

July is the Month for Bible and Colportage.

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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It seems hard to realize that Major Harris is dead. It was only a few years back that we met him, a strong, vigorous man, with every prospect of a long life before him.

At Hot Springs I saw much of him, made a point to be much with him, for I felt that he realized that his end was near.

I got close to him and had some heart to heart talks, and now that he is gone I recall it all with pleasure.

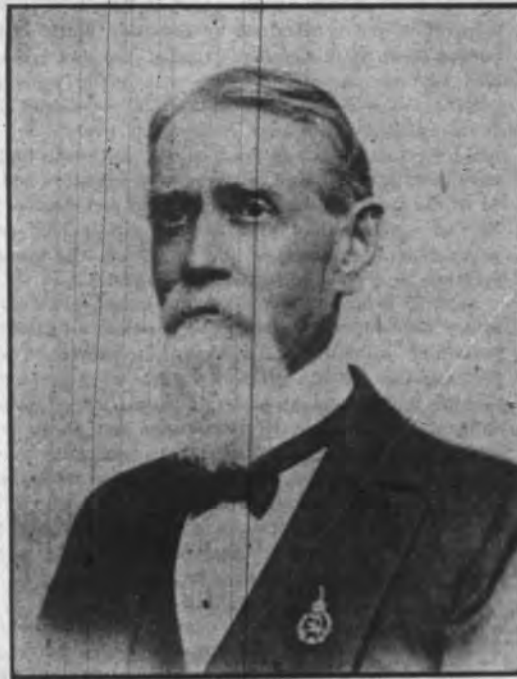
His death removes from our Baptist life in Alabama a conspicuous figure.

For many years he bore the burden of editing and owning the Alabama Baptist. He always looked upon it as a sacred trust, and in turning it over to me I felt that he felt that he was turning it over to me to be accepted as a sacred trust for the denomination. On selling the paper he wrote the following, which is published as an evidence of his affection for the Baptists of Alabama:

#### MY FAREWELL WORDS.

Having sold the Alabama Baptist to Rev. Frank Willis Barnett, my connection with it as editor and owner ceases with this issue. Brother Barnett comes among us highly endorsed by some of our leading preachers in other states and by the religious press. He is a native Alabamian and loves his native state and her people. He possesses, in an eminent degree, energy, enthusiasm and push. He is young, active and intelligent and will throw all his zeal, ability and learning into the great work. It is his determination to so improve the paper in every way as to make it the equal of other papers of its kind. It will be enlarged to sixteen pages, and it is the purpose to make it an up-to-date religious journal. The editorial force will be equal to the demand. He intends to secure the best talent. Dr. S. M. Provence, whose services I had secured, will serve on the staff. The plan will be fully set forth in the next issue.

Now, brethren, let every one rally to the support and maintenance of Bro. Barnett in his great undertaking. It is the organ of the denomination and deserves our patronage and service. We must aid him in making the Alabama Baptist a "stronger" paper than it has been. Unless we render active service his labors will be exceedingly great and discouragement will follow. Let us make it a great denominational factor, carrying with it more



MAJOR JOHN G. HARRIS

power and usefulness. Forgetting those things which are behind and reaching forth unto those things which are before, let us go forward in this important enterprise until we shall rival, if not outstrip, any religious paper in all this land. I shall give Bro. Barnett my influence, however small it may be. He can count on my undivided co-operation.

Finally, beloved brethren, I must say farewell. I resign the editorial chair with the satisfaction of knowing that I have been faithful to the trust and loyal to the truth, to the extent of my ability and comprehension. Were I to go over the same field I could not do more.

Many and varied have been the kindnesses shown me. The great masses have dealt gently and charitably with my faults and shortcomings, knowing it is human to err, divine to forgive. If I have ever caused a wound, I pray that the wound may be healed.

Brethren, "love one another" as your Father in heaven hath loved you. Fight the good fight of faith. Strengthen the weak, encourage the strong, hold fast to our doctrines, visit the poor, the widow and the orphan, keep thyself unspotted from the world. Be kindly affectioned to your pastor; pay him liberally; remember him with

your substance. Strive to make him happy, never criticize him before your children, attend on his ministrations, give him all the encouragement in your power, and when he is old do not neglect him, for this is the period he needs your love and care and affection most.

Dear pastors, you who are the salt of the earth, and for whom I have so large a regard and strong attachment, as well as profound love and respect, let me say goodbye. I am conscious of the truth that I have ever kept in mind your interest. I have stood for you on all occasions. You have always been deserving of my affection and appreciation, whether you minister in an humble log cabin or a great and costly stone building. No partiality was ever shown by me. This is the brightest spot in my editorial life. It has at all times been a great delight to do you service; to watch your interest and plead your cause. In this I have never been neglectful. The pages of the Alabama Baptist bear record and do testify to my loyalty to you and your calling. My only regret is I have not rendered the service you so richly deserve. You have been a great help to me in my efforts to stem the tide and do all the good commensurate with my means. My communion with you has been delightful and your co-operation greatly appreciated.

This parting is not without its tenderest emotions.

"Blest be the tie that binds  
Our hearts in Christian love,  
The fellowship of kindred minds,  
Is like to that above."

"When we asunder part,  
It gives us inward pain;  
But we shall still be joined in heart,  
And hope to meet again."

Dearly beloved brethren and sisters, with mixture of joy and sorrow, I say farewell; "joy," because a great responsibility is lifted; "sorrow," on account of the parting. Even now I feel lonely, and my heart quickens in its pulsations as memory runs back over life and recalls the many, many happy days spent in our religious gatherings, where Christian love and sweet fellowship, like holy incense, pervaded. Never can I forget the cordial greeting and hearty handshake extended as I went on my mission. Now that mission is ended, and I yield the field to those who are younger and stronger.

Let us treasure up in our memories and enshrine in our hearts whatever of good has resulted from mutual co-operation, in heralding the cause of Christ and His kingdom. Let us render unto each his meed of praise in making life sweeter and nobler and better; let us group ourselves under the banner of the Lord and touch elbows in solid phalanx as we move forward against the fortified strongholds of sin, knowing no such word as "fall" and get the victory for our Lord Christ. And when we shall lay our armor down, having fought a good fight, having finished our course, having kept the faith, then

"Soon we'll reach the shining river,  
Soon our pilgrimage will cease,  
Soon our happy hearts will quiver,  
With the melody of peace."

Yes, we'll gather at the river,  
The beautiful, the beautiful river,  
Gather with the saints at the river,  
That flows by the throne of God."

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, and dominion and power, both now and ever. Amen.

Fraternally,  
JNO. G. HARRIS.

## A SEARCH FOR THE NORM OF ECCLESIOLOGY

By L. A. WHITE

In his introduction to his treatise on ecclesiology, Dr. Dargan pertinently says: "The point of view occupied by the investigator (in ecclesiology) is of prime moment. Few, if any, can take up the study of the church without bias and prepossessions which inevitably influence the judgment. The influence of present day conditions, modes of thought and use of terms is both subtle and powerful. . . . Still another bias is that of historical or critical prepossession. A man may be as thoroughly sectarian, dogmatic and intolerant in favor of his theory as of his church. Let us be fair," says he; "call it a balancing of accounts, one against another, and let us seek earnestly to know the truth."

Is there or is there not a norm, a pattern, an archetype of church polity in the New Testament? Don't get alarmed at the words pattern and archetype. They serve the biologist as well as the architect. Are there or are there not hints in the history of the founding of the church which, if followed, will lead to just conclusions as to the polity to be established? If there are such hints, at the inception of the church's organic life, is it a fair inference that that polity must persist? If the hints lead on to clear, well established principles in the later apostolic and persist largely throughout Christendom today, may we conclude that the polity recognizing those first principles is the one divinely sanctioned? I am ready to affirm that if there was no norm, pattern or archetype determined as the embryonic church began to function, then its developed form and polity were problematical. It might become either mollusk, fish, fowl or flesh, or all successively. Each ecclesiastical form would be equally important in its time and sphere, and each equally necessary to the progress and well being of the heavenly kingdom. So the conclusion would be inevitable that all the forms of church government, as historically developed, are equally divinely sanctioned, and the questions of church polity and relation become one of expediency. But another question arises touching the non-existence of a church norm. The first converts to Christianity were from Judaism—a people who thought in patterns, forms, symbols, precedents. Is it reasonable to conclude that their ingrained mode of thinking and acting would be so quickly and radically changed, even under the power of Pentecost that they would give no hints nor significant tokens of the great principles underlying the church, and which must inevitably determine her organic form and polity?

"It is true" (to quote Dr. Dargan again) "that the exact form of church polity is not in so many words described nor by any definite command enjoined in the scripture; but it is too plainly indicated to be departed from without better reason than that of expediency and is too good to be improved on by human wisdom."

"In germ the church existed," says Dr. Vedder, "before Pentecost. But on that day it first arrived at a consciousness of itself as a society of Christian believers, and began a definite organic life. It was still without formal organization, with no recognized head, no system of government; but the life was there, and it would evolve these things as they were needed. But the essential constitution of the church of Christ was as evident on the day of Pentecost as ever it became, and this constitution remained unchanged throughout the apostolic era."

If, then, we can determine the plan or fundamental structure of this organism as it first arrived at conscious existence, observe its striking characteristics and note its predominant tendencies and consider its first direct progeny, may we not determine also which of existing ecclesiastical forms bears the marks of being both its lineal and legitimate descendant? For be it understood that this new and glorious organism was not left to the uncertainties of the law of natural selection." Some things, no doubt, were left to the discretionary power of the churches, but

I can not think that these were the "leading and fundamental features" of church polity.

The essential constitution of the church of Christ is summed up in its great fundamental principle:

**Spirituality—Life in Christ.**

They, the first disciples, were in vital union with Him as the branches to the vine. At Pentecost they were filled and constrained by the Holy Spirit just poured forth by the ascended Christ. He was promised in like measure to those who would repent, receive the word and be baptized in the name of Jesus Christ. "And fear came upon every soul." "And the Lord added to them day by day those that were being saved." "And believers were the more added to the Lord, multitudes both of men and women." No one was admitted to fellowship except such as gave credible evidence of life in Christ—the great principle of a regenerated church membership.

Another principle seems equally clear: The supreme Lordship and authority of Christ in all things pertaining to the life and mission of the church. The first apostles and disciples obeyed His word in waiting for the fulfillment of His promise. They worshipped Him, told of His exaltation and power to save from sin; preached repentance and faith and baptism in His name; in His name worked miracles, and proclaimed Him "Lord of all." To do His will they took to themselves the most ancient and sacred prerogatives, disobeyed religious authorities and dared political rulers. The allied principle of

**Liberty of Conscience**

and liberty to act out one's religious convictions without interference on the part of ecclesiastical and political courts lies but half concealed in these primal teachings and conducts.—We find the germ of the principle of

**Separatism,**

which was to overthrow the power and break the bonds of Jewish traditionalism. The aim and purpose of Christianity in this new organism was to break with every ancestral tradition and the obsolete ritual of the Mosaic law, and establish a new order upon a new basis. Yet formal ecclesiastical separation between Jews and Christians, says Dr. Vedder, did not begin until a considerable later period, and was not completed until after the destruction of Jerusalem, if completed then." The first Christians seems to have regarded their new worship and duties as but adjunct to the temple worship. "And day by day, continuing steadfastly with one accord in the temple," etc. This fact must in some measure account for their "having favor with all the people." This relation which they sustained to the temple worship, the tremendous influence of precedent as there established, may have been responsible for what appeared to be those occasional outcroppings of hierarchical powers in the apostolic leaders. They were but the trappings of Judaism to be discarded, not to be copied.

Another principle seems sufficiently clear to justify its formal statement:

The Equality in Point of Rank and Privilege of those in this new fellowship.

Surely the apostles had not forgotten the teachings of the Christ. "Be not ye called rabbi; for one is your teacher and all ye are brethren. Neither be ye called masters, for one is your master even the Christ. "These all with one accord continued steadfastly in prayer with the women and Mary the mother of Jesus, and with his brethren." The spirit came upon all in like manifestation, and equal distribution of power—apostles, disciples, men and women spoke as the spirit gave them utterance." The spirit fell upon the first Gentile converts in like manifestation and results. "And all that believed were together, and had all things common." "And the multitude of them that believed were of one heart and one soul."

Again, it seems to me that another principle begins to emerge and manifest itself out of those primal

conditions. The principle of autonomy, or management on the part of the church as a body of its own affairs. The new organism seems to have acted on its own initiative, when "they (its members) sold their possessions and goods and parted them to all, according as any man had need." Peter and John being let go by the Sanhedrin, "came to their own company and reported all that the chief priests and the elders had said unto them." And they, when they heard it, lifted up their voices to God with one accord and said . . . And now Lord look upon their threatenings, and grant unto thy servants to speak thy word with all boldness, etc. . . . And when they had prayed the place was shaken wherein they were gathered together. And they were all filled with the Holy Ghost, and they spake the word of God with boldness." The experience of Peter and John was not their personal affair, but that of their company to whom they reported, and who assumed responsibility for what was done by them, and the future course of each and all. When deacons were to be chosen, the twelve called the multitude of the disciples unto them and said: "Look ye out therefore, brethren, from among you seven men," etc. "And the saying pleased the whole multitude; and they chose Stephen," etc., "whom they set before the apostles." The church meeting its first great need as an organized body, exercising as such its divinely constituted prerogative.

Now, if I have not been altogether biased by my point of view; if I have not read into the record what I first approved, then summing up what we have found as fundamental in New Testament church polity, we have (1) spirituality, (2) the supreme lordship and authority of Christ, (3) separatism or independence of both civil and Jewish ecclesiastical control, (4) equality of those in the fellowship in rank and privilege, (5) autonomy or self-government. The case goes to any competent jury. Let them by this ecclesiastical archetype determine who, if any, are the lineal descendants and legitimate heirs.

**MADE RIGHT****It Won the Banker.**

"At the age of seventeen I was thrown on my own resources," writes the cashier of a western bank, "and being low in finances I lived at a cheap boarding house where they served black coffee three times a day.

"At first my very nature rebelled, but I soon became accustomed to it, and after a while thought I could not get along without it.

"I worked hard during each school term (I was attending college) and taught country school between times.

"At the end of three years I had finished my course—my nerves, too, and I went back to the farm to rest up. This did me some good, but I kept on drinking coffee, not realizing that it caused my trouble, and later accepted a position in a bank.

"About this time I was married and my acquaintances called me 'Slim.' On the advice of a friend, my wife began to serve Postum, and she made it right from the start (boiled it 15 minutes after boiling actually starts). I liked it and have used it exclusively for three years. I am no longer dubbed slim, my weight has increased 60 pounds and I have nerves to stand any strain without a flinch. And I have increased my salary and my shares of bank stock. I can work 15 hours a day, sleep soundly and get up feeling like a neathy boy." "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.

MAJOR HARRIS' CAREER COMES TO A CLOSE.

Member of Alabama Railroad Commission and Distinguished in State's Public Life for Forty Years.

Major John G. Harris, associate member of Alabama Railroad Commission, former state superintendent of education and for forty years prominent in public life in Alabama, is dead at the home of his daughter, Mrs. L. G. Dawson, on South McDonough street. The end came yesterday morning at 7 o'clock after a protracted illness, which, however, did not become dangerous until two days ago.

Major Harris lacked a few days of being 74 years of age. At the age of 72 he made one of the longest and most protracted canvasses ever made in Alabama for a place on the railroad commission. By his own efforts and on his own merits and reputation he run the race in a most unusual political year and although allowed but a small chance when the canvass began, he was an easy winner. The energy and purpose that characterized his whole life was illustrated in that remarkable race, an energy which had been notable for forty years, past.

Entry into Public Life.

Major Harris went into public life when he was drafted to run for congress in the west Alabama district of the black belt in reconstruction times. He was a Confederate soldier, and after the war engaged in practice of law at Livingston. The blacks outnumbered the whites in the district, and it was known that no democrat had a chance to win. Major Harris was called to lead a forlorn hope. So brave and so energetic a fight did he make that his Republican competitor won by a much smaller majority than was expected.

From that day until his death at a ripe and full old age Major Harris was prominent before the people of Alabama.

In 1874 it was practically certain that the state convention of democrats would nominate him for lieutenant governor, but he firmly refused to allow his name to be presented. For many years after in every campaign he was a democratic nominee for elector or delegate.

When President Cleveland began his administration at Washington he named Major Harris as register of the land office in Montgomery and he served out the term with faithfulness. Shortly after its conclusion he was nominated and elected state superintendent of education. His administration of the duties of this office is one of which his friends have always been proud. The duties were most acceptably discharged. He took an active interest in the welfare of the schools and he traveled from one end of the state to the other to give them his personal supervision. He gave a new dignity to the office of state superintendent of education, which in the old days, unlike it is now, was not considered one of the important state offices.

On the Railroad Commission.

In 1906 Major Harris announced for membership of the railroad commission. He stated at the time that he never asked anybody's permission to, and that he was not running in the interest of any faction. He went about the canvass in his own way. He traveled hundreds of miles and although his personal acquaintance was one of the largest in the state, he widened it in the trips he made to every section of Alabama.

The result was his triumphant election. He prepared for the discharge of his duties with the same purpose and energy that had always characterized him. He believed that a great many of the difficulties which had originated between the railroads and the people were due to misunderstandings, and that they could be removed by having the people to know the railroads better and having the railroads understand and know the people better. He settled personally a great many of the difficulties which arose before they came before the railroad commission. Where complaints of poor service or unjust treatment were made he investigated and he was usually successful in removing friction or cause of friction.

In the midst of this labor, when he was doing fine work for his people and his state, he was stricken with disease, brought on, it is believed, by his traveling and exertions in the discharge of his official duties.

Major Harris was a native of Alabama, having been born in Hale county, July 10, 1834. His father was Page Harris, a pioneer settler of Hale, who came from North Carolina. The family was one of the most prominent in Hale county in the ante-bellum days. John G. Harris was sent to school at the famous Green Springs academy in Hale county. After completing his course, he went to Lebanon university, in Tennessee, where he took a course, and from which he was graduated in 1858.

It is a fact worthy of note that he paid his own way through college and that he began the practice of law without a dollar. He first opened an office in Greensboro, where he was successful. His career at the bar was interrupted by the war and he volunteered as a private in a Greensboro company. But his service in the army was rendered with credit and distinction. An army comrade said of him recently: "He was a splendid soldier. There was none better."

His superiors recognized his excellence as a soldier, for he was rapidly promoted until when the war closed he had the rank of major.

His marriage took place in the first year of the war. In 1861 he was married to Miss Mary J. Brown, the daughter of a prominent Sumter county family. Her father, John E. Brown, was a large planter, living near Sumterville. Major Harris' wedding tour was interrupted that he might join his command at Mobile.

After the War.

When the war was over he returned to Sumter county for the practice of law, opening an office at Livingston. To this law office there came the draft on him, in 1874, to run for congress in the interest of the white people of the district, a call which changed in a large degree the course of his life.

For many years Major Harris was prominent in the Masonic circles of Alabama. He early united with that order and throughout his life he manifested a keen interest in Masonry and all that pertains to it. His fellow Masons were pleased to honor him with several high offices and he was looked upon as one of the leading members of the order in Alabama. Few Masons of the state had ever visited so many subordinate lodges as he.

Major Harris had been Grand Master of the Grand Lodge of Masons of Alabama and he had been Grand High Priest of the Grand chapter.

He was a deep student of Masonry and he had delivered many lectures of topics connected with Masonry. His Masonic addresses had been collected and published together with the addresses he had delivered on educational topics.

Major Harris made a profession of religion in his early years and maintained his profession consistently to the day of his death. He became a member of the First Baptist church of Montgomery on his removal to this city in 1886. A leading man in his own denomination he was generous in his feeling toward all others and rejoiced always in any success to the common cause.

At one time he was president of the International Sunday School convention. For many years he was owner and editor of the Alabama Baptist. He represented his denomination in many capacities both local and general, and was known for wisdom in counsel and loyalty in devotion. He was a highly valued member of associations, conventions and of the state board of missions.

In his own local church in Montgomery he was a faithful member, taking interest in all church affairs, contributing to their support. His conspicuous figure will be missed in religious assemblies in Montgomery and throughout the state.

In addition, Major Harris was connected with other fraternities, notably the order of Masons, having been at one time grand master. He was a man easi-

ly conspicuous among his fellows and characterized by a sinularly pure and upright life.

He is survived by his daughter, Mrs. L. G. Dawson. The funeral services will take place from the First Baptist church this afternoon at 4 o'clock, the pastor, Dr. Charles A. Stakely, officiating, and the choir of the church furnishing the music. The Masonic fraternity attending the church in a body, will take charge of the services at the grave—Montgomery Advertiser, July 8.

HOME, SWEET HOME.

Looking Backward.

Turn backward, turn backward, oh Time in thy flight,

And make me a child again just for tonight.

How often in the still hours of night have our thoughts turned toward the dear old home, where we, with father and mother, sister and brother, have gathered together to read God's word and sing His praises! It was an humble home, but in every sense of the word it was home, sweet home. Father and mother, with other loved ones, have gone to that clime and are basking in the sunshine of Jesus' love. To a home He has prepared for them and the sweet thought is we will go, too, some day when the mists have rolled away. The blessed book says, In my Father's house are many mansions. If it were not so I would have told you, I go to prepare a place for you, that where I am there ye may be also. While our earthly home is no more as it was, we can with joy unspeakable look forward to our heavenly home, where Jesus reigns. No sorrow nor sickness ever enter that home, but our Master is there, and when He gets ready for us He will call us. Sinner friend, don't neglect this great salvation, but seek the Lord while He may be found. Call upon Him while he is near, for God gave His only begotten Son that you might live and join your loved ones in that sweet home. Repent, believe and come to Christ and be saved. The plan of salvation is simple and plain; no need for you to wait for tomorrow's sun; it may never rise. Harden not your heart. Today is all you can call your own; tomorrow never comes. One look backward at father and mother and the dear old home and then press forward to the home above. Lovingly, W. P. CLARK.

DIFFERENT NOW

Athletes Find Better Training Food.

It was formerly the belief that to become strong, athletes must eat plenty of meat.

This is all out of date now, and many trainers feed athletes on the well-known food, Grape-Nuts, made of wheat and barley, and cut the meat down to a small portion, once a day.

"Three years ago," writes a Mich. man, "having become interested in athletics, I found I would have to stop eating pastry and some other kinds of food.

"I got some Grape-Nuts and was soon eating the food at every meal, for I found that when I went back on the track I felt more lively and active.

"Later I began to drink Postum in place of coffee and the way I gained muscle and strength on this diet was certainly great. On the day of a field meet in June I weighed 124 pounds. On the opening of the football season in Sept. I weighed 140. I attributed my fine condition and good work to the discontinuation of improper food and coffee, and the using of Grape-Nuts and Postum, my principal diet during training season being Grape-Nuts.

"Before I used Grape-Nuts I never felt right in the morning—always kind of 'out of sorts' with my stomach. But now when I rise I feel good, and after a breakfast largely of Grape-Nuts with cream and a cup of Postum, I feel like a new man." "There's a Reason."

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## THE ALABAMA BAPTIST

### THE LAUDERDALE BAPTIST ASSOCIATION.

I beg to remind you that the Lauderdale County Baptist Association meets with Liberty church on Friday, August 7, 1908. The brethren at Liberty, I am informed, are making special preparation for a great meeting of the association, which, it is hoped, will be followed by a series of revival meetings. Will not every church in the association be sure to send messengers bearing good news of the work done during the present year? Look over the minutes of the last meeting of the association and see if you are a member of any of the committees, and if so, please gather all the information that you can on your subject, and come prepared to do good work. If you can not possibly attend the association, write a letter. We had some very helpful letters from brethren at the last meeting.

Examine the tables of membership and contributions. Go over your church statistics at the next meeting and see that your letter is well and accurately prepared. If you have misplaced your copy of the minutes, write me and I will send you another.

I hear that great interest is being manifested in nearly all the churches in Sunday school work. The churches at Florence hope to send visiting committees to each of the other churches in the association before the meeting, and they earnestly desire that other churches send to them visiting committees. I recommend this movement, which will increase our acquaintance with one another and enlarge the experience of our young people in Sunday school work.

Call these matters to the attention of your church, and let us all make a vigorous and prayerful campaign for the Master's cause from now until the meeting of the association.

I would greatly appreciate a letter from you on the subject of our associational work. Yours fraternally,

JOHN T. ASHCRAFT, Mod.

(A good way for moderators to interest the churches in the association.)

### A GOOD MEETING.

Revival at Dallas Avenue church. Our meeting, which closed June 30th, was a great success in many ways. The pastor was assisted by Evangelist W. J. Ray, who did the preaching, and W. H. Carson, who directed the singing. Our church was greatly pleased with their services. We regretted very much to see the meeting close so soon. I feel sure that the influence of the meeting will continue. We had twenty additions to our membership, fourteen by experience and six by letter. Our church was greatly revived and I believe we are in a good condition to make progress. Ray is very much in earnest and has but one object in view in all that he does, and that is the progress of the cause of Christ. We are fortunate to have in our ranks such a man as Ray and we should try to make the best possible use of him. Brother Ray led the church to contribute more than \$30 to send the pastor to the Baptist

state convention before he left us. He was very anxious to raise the pastor's salary, but decided to leave that with the church.—J. S. Dunlap, pastor.

We do not like to burden these columns with business notices, but it seems necessary sometimes to do so. Our brethren are prone to forget that in the piping summer days it takes quite as much money to keep the paper going as it takes in the keen and crisp autumnal days or when the icy winter winds are blowing. Here are printers, the editors, the landlord, the white paper merchants, the clerks, Uncle Sam with his postage bill and innumerable others all asking for their money with a regularity that is appalling. We have earned the money and have got it for them, but unfortunately we have got it—to borrow the Central Presbyterian's phrase—in the pockets of our brethren. We appeal to them not to forget us. It is almost wholly a matter of thoughtlessness. A subscriber who owes for a year or for two or more years thinks it is a small matter that need not be looked after promptly. But when, as at present, some thousands agree in putting this small matter aside, we sweat and suffer at this end of the line. In a word, then, don't fail to send your renewal by the next mail.—Religious Herald.

Dr. George W. Truett, of Dallas, Texas, had the most difficult task to perform of all who took part in the long program of the twelfth National Sunday school convention at Louisville, the conducting of the devotional sessions. The combination of convention-fatigue with the excessively hot weather of convention week doubled the difficulty of winning and holding an audience of five thousand persons to worshipful, reverent attention. But Dr. Truett had a message that had him; and every time he spoke, whether in extended address or in only the briefest prayer, his quiet masterfulness and vibrant, searching voice stilled the great audiences and carried them with him into the very presence of the Master. His opening address with the convention motto as its text, "We would see Jesus," and the message with which the workers were dismissed to their homes, "Arise, let us go hence," will never be forgotten.—S. S. Times.

We have just closed a good meeting at Flat Creek. The meeting lasted eleven days and nights; the church was greatly revived and twenty-seven added. Rev. D. W. Morgan was with us for five services in which he did some very strong preaching and won his way to the people's hearts. Brethren Freeman, Sloan and Dobbs are the deacons, and I am sure no pastor was ever blessed with men who were more loyal than these.—W. M. Olive.

IF YOU WANT TO HELP US TIDE OVER THE DULL SUMMER MONTHS, ARRANGE TO PAY UP AND IN ADVANCE AT THE CONVENTION. MANY WHO ATTEND COULD DO IT WITHOUT ANY TROUBLE.

### A GOOD MEETING.

I wish to speak through the columns of your paper. The Lord has greatly blessed me and my church here at the First church, New Decatur. I began my meeting the 8th and on the 15th Brother J. R. Wiggs, of Memphis, Tenn., came to my assistance and did the preaching to the close, the 28th. Brother Wiggs came with the pure, untarnished gospel of Jesus Christ in a simple and forceful way, which was received to the delight of my people. Everybody has a warm place in their hearts for him and will be glad to have him again. The oldest member of the church says it was the best meeting that has ever been in the Decatur. We had the old time power, a real Pentecostal outpouring of the Holy Spirit. It was a great meeting and eternity alone will tell the results in full. We had twenty-nine additions, twenty by baptism, nine by letter and 25 or 30 conversions that we know of. Several backsliders warmed up and the devil is still on the run. Since I began my pastorate the 1st of May I have received in full thirty-eight members into the church. I want to say that Brother Wiggs is one of the most lovely men to work with I ever met. I trust that God will spare him many years to tell the old, old story of the Christ that died for the sins of the world. The Lord is greatly blessing me and my work and I ask every reader of this paper to pray for us that God will still lead us on to greater things. Long live the editor and readers. To God be all the glory.

J. E. MERRELL

924 Sherman street, New Decatur, Ala.

### FROM DOTHAN.

I have been busy this summer in meetings. I did my first work this year at Ardilla. We have a live Sunday school, four miles from town. We have a home department, cradle roll and Normal Sunday school class studying volume 1. "They won't work but can be worked." Some of the home department have joined the school. The next place was Webb. We had a very good meeting, but were obliged to close it too soon. We received seven members. They have a live Sunday school and will take up volume 1 of the Normal studies soon. The beloved J. W. Owens, of Headland, is their pastor. Webb is a prosperous little town on the Central of Georgia railroad, ten miles east of Dothan. The Baptists have a fair play in that country.

This week I ran a meeting out at Newton Springs. Two years ago the brethren met to dissolve the church, but decided to wait a while. We received twenty-eight members, organized a Sunday school, started a prayer meeting and raised the pastor's salary nearly one-half more than it was. I have never seen the Spirit work as it did there. We met about 5 o'clock one evening to organize a Sunday school. As I went into the services I noticed a girl crying, but couldn't find out the trouble. Her father and

mother started home with her, but she broke down and told them she wanted to join the church. They brought her back and she was happily converted.

The Baptist is a regular visitor to our home and may the Lord bless you in your work.

We are to have a Sunday school convention the 2d in July. If you will send me some sample copies I will give them out and do all I can for you. I am yours in the work,

J. M. ROGERS.

### A GOOD MEETING.

I thought to tell the readers of our paper how the Lord has blessed us with a glorious revival. Brother W. D. Hubbard has been with us and he is a power as a presenter of the truth as it is in our Savior.

There has been a great work wrought in our church and community. We have feasted on the bread that comes down from heaven and feeds the hungry soul. The Lord has done great things for us, whereof we rejoice and take courage. Brother Jones will begin his tent meetings next week. The first will be held at Dickinson on the 12th. We are expecting great things from God, our Father, through these meetings. Our association bought a tent and Brother P. M. Jones is going to hold meetings at different points. The pastors are going to help him all they can, and they are going to take turns on Sunday so as to let him fill his appointments to his own people, so his churches will not suffer on account of this work. Oh, for more conservative men of power that are willing to spend and be spent that the people may have the truth taught to them as it is revealed to us in God's word. We want Brother Hubbard to come once a year and feed us on the bread of life. May the Lord bless his work and make us a great people, because we love him and are willing subjects. The results of the meeting: 15 by baptism, 8 by letter. Rejoice with us. Yours in Christ, F. M. DUNAWAY.

Greatest revival ever known in history of Mineral Springs.—P. O. Watson.

During a meeting of four weeks following ministers visited us: Revs. Dobbs, Banner and Lassiter; all deserving much credit for faithful work in bringing souls to Christ.

During revival 29 were added to M. E. church and 27 to Baptist; on last Sunday night three more joined Baptist.

Holy Spirit is doing a great work for us and we desire the prayers of all the Christians that read your paper, that this good work may continue and that the people of Mineral Springs may enjoy religion and see their boys and girls saved. Best wishes to your paper.

REV. WILKINS, Pastor M. E.  
W. R. SEYMOUR, Pastor Bap.

MAJOR JOHN G. HARRIS AS I KNEW HIM.

By W. B. Crumpton.

Our acquaintance began just thirty years ago. Probably that, 1878, was the first year he attended the Baptist State Convention. He advocated the starting of a fund for the support of aged and infirm ministers and introduced resolutions looking to that end. Like many another layman, when he found out the good of a convention, he never missed another session until the last few years, when he became aware of falling strength.

It was probably five years before anything was done with his pet measure, but he was faithful, bringing it forward every year. Finally it was he who made the motion that the aged and infirm ministers' fund be put upon the list of benevolences for which regular collections should be asked of the churches. It was in this way this fund came under the control of the State Mission Board. For twenty years the fund, never large, has been helping God's old, tired servants. Whatever may come of it, in some sense it will be a monument to the faithful layman who so persistently advocated its establishment.

When Major Harris became the owner of the Alabama Baptist, I became most intimate with him—a partner in paper ownership one year. I found him everywhere, under all circumstances, as his thousands of friends all over Alabama knew him, genial, honest, fair and faithful.

He loved the denomination and all its work. The Alabama Baptist was his pet. He gave it, without reserve, to the denomination for its use. He was never exactly reconciled to parting with it. He was anxious to be useful. He said: "Somewhere between the pew and the pulpit there ought to be a place for a layman to be useful and I am going to try to fit into that place." He prepared numerous lectures which he delighted to deliver as occasion offered. Time and again he filled pulpits in the absence of pastors and more than once supplied pastorless churches for several months.

He was my friend. When in deepest trouble he, more than almost any other, extended to me the sympathy of a brother's heart.

We shall miss him now that he has gone from us. Heaven's benedictions be upon the daughter who so tenderly cared for him and upon all whom he loved.

THE S. S. CONVENTION ACTION.

The committee on nominations is made up of one from each state and province. I was the committee-man from North Carolina.

For many years it has been the custom of the convention to name the International Lesson Committee. The committee on nominations nominates this lesson committee.

It has been the custom for thirty-six years to place on this committee three Methodists, three Presbyterians and three Baptists. There are six other members. These are passed around among the smaller denominations.

In the nominating committee three Presbyterians were named, one for the South, one for the north and one for Canada. The same was done for the Methodists. When it came to the Baptists the names of Prof. J. R. Sampey, of Louisville; Prof. Ira M. Price, of Chicago, and Prof. J. H. Farmer, of Toronto, were presented. The first two were unanimously selected by the committee. When it came to Professor Farmer objection was made by some of the Canadian members of the committee. I asked them to name a Baptist man who would be acceptable. The objector named Prof. F. Tracy, of Toronto. Prof. Farmer is professor in a Baptist university; Prof. Tracy in a government university. I withdrew the name of Prof. Farmer and placed in nomination that of Prof. Tracy. The committee refused to place him on the list; it also refused to place on the name of Professor Horr, of Newton Theological institution, who was nominated. In the place of Rev. O. P. Gifford, Baptist, who had been our third member, the nominating commit-

tee refused to elect either Professor Tracy or Professor Horr and instead placed on the lesson committee the name of Prof. W. G. Morehead, of Ohio.

I entered my protest before the committee and announced my intention to take the matter before the convention.

The committee closed its work at midnight on Friday night. On Saturday morning the nominating committee reported. I introduced my resolution. Dr. Morehead is a United Presbyterian, which gave to the Presbyterian family four members and to the Baptists only two. It was not fair to our people. I wanted to say so to the convention. Dr. Joseph Clark, Methodist, of Columbus, Ohio, moved to place my resolution on the table. Judge John Stites, of Louisville, Presbyterian, was presiding. I asked if I might make a statement. He said that a motion to table was not debatable. I was refused an opportunity to make a statement and the thing was railroaded through by a rather high-handed species of gag rule.

As I walked off the platform, Dr. Van Ness said, "Old fellow, you died game." My reply to him was, "I'm not dead yet." We have more than two millions of white Baptists in the South, and while we have no kick about our own treatment the species of unfair treatment to our denomination by this convention and the shutting off of the opportunity for the consideration of a minority report brought in by a Baptist affecting the representation on this most important inter-denominational committee in the world may well afford to us the opportunity to do some thinking.

B. W. SPILLMAN, in Western Recorder.  
June 20, 1908.

SUNDAY SCHOOL DEPARTMENT.

Since last January hundreds of Sunday school teachers and pupils in Alabama have used with great convenience and profit the little five-cent copy of John's Gospel which I recommended in this paper and in my institute work.

For some time past I have been looking for a corresponding help on the lessons from July to December, when we study the period of the individual kingdom of Israel, the days of Saul, David and Solomon. I believe I have at last discovered the best small book on this period, one seldom treated alone. The book which I have selected to recommend begins with the conditions which led Israel to ask for a king and closes with the division.

This book is intended especially for class study IN CONNECTION WITH THE BIBLE. It is arranged in lessons with questions calculated to bring about thoughtful study and discussion. It is paper bound, of convenient size and easily carried in a side-coat pocket. It is cheap enough for all members of the older classes to have a copy.

A number of teachers have written me for just such a book and this is what I have suggested.

The book is "The Days of the Kings of Israel," published by the Pilgrim Press, of Chicago, and sold by them at 25c per copy, cheaper per dozen. Any teacher who desires to put such a book into the class study course and will so write the publishers, I am sure will receive a copy for inspection.

I should be glad to know of the success any class has with this supplemental course.

C. E. CROSSLAND,  
S. S. Secretary.  
Box 13, Montgomery.

ARE WOMEN SELFISH?

A brother who ought to know told me they were. Seeing them spread themselves out in the seats on the trains, one might think they were. The traveler sees them, hundreds of times, take two full seats and sit perfectly unconcerned while the car is being packed. Women of all sorts, young and old and crippled, pass, looking wistfully at the occupant of the double seats, but she seems not to see or hear. A much traveled friend said: "I have given up my seat many times to the fair sex, which they received with never a word of thanks."

The women who go to church ought certainly to be unselfish. They of all others ought to be most anxious not to throw any obstacles in the way of men attending church. A friend of mine said: "I had to take a back seat in a city church once to hear Dr. Mullins. Two minutes after I had taken my seat I said to myself—the question 'Why have men quit going to church' is answered." This was before the advent of the "Merry Widow" hat. How much worse it is now.

After speaking to city congregations for several Sundays, where the men dodged their faces from side to side to get a peep at the preacher through the sea of merry widows, it was refreshing to get out in the country where the old fashion prevailed of separating the sexes.

How the men did seem to enjoy the privilege. I couldn't keep from congratulating them on their freedom. Our church going women ought to be bold enough to set a style all their own. Leave the hats at home when they go to church or remove them on entering. A small parasol would answer every purpose to keep off the sun. They tell me no woman thinks of wearing a hat in a theater. I believe it is the duty of Christian women to bring about this reform. If they want men to go to church and enjoy the services they should remove every impediment, so far as they can.

This is not written to make fun, but in all seriousness.

Hundreds of thoughtful men, are kept away from God's house on account of the hat nuisance. Until our sisters reform on this line I am going to believe "women are selfish." W. B. C.

INVENTIONS.

There is no wider field of opportunity today than that of invention. This is said with no reference to air ships or perpetual motion machines. Many of the inventions which have cost the least amount of labor and have brought the largest returns have been very unimportant. The hairpin with a crook to it, the pencil with an eraser on the end of it, and the little hook which takes the place of button holes upon shoes are samples of inventions that seem small, but which brought great profit. The successful inventors are those who keep their eyes open for something which seems to be lacking and then by the exercise of their ingenuity supply the need. The field is open to all, as reference to the patent office records will show. Men, women and children will be found represented. But as yet no one has discovered a way to make delinquents pay up.

Sunny South, Ala., June 18, 1908.

Dear Brother Barnett: Permit me to say that we are getting along fairly well with our work. We are trying to put new life in our churches since we got back from the convention and are planning for the summer's work. Brother R. M. Hunter, of Samson, will help me at County Line August, the fourth Sunday, and Mt. Vernon the fifth Sunday. May everybody take notice and come to church. I want to say that the Baptists are getting better all the time, and I don't know why I can't get more of my people to take it; it's sad. May God bless you in the work. I will do all I can for you. I expect to read the aptist every week as long as I have got my eyesight. Yours truly,  
W. V. VICE.

## THE GOSPEL IN THE OPEN AIR

By GIPSY SMITH

**Open Air Treatment Needed.**

What you need in America religiously is open air treatment. If you want to do the work that Christ originated the church to do you will have to get outside your buildings. What we really need is to stop talking and begin doing. The most uncommon thing in the world, I think, is a bit of definite, honest common sense in Christian work. Christ did not say build a church and wait until the people come to you. He said, "Go to the people." From where you live, right from where you sit, there is a highroad to every unsaved man and woman, and when you want to, you will find the way to it.

**Vote-Getting vs. Soul-Winning.**

I don't know what you do in America, but I do know what we do in England. When we want to get at a man who has a vote at election, it doesn't matter how far he lives from the polling booth, somebody finds out the way to his cottage, house or mansion. Somebody goes and knocks gently and politely at the door of the cottage, house or mansion and asks in a very respectful manner to see the proprietor, tenant or owner. If he is invited to come in to see the head of the household, when he gets into the room, no matter though he may be the poorest man, if he has a vote, he is treated as a perfect gentleman. If he has a bird in the cage, that bird is the most beautiful in the world, the sweetest singer he ever heard; if he has a flower full of consumption, he never saw a flower like it before; if there is a dog playing on the hearth, they try to get friendly with the dog, and if there is a little child playing about the floor, they give it a penny or more. Sometimes they take the child up on their knee and nurse it, and if its face is not altogether as clean as it might be, they will kiss the child, but they have their eye on the vote all the time. They spend a bit of time with that man and talk until they think they have him. If they are not sure, they come again and again and again, until they are sure that they or the other fellow have him. When the day of voting comes they are not content with letting him walk to the polling booth. They are so anxious to see that man landed that they send a carriage and bring him up in style to vote.

When the election is over and you want him to come to church, you ring a bell or you give a tract or send somebody else to give it. Remember, Jesus Christ did not send His love to the world; He came and brought His love with Him. If you want a man very especially to come to church you send a mission worker or somebody; or if you go, you go with a scent bottle in one hand and a tract in the other.

I submit that this is largely how Christian workers on four English speaking continents have been trying to save the man in the street, and he sees through the fraud. He says, "When you wanted my vote, you could come for me; when you want me to come to church and you meet me on the street and my face is black you do not know me. When you want me as much to go to church as to the polling booth, you church people will take as much interest to get me there." It is time we ceased cant and humbug in our religion and begin to lift.

**Soul-Winning Costly.**

If you want to catch men, you do not do it by fits and starts. It is a life's work. It is easier to capture a city than to convert a soul. It is not easy work. It is blood and tears and agony and a dreary body and sleepless nights and suffering and sacrifice and loss and heartache and Good Fridays and Calvary—and Heaven in it all. You do not do it by spasmodic efforts. You do not do it for a week; it needs three hundred and sixty-five days in the year, every moment of which shall be consecrated to God and humanity.

**Points on Fishing.**

If you are going to fish for men, you must treat men with common sense and respect. When you go angling for a seven-pound bass—well, you have to

treat a bass with a good deal of respect, likewise a trout. I wonder how many of you know how to catch a trout! If you had been born a gypsy, you would know now. I pity you people born in the city. I was born among the flowers and dewdrops, the birds, the daisies and buttercups. I was born among the rabbits, the bushes and hedge roses, where sin is almost a stranger and where God leads in the ineffable harmony. I was born in a field and you can't keep me in a flower pot.

I could tell you a few stories on how to catch fish. I remember fishing in western England. I got a rod and line and hook and float and a worm, and I fished for two hours and did not get a bite. An old fisherman came along and he said, "Well, Mr. Smith, what are you doing?" I said, "I have been sent down here to fish." "Well, you won't catch any fish with that bait," he said. I said, "It is the best I have." Away went the old chap and came back with some special kind of fish cut up, and said, "Try this." In half an hour I got a bucketful of fish. I changed my bait, that was all. You Christian workers have been fishing with one bait for thirty years or twenty-five years. It is like a man fishing for mackerel in a bucket of tap water. While you have been fishing with the same old rod, same old line, same old hook, same old bait, and dreaming and hoping something would happen, the people have been drifting away from you and your bait. Now you will have to launch out into the deep and get where the fish are.

**Tickling Trout.**

I found out another way of catching fish when I was a gypsy boy. When I went to the trout stream and they did not take my bait, I partly stripped, took my boots off and got in and began to feel for them. I hooked them on. There is such a thing as tickling trout. There are times when we can only save a man by handling. Your magnificent discourse is no good, your ten thousand dollar organ is no use and your beautiful high-toned music won't do. Somebody down there has a broken heart, and it needs to be handled and held by loving, tender, Christlike hands; it needs the throb of a warm heart, the whispering of a soul that has gone through the same experience.

**Big Fish Caught By Unknown Fishers.**

Do you know that some of the greatest souls have been converted through the agency of some unknown people? Some of the biggest fish that ever shone in gospel story have been caught by men unknown themselves. We would never have heard of Andrew if he had not been Peter's brother. Andrew immortalized himself by giving to the Day of Pentecost its first and mightiest preacher. Who knows the man's name that pointed C. H. Spurgeon to Christ? I lived close to the little place, have been inside the little church where he was converted. The world does not know the man's name that pointed Spurgeon to Jesus, but everybody that knows anything religiously knows Spurgeon's name.

There was a little man many years ago working on the roads with his pick and shovel. He was happy as a saved man knows how to be and his face shined like a quarter of an acre of sunshine; and a gypsy man without a God, but longing for Him—had never looked inside a Bible in his life, did not know A and B—away back in that gypsy tent there were five little motherless children—he saw the roadman singing about his work and he went up to him and told him about the burden he had on his heart. The little roadman laid down his shovel and said, "I know what you want. You want Jesus." And he preached Christ to that rough gypsy man and led him to Christ. That gypsy man went into that gypsy tent and led his five children to Jesus, and that old tent was lit up like an old cathedral, and some of the light that streamed out of that gypsy tent is on this platform tonight. We do not know the old roadman's name, but he did something that day that will make Heaven pulsate with hallelujahs. What you need is to let every fiber of your being, every thought of your

mind, every pulsation of your heart, every moment of the day be kissed by the power of the Cross into the transparent, beautiful thing that God Almighty means your life to be; and He will lift you into partnership with Himself. The greatest honor that Heaven confers on a human soul is to make him a co-partner with God, the Infinite, to save the world.

The Lord never saved you simply to take you to Heaven. If He had only meant that He would have taken you the day He saved you. "Ye are the light of the world." "Ye are the salt of the earth." "Ye are the leaven in the lump." If those statements mean anything, they mean that we are to help God make His world better. Oh, do not let these waves of joy and these songs of victory evaporate into sentiment which is only emotion. Go to work and do something.

**Manchester's Great Church.**

I belong to a church that has never known a Sunday in twenty-one years without conversions. There is the Acts of the Apostles up to date. We have the Apostles and the Acts, too. This church has grown from forty-five names to over six thousand. I don't know anything in the world like it. I have been around the world once, have been on your grand continent six times, have been to Africa and Australia; but I have seen nothing that approaches that work in Manchester. If I were to give you a half-hour talk on that church, it would sound like a romance. It owes its growth to personal work. One of the surest evidences of the new birth is the desire to see somebody else saved. There are people in this city that you know and nobody else can get at so well as you; and the Lord give you wisdom and love and pathos and the passion which will lead you to the heart of these people. I was only born a gypsy boy, but I was converted tremendously. When God saved me, although I was only a child and could not read or spell my own name, I got a passion that has never left me for the souls of people, and I praise God that I have never abated in my passion for a moment. It grows with the years, and I would rather die than lose it. The passion for souls means pain, a tremendous price, but it is worth it. I tell you I had no special qualification for the work, but I said to myself, "I am going to help God get at somebody else." If a gypsy boy without schooling, with no special gift, with no position, unknown, a little nobody, can forge his way through the world until hundreds of thousands in thirty years have been brought to Christ—if a gypsy boy can do this, what might you not accomplish?

**A PLEASANT TRIP.**

Some four weeks ago at the request of J. N. Webb, of Cherokee county, I joined him at Collinsville to make a trip through a portion of DeKalb county in the interest of the Baptist school at Gaylesville, in Cherokee county.

We traveled about one hundred and ten miles in buggies, thrice ascending and descending mountains. Our brother, Rev. J. B. Hamric, missionary of the DeKalb county association, accompanied us as our guide and host.

We had appointments at thirteen churches. Of course I was in a way canvassing for students for Howard college, as well as trying to help Brother Webb raise money for his school. We were joined on our journey by Brother Stephens, a young preacher of DeKalb county, who has spent some three half terms in the seminary at Louisville and who is now, free of charge to our people, traveling in the interest of Sunday schools in his county. Brother Stephens impressed me very favorably as a wide awake, intelligent, consecrated man, a man of force and great promise.

The time of our expedition was unfortunate, as the farmers were giving every hour and all their attention to their crops, and yet we had fair audiences

and secured some money. Brother Hamric stood nobly by us. He is a faithful, fine brother, who is worth much to our cause in DeKalb county.

In some places we found our Baptist cause prospering; elsewhere it was not thriving as we could wish. We met an excellent brother, pastor of several churches, who told us that last year a church which he was then (not now) serving gave him as salary, though able to pay perhaps two or three hundred dollars,

A dime and a dollar,  
A shirt and a collar.

This was literally true. Fortunately our brother has health, help and a good farm.

We met some noble men and women on our journey, men and women who are giving thought and service to the Master's cause. Sand Mountain is a place of vast possibilities. The land is fine, the homes of the people give evidences of prosperity; industry and prudent management are everywhere found. There our people will prosper beyond their present hopes when they shall awake more fully to the necessity of more decided church support and of education. Of course many of the people there are giving thought to these needs now, and their endeavors are bearing fruit. Our appointments lay far to the north of Albertville and Boaz, where the gallant Stodghill is doing, amid happy circumstances and with fine helpers, a great work.

We met several devoted men whose labors are bringing things to pass. In Fort Payne and Collinsville towns possessing many men and women of culture and large views, one dear brother, Rev. M. Briscoe, is doing the best work of his life and the people are devoted to him.

As to the Gaylesville school it should receive the support of our people in Cherokee and the surrounding counties. It is not necessary in this article for me to discuss the importance of learning that is elevated by faith in God, of schools whose guide is God's word. Brother Webb, by his persistent efforts, his sacrifices, his indomitable energy and his courage has won the admiration of his people. He has accomplished great things in a short time. May God grant him the richest success while he labors to give the people of his section, a high-grade, progressive Baptist school. A. P. MONTAGUE.

#### LITTLE "MYRL."

Icely Myrl Smithron was born February 22, 1900, and died January 8, 1908. Myrl was a bright girl. Of course her dear father and mother were much grieved, but she had many little friends who regretted to give her up. Typhoid seized upon the little body and it was soon thought that she could not stay long, when at last God called for the little soul. It is sad to part with one like Myrl, but God makes no mistakes. The father and mother should be comforted in the thought that their dear child is resting in the paradise of God, where comes no trouble or pain, but one eternal rest and happiness. It is a sweet thought that we shall one day see all the good and pure if we only live for Him who died for us.

A. D. GLASS.

Last spring I asked a member of the Ph. M. class in the seminary to name some of the strongest men in his class. After calling several names he added something like this: "And I guess Gwaltney is one of the strongest men in the class to have so little said about him." And by the close of the session I decided from what I could learn by meeting him in the class rooms and in private conversation that my friend was correct. Alabama is indeed fortunate in capturing from Virginia Brother L. L. Gwaltney, who has recently become pastor at Prattville. Happy Prattville! for she has one of the strongest and best young men who went out from the seminary this year. H. ROSS ARNOLD.

Maysville, Ky., June 18, 1908.

#### "DUNNED TO DEATH."

"Men are staying away from church because they are dunned to death for money," says a Baptist preacher from somewhere in Virginia in a letter which we saw the other day. "I have had a thousand conversions from my preaching in my time and never yet took a collection in my meetings," he adds.

It is all in the point of view. That man is no doubt a Christian and a faithful minister according to his lights. And his lights reveal no prospect which pleases beyond forever giving milk to the babes. It is no doubt the sincere milk of the word this man from the mountains preaches, but it nourishes only babes. Consequence: There are tens of thousands of Baptist babes in the South, who have never been told that there was spiritual meat and that honest Christians should grow by feeding upon it, grow especially by giving themselves and their means to serve him who gave himself to die for them.

The lack of this good man is serious, and we who have been led into a more adequate conception of the truth can remedy its consequences only by showing these thousands a truer way. That means more money for Home and State Missions than ever before. There are many thousands still to evangelize, and this has so far been the main work of our domestic mission boards. There are tens of thousands who have had the milk, but do not even know that there is such a thing as the meat of the word. And honest preachers like this one still discount any effort to provide a diet of meat, as a selfish, man-made scheme for getting money.

"Stay away from church because dunned to death for money!" We are tempted to become humorous about that, and wonder how much "dunning" is necessary to produce this "death" which yet leaves the fellow with enough life and sense to drag his covetous carcass to a point where he will not be able to hear the voice of one asking for a tithe of the money wherewith the Lord has blessed him, that it may be used in doing the Lord's work. Poor, misused fellow, run quite away from hearing the milk of the word and pining in desolation because some cruel nurse of a preacher one day tried to administer a tiny bit of stronger food by asking for a dollar for missions, or to help some orphan or struggling young fellow seeking to prepare himself to preach!

"Dunned to death!" If there is no intermediate way by which these babes may be kept alive while they are taught to eat a stronger diet, it may be well if the poor fellows could be even "dunned to death" so far as presence in the sanctuary is concerned, for then the truth could be preached to a less recalcitrant lot.

But let no preacher be afraid of "dunning to death" the covetous church members. They will live beyond a doubt in the flesh. They are harder to kill than the cat with nine lives, and will still have much strength wherewith to cry aloud with the cry which is hard to pacify. But the truth lovingly but faithfully proclaimed will reach them, will break through all the barriers of prejudice and covetousness.

For many of these are truly the Lord's people, and the Lord's people can be led—though it is sometimes a task the performance of which is almost like unto martyrdom.—Religious Herald.

#### BAPTISTS TURNED DOWN.

The International Sunday School Convention in its recent session in Louisville seems to have been bothered with some minor squalls. According to reports, one of the newly elected Methodist bishops, E. H. Hughes, jarred and displeased the conservative element of the body by the exploitation of some "new thought" notions.

But one of the most notable things in the conduct of the convention was its departure from what has been its custom through thirty-six years. The fifteen members of the National Lesson Committee are elected by the convention. Hitherto this com-

mittee has consisted of three Baptists, three Presbyterians, three Methodists and six divided among the smaller denominations. The recent convention saw fit to change the proportion. On the committee now there are four Presbyterians and only two Baptists. B. W. Spilman was on the nominating committee. He did his best to preserve the Baptist balance but failed. He carried a minority report before the convention, but his report was tabled and he was denied the privilege of a discussion of the report.

Perhaps the last of the matter has not been heard. Anyhow, the incident serves to emphasize two things. Baptists are always at a disadvantage in any kind of a union or interdenominational alliance. It is the exception when they do not get the worst of it when they "join in" with other folks. That is one thing. The other thing is nearby and closely related. No observing Baptist has failed to observe that as a rule other denominations combine against Baptists when the pinch comes.

It might simplify matters and furnish a satisfactory solution of this international Sunday school affair if Drs. Price and Mullins should resign from the lesson committee and the Baptists should get out their own course of lessons and have their own lesson committee.—Word and Way.

#### ANNIVERSARY SERVICE PALMETTO STREET CHURCH.

Last Sunday was the second anniversary of our present pastor. We celebrated the occasion with a very interesting and profitable service. Reports were read from all the departments and agencies of the church, which were very gratifying and showed that we have been making progress and that God has blessed the work.

A few figures will give you some idea of what we have been doing in the last two years. Number of members received by baptism 128, by letter 113, by restoration 1, by statement 14, total 256. Dismissed by letter 102, death 10, excluded 3, retired 46, total 161; net increase, 95. Total membership 558.

Total amount expended by church for all purposes \$6,160.70.

Amount collected by Ladies' Aid Society for all purposes, \$335.10.

Amount collected by Woman's Missionary Union for all purposes, \$286.02.

Amount collected by ladies of the church not included in Aid Society and Missionary Union, \$211.05.

The Lord has blessed us in our Sunday school work also. We have made a good many changes and improvements in our school. Although the actual membership has not increased a great deal, at the same time our progress in every other line has been very good.

About four months ago we organized a B. Y. P. U. with a membership of 23. The work has gone steadily forward and our present membership is 84. We have some fine material in our Union and hope to develop them into strong, active servants for the Lord. Many of them have taken an active part in the Union and are going forward in the Master's service.

All these blessings have come under the leadership of God's servant, Rev. J. W. Sandlin, a man whom we have learned to love for his true, noble, Christian character, the fearlessness with which he speaks out for the Lord on any and all occasions. Besides the godly man God has sent us as our pastor, we have some of the truest servants for the Master to be found anywhere. They have co-operated with their pastor on any and all occasions. Always at their post, rain or shine, working for the Lord and the salvation of the lost, not just on Sunday, but from Monday morning until Sunday night. With the co-operation of such people and the help of God, our pastor has seen the work prospering in his hands. Would to God that all our members were like these few faithful ones. What a glorious work we should do for the Lord. We have been doing something, though, but we are not satisfied by any means, and expect to do even greater things in the years to come.

ED S. BARNES.

Frank Willis Barnett

# Editorials

Editor and Owner

## SELFISH FRIENDSHIP.

There is no form of personal friendship which is so mean and condemnatory as is that which proceeds from the motive of sheer selfishness. He who professes to be the glad friend of another person and is all the while seeking to gain from that one some kind of an advantage to himself is base in heart, though he may appear to be a Christian. So long as that man can obtain from the other one such help as he desires to get he will seem to him to be his fervent friend; but if the other person comes to a time when he either can not or will not grant a requested favor to that one he will throw off all pretense of his being a friend. All past favors count for nothing. The helper may have exerted himself a great many times to render valuable service to the other one; he may have spent hours and even days without hope of reward, for the sake of that professed friend; but as soon as the latter one gets offended at the other man, even though on slight grounds, his appearance of friendship for him vanishes. In many instances it does not stop there, for the favored one will manifest anger and hatred toward his helper. What a mean sort of friendship that is! And how very unworthy of assistance is such a person! He betrays qualities of character of a very low type. Is it true that such a person is a Christian? Our judgment of him is that if he be one he is exceedingly small, thin and of the poorest quality. Certainly if one assumes to be the friend of another person and his leading motive be that of getting from him all the assistance that he can secure, it is not true to say that he is a real friend. We may well hesitate to call such a man or woman a genuine Christian. The New Testament definition of pure friendship is on a much higher plane than is indicated in the view which we have presented. True friendship consists in a regard of one person for another because of certain qualities which each admires in the other, irrespective of selfish considerations. Let your friendships be on an exalted plane.

## A STIMULATING EXAMPLE.

Some examples of sacrificial devotion to a worthy cause have a much greater influence upon those who know of them than does a verbal appeal or an express exhortation. A very stimulating example comes from a heathen country, an account of which is given in the Christian Work, of New York, as follows: "A recent letter from Rev. Eugene Bell, of the Presbyterian Mission in Korea, tells of a Bible study class of three hundred men, which was held for two weeks at Kwangju. Twenty-five of these men walked over fifty miles to attend this study class, and all the members of the class paid all their own expenses." We are wondering as to how many Christian people in our own state would walk fifty miles for the purpose of attending religious services. Are there even ten men who would walk ten miles to attend such a meeting. It may be said that there is no necessity for any one in our state to walk so far for any religious service, because we have both public and private conveyances for the people, but we venture to say that even in our state there are sections where tests of this kind could find opportunities. We do know that there are hundreds of professed Christians who will not walk even five miles for the purpose of attending services in their own church, and how about the many who live within a short distance of their house of worship and yet remain away from it the most of the time? They do not prize their privileges. They set no value upon special opportunities for gaining spiritual benefits. They refuse to help pay the neces-

sary expenses of maintaining church services. What a contrast there is between them and many people in heathen lands!

## DON'T MISS THE CONVENTION.

If you fail to go to Roanoke, you will be sure to regret it. Let the Baptists of Alabama make this the best convention yet held. It is our centennial year and the attendance ought to be record breaking. If all our pastors, Sunday school superintendents, deacons and leaders in our woman's work could get together for a brief season, what an impetus it would be to the work! Make up your mind and go.

## THE GREATEST NEED.

It is our conviction that the greatest need of the most of Christian people in our land is a special culture of their spiritual nature. It would seem, from the information which we get in a general way, that there is a lamentable neglect of this kind of culture, and that it is true of the majority of Christians. We have no means of knowing how much of such culture is done in private ways. We must believe that there are thousands of Christians who, unseen by their fellows, daily give special attention to the nurture of their hearts. They have frequent communions with the Lord of their love. Each day they read the Bible, and by prayer and meditation convert that reaching into spiritual nourishment. But it is apparent that a very large number of others neglect such a course. Many of them do much to cultivate their mind. They have been graduated from high schools and colleges. They keep closely informed on current events. They can freely quote from literary authors. They know much about the world's history. And many have given particular attention to physical culture. A well developed and robust body is regarded as being very desirable. We admit that culture of the kind which we have referred to is commendable. We would encourage the proper training of the mind and body of all people. What we are emphasizing is the training of the true spiritual life of Christians. It is the neglect of this that is the bane of thousands in our churches. They are very weak, when they ought to be strong. They are ignorant of divine things, whereas they should be wise, and they would be if they had given due attention to the means of obtaining wisdom. It was this same neglect which Paul complained of in some of his letters to the churches. He told them that they were spiritual babes, when it was time for them to be full grown men and women in Christ. We plead for this higher and holier culture by all members of our churches.

## AN UNDESIRABLE CLASS.

It is charged that a class of professional damage suit "inventors" has grown up in America, and that bolder members of this class go about purposely trying to get hurt in some mild way so that suit can be filed against some individual or corporation. Reports of instances in which personal injury is invited are doubtless exaggerated, but of one thing there can be no doubt—the damage suit evil has reached alarming proportions and is costing the public millions of dollars each year. The term public is used advisedly, because in the long run the public not only pays the judgments lodged against corporations, but also pays for the expensive legal system which corporations are compelled to maintain.

When the juror who is so liberal with the funds of others awakens to the fact that he must chip in with the balance of the public and foot the bill, then will the evil be corrected; just verdicts rendered in just cases, and plaintiffs taxed with cost in cases of trumped-up character.

## PROGRAM OF MINISTERS' CONFERENCE

Roanoke, Ala., Monday and Tuesday, July 20, 21, MONDAY, 20TH.

8:00 p. m.—Prayer service, J. H. Bush.  
Organization.

8:30—Sermon, J. M. Thomas.

TUESDAY, 21ST.

9:00 a. m.—Prayer service, J. R. Stodghill.  
9:30 to 10:30 a. m.—Statement of denominational principles, J. W. O'Hara.  
Should these principles be preached. R. M. Hunter.  
10:30 to 11:30—Co-operation among Baptists—J. H. Foster.  
How to attain it, L. M. Bradley.  
11:30—Sermon, L. O. Dawson.

AFTERNOON.

2:30—Prayer service, J. M. Green.  
3:00—How I prepare my sermons, J. G. Dickinson, I. A. White.  
3:30—How to make the prayer meeting attractive, J. R. Curry, J. J. Hagood and J. G. White.  
4:00—Evangelism, T. O. Reese, B. S. Ralley, P. M. Jones.  
5:00—Advantages of simultaneous evangelistic services in our cities—J. D. Ray, E. E. George.  
What we hope for in Birmingham by such service, Wallace Wear.

NIGHT.

8:00—Prayer service, J. W. Sandlin.  
8:30—Sermon, Preston Blake.  
Miscellaneous business.  
It is expected that the president and the speakers will see to the proper division of time.

## CONVENTION RAILROAD RATES.

Information received from several of the railroads leads me to believe that tickets will be sold from practically 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 "clergymen'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., and returning leave Roanoke at 8:35 a. m., reaching Talladega at 12:05 noon. As rate is same via Calera for persons buying tickets at Birmingham, they will likely find the most convenient schedule over the L. and N. via Calera and Talladega, on account of the more reasonable hours for departure and arrival at Birmingham.

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.

Brother Crumpton writes: If the brethren and sisters would gather up all the money in the treasuries of the churches, Sunday schools and societies and add a good collection for state missions to it, and bring to the convention, it would help things mightily, seeing the board will be compelled to report a large debt.

That sentence is long drawn out, ain't it? That is the way I feel about now. W. B. C.

The B. Y. P. U. A. convention is a great success. Dr. Mullins was again elected president.

C. E. CROSSLAND.



PARAGRAPHS

Inclosed you will find check for \$4 to pay my subscription to the Alabama Baptist for 1907-1908. You have me marked paid up to January 1, 1908, but if I have paid for 1907 I have forgotten it. Yours truly, N. C. Greenhill.

(Just think of this.)

At present I am in the storm swept district of the state. Brother Burns' health is bad and Dr. Crumpton is giving Fort Deposit my services for the third Sunday in June and first in July. Am also supplying two Sundays per month at Brundidge during vacation. Yours fraternally, W. P. Willis.

We regret that we did not learn that Brother S. M. Adams was a patient at the St. Vincent hospital in time to visit him, but we rejoice to know that he is back at his work. Brother Adams is one of our strong men who always rings a true Baptist note.

I wish to thank you for the efforts you make for the paper, for the many good things you gather and put in for my information, consolation and edification, and for the upbuilding of our Master's kingdom in this world. Just continue right on, brother, and put a little more stress on walking closer to our God that we may have more of His love and power and protection and strength that we may overcome evil temptations. Very truly yours, E. A. Thompson.

I want the brethren of the state to rejoice with us over our good meeting at Slocomb. Evangelist T. T. Martin did the preaching. He is one of the most scholarly and forceful preachers of the South. His preaching is sound and plain. He can make the plan of salvation so plain that a child can understand it. Martin is consecrated and keeps so close to the Christ that he can preach the great doctrine of our denomination without wounding the feelings of others. We received during the meeting fourteen members and four or five more will join tomorrow (Sunday). We paid off an indebtedness on our church of about \$750.—T. O. Reese, Hartford, Ala.

On reaching my home in Lipscomb I met with a warm reception and the members pounded the pastor, and it made the pastor and wife feel good. I have been serving the church here for three months. We have some of the salt of the earth; they rejoice in serving the Lord. My three months' pastorate we have received fourteen members, five by baptism and nine by letter. The members have added two rooms to the church for Sunday school and put a baptistry in the church. The possibilities are great here and plenty of work to be done and under God we expect great things. I want to say the people and pastor are working in harmony. Yours fraternally, C. M. Cloud, pastor.



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Some time since a Philadelphia Baptist preacher told this story: An Irishman, an Englishman and a Frenchman were together. The Englishman asked the Frenchman what he would be if he were not a Frenchman and he replied, "An Englishman." Then the Frenchman asked the Englishman the same question, and he replied, of course, "A Frenchman." Whereupon both turned to Pat and asked, "If you were not an Irishman, what would you be?" His reply was characteristic, "Faith, and I'd be ashamed of myself." The application is evident. Every Baptist should be proud of his name.—Ex.

A good brother in the Birmingham district came in Monday and paid a year in advance, saying the Alabama Baptist has made a missionary Baptist of me. I have given more for missions during the few years I have been reading it than I gave in all my life before." This is certainly high praise for the paper.

Rev. C. M. Cloud, of Birmingham, will conduct a series of revival services at Mt. Vernon Baptist church beginning the first Sunday in August. Everybody cordially invited to attend these services. Christians, come and help us. Sinners, come and be saved.—John L. Ray, pastor.

Rev. John A. Wray, pastor of the Live Oak Baptist church, recently held a successful revival in Pensacola. In closing an account of the meetings the Pensacola Times says: "The solo of Rev. T. M. Callaway was very effective and greatly enjoyed. The open air service Sunday night was possibly the best of the meetings. The scene—the immense audience and large choir, the sermon and manifest interest—beggars description. Rev. Mr. Wray spoke on 'Moral Insanity' or 'Crazy Folks.' Said he hadn't announced his subject for fear some might stay away. He said while the seat of mental insanity was the head, that of moral insanity was the heart. He discussed many of the symptoms of moral insanity and handled his subject and crowd like an artist. There were many professions of conversion and great numbers requested prayer."

IF YOU WANT TO HELP US TIDE OVER THE DULL SUMMER MONTHS, ARRANGE TO PAY UP AND IN ADVANCE AT THE CONVENTION. MANY WHO ATTEND COULD DO IT WITHOUT ANY TROUBLE, AND IT WOULD HELP US A WHOLE LOT.

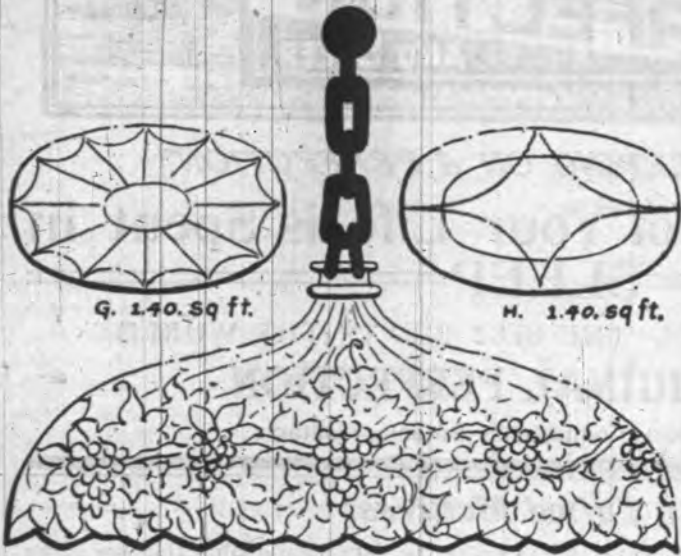
ARGO, ARGO, ARGO, ARGO, ARGO, ARGO, ARGO, ARGO, ARGO, ARGO, ARGO, ARGO, ARGO, ARGO, ARGO, ARGO.

I am in Charleston, Mo., for some time holding evangelistic meetings. Since I entered this work April 12, past, there has been an average of more than one hundred additions per month to the churches where I have held meetings. Charleston is a good town and the church in which the meeting is being held has a membership of some 500. Pastor Montgomery is a whole-souled man. The Lord bless you. Yours in Him, John E. Barnard.

IF YOU WANT TO HELP US TIDE OVER THE DULL SUMMER MONTHS, ARRANGE TO PAY UP AND IN ADVANCE AT THE CONVENTION. MANY WHO ATTEND COULD DO IT WITHOUT ANY TROUBLE, AND IT WOULD HELP US A WHOLE LOT.

The Baptist World:—"The Religious Herald estimates that one Baptist family in five takes a Baptist paper. The Herald asks what is to be done about it. That is the question. We are sure of one thing, Our people will never do what they can do and ought to do for missions and education till they circulate the Baptist papers more widely. At bottom the burden, like all church burdens, comes home to the pastor. What will he do? We point to the Southern Presbyterians so few in number who take their papers widely and give generously to all good causes."

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Section 2—The Experience of Saul of Tarsus. Told by Himself and Reported by Luke. Telling the Story to His Countrymen in Jerusalem.

Section 3—The Experience of Saul of Tarsus, who was also Called Paul. Told by himself as prisoner in Audience with the King.

Section 4—The experience of Edward Everett Hale, Jr., as Told by himself and reported for the papers by one who heard him.

Section 5—The experience of Edward Everett Hale, Jr., as the call of Christ. Told by himself in a watch-service Address (December 31, 1905). Written out for the *Kpworth Herald*, and used here by his consent.

Section 6—The experience of John Jasper, the Negro Preacher. Told by Dr. Wm. K. Hatcher, in *The Baptist Argus*, and used here by consent of Writer and Editor.

Section 7—The experience of Edward Everett Hale, Jr., and how it influenced his view of the Gospel of John. Told in the *Sunday School Times* of February 2, 1908, and used by consent of himself and of the Editor.

Section 8—The experience of Saul of Tarsus, who was also called Paul, in Christian Doctrine and Life, as Teacher, Apostle and Preacher. Told by himself from time to time.

Section 9—Experience of Edward Everett Hale, Jr., and how it changed, his views of the Resurrection of Jesus and of the call of the Risen Christ. Told by himself and Published in the *Sunday School Times* of April 4th, 1908. Used here by permission.

Section 10—Lessons from the Three.

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MATTIE V. EZELL.

On the 22d day of June the death angel visited our community and removed from our midst Sister Mattie V. Ezell, who was a member of the Baptist church of Tuxedo Park. She was a devoted Christian, a dutiful wife and a tireless worker, a member of our Ladies' Aid Society and a teacher in our Sunday school.

Whereas, it has pleased God to remove one of our most faithful workers, be it

Resolved, That we bow in humble submission to His will. Our society deeply feels the loss of such a beautiful character, so useful a member, one who at all times willing to do what she could. We extend to her husband and family our tenderest sympathy in their sad bereavement, and that we hold in sacred memory her beautiful Christian life, her patience in all her suffering; that we furnish the family a copy of these resolutions; also the Alabama Baptist for publication.

Once there was living in this beautiful world

A beautiful creature of light;  
It was our sister in aid and church,  
Though she's gone: has took her flight.

On Monday eve, the twenty-second of June,

Just as the sun went down,  
The angels came and took her away,  
To wear a golden crown.

Sister Ezell was kind and true,  
She loved and smiled on all,  
Seemed that she was ever ready  
To go at the Master's call.

Let us cheer up; she has bid farewell  
To her loved ones here below,  
She has gone to heaven, up there to dwell,  
With the stars on her crown aglow.

After she was laid to rest  
We comforted each other's grief  
By saying "God knoweth all things best,"

In this we found relief.  
Respectfully submitted, J. S. Hartsfield, pastor; Mrs. Jane Mosley, Mrs. S. M. Lovell, Mrs. W. B. Acker, Com. W. B. Acker, Committee.

On Saturday morning last, after a few days' illness, little William Clarke, the six months' old child of Mr. and Mrs. H. H. Bailey, fell to sleep. He was a vigorous, healthy little fellow and his loss is a sore bereavement to his home, where four generations abide. A host of friends sorrow with the loved ones in their grief.—A. G. Moseley, Enterprise, Ala., June 30, 1908.

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Argo Red Salmon is sold everywhere by reliable grocers.

In remembrance of Nannie E. Shelton, nee Coolman, wife of Rev. T. M. Shelton, who was born September 19, 1877, and died at her home, Addison, Winston county, June 27.

Sister Shelton was converted when quite young and joined the Missionary Baptist church and lived a consistent member until the Master called for her. She was a daughter of the late T. W. Coolman, of Lamar county, who also was a Baptist preacher for forty years. She was married to Rev. T. W. Shelton, December 23, 1898, and did much to help him in his work, as he has been missionary pastor almost ever since they were married. She stood faithfully by him and gave him encouragement through adversity as well as prosperity. Truly she did what she could. (Mark 14:8.)

A light from the church and home is gone,

A voice we loved is still,

A place is vacant in their home

That never can be filled.

Peaceful name is slumber,

Peaceful in thy grave so low,

You will no more join our number,

You no more our songs will know.

Yet again we hope to meet thee,

When the day of life is fled,

And in heaven will we greet thee,

Where no farewell tears are shed.

G. W. GIBSON.

Arly, Ala.

Dr. H. C. Risner is carrying on a campaign of tent meetings in Tyler. Recently his church raised his salary an additional five hundred dollars.—Baptist Standard.

**Death of Mrs. Margaret H. Traylor.**

Benton, Ala., July 8, 1908.

Last night at 11 o'clock at the residence of Mr. and Mrs. W. E. Mealing, occurred the death of Sister Margaret H. Traylor, aged seventy-three years, widow of George H. Traylor. She had been a member of the Baptist church since early childhood and was greatly beloved by all who knew her. She was ever ready to relieve the suffering and be about her Master's work. A crown of glory awaits such of her example.

"Asleep in Jesus, blessed sleep,  
From which none ever wake to weep;  
A calm and undisturbed repose,  
Unbroken by the lash of foes."

A FRIEND.

**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.

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**ALABAMA GIRLS' INDUSTRIAL SCHOOL.** Thos. W. Palmer, LL. D., President. Montevallo, Ala. Session begins Wednesday, October 7, 1908. Location high and healthful. Strong academic, professional and technical courses. New dormitory will be ready for opening of session. For catalog or other information, address, J. ALEX MOORE, Chairman of Faculty.

I want to say amen to Brother Ray's position on union meetings. It is honesty to the core and the position taken by him is just as applicable to one denomination as another.—J. M. McCord.

The Alabama Central Female college has just issued a new catalogue which is attractive in every way. Dr. Giles is hard at work and expects a large attendance in the fall.

The Howard College Bulletin, published quarterly by Howard college, just received. It is well printed and contains a fund of information for any one caring to send their boy to Howard college.

The Howard college post card is a thing of beauty. It shows up the buildings and campus better than any picture I have ever seen. Any young man who contemplates going to college ought to write Mr. Montague for one.—J. M. McCord.

Professor J. W. Norman, the gentleman who will fill Dr. Brand's place in mathematics and astronomy next session, is a graduate student not of our Howard, as your printer had it, but of Harvard university, Cambridge, Mass. Yours fraternally, A. P. Montague.

The catalogue of the Judson for 1908 which came to us today is a work of art. We congratulate Roberts & Son for turning out such a beautiful piece of work and we hope Dr. Patrick will get a bevy of lovely girls for the Judson.

As a result of the Laymen's Movement in Canada most of the larger churches have increased their givings for home and foreign missions 400 per cent, and many of the smaller churches have even surpassed that proportion of increase.

It seems that a number of the papers stated that we would locate for business in Birmingham. We are writing to ask that you help us correct such a statement in your paper to the effect that we are located in Montgomery. Best wishes to you. Yours very truly, Stakey & Vardaman.

After preaching services yesterday, July 5, ten Baptist people organized a Baptist church. We took a collection for state missions and received \$4.35. Last night there were three additions, one by letter and two by experience. Two hundred and seventy-five dollars in good subscriptions has been secured toward a building and about sufficient work to put up a building has been pledged.—W. A. Darden.

P. S.—About all of those going into the organization have come from Georgia within the past few years. Hackleburg, Miss.

IF YOU WANT TO HELP US TIDE OVER THE DULL SUMMER MONTHS, ARRANGE TO PAY UP AND IN ADVANCE AT THE CONVENTION. MANY WHO ATTEND COULD DO IT WITHOUT ANY TROUBLE, AND IT WOULD HELP US A WHOLE LOT.

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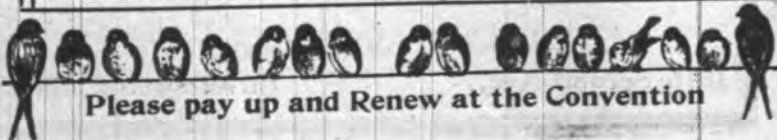
## BLUE MONT

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A number of Baptists from Alabama and from twelve other states already own lots in the grounds. A number of choice lots of a half-acre each for sale at \$100 each. Send \$25.00 as first payment and secure a good lot in this summer capital for Southern Baptists.

A beautiful, illustrated booklet free for the asking to those who think of buying a lot in this most unique town on the American continent.

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Please pay up and Renew at the Convention

IF YOU WANT TO HELP US TIDE OVER THE DULL SUMMER MONTHS, ARRANGE TO PAY UP IN ADVANCE AT THE CONVENTION. MANY WHO ATTEND COULD DO IT WITHOUT ANY TROUBLE, AND IT WOULD HELP US A WHOLE LOT.

Professor J. T. Henderson, president of Virginia Institute, Bristol, Tenn., has entered upon his work as general secretary of the Laymen's Missionary Movement of Southern Baptists. His headquarters will still be at Bristol, Tenn.

Mr. Thomas Urquhart, ex-mayor of Toronto, the ablest mayor that city ever had, has given up a very extensive legal practice to give his whole time, without compensation, to the interest of the Laymen's Movement in Canada as its general secretary.

The South Carolina Baptist Assembly will be in Greenville on the campus of Furman university. On the program are J. M. Frost, W. M. Jones, B. W. Spilman, J. F. Vines, J. T. Watts, C. C. Brown, E. M. Poteat, S. J. Porter, A. M. Simms, N. B. Broughton and others. The date is July 20-25.

Does not receive the contributions its importance deserves. None of the large churches ever remember it. We have sold more books this year than ever before. The expenses are greater because of the necessity of another room. The pastors are reading more. They are inducing their people to read more. Some of them carry a few books to their appointments, which the members readily purchase. Where consecrated zeal is found in an intelligent, energetic man who has business sense, you have all the elements that go to make a successful colporteur.—**W. B. C.**

From Furman.

We had a delightful experience at our morning service, July 5th. Grandma Hobdy, ninety-four years of age, with her granddaughter, Mrs. Arthur Lee; her great-grandson, T. E. Lee, and her great-great-grandson Thomas Madison Lee, were all at church. But for a slight indisposition, Sister Hobdy's daughter, Mrs. Hunter, the mother of Mrs. Arthur Lee, would have been present, making five generations present, all members of the Furman church, except the last named, who is only seven months old. The many friends of this dear aged saint will rejoice to know that she is hale and hearty and rejoicing in hope of eternal life.—**M. M. Wood, Furman.**

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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.

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### FROM MOUNT ZION.

I noticed in the Baptist of last week on page 12 a piece with reference to the drink evil and all-day singing. It seems that the writer has put an all-day singing on a level with the drink evil. I feel that strong drink has been a great drawback to the cause of Christ, but I can't understand wherein all-day singings have been. However, I must say that I never was at any gathering together of God's people unless the devil had some servants there too. They are at all-day singings and they are at preaching and prayer service and Sunday school and everywhere else. I do not feel that I want to get on these all day singings with both feet any more than any other service, as I have never been able to say that they were revelry. I think that people ought to be taught how to sing instead of being educated to guard against all day singings.

The writer says that the preachers ought to educate the people, especially the Baptist people against entertaining this so-called evil. Jesus said "Go ye therefore and teach all nations." Matthew 28:19. So if all day singings are evil I think that all ought to be taught so, and not Baptists only. With love for all,  
J. S. HUTCHINS.

### Pastors' Conference.

The Marshall county Baptist pastors' conference met with High Point church July 1st with the following pastors present: J. R. Stodghill, moderator; J. E. Lowery, secretary; W. M. Garrett, W. H. Garrett, W. J. Collier, H. M. Nipper, A. L. Joiner, N. C. Denham, J. R. Jerman, L. L. Hearn, with a number of laymen, and spent a delightful and we hope a profitable day as well.

The reports from the various fields were encouraging. Pastor Stodghill reported some improvements in the way of church repairs at Albertville. Pastor W. M. Garrett reports a new coat of paint for his church at Mt. Hebron. Pastor Nipper, a new house of worship at High Mound, which was destroyed by the recent cyclone. Bro. Hearn reports new pews for Wyeth City. In fact the work from all over the field has a goodly appearance. The harmony among the Baptist pastors suggests the wisdom of the pastors' conference.

The subject for discussion for the afternoon was Ephes. 5:14, "The sleeping Christian," and many good points were drawn out by the brethren. It was indeed a day of sweet communion. After the business of the conference was finished the body stood and sang Jesus, Lover of My Soul, and more than one was seen to wipe a silent tear from his eye.

After prayer by N. C. Denham the conference adjourned to meet July 15th at Boaz, Ala. Program for next meeting: Former Papers, by J. L. Ray, "Ministerial Ethics," and J. E. Lowery, "Ministerial Habits."

General discussion from John 15:5, "The Vine and Branches."

All are welcome who wish to come, but especially the pastors. Come, brother pastors, it means much to you and to us all. Remember, Wednesday, July 15.  
PASTOR.



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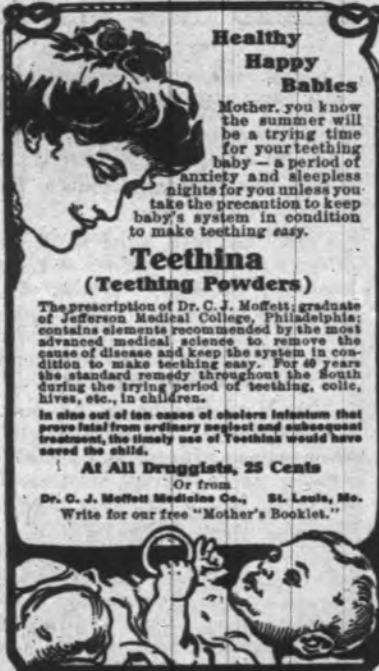
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