the priest, the second is laid into the grave, but is not satisfied with its dismal abode; the third tarries around the old homestead. Ancestral worship deals with souls number two and three. We go to our graves and show reverence to the place by laying flowers upon the mound, and to hallow the memory of our departed; they go to their graves to worship and serve the spirits of the dead. Wife and I were out walking yesterday and near the road a man and his six sons had come to the graves for this purpose. They first burned some paper at the foot of the large, round mound; then poured some water on the ground around the fire, then they worshiped by bowing their heads to the ground in front of each grave. The least boy was only about five years old, but he had been taught to bow very gracefully—to what he had not the least idea. The only reason they can give for many of their customs is that others do it, and they have always done it. They used this paper and water that the spirits might have fire and water for their general use. Those who can afford it burn paper money, paper horses, carts, etc., that the spirits may have these things for use, and when this has been done a small piece of paper is laid on the top of the grave, held down by a stone or clod of dirt, to show that the spirit of that grave had been served. If the spirits receive no attention by their sons or relatives they become beggar spirits and are relegated to a destitute corner with the spirits of those who die in war, at sea, or in a foreign country. When a daughter marries she becomes the servant or slave of her husband's people, and no more attention is paid to her own people, especially as to ancestral worship, hence the birth of a son is hailed with delight, while the little girl is unwelcome—and the main reason is the desire to propagate this worship in their own family.

As they believe in the transmigration of spirits, the greatest hope of a woman is that after death she may be a man; a poor man to be rich; a wealthy man to be a mandarin. It is said that Mr. Yates bestowed some special favor upon a man, which made the man think so much of him he prayed that he might be a donkey after death and carry Mr. Yates around on his back. Many of them believe if they are men here after death their spirits will migrate into some kind of beast. A common saying is: "If I am a hog and you a man, and you kill me, in the next life you will be the hog and I the man, and I will kill you." They usually have six feasts during the year, the largest of which is on the last day of the year, when they have the spirits of their departed home for a while, and as they can't see them they walk about in the room very careful so as to avoid running over a spirit. They eat their food hot so the spirits can feast upon the odors and fumes; and they place some food on a small table just outside the door, so that beggar spirits may feast without coming in to intrude.

They know not of a heaven where there will be no more physical hunger and thirst, and where God will be our everlasting meat and drink. They have many, many gods, but the principal ones are the god of literature, the god of war, the god of agriculture, the planetary god, the household god, the door god, the tide god, the god of classics, the prison god, the god of city walls, the god of writing, the god of precincts, god constables and many others. China has eighteen provinces and sixteen hundred counties, and these are subdivided into precincts and territories, so there are millions of local gods. It is useless to say they are very superstitious, and also very dirty. It is said of the mongols that they don't wash or use water in any way about their body for fear of being fish after death. The Chinese may have some fears

along this line, as there is no evidence with many of them of having used any water for years.

It is needless to say that these people, who know nothing of the real object of life need Christ. Please send up earnest prayers for us and willing workers to us. Yours sincerely,  
T. O. HEARN.

#### THERE IS NO GOD.

It is a May day, beautiful and as bright as "When the morning stars sang together and the sons of God shouted for joy." Vine and grass have robed the hills in green and wild flowers bedeck the valleys. The golden feet of morning fresh from the liquid bath of silver are dancing upon the mountain tops of perpetual snow. Herds of lazy cattle with tinkling bells browse leisurely by the roadside. The dronings of the busy bee and the shrill pings of the quail blend in pleasant unison with the glad song of the ploughboy. "Papa," said Willie, spurring up his pony to get closer to his dignified father, "is not God good to us in letting grandpa live so long and in making you so big and strong and in giving me so many good things? Mamma says he is. And, oh, is not this a pretty country, papa? And did God make it all?—Mamma says he did." Why, yes, my son—but—but—there is no God but nature. I have thought that when you were old enough I would explain all these things to you, and then send you to the university where I graduated; and then to Europe, where you will get all these foolish nursery tales knocked out of your head, my son." "But, papa, you say when I get old enough to know that there is no God. How old must that be? Are you old enough? Are you real certain, papa, that there is no God? Mamma says there is a God and that he formed us out of the dust of the earth, and that Jesus died to redeem us from hell, and hell is a hot place where Satan is and where bad people go. But I do not want to go there, do you, papa?" "No, no, I guess not." "Well, mamma says it is so, and she tells the truth, too." "Oh, yes, and so do I." "Well, then, what do you dispute her word for?" "Whip up your pony, boy; I believe it is going to rain before we get to Grand Pass, and then we will miss the reunion." "But, papa, if there is no God, when grandpa and you and mamma and all of us are dead there won't be any more family reunions, will there? And we never will see poor grandpa any more." "Tut, tut, my boy; hurry up quick. Let us hide under this big, shelving rock. There is a storm coming on us." Scarcely have the travelers dismounted and hitched their horses when the storm comes down with the rush of a torrent. Black clouds roll and tumble and writhe like monsters of the deep. The mountain trembles as if in the throes of an awful earthquake. Darker grows the scene as the storm advances on its path of destruction. The big guns of heaven limer up on their cloudy heights and their booming thunders roar intensely. The red artillery flashes its lurid fire into the pallid face of the now frightened infidel. The wing of the storm god now spreads out over the wild and weird ruin, and on the billowy sea phantom spirits move before his very eyes and mock at his fear. In the midst of all the consternation the affrighted father, with trembling voice, cries out. "Son, pray, pray for us to be saved." "To whose God, papa? yours or mamma's shall I pray?" "To your mamma's God, my dear boy; there is no other God. Call, call on Him; he can save us if He will." The little child knelt down on the rough cavern floor and clasped his hands in prayer, and with as much composure as if he had been in his mother's bedroom. How simple was that child's prayer of faith: "Oh, Jesus, thou who didst still the tempest on Galilee, make this storm stop and quiet my poor papa's fears and forgive his sins and save him for Jesus' sake. Amen." The storm ceased, the two remounted and rode on to the family reunion—a happy boy and a wise and happy man. "And a little child shall lead them."

R. M. HUNTER.

#### LAYMEN'S MISSIONARY MOVEMENT.

The executive committee of the Laymen's Missionary movement of Southern Baptists takes great pleasure in announcing that Professor J. T. Henderson, of Bristol, Tenn., has been unanimously elected general secretary of the movement among the Baptists of the South. He formally entered upon his duties July 1st and is preparing to give this important work his best thought and efforts. For the present his address will be Bristol, Tenn.

As president of Virginia Institute and as president of the general association of Virginia he has been a great success; in fact, he has been successful in all his undertakings. He takes up this new work at the earnest solicitation of his brethren, because its great importance appeals to him and he sees its great possibilities.

The denomination is to be congratulated that so strong a man has been secured for this position. At the same time he must have the sympathy and hearty co-operation of every Baptist pastor and layman if the best results are to be obtained. We bespeak for him the most earnest prayers and loving co-operation.

Southern Baptists now have an unusual opportunity before them. The possibility of making the most of it rests upon us all. The success of the movement depends upon the extent, promptness and sincerity of our co-operation in the definite purposes of the movement.

The secretary's salary and traveling expenses, postage and whatever clerical hire may be necessary should be met by special contributions from a limited number of laymen, who realize the wisdom of such an investment. Such gifts should not interfere with the regular contributions to home and foreign missions. Can money given anywhere else promise so quick and large returns. The committee would welcome voluntary subscriptions from all sections of our territory. Any sum from \$25 to \$500 will be gladly received by C. M. Ness, treasurer, No. 116 Hanover street, Baltimore, Md.

What an opportunity is now presented for some man of means to assume all of the secretary's salary and thus multiply manifold his influence in extending the kingdom. Such opportunities do not often appear. Who will be the favored one?

On behalf of the committee,

J. HARRY TYLER, Chairman.

The Alabama Baptist State convention meets in its eighty-seventh session at Roanoke, Ala., July 22, 1908, at 10 o'clock a. m.

The convention sermon will be preached by Bro. Austin Crouch, pastor of Woodlawn church, Birmingham, Ala., or by Brother W. A. Tallaferró pastor of the First Baptist church, Opelika, Ala.

The basis of representation is as follows, viz:

"(1) Of three delegates from each Baptist district association in Alabama co-operating with this convention, if said association shall have five hundred members, or under, and one additional delegate for every five hundred members or fraction thereof above the number, whose annual election or appointment shall be duly certified by the printed minutes or certificate of an officer of the association represented by them; (2) of one delegate from each church co-operating with this convention, if said church shall have fifty members or under, and one additional delegate for every fifty members or fraction thereof above that number; (3) of persons who contribute funds or are representatives of churches contributing funds for the regular work of this convention on the basis of one representative for each one hundred dollars actually paid into the treasury of the boards of this convention during the fiscal year preceding its assembly. But in all cases must delegates to this body be brethren of Baptist churches in good standing."

Rates to the convention will be announced soon by Brother William A. Davis, chairman of the transportation committee.

M. M. WOOD,

Secretary of the Convention.

Frank Willis Barnett

Editorials

Editor and Owner

A QUESTION OF REPRESENTATION.

A pastor in Alabama in writing about the foreign mission work says: "I have four churches, all of which give something. They would give more if they could have representation. Our twenty-three churches that compose this association did not get representation last year. They failed to raise the amount the convention demanded, while one individual church that was located in the city where the greatest amount of money is, got representation. That is the reason the 10,085 churches are not paying anything. The great lynch law imposition has been brought about by the denial of the rights of justice and rich churches with the above advantage over the poor ones will bring about a like result."

The brother who writes this letter seems to be laboring under two mistakes—one is that an association can not get representation in the Southern Baptist convention without raising a certain amount of money. The truth is that any association desiring to co-operate with the convention is entitled to one delegate, regardless of the amount of money which it raises. The other mistake is that a rich church can get representation where a poor one can not. The delegates to the Southern Baptist convention on the financial plan are appointed by the state conventions. In Alabama each church is entitled to one or more delegates to the state convention. In that way every church can, if it so desires, have a voice in the appointment of each delegate to the Southern Baptist convention. Hence there can be no foundation in this brother's complaint.

Is not the present plan of representation in the convention about the best that can be adopted? As we have shown, according to this plan there are only two classes of delegates—those appointed by the district associations and those appointed by the state conventions. All the churches have a voice in the appointment of these representatives through the delegates whom they are entitled to send to the associations and to the state conventions. Surely such a plan is democratic, Baptist and scriptural.

The only other plan that has been suggested would be to allow each church to send one or more delegates, according to the number of its membership, to the Southern Baptist convention. Such a plan would be either a farce or an impossibility. If the churches avail themselves of the privilege, it would mean a convention with from 20,000 to 100,000 delegates. But few cities in the South could entertain such a convention, and there is not a hall anywhere in which such a large number of people could gather and conduct business. If the churches did not send delegates, then the privilege of representation would amount to nothing. To meet this difficulty it has been suggested that the territory be divided up into a number of conventions, so that the delegates could be accommodated. Does not this subdivision of territory already exist in our various state conventions, which for the most part consider and foster the same objects as the Southern Baptist convention? Is it not the wisest plan to have these state conventions, and then have the larger convention with the smaller representation?

Besides, why should the churches complain when they do not now avail themselves of the privilege of representation? At the Hot Springs convention the district associations were entitled to 351 delegates whom they did not send, and the state conventions were entitled to 1,475 delegates who were not present. This means that the churches now through

their associations and conventions do not avail themselves of one-half the privileges to which they are entitled. If they did the convention would be already too large, and some steps would have to be taken to reduce the representation.

The brother in his letter finds among the churches also some dissatisfaction about the methods of mission work. He says: "I have taken up collections for the board. Then maybe there would be some one in the congregation who would want to send independently. If I were to take up collections that way, I would get twice as much." He goes on to say in his letter that many of the churches want a different plan of mission work. What plan would these churches suggest? The Gospel Mission plan seems to be fraught with difficulties. Many of its most prominent leaders are now returning to the idea of having a foreign mission board to look after the work. Some of the most efficient missionaries on the field who went into the gospel mission work, after years of experience have returned to the work under the board. It does seem that some kind of co-operation and organization of the churches is necessary for the great work on the foreign field. If this be true, what better plan can be devised than the one we have already? If the brethren doubt the honesty or the wisdom of the way in which their present foreign mission board conducts the work, they only have to turn to the treasurer's report, which is published every year in the minutes of the Southern Baptist convention, and see exactly the amount of money received, and how every dollar of it is spent. If there is any way to conduct the work on a more economical basis than the present and make it effective the foreign mission board would be delighted to find out that way.

THANKFUL FOR ABILITY.

We are wondering whether there are many of our Christian readers who are really thankful to God for the ability which He has given to them to be a blessing to others. We know that there must be some of our brethren and sisters who prize the privilege of rendering service for their Lord. We would be glad to know that every Christian reader of our paper esteems such a privilege. But do the most of them look at the question as a matter of thankfulness? Do they often thank God for their ability to serve His cause in any way whatever? Paul said that he was thankful for his ability to serve Christ. In his first letter to Timothy he says: "I thank Him that enabled me, even Christ Jesus, our Lord, for that He counted me faithful, appointing me to His service." Perhaps you say that you, too, would be thankful if you possessed as much ability as Paul did. Are we to infer, then, that you think that your lesser ability to do service for Christ is not worth thanking God for? Do you mean to say that if you have but one talent, you have no reason to be thankful to God for it? Surely you can not mean that! It can not be that you will say, either to man or God, that unless you can have as large ability to do work for Christ as some Christians possess you will not be thankful for the ability which you do have. Are you not thankful for the little favors which your friends do for you? You are. Then certainly you ought to be exceedingly thankful to God for even one talent as the measure of your ability. And he who is so thankful for the one talent which God has given to him as to use it faithfully for Him, will soon increase it to the measure of two talents and even more. God always helps the Christian who is truly thankful to him for the ability which he possesses. Then thank Him for the ability to do small chores in the kingdom of heaven. Thank Him for the ability to speak favorably of the great Lord who died to save you.

CENTENNIAL YEAR.

Program of the eighteenth annual meeting of Woman's Missionary Union, auxiliary to the Baptist State convention of Alabama, to meet in Roanoke July 21 and 22, 1908. Motto, Higher Things.

Tuesday Morning Session—9:30.

1. Devotional exercises. Higher things in the spiritual life.—Eph. 4:13—Mrs. M. Wade Carlisle.
2. Appointment of committee on enrollment.
3. Address of welcome—Mrs. J. C. Wright
4. Response—Miss Margaret Reynolds.
5. Survey of our work—Mrs. T. A. Hamilton.
6. Visitors recognized.
7. Report of enrollment committee.
8. Report of secretary-treasurer.
9. Report of state organizers.
10. Music.
11. Appointment of committees: Plan of work, Apportionment, Memorial, Nominations, Resolutions.
12. Training school—Mrs. Maud Reynolds McLure.
13. Pledges for support of training school.
14. Margaret home—Mrs. T. W. Hannon.
15. Dismission prayer—Mrs. R. S. Gavin.

Afternoon Session—2:30.

1. A Quiet Hour, Higher Things in mental attainment, 2d Tim. 2:18—Mrs. W. K. Clements.
  2. Mission study course—Mrs. D. H. Montgomery.
  3. The scope and outlook of W. M. U.—Mrs. N. A. Barrett.
  4. Music.
  5. Sunbeam report by leader—Mrs. T. A. Hamilton.
  6. Report of Y. W. A. by leader—Mrs. J. W. Vesey.
  7. Work discussed: (a) Spiritual aim of Y. W. A. Miss Alma McGough; (b) The best method of enlistment, Mrs. A. J. Dickinson; (c) The personal touch of a young woman, Miss Floy White.
  8. Our missionaries. A circle of prayer led by Mrs. S. P. Lindsey.
- Adjournment.

Evening Session—8 o'clock.

1. Prayer service.
  2. Work of S. S. Board—Dr. J. M. Frost.
  3. Howard College Co-operative Association—Mrs. A. P. Montague.
  4. Orphanage—Mrs. M. C. Reynolds.
  5. Collection.
  6. Prayer—Mrs. J. Mercer Green.
- Adjournment.

Wednesday Morning Session—9:30.

1. Devotional exercise, Higher Things, in Christian activity. 1st Tim. 6:18—Mrs. R. A. Paschal.
  2. Our literature—Presented by Mrs. C. N. James.
  3. Messages from China—Miss Kathleen Mallory.
  4. Reports of vice presidents.
  5. Reports from committees.
  6. Miscellaneous business.
  7. Prayer chain closed by president.
- Adjournment for convention sermon. Announcements.

Wednesday Afternoon.

- 2:30—General conference of workers.
  - 3—Special conference of vice presidents. Special conference of Y. W. Auxiliary.
- On Monday evening at 8 o'clock in First Baptist church of Roanoke will be held conference for Sunbeam Workers; with "A trip to Japan," by Superintendent S. Bands.



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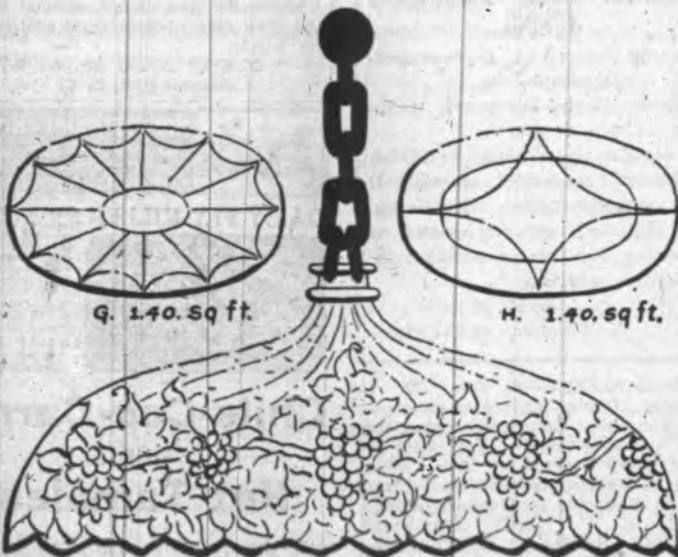
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## OBITUARY.

Mrs. Annie Caroline Little died after a short illness at her home in Washington county, Alabama, May 12, 1908. Sae was born in Marengo county, Alabama, November 8, 1852; united with the Methodist church when a girl. She was married to Brother G. M. Little September 27, 1871, and united with the Baptist church in 1872. Sister Little was the mother of thirteen children, of whom four boys and five girls survive her. Sister Little was a devoted wife and mother, knowing no limit to self-sacrifice when the interest or happiness of husband and children demanded. The writer was long her pastor and was a frequent visitor to the home for years and always knew that a genuine Christian welcome awaited his coming. She was never too tired to attend her church meetings and at home or at church or wherever seen the same gentle smile was upon her face. Truly a good woman has gone on to her reward. To the heartbroken husband, whom I love as my brother, and to the dear surviving children I can but offer the consolations of the gospel of Christ and point to the sufficient grace of our beloved Redeemer:

"Oh, there is never sorrow of heart  
That shall lack a timely end,  
If but to God we turn and ask  
Of Him to be our friend."

WM. A. PARKER, SR.

## CENTENNIAL MEETING SHACKELVILLE.

On Friday night the writer preached Saturday June 27 at 10:30. Devotional exercises were conducted by Rev. F. Watts, pastor. The writer at 11 o'clock delivered his centennial address and took collection. In the afternoon the writer spoke on Baptist principles and what they were worth to the world. Much good, I hope, was accomplished. I found some fine people at Shackelville.

H. R. SCHRAMM.

## NOTICE.

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

## CENTENNIAL MEETING MONTEREY.

On Saturday, June 20, we held our meeting at Monterey Baptist church. The writer conducted the devotional exercises. Rev. W. M. Wood, of Freeman, Ala., preached the 11 o'clock sermon and it was a good sermon, after which we got a good collection. In the afternoon the writer delivered his centennial address, after which Brother Wood spoke. Monterey is a nice community and a nice place to have a meeting. H. R. SCHRAMM.

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These articles are a great blessing to mothers of infants, and are sanitary. Any article will be sent separately at price quoted above. Address: **A CORNWALL, 5 Cornwall Building, Rochester, N. Y.**

Argo Red Salmon is sold everywhere by reliable grocers.

HAIRSTON-WARD.

A pretty home marriage was celebrated on the evening of June 10th at the residence of Mr. and Mrs. D. W. Ward, three miles east of town, when their daughter, Miss Minnie Lee Ward, was united in marriage to Dr. William George Hairston, of Fort Deposit, Ala.

The ceremony was performed by Rev. J. G. Dobbins, pastor of Greensboro Baptist church, both the contracting parties having a prominent standing in their respective churches. Miss Minnie is a niece of Captain Ward, senior deacon of South Side church, Birmingham, and her father is also a deacon in the church at Greensboro.

The bride is among the most accomplished young women in Alabama. She is a graduate of the Judson institute at Marion, and since her graduation a few years ago has been a most successful music teacher. Only a few weeks before her marriage she was offered a position in the Judson as a teacher of music, also at Montevallo, and in another institution out of the state, all of which bears testimony to her great talent as a musician, both vocal and instrumental.

Dr. Hairston is a prominent young physician of Lowndes county and is to be most heartily congratulated upon his good fortune in winning for a life companion so accomplished and lovable young lady.

BY WAY OF REMEMBRANCE.

I wish to call the attention of the readers of the Alabama Baptist to the appeal which made some time ago through its columns for books to establish in the city of Rio de Janeiro a library for the benefit of our Brazilian missionaries and their co-workers. I am sure that all who read that article carefully agree that the library would be of great service to the work. But as a matter of fact, not a single book has been received from the state of Alabama. Is it possible that not a single Baptist in the great state of Alabama cares enough about the Lord's cause in Brazil, the most fruitful field now under the auspices of our Foreign Mission Board? I say, is there no one in Alabama who will give us some good books? I am sure there are many. I beg you therefore that you attend to this matter at once. Send us the books to box 234, University Station, Knoxville, Tenn. I expect to leave for Brazil about the 1st of August and am anxious to have the books ready for shipment not later than the 15th of July.

For the benefit of those who may have passed the article by without any special thought, I wish to say that it was published in the Baptist of June 3, page 15. Read it again and send us some books, and send them now. Help us to do our best work for God. Yours in Christian service,  
**W. H. CANNADA.**

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

**Goods By Mail**

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

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Actina treatment is not an experiment, but is reliable. The following letters are but samples of hundreds we receive:

J. J. Pope, P. O. Box, No. 43, Mineral Wells, Texas, writes: "I have spent thousands of dollars on my eyes, consulted the best doctors in the United States, dropped medicine in my eyes for years and 'Actina' is the only thing that has ever done the any good. Before using 'Actina' I gave up all hope of ever being able to read again. Had not read a newspaper for seven years. Now I can read all day with little or no inconvenience."

Kathryn Bird, 119 Lincoln St., Milwaukee, Wis., writes: "I was troubled with astigmatism and had worn glasses from ten years of age. I could not read or write without them; in a surprisingly short time, after using 'Actina' I laid aside my glasses and I will never use them again."

E. R. Holbrook, Deputy County Clerk, Fairfax, Va., writes: "Actina has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office."

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### OPENS WARFARE ON MERRY WIDOW HATS.

"There is a great problem confronting the churches of America today," said Dr. A. J. Dickinson, pastor of the First Baptist church. To the inquiring faces he replied: "The ladies' hats."

The first attack on the merry widows has been made in Birmingham. Northern cities have taken the lead in the matter, and churches all over the country have even gone so far as to put the ban on the new hat.

The matter has been carefully considered by the pastors, elders and others in Birmingham. At teachers' meetings and other places many of the ladies have signified their willingness to remove their hats in church.

It has been figured that the merry widow hat has resulted in a falling off of the male church attendance of 30 per cent. The man who is hidden behind a mass of straw and can never catch a glimpse of the minister or the choir, spends his Sunday evenings somewhere else, it is claimed.

The ladies, of course, have to follow the style. Their husbands and sweethearts insist upon it. In fact the majority of men consider the merry widow a beautiful creation with the exception of the price.

So Birmingham is not going to be so drastic as other cities. She would not banish this beautiful scenery for the world. She wants to see the flower gardens on their way to church; she wants to see them pass into the house of worship, but when the first strains of the pipe organ are heard the obstructions, if the movement spreads as it is expected to, will be removed to the ladies' laps, while inquisitive men will once more be able to see what is going on.

It is understood that the ladies are the chief leaders in this move. They are deeply concerned with the salvation of their other halves, and would not throw anything in the way of their betterment. They have gotten out their Bibles and read the mandate of Paul as given in the eleventh chapter of Corinthians:

"Every man praying or prophesying having his head covered, dishonoreth his head. But every woman that prayeth or prophesyeth with her head uncovered dishonoreth her head; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head forasmuch as he is the image and glory of God, but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Judge in yourselves, is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you that if a man have long hair it is a shame to him? But if a woman have long hair it is a glory to her, for her hair is given her for a covering."

Now there are many opinions on this

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passage, some declaring that it was intended for the women of the age who covered their faces and were always wholly veiled. Others say that if the woman was created for the man, she ought not to get her headgear in his light. Others say that this was merely a rule of the early church, and not a mandate of Christ, but merely to settle local disputes.

At any rate, it is a live issue in Birmingham. Dr. Dickinson did not go into any discussion of the matter, but merely called attention to the fact that the hats are keeping men away from church and stated that if the ladies wished to take off their hats he would not object.—Age-Herald.

### RESOLUTIONS ON THE DEATH OF D. C. MIMS.

Whereas, our Heavenly Father has seen fit to remove from the walks of life our Brother D. C. Mims, and

Whereas, Brother Mims was a member of the Baptist church and of the Poplar Springs Baptist church for about four years; therefore, be it

Resolved, by the members of Poplar Springs church, first, That in the death of Brother Mims the cause of Christianity has been dealt what seems to human eyes to be a terrible blow, in that it has lost one of its most consecrated adherents and one of its brightest lights.

Resolved, second, That the Poplar Springs church has lost one of its most loyal and devoted members, one who was ever true to all her interests.

Resolved, third, That while we deeply deplore the misfortune that has come upon us we shall endeavor to meekly and humbly bow to the will of Him whose authority is supreme and whom we all know to be too wise to make a mistake and too good to do wrong.

Resolved, fourth, That we extend to his dear family our heartfelt sympathy and pray that the Father will teach them ere long to say "The Lord meant it unto me for good."

Resolved, five, That these resolutions be spread upon the minutes of this church, a copy be furnished to the family of our deceased brother and copies be forwarded to the Monroe Journal, the Alabama Baptist, Atmore Spectrum for publication.

G. W. Grimes, J. F. Lambert and J. A. Owens, committee.

Preachers, delegates, ladies and all who expect and will attend the convention to be held at Roanoke July 22-24 will please send to the chairman on entertainment, F. P. Nichols, their names so homes may be assigned them and they notified where they will be located before they arrive.

### TETTERINE

for skin diseases is unequalled. Ask any one who has tried Tetterine or try it yourself. It will cure any case of Tetter, Eczema, Ringworm, Pimples, or other skin diseases. A trial will prove it. One who has tried says: "Buckingham, Fla., March 26.—J. T. Shuptrine Co., Dear Sir: I send you 25 cents for a cake of Tetterine Soap. If it is as good as your Tetterine Ointment it must be fine. I have had an itching on my leg for ten years and 2 boxes cured me. Yours truly, A. G. McLeod." 50c at your druggist's or by mail on receipt of price. Shuptrine Co., Savannah, Ga.

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State of Alabama, Jefferson County. Estate of Felix Hynes, deceased.

Letters of administration upon the estate of said decedent having been granted to the undersigned on the 18th day of June, 1908, by the Honorable S. E. Greene, Judge of the probate court of Jefferson county, notice is hereby given that all persons having claims against said estate will be required to present the same within the time allowed by law, or that the same will be barred.

ROBERT J. WHEELER.

6-26-31

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**A TOUCH OF NATURE.**

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"One Touch of Nature Makes the Whole World Kin."

"Well, this is slavery," muttered Peter, the elevator man, to himself, as the bell sounded imperiously for the first floor. "Not a breath of fresh air have I had since noon. I might as well be a machine. No man can stand this never-ending down and up, up and down, in a six-by-seven iron cage."

Peter was new to the running of an elevator. He had been a foreman in a big manufactory until the hard times that compelled his firm to shut down and discharge the majority of its workmen forced him to accept any kind of work he could find.

That day the breath of spring was in the air outdoors, while within the burden of steam heat added to the season's languor an intolerable weight. Peter had sought repeatedly to escape for a moment's respite, but in vain. And now, as he slammed the door after his passengers, he drew his cap down over his surly eyes and pulled the cord with an angry jerk that indicated a desire to send the car either through the roof above or the bottomless pit below. At least so it seemed to a portly gray-haired gentleman who had entered the elevator and had answered "Seventh" to Peter's gruff "What floor?"

Peter frowned more deeply than ever as he observed the costly shoes and clothing of the gentleman.

"The bloated bondholder," thought he to himself.

"A murderous anarchist," was the mental comment of the elderly passenger as he caught a glimpse of the dark face.

Up they flew for several floors, but suddenly stopped between the fourth and fifth with such precipitousness that the passengers were thrown in sharp collision with one another and Peter.

"What's the matter?" exclaimed the gentleman.

No reply from Peter save a pull of the rope that caused the car to descend a few feet, where it caught again. An upward pull and it rose, but no more than five feet. Then up and down, up and down succeeded in a sickening repetition for several minutes. Then the elderly man, holding his wrath in stern control, placed a firm hand on Peter's arm and said:

"Young man, what do you think you are doing with this car?"

And Peter, with equal control of his unreasoning hatred for his passenger answered coldly. "The machinery is out of order. It's not my fault, but we shall have to stay here until help can come."

"Hello!" he shouted, stooping to look through a small crack made between the floor of the elevator and the top of the door of the fourth floor.

A messenger boy was passing. He stopped aghast at the sound of a voice apparently close behind him, yet with no visible owner.

"Up here! I say, Johnnie, look up here."

"Well, I never!" ejaculated the boy. "Goin' up?"



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"No, we're not," growled Peter. "Say, run down to the boiler room and tell them the elevator is stuck between the fourth and fifth, and be quick, will you?"

"Ha! ha! ha!" laughed the boy. "That's a good one!" as he rapped three steps at a time down the stairs.

In a few minutes sounds of pounding and wrenching of machinery were heard below and the boy reappeared.

"They said sumpin' broke in the machinery, but they're fixin' it right up and they'll let you out in about ten minutes. My, but you look like a Cochon China in a hen coop." And not waiting for Peter's angry reply, he sped down the stairs.

The young girl seated herself on the one chair reserved for passengers and proceeded to unwrap a box she had evidently just received from the mail. The old gentleman paced angrily about the narrow space, and Peter bent his sullen eyes upon the floor, turning his back to his passengers.

Gradually a delicate perfume filled the car. The girl had taken off the box cover and was lifting out a handful of lilies of the valley, the dainty bells lying cool and sweet on long green leaves.

Neither of the men in the car noticed her or realized the soothing sense of fragrance, but Peter's rebellious heart seemed suddenly calmed and the old gentleman curbed his restlessness.

Pictures formed themselves in Peter's mind of a cool green forest and a far-off German home, while to the old gentleman it was though a soft hand touched his and the presence of one whose life had been to him as pure and sweet as the lilies that she loved, seemed near. A tear rising to his eyelids fell gently on his cheeks; and Peter, raising his head just then, thought "Poor old chap, how tired he looks," but he did not say so. He merely pushed back the cap from his eyes and turning toward the little girl caught sight of the lilies in her hands.

"Maiblumchen!" he exclaimed. "Die schonen Maiblumchen—that is their name in Germany. They grow wild there in the woods," and a bright smile changed the hitherto dark face.

"Would you like a few?" she said, extending a small bunch to each.

The old gentleman took his with trembling hands.

"They remind me of one whom I have loved and lost," he said.

Peter touched his cap respectfully. "It seems good to see the spring again, sir," he said, hesitatingly.

"It does indeed," replied the gentleman. "The winter has been hard—very hard—but with the spring comes hope. I have lost almost every cent I have. I am all alone in the world, but I have not lost hope."

A look of surprise passed over Peter's face. He had not thought of the winter as hard for any but the laboring man.

But a rapping on the pipes and a voice from below calling "All right there, Peter," made him spring to the rope. The car rose smoothly. He stopped it carefully at the 7th floor, and as the old gentleman got out he again touched his cap and said heartily, "Anything I can do to serve you, sir, I would be glad to do."

"Thank you," replied his passenger. "I'll not forget that."

Then the car rising to the eighth, the young girl and her box of lilies went their way, not knowing that she had brought summer to wintry hearts.—The Interior.

**A GOOD MEETING.**

Our meeting began at Meaherville church, Plateau, on the second Sunday in June and continued through the third Sunday. We were all delighted to have with us Brother George W. McRae, who preached the gospel in its purity and power.

Our church was greatly strengthened and five young people were added to our number—four for baptism, one by letter. We conducted our meeting under adverse circumstances. You see, we have a large number here and the greater part of them are dependent upon the "cedar factory" for support, and the factory is in the act of moving to another state. So you see this caused some of our people to doubt the advisability of a meeting at the time the pastor suggested. But to God be the praise. The victory was ours and I feel that seed were sown which will bring forth fruit to the honor and glory of God.

I was glad to have my older brother, J. M. Parker, of Waco, Texas, to conduct the singing and preach one time for us in the meeting. We read the paper down this way and will try and do our part for the centennial. Success to the paper. Yours in the cause,  
D. RAYMOND PARKER.

**SONG BOOK.**

Look! look! new song book, 144 pages, best for all ages; In either notation, twenty pennies; bright, Will bring in Muslin or Tag 1 "Beacon Light."  
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**My Happy Child.**  
God took her in his mercy,  
A lamb untasked, untried,  
He fought for thee; He gained the victory  
And thou art glorified."  
—Exchange.

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CHURCH**  
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IN MEMORY OF MRS. E. J. THOMPSON.

Mrs. E. J. Thompson, wife of the late Colonel Waddy Thompson, of Tuskegee, breathed her last at Marbury, Ala., June 19, 1908. Sister Thompson and her husband were honored and influential residents of Tuskegee for many years, where a large family of children was born to them. After the death of the husband and father some years since the family moved to Union Springs, Ala. There, under the faithful guidance of the gentle mother, the children all grew to manhood and womanhood, all becoming prominent in church, social and business life. On account of very feeble health of long standing Sister Thompson was not permitted to mingle much with the outside world. Her life was devoted to her home and children and no mother ever reared a nobler family of boys and girls. After moving to Union Springs all of her children united with the Union Springs Baptist church, but she never removed her membership from the Baptist church at Tuskegee, where her husband had so long been deacon and Sunday school superintendent, and where she had worshiped with him so many years. During Sister Thompson's later life she suffered a great deal, but bore her pain with a Christian fortitude and patience so characteristic of her life. During the past year the family moved from Union Springs to Marbury, Ala., thinking the change would benefit her health.

But Sister Thompson's labors on earth were drawing to a close and June 19th, after love and skill had done their best to stay the dread destroyer, death came and claimed her for its own. The remains were carried to Tuskegee, where they were tenderly laid to rest beside her husband. We would dwell on Sister Thompson's devotion to her family, because it was so beautiful. In her home circle all the sweet and tender traits of her character had full play and the wealth of her love was shed abroad like sweet incense. In all the attributes which go to adorn Christian womanhood she was a steadfast example. Her arms were always open to comfort and console. Her record and her home is with God and the angels. Her noble mission is ended and sweetly she rests in the arms of Jesus.

ONE WHO LOVED HER.

A GREAT REVIVAL.

We have just closed one of the greatest meetings Alabama City has ever witnessed. Our church invited Brother James R. Maghi, pastor-evangelist, of Attala, to do the preaching. The Lord was with the preacher, and as we heard the simple gospel of the cross the people were moved mightily unto repentance and salvation. There was such a wave of spiritual power in our little city that those who worked in the mill would just stop their work at any hour and pray for the lost, and there were souls saved in the mill and in various parts of the town. The meeting continued for two weeks, and when we had finished there were 145 souls saved and 89 additions to the church, 73 of whom were for baptism. The revival spirit seems to be thor-

ough-going and is reaching out to the various parts of the district, and it is thought by many who pray in faith that the Lord will bring even greater things to us all. At the closing service, after witnessing a most beautiful baptismal scene at the creek we observed the Lord's Supper in a most impressive manner. Yours in Him, Charles H. German.

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



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