

SOME OF THE LEADING WORKERS IN THE BIRMINGHAM EVANGELISTIC CAMPAIGN.

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Organ Baptist State Convention.

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DR. W. B. CRUMPTON
One of the Speakers at the Great Mass Meeting Sunday in Birmingham.

642 ADDITIONS TO BAPTIST CHURCHES.

Each Pastor in District Makes Short Talk on Thing That Impressed Him Most During Great Revival Meetings.

What has proven to be probably the greatest revival in the history of the Baptist churches of Jefferson county drew to a close last night. At a big mass meeting held in the First Baptist church, Birmingham, at 3 o'clock in the afternoon, each pastor of the various churches in a few words gave his idea of the thing that impressed him most during the campaign, while talks by prominent Baptists from other places made the occasion an impressive one. The speakers from a distance were Dr. P. D. Gray, of Atlanta, and Dr. W. B. Crumpton, of Montgomery.

This revival lasted three weeks, during which protracted services were held in every Baptist church in the district with the exception of two. These two were the Woodlawn and East Lake church. Services were planned for both, but on account of the

illness of the evangelists who were to lead the meetings they were postponed. Despite this, however, both churches showed gains in membership during the time the revival lasted.

Reports were also made at the mass meeting on the number of additions to the various churches as the result of the campaign. This showed the Southside Baptist church to be in the lead with 75 additions, while the First Baptist came next with 67, followed closely by Pratt City with 59 and West End with 58. The other churches followed in splendid order, the percentage of additions to the number of people reached in some of them being even greater than in the larger church-

East Lake	8
Sixty-sixth Street	12
Olive Branch	7
Pratt City	59
East Birmingham	27
Twenty-first Avenue	14
Park Avenue	32
Avondale	34
Avondale Mills	30
Ensley	15
Hunter Street	1
Bessemer	22
Powderly	25
Brighton	18
Union	5
West End	58
Shades Mountain	29
Elyton	7



B. D. GRAY
One of the Speakers at the Great Mass Meeting Sunday in Birmingham.

tend to each of these papers our hearty thanks for the daily news of the meetings.

"2. For the free advertising given our services in all of the churches, and especially for the splendid notices of the three mass meetings held during the campaign.

"REV. WALLACE WEAR,
"Chairman."

Dr. W. W. Hamilton, who has been leader of the revival and who has led the services at the Southside church, preached three times yesterday. In the morning his subject was "First Steps in the Christian Life," again he preached on "Wells by the Way," and last night took the subject of "The Wonder of Heaven and Earth." "God's Love," John iii.16, being the text, while the speaker especially emphasized the "Whosoever." After the conclusion of the sermon the people crowded around to say goodbye to the evangelist and to speak of the great good that has been done by these meetings.

—Age Herald.



R. L. MOTLEY,
Home Board Evangelist who Assisted in the Greater Birmingham Evangelistic Campaign.

es. Another feature of the meeting yesterday afternoon was the baptizing of 45 members of the Southside church by Dr. Preston Blake, the pastor. The Southside church is still using its Sunday school room for holding church services, the church edifice not being complete, and has no baptistry, and it was for this reason the applicants were baptized in the First Baptist church.

Detailed report on the total number of additions to the various churches as made at the meeting reads:

First	67
Southside	75
Twenty-seventh Street	35
Calvary	34
Woodlawn	4

Irondale	16
Pleasant Ridge	2
Green Springs	6
Total	642

Resolutions of thanks to the daily newspapers of Birmingham for the publicity given the campaign were submitted by the committee in charge of arrangements and adopted as follows:

"Whereas, the three daily newspapers of Birmingham—The Age-Herald, News and Ledger—have given full and detailed reports of the Baptist union revival, which has been in progress for the past three weeks; be it

"Resolved, 1. That we, the Baptists of Birmingham assembled, do ex-



REV. W. P. PRICE,
Jackson, Miss., Who Assisted Pastor Gable at Bessemer.



REV. J. V. DICKINSON,
State Board Evangelist, Who Preached at 66th Street Church.

BAPTIST PROGRESS AND PROSPECT

(Synopsis of address delivered Monday, October 5, before the Boston Baptist Social Union.)

Many of us love the Baptist denomination with peculiar tenderness. We gave her the fervor of youth; we give her now the riper knowledge and the heartier conviction of mature years. She is radiant in her queenly beauty. Never did knight of heroic days show more of chivalry toward the queen of his heart, than do the knights of the Cross among us show toward the church whose name we bear. To us the Baptist denomination is beautiful. Her martyr's crown becomes her lofty brow; her prison-soiled, flame-charred and blood-stained robes are lustrous and glorious.

Our Great Growth.

We must recognize at once that our growth has been truly wonderful. When Washington was inaugurated the population of the thirteen states which composed the Union was three and three-quarter millions. At that time the whole number of Baptists was 50,000; then, as now, the larger number was in the South. Today the number of Baptists is over 5,000,000. It will be most instructive to show the proportion of Baptists to the population at different periods in our history as a nation and as a denomination.

In 1794 there was 1 Baptist to 94 of the population.
In 1812 there was 1 Baptist to 42 of the population.
In 1840 there was 1 Baptist to 30 of the population.
In 1880 there was 1 Baptist to 23 of the population.
In 1890 there was 1 Baptist to 21 of the population.
In 1900 there was 1 Baptist to 19 of the population.
In 1905 there was 1 Baptist to 18 of the population.
In 1908 there is 1 Baptist to 17 of the population.

This table also is instructive:

Ordained ministers	27,090	32,244	34,038
Churches	37,910	45,927	47,409
Baptisms	205,857	240,936	1,755,508
Total membership	3,637,421	4,600,799	4,969,524
Sunday schools	22,916	28,966	32,504
Pupils in Sunday			

Schools	1,560,634	2,015,672	2,241,606
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Value of church

property	\$80,285,034	\$101,476,882	\$121,870,340
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Contributions to missions, education &

S. S. expenses	1,138,059	3,223,324	3,310,936
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Total contributions	11,672,691	16,823,588	22,268,872
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The number of baptisms for the last year was 175,508. The net Baptist gain, fourteen bodies, as given by Dr. H. K. Carroll, of the government census bureau, is 103,338. In actual gains for the year, Baptists stand at the head of the list. Seventeen bodies of Methodists report a gain of 101,696. The Lutheran church reports 65,172; and the Presbyterian church 49,627. The Disciples of Christ record an increase of 23,365. The total Presbyterian church, including twelve bodies, is a little less than 2,000,000. The Lutherans were formerly fourth on the Protestant list, but they have now reached the third place, and Presbyterians take the fourth place. The order is Methodist, Baptist, Lutheran, Presbyterian, Disciples of Christ, Episcopal, Congregational, United Brethren, and Reformed Dutch. I have not named the religious bodies whose membership is less than 100,000.

In the year 1879, the population of the United States was, in round figures, 38,000,000; the number of Baptists at that time was a million and a half. The population of the United States today is approximately 85,000,000, and the total membership of Baptist churches, not including several bodies that are Baptists, but are not in full fellowship with us, is 5,000,000. This is an increase of 1,000,000 during the last ten years. Within this period of 38 years—a period selected simply because it chances to be the length of my pastorate—the population of the country has doubled, with about a third added compared with 1870. During the same period the membership in our Baptist church has trebled, with half a million over. Ours is probably the most rapidly populating country on the globe; and yet the membership of Baptist churches is increasing more rapidly than the



Robert Stuart Mac Arthur.

population of the country. While the country doubled, the number of members in Baptist churches trebled. This growth is the more remarkable, as Baptists receive few members by immigration. From England and the North of Ireland, the Episcopal receives a very considerable number year by year; the same remark applies to Presbyterians coming from Scotland and the north of Ireland. The Lutherans receive very largely from Norway; Sweden, Denmark, and Germany. To immigration the Lutheran church is indebted for its enormous growth of the last year, giving it rank, as we have seen, above the Presbyterian church in numbers. The Roman church is increased by copious streams of immigration from many lands. If these streams were cut off, it is almost certain that the Roman church would barely hold its own in the United States. One of its most learned priests in New York, in a public address delivered at the close of its great celebration last spring, lamented that in the crowds that filled the streets, there were so few descendants of the pilgrims and of the early settlers in North and South Carolina, and other states in the Union. He expressed his sorrow that these crowds were made up of foreigners and their immediate descendants, and he urged the people of his church to put forth renewed efforts to secure converts. In making these statements this learned and eloquent priest uttered the simple truth. One writer belonging to the Roman church, a writer of distinguished name in that church, puts the loss from the church as high as 17,000,000.

Baptists have grown more during the last ten years than either the Episcopal church or the Congregational has grown since each was founded in America. These statements are not made with the slightest feeling of unkindness toward these denominations; I speak simply as a statistician after study of official figures. Baptist growth is also symmetrical; it does not run to extravagant extremes in any direction. We have grown at every point in our denominational life. This is true of missions, state, home and foreign. It is especially marked in our educational work, and is conspicuously seen in our grand total of contributions, rising from a little less than \$17,000,000 in 1905, to a little over \$22,000,000 in 1908.

Causes of Growth.

We must, of course, attribute our growth to the blessing of God upon the distinctively religious means used by our churches. There are, however, related causes which can readily be discovered. Baptists have stood for the word of God as the only rule of faith and practice. They have not rested upon creeds as ultimate authority. They find it easier to interpret the scripture than to interpret human creeds, which are supposed to be based on Holy Scripture. We appreciate the so-called Apostles' Creed for its sublime simplicity, its unsurpassed brevity, and its liturgical solemnity. We, however, object to its title; it ought never to have been called the Apostles' Creed. No true historian attaches authority to the statements of Rufinus that the Apostles met in

Jerusalem, and that each contributed a part to this creed. We know that neither the evangelist Luke in the Acts of the Apostles, nor any ecclesiastical writer before the fifth century, makes any mention of the assembly of the apostles for the purpose of forming a creed. None of the fathers of the first three centuries, although often engaged in fierce disputes with heretics, ever referred to this creed as prepared by the apostles. The last apostle was hundreds of years in heaven before this creed in its present form was promulgated. The council which formed the Nicene Creed at Nicaea, in 325, consisted of three parties, the Athanasian, the Eusebian, and the Arian. This creed was a compromise of fiercely warring churchmen. At times they acted more like average ward politicians than grave and reverend divines. Constantine was obliged to send soldiers among them to quell their assaults upon one another. This creed did not settle the contradictory opinions of the time; did not stop the sway of Arianism, but sometimes added to its power. The long and so-called strong creeds do not conserve orthodoxy. The Athanasian Creed, with its "damatory" clauses, is utterly abominable. Athanasius, the famous father of the fourth century, never prepared this creed. Giving it his name is an example of pious fraud. Of all the later creeds, the Westminster Confession is far and away the greatest. The sittings at which this great confession was formulated, began in 1643, and continued until 1649; there were, during this period of between five and six years, 1,163 sessions of this august body. This document is remarkable as a monument of learning and piety. In 1643, through the influence of the famous Dr. Lightfoot, the Assembly voted by a majority of one against giving the choice as between Baptism and rantism—that is between immersion and sprinkling as baptism. The next year parliament sanctioned this decision and declared that sprinkling should be the legal mode of baptism. It is interesting that it was a human parliament, and not the Word of God, which was the ultimate authority regarding baptism. It is interesting also that when Dr. Briggs was tried for heresy, it was the Westminster Confession instead of the Bible which was cited as chief authority. The fact is that creeds made by men in one generation can be remade or unmade by men in another generation. Human creeds are procrustean beds to torture theological thinkers. We have learned much as to the formulation of theological truths since the days of Augustine, Turretin, Calvin and Luther. The Bible has an ever enlarging significance which makes it the contemporary of all ages. We are vastly better able today to make creeds than were men ever in the past. We cannot tether living thinkers to the gravestones of dead theologians. Baptists occupy an enviable position in their freedom from the bondage of human creeds, and in their loyalty to the word of God as their ultimate authority in their faith and practice.

The Baptist Prospect.

This prospect is bright and glorious. Baptists are in line with the foremost thought in the democracy of the hour. The principle of democracy is stirring every throne in Europe; this is the meaning of the commotion in Russia, in Portugal, in Spain and even in India. Baptists are the finest exponents of scriptural democracy the world has ever seen. This is a day of devotion to liberty. Baptists have never persecuted, although they have been persecuted. Many Puritans had no idea of pure religious liberty; they fled from persecution in Old England to inflict persecution in New England. We cannot forget the persecution of John Clark, Obadiah Holmes, and James Cranford, almost under the shadow of the state house in Boston. To Clarke, Edincott said, "You have denied infant baptism, and you deserve death." Bancroft affirms that Holmes was whipped unmercifully. We do not forget the persecutions of Baptists in Connecticut nor in Virginia. We have had a glorious history as witnesses and martyrs for the truth. The Baptist who does not rejoice in that history, must

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have ignorance instead of knowledge in his head, and iced-water instead of red blood in his veins.

Our prospects are bright educationally. We are reaching out as never before on the lines of broad, varied and consecrated learning. Our academies, colleges and universities multiply in numbers and increase in power. We are making great improvements in our forms of public worship; the barrenness of the past is giving place to an ornate, stately and scriptural liturgy. We are exalting the standards of political life and urging our young men to serve God by serving their country as statesmen. Baptists have no creed in the technical sense of the term, and yet it remains true that there is no denomination in the United States so nearly a unit in faith and practice as is our own. Cases of heresy such as shook the Presbyterian and Episcopal churches from centre to circumference, notwithstanding their long and supposedly strong creeds, are an impossibility amongst us. Our polity is as wise practically as it is sound scripturally. The organization of the Northern Baptist convention marks an era in our history. The unification of all our great denominational activities will now be assured as never before. The enthusiasm of our people must be aroused, that we may raise all the amounts proportioned to the churches.

Our loyalty to our Lord, as Prophet, Priest and King, was never more marked than it is today. Glancing over our long, checkered, brilliant, and consecrated history, we see that the past of the Baptist denomination is triumphant. Gazing into the opening years, we see that her future is resplendent. Here and now, as she is loyal to her Lord, we give her love and loyalty of our true hearts, until the day of her complete triumph, when her redeemed sons and daughters shall cast their crowns at the Master's feet, saying, "Not unto us, but unto thy name, O Jesus Christ, be the glory now and forever!"

MANY THINGS.

"Today I remember my fault." Several months since I wrote my initial article on "Many Things." Rather it was a promise to write a series of articles on that subject. When you know I have been preaching twice and thrice daily, with very few exceptions, since 1st of April, no further explanation will be necessary.

Have been in meetings with Pastors R. H. Hudson, T. J. Deason and J. L. Hand at different churches in Chilton, Autauga and Elmore counties, besides my own meetings at Shiloh and Banks, both in Pike county. At Banks I held a week's meeting in June in the Methodist meeting house, following that up by a monthly visit to the field and three weeks ago we launched a church organization with twenty odd constituent members. Several to be baptized when I go back. Those two splendid, chivalric old war horses, Revs. R. A. J. Cumble, of Brundidge, and John R. Caldwell, of Shellhorn, with the writer constituting the presbytery. Immediately after the organization was consummated the "baby church" made an offering of nearly \$20 to state missions. Watch the help it grow. You must help it grow. We want to honor every Baptist in Alabama by giving you a chance to help in the building of a neat little meeting house there that will be a credit to the denomination.

"City of Roses."

That's what Banks is called, and deservingly so, for I never saw so many lovely and choice flowers in a town many times larger. This speaks well for those people who love the beautiful, though a simple-minded country people.

To the many readers of our Alabama Baptist who are anxiously watching for my promised article on "Where Did the Baptists Come From?" be patient. A good thing is worth waiting for.

Are you praying the Lord of the harvest to thrust out faithful laborers into His great, white harvest field? My, my! how much destitution even here in our own God-favored state. And so many non-giving, non-doing undeveloped churches! Many Baptist homes without religious literature, Baptist literature. The rarest thing that you ever find a Baptist history in the home. I mean in these neglected country, yes, and some town churches. How we do need god-

ly, Christ-filled men and women to go among these people and lead them to a richer and more fruitful life in Christ Jesus, a life of beautiful service. They are ready to move out, on and up, if only they had somebody to rightly and lovingly show them how.

It is my pleasure and privilege to be in the great Birmingham campaign the last week. Let Baptists all over the state rejoice in the glorious victory God is giving us in this needy, sin-smitten city. Heaven only can reward Brother Wear, chairman of the campaign committee, and all the unselfish, faithful men and women who stood by him in the fight. Let's work as never before until we all meet in Montgomery last of next month to review the greatest year's work ever done by Alabama Baptists, and to plan still grander things for the hasty bringing in of our Savior's glorious kingdom.

Montgomery, Ala.

ROBERT JONES.

A LESSON OF PEACE UNDER PECULIAR TRIALS

"In the world ye shall have tribulation. And ye therefore have sorrow, but I will see you again and your heart shall rejoice. Let not your heart be troubled; ye believe in God, believe also in me."—John 14:1; 16:22.

To remain submissive, serene and even joyful under the pressure of extraordinary and protracted trials is, perhaps, the most difficult attainment of the Christian life. It is so natural to judge of the faithfulness and love of God by the number and degree of favorable providences granted to us, that we imperceptibly slide into a habit of doubting Him when our troubles multiply. And when once unbelief becomes operative, it soon begets a sad progeny of rebellious reasonings, of fretful repinings and of guilty fears. Hence perfect submission to the will of God, in seasons of peculiar adversity is a rare grace among the children of God. Few people live in the spirit of Christ who, through trials, difficulties, self-denials, cried, "Thy will be done!" This absence of entire submission to God in trouble should be mourned over as soon as detected.

It should also be contended against, with the whole might of the soul, and with the utmost energy of faith. Its presence is offensive to God and injurious to him who indulges in it. To indulge it is to be miserable and to add a hundred-fold to the weight of our sorrow. It is also a wrong done the Savior; it impeaches His wisdom or faithfulness, by implying that He is not doing what is really best for us, notwithstanding His promises of protection and love. But for this implication there would be no complaint. For who could complain or rebel under circumstances, however painful, which he felt confident were the ones fitted, above all others, to secure and promote his highest good? With such a trust, though the flesh might shrink, the mind would cheerfully resign itself to suffer, supporting itself meanwhile by the inspirations of hope, by the bright openings in its future prospects. And that all things do work together for his good, the Christian has the most positive assurance, Rom. 8:28. The word of God has made that fact an absolute certainty. To acquire a submissive spirit, the disciple must work this fact into mind by frequent meditations, by habitual self-training and by carefully observing the manifold uses and purposes of trial. Unusual trials do not necessarily express divine displeasure against the sufferer. They have other and sometimes occult uses besides being corrective. They test and thus strengthen the graces; they wean the heart from earthly affections; they exhibit the power of faith to the gaze of mankind, and they prepare for the sufferer a more radiant crown, a higher joy in the eternal world. True the specific use of many trials is concealed and can not be discerned by the sufferer. But all such cases must be viewed in their relation to God's immutable promise. Then, and then only, will the suffering soul hear the voice of love whispering "I will see you again, and your heart shall rejoice. My grace is sufficient for thee."—II Cor. 12:9.

This will satisfy it until Jesus lifts the veil of mystery and explains all the plans of God. It is recorded

in history that a beautiful maiden, named Blanche, the serf of an ancient nobleman, was wooed by her master's son. Not admiring his character she scorned him. Upon this his coarse love turned to hatred. Just then a precious string of pearls, confided to the maiden's care was lost. Her proud lover charged her with theft, and in accordance with the customs of that rude age she was doomed to die. On the day of the execution, as the innocent girl knelt to offer her dying prayer, a flash of lightning struck a statue of justice which adorned the market place to the dust. From a scattered bird's nest built in a crevice of the image dropped the lost pearls, thus declaring the innocence of the girl. In a moment the exultant crowd rushed to the scaffold demanding her release. There she knelt beside the block, pale and beautiful and with a smile of peace upon her lips. They spoke. She answered not. They touched her. She was dead! To preserve her memory they raised a statue there, and to this day when men gaze upon her image they condemn her oppressor, they praise her for the purity of her character, they recognize the justice of him whose lightnings testified to her innocence. Here, then, we have an example of a mystic providence. Painfully that maiden suffered for cause beyond her control. But her sorrows, by leading to a perpetual abhorrence of oppression and admiration of virtuous innocence have done good to thousands. If, then, that sufferer's piety be rewarded in eternity, with honor and praise, she will not only not complain, but will be everlastingly grateful for the privilege of being called to the bitter trial, so blessed to herself and others. Afflicted brother or sister, will you apply this fact to yourself? Fail not to reflect as you tread the burning pavements of your thrice-heated furnace that "the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found into praise and honor and glory at the appearing of Jesus Christ. Beloved child of sorrow! is this not enough? "Let not your hearts be troubled if ye believe in God, believe also in Me. 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, and when I go and prepare a place for you, I will come again, and receive you unto myself that where I am, there ye may be also."—Jno. 14:1-23.

Yours for Christ and the advancement of His cause and kingdom in this world, S. W. ADDRESS, Greenville, Ala.

NOT A MIRACLE Just Plain Cause and Effect.

There are some quite remarkable things happening every day, which seem almost miraculous.

Some persons would not believe that a man could suffer from coffee drinking so severely as to cause spells of unconsciousness. And to find complete relief in changing from coffee to Postum is well worth recording.

"I used to be a great coffee drinker, so much so that it was killing me by inches. My heart became so weak I would fall and lie unconscious for an hour at a time. The spells caught me sometimes two or three times a day.

"My friends, and even the doctor, told me it was drinking coffee that caused the trouble. I would not believe it, and still drank coffee until I could not leave my room.

"Then my doctor, who drinks Postum himself, persuaded me to stop coffee and try Postum. After much hesitation I concluded to try it. That was eight months ago. Since then I have had but few of those spells, none for more than four months.

"I feel better, sleep better and am better every way. I now drink nothing but Postum and touch no coffee, and as I am seventy years of age all my friends think the improvement quite remarkable."

"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.

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MISSION INSTITUTE OF W. M. U. AT ALEX. CITY.

The second of the ten mission institutes of the W. M. U. was held with the Baptist church at Alexander City in connection with the W. M. U. of the Central Association, Thursday, October 1st at 10 o'clock a. m., Mrs. A. L. Harlan, vice president of the association, presiding.

The devotional exercises were conducted by Mrs. S. C. Thompson, the much loved president of the local society.

Mrs. M. E. Fisk was appointed secretary and committees on enrollment, resolutions and appointments were appointed.

Mrs. R. N. Parker, recording secretary of the local society came forward and delighted all present with her beautiful address of welcome.

Mrs. T. A. Hamilton, first vice-president of the executive board, her face all aglow with keen appreciation responded in a very happy and charming manner.

Members of the state executive board were then introduced by Mrs. A. L. Harlan. Mrs. T. A. Hamilton, first vice-president, Birmingham; Mrs. D. M. Malone, secretary-treasurer, Birmingham; Miss Kathleen Mallory, leader of the Y. W. A., Selma. A Survey of the Work or a Backward Glance, by Mrs. Hamilton was interesting and helpful. The Working Forces of Woman's Missionary Union was discussed by Mrs. Malone, showing efficiency and power of organization.

The local society then discussed the following subjects: Foreign Mission, by N. S. Walker; Home Missions, by Mrs. Arnold Smith; The Sunday School Board, by Miss Nora Robinson; The Margaret Home, by Mrs. J. R. Gilbert; The Training School at Louisville, by Mrs. A. L. Stowe.

The Woman's W. M. U. appointments were next stated by Miss Mallory. There were several associational vice-presidents in attendance:

Miss Amie Conger, of the Cary Association; Miss Mallory, of Selma Association; Mrs. A. L. Harlan, of the Central Association; Mrs. T. C. Herren, of the East Liberty Association, acting vice-president.

Messengers were present from the following societies: Goodwater, Eclectic, Rockford, Mt. Olive, Shiloh, Bethesda, Kellyton, Central, Mt. Zion.

There were visitors from Columbus and West Point, Ga., Pine Apple, Sylacauga, Dadeville, Camp Hill, Jackson's Gap and Hackneyville.

The report of the committee on appointments was read and adopted.

Afternoon Session.

The W. M. U. reassembled at 2 o'clock p. m., Mrs. Malone, presiding.

Devotional exercises were conducted by Mrs. T. J. Worthy, one of the honored members of the society.

Mrs. R. N. Parker was appointed secretary for the afternoon session.

Our literature was discussed by Mrs. Malone. Societies were earnestly urged to prize and preserve their literature and to render an accurate and timely quarterly report to their respective vice-presidents.

An interesting paper on the Mission Study Course was read by Miss Nora Robinson, of Alexander City.

The Y. W. A. work was next discussed by Miss Mallory. Mrs. Vesey's mantle has fallen upon worthy shoulders.

Alabama's Centennial was then discussed by Mrs. Hamilton. The W. M. U. was urged to share liberally in the \$100,000 Thanksgiving offering.

Mrs. T. C. Russell read a short paper on State Evangelization.

Mrs. S. C. Thompson, president of the local society and leader of the Sunbeam Band, had planned a pleasant surprise for all present by having several of her little girls render the song, "Under His Wings," Annie Lawson Bailey, Mildred Smith, Helen Templeton and LaFay Rush.

The annual report of the societies by the vice-president was made; about \$700.00 paid out for all purposes.

Another song by two of the B. Y. P. U. girls, Carrie Eleanor Freeman and Mary Sue Hodo, was very much enjoyed.

The committee on resolutions reported as follows: At the Missionary Institute held in the primary de-

partment of the Baptist church of Alexander City, Ala., we who attended feel greatly benefited and inspired to "Go Forward" in His name, therefore, be it resolved:

1st. That we express our sincere thanks to the lovely people of Alexander City for their gracious hospitality and their splendid efforts toward the success of the Institute.

2nd. That we extend our heart-felt thanks to Mrs. Hamilton whose very presence is a joy and stimulus; to Mrs. Malone whose wise leadership is so highly appreciated by us and to Miss Mallory for her inspiring words and presence.

3rd. That we thank the local society for contributing to the splendid program, and to the organist and lovely girls who were ready to aid.

Respectfully submitted,

MRS. T. C. HERREN,
MRS. J. A. HOWLE,
MISS PEARL CREW.

Adopted as read.

Mrs. Hamilton carried the little Sunbeams on a trip to Japan and exhibited Japanese curios to the band of little workers present.

We feel sure that the session of the Institute and W. M. U. was enjoyed by everyone, and trust that it will be an inspiration to "higher things" in the cause of the Master.

MRS. ARNOLD S. SMITH.

"WHAT CAN I DO FOR THE HERALD."

The Religious Herald has hundreds of friends who would be glad to aid in reaching the hundreds of families who do not receive the paper, but many of them are at a loss about how they should proceed. To these esteemed fellow-helpers we offer the following suggestions:

If you are a pastor:

Mention and commend the paper in your pastoral visiting.

Speak of it now and then from the pulpit. At the close of a revival service tell the new converts to take it.

Have a special Herald Day or Religious Literature day.

If you are a superintendent:

Mention the paper before your school. Tell them of its primacy as a medium for acquiring information of the kingdom and keeping abreast of religious thought. See that your teachers take it. The Herald devotes a page weekly to Sunday school interests.

If you are a layman:

Speak a good word for it. A simple word from you will often be wonderfully effective. Let men understand that you and they have a responsibility for intelligent service which cannot properly be met without the paper.

If you are a Woman's Society leader:

Tell the ladies of the value of the paper to themselves and as a wholesome means of giving their children a right view point of life. Especially point out that with scores of important things pressing for space all the time, the Herald magnifies Woman's Mission work by giving a page each week to it—a page which is edited by the state corresponding secretary of the W. M. U.

If—and this "if" is as significant as a certain legendary horseshoe nail was in determining the issues of a battle—if our friends would do these things, the Herald's subscription list would double in a year, and in prospect the efficiency of Virginia Baptists would be doubled in every work of the kingdom. This is the sober truth and no vain imagining.

Now, will not these workers, for whose aid in Christian service we live and labor every day in the year—labor unto weariness, but willingly—will they not put forth some good, hearty, first-rate effort to aid us in becoming a more efficient helper?

We hope Virginia Baptists will enter gladly into the Herald's suggestions and, by the way, how nice it would be if Alabama Baptists would take the suggestions to heart and push the paper between now and Christmas. We will send it to January 1910 to all new cash subscribers at \$2.00.

THE MUSIC OF LIFE

By C. D. Eldridge in the Standard.

Music is the oldest of the fine arts. Music has ever been a mighty inspiration to the human race. The popular, national songs founded upon the principles of patriotism, honesty, generosity and love have fired the breasts of millions with the noblest sentiments. "Let me make the ballads of a nation and I care not who may make their laws," said a keen thinker who realized the powerful influence and inspiration of music. The familiar story of the sweet, lively music of the Piper of Hamelin which charmed, first the rodents, then the boys and girls of the city, illustrates how youths and maidens are swayed and fascinated by music's mysterious power.

As the army of Napoleon crossed the Alps, soldiers dropped from the ranks through fatigue and exhaustion. Napoleon ordered all the bands to play, and the stirring, martial music saved the army. Cheers echoed through the icy gorges of the Alps, and the men, braced with the lively strains, caught the step and advanced in solid columns. During the war with the South, on the days when the regimental bands played near the hospitals, the sick and wounded revived. Men who could scarcely crawl would get up, sit in the sunshine, and enjoy the music; while dispirited men who had lost hope of getting home would begin to pack their baggage and hunt up time tables of boats and trains.

Sacred Music.

What secular music has been for the masses so sacred music has been for the church. The old Covenanters of Scotland were wedded to the inspirational songs of the sweet singer of Israel, for they exhausted the entire gamut of human experience, from the darkest abysses of human sorrow and discord to the sublimest heights of spiritual life, joy and inspiration. Hymns and spiritual songs have thrilled the saints of God in all ages. These are the heaven-born melodies which vibrate with ten thousand sacred memories; the true high priests of God who roll back the curtains of the temple of symphony and reveal the Shekinah glory where heaven and earth, God and sinner find perfect harmony in the Christ-crowned mercy-seat.

Music Unheard.

All music does not consist of vibrating sound waves. The delineation of the master painter, the blending of lights and shadows, the harmony of colors with endless gradations, the balance of subject and perspective in perfect reproduction of the artist's concept is music on canvas. The majestic cathedral with its lofty arches, capitals, domes and spires, part harmonizing with part in amazing symmetry and grandeur is music in stone. The luxuriant garden, with its wealth of shade and color revealed in beautiful flowers and luscious fruit, so pleasing to the eye, delightful to the taste and fragrant to the nostrils is music in the realm of sense. The king of day opens the radiant gates of morn, ascends the sapphirine stairs of heaven, and with his magic wand of light tips the hills with gold, paints the petals of every flower in gorgeous beauty and arrays nature in her shifting garments of loveliness: this is music in nature.

In the language of Keats we may say:

"Heard melodies are sweet, but those unheard
Are sweeter: therefore, ye soft pipes, play on;
Not to the sensual ear, but, more endear'd,
Pipe to the spirit ditties of no tone."

Chords of Penitence.

The life of man with its lofty aspirations, noble endowments are marvelous possibilities; well balanced in body, mind and soul; harmonized with reason, right and justice: this is music in life.

The most plaintive chords from the keyboard of life are those which pierce the clouds of human frailty and pass the falling tears of penitence in their flight Godward. As the fingers of God sweep the keyboard of life, that touch vibrates the hidden recesses of the soul and sounds the deep abysses of our

THE ALABAMA BAPTIST

sin; but the poignant discordant notes are touched only that we might prize more highly the subsequent melody; and we pass, to borrow the figure from Browning's exquisite poem on Vogler, from the alien ground of the minor ninth of poignant discord to the major C of life in peace, fellowship and harmony with God.

Melody of Prayer.

The most perfect melody of life is that called forth by the touch of prayer. Jesus said, "If two of you shall agree on earth as touching anything they shall ask it shall be done for them of my Father who is in heaven." The key of prayer is, "Thy will be done," and all prayer offered in that key brings the life into perfect harmony with the life of God. Sometimes we sharp by asking above, and again we flat by asking below, and the result is only discord. Thy will be done is the proper pitch for our prayers to secure perfect harmony with the will of God.

Symphony of Suffering.

Paul and Silas were in midnight darkness in the loathsome dungeon, with backs lacerated and bleeding, and feet cramped in the stocks; but within their singing, praying souls it was as light as noonday, and they sang praises unto God. The stillness and silence of the night adds to the sweetness of the thrills of the nightingale. The sweetest song is that which trembles upward in the night of sorrow.

Major C of Victory.

As the hosts of Israel stood on the near side of the Red Sea, their eyes were filled with tears, their hearts with fear. On either side the craggy mountains hemmed them in, before them rolled the waters of the Red Sea, behind them came the thundering war chariots of Egypt. God laid bare his holy arm, the waters of the Red Sea were rolled together in a heap, and between the Israelites passed in safety to the other shore. As they stood in safety on the opposite bank of the sea and witnessed the overthrow of Pharaoh's hosts by the raging waters, the welkin rang with their glad song of victory: "I will sing unto the Lord for He hath triumphed gloriously."

When we shall have compassed our last march, fought our last battle, achieved our last victory over self, sin and Satan, we shall join with the church triumphant and sing heaven's hallelujah chorus; with the glorified multitude from all nations and kindreds of the earth, arrayed in their white garments righteousness and waving their palm branches of victory, we shall sing the new song of redemption; the waves of sweet melody shall sweep in ever increasing grandeur and cadence from the center to the circumference of all creation; countless multitudes of saints and angels in endless concentric circles shall swell the anthem of praise and fall in mute adoration before the throne and worship "Him that liveth unto the ages of the ages."

WORK DAY FOR THE HOME.

Don't forget it. Don't fail to put in a full day. October 31st is the day, but do the work any other day if it suits you better. We are in great need. Many are going to observe work day. Don't forget it. Programs for Sunday, Nov. 1st for the asking. See them also in Alabama Baptist.

JOHN W. STEWART.

ADJOURNED SESSION OF THE BAPTIST STATE CONVENTION.

There will be an adjourned session of the Alabama Baptist Convention in the city of Montgomery, Ala., commencing on Friday, November 27, 1908, and continuing three days.

The following resolutions were adopted by the Convention at Roanoke, Ala. last July, viz: "That the report (of the centennial committee) be received and the committee continued and, when this convention adjourns, it be to meet with the Baptist churches of Montgomery on Friday, November 27, next, for a session of three days with the same delegates or such others as may be properly elected, the program to be arranged by the centennial committee."

The following is the basis of representation, viz:

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

M. M. WOOD,

Secretary of the Convention.

THE CHURCH AS A WORKING BODY.

By J. B. Gambrell.

Very few churches take themselves as seriously as they should. To be or not to be, is practically the only serious question many a church considers. If, at the end of any period, accounts are cast up and it is found that all local church expenses are met; that the church is at peace within itself, and that it is "holding its own" against the world, the flesh and devil, there is a general feeling of satisfaction. Sometimes a church holds its own, because neither the world, the flesh nor the devil has anything against it. They are so close together that they have no cause to fall out with each other. Such a church very poorly represents the spirit or the teachings of the Master. Even the good points in such a church are vitiated by the fatal rot of unfaithfulness, which runs through it. A church thoroughly united may yet be a reproach to its head. I have known not a few churches united on doing nothing, and the pastor leading. Paul put great emphasis on unity, but always for something noble and worthy. He spoke warmly of the unity of the church of the Philipians, who had one spirit, with one mind. But he added, "Striving together for the faith of the gospel." That was unity for something worth while.

Paul's idea of a church, as a working body, is found in the last verse of the fifteenth chapter of first Corinthians, "Always abounding in the work of the Lord." This exhortation is preceded by the exhortation to be "steadfast, unmovable." The ideal church is unwavering in faith and unceasing in work. There is much to say for doctrinal soundness and fixedness in the faith of the gospel. A church down in doctrine or wavering in the faith, is weak at the base. But to hold the truth is just an item in the program of a true church, and this item, good as it is, must be supplemented by another, the propagation of the truth. There is such a thing as holding the truth in unrighteousness, and this is always done when the truth is

held in selfishness, or in a vainglorious spirit of indifference to the needs of others.

It is not depreciating preaching to say that preaching, even of the highest order, comes to very little, if preaching is considered an end and not a means. A distinct weakness of the cause lies in the fact, that we have come to consider our meeting-houses preaching places merely, not working places as well. They are built for preaching and nothing else. And preaching is nearly all that is expected. It was not so in the beginning. It was insisted that churches should be working bodies, and that year in and year out, the members should "Always abound in the work of the Lord, striving for the faith of the gospel."

This kind of talk makes some churches tired, even without so much as trying it. What! Always at work! Yes, always, and more, abounding in work. There is a richness and fullness of meaning in the words quoted, which, appropriated and applied, will enrich the churches beyond all we have thought.

The working churches get more than they give. This is an eternal law of the kingdom. It is more blessed to give than to receive, is the word of the Master. As churches sow, so shall they reap, only the laws of the harvest is in various degrees of increase: thirty, sixty, a hundred fold. The idle church wastes its powers and opportunities by disuse. It diminishes under that other law of the kingdom. "From him that hath not shall be taken away even that which he hath."

Here is a church which has received a great blessing. Into its membership come scores of new converts, with money and talents. Nothing is undertaken. The pastor is blind, or he yields to a few, narrow, covetous men, and the church sits down to enjoy its blessings. A month goes by, two months, four, a year. They have had their regular meetings, but people cooled off, interest decreased, worldliness grew, the time and resources of the church went to waste on things of the flesh and the world. The devil had an easy time. How stands the case now? Well, the church is cold, aimless, and scattered, weak in every element of strength. What they had, they lost.

Here is another church. I know it well. It was weak in every particular, a Philadelphia church; with little strength, but faithful. The pastor planned for work, astonishing work. The little body caught the spirit and went in for doing things. A meeting house costing into the tens of thousands was needed for that part of the city. With large courage and adventuring faith, they went into the great undertaking. They waxed valiant in fight and in good deeds. Heroic spirits were drawn to them. Springs of supplies broke forth in the desert. The meeting house is up. The membership has grown in numbers, in efficiency, and in resources, while they were "striving together for the faith of gospel," not lessening their offerings to the general work of the denomination, but enlarging them. They stand today a conquering army, going from victory to victory with joy in their hearts.

These two churches are typical. They represent two great classes, fulfilling each its part of the scripture: "To him that hath shall be given, and to him that hath not shall be taken away that which he hath."

The lesson is plain, Blessed are the eyes that can read it, and the hearts that can receive it. And blessed, beyond words are the churches that entering into the Lord's work, try and prove the blessedness of it.

If our churches are to be strong, growing and happy, they must, like their Master, be about the business they are in the world to perform. Heaven help pastors and leaders to see it and get into it after a worthy fashion.—Pacific Baptist.

The good roads movement is receiving a great impetus this fall in nearly every state and Alabama is not behind the march of progress. Meetings are being held, the question is being discussed at county fairs and several counties will vote on bond issues at the November election.

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YOUNG WOMAN'S AUXILIARY.

Our Motto:

They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.—Daniel xii-3.

Leader's Quarterly Letter to the Y. W. A.'s.

The following letter was sent out on the 6th of October to the various Y. W. A.'s throughout the state. It is printed below in the hopes that it may appeal to others of our young women who are not already organized. Then, too, some society may have been omitted from the list. In either case the leaders will appreciate a response to this letter and will do her best to help you.

Copy of Letter.

Selma, Ala., October 6, 1908.

My Dear

You have doubtless heard that our beloved Mrs. Vesey has been compelled on account of ill health to lay aside for a while the leadership of the Alabama Y. W. A. As you know she did an invaluable work for Christ amongst us, and we must not forget to ask Him to restore her speedily to us. In the meanwhile I shall attempt to carry on the work, looking for victory only as I am guided by the Christ-spirit and encouraged by your co-operation. In the list submitted to me your name is given. Please let me know the condition of the Y. W. A. in your church, mentioning, please, the names and addresses of your president and secretary, also the present enrollment number, and if your society has adopted the general name of Y. W. A. I shall appreciate knowing these facts as soon as possible.

If there is no organization in your church which is enrolling the young girls and the young women, please let me know. It would be so helpful to me if you could suggest to me some one whom you think would attempt the organization of such a society. I would be so happy to try to help them do so. Let us pray that God will use us to organize all the Baptist young women of Alabama into Y. W. A.'s for Him.

From time to time during the year I shall have occasion to write to you or to whomsoever you may direct me, so I shall not attempt in this first letter to outline our entire year's work. Suffice it to say that we have a gloriously busy year mapped out for us, and of course we are going to fully measure up to it. We want to observe the 5th of October as state mission day, the first week in January for foreign missions and the third week in March for home missions. Your associational vice president will tell you how much the association hopes your society will be able to give to each of these causes. She will also ask you to help the orphanage, the Bible fund of the Sunday school board, the Margaret home, the Howard library fund and the funds for the endowment and support of the training school. Ask her for your apportionment card if she delays sending it to you. If you have no associational vice president, please let me know.

In addition to this, we Y. W. A.'s want to raise by the 1st of April \$250 for the support of our own Miss Floy White at the Louisville training school. As soon as you let me know in what condition your society is or hopes to be I shall write you more fully concerning this individual Y. W. A. work.

It is the custom of all the societies to give during the month of September towards the state W. M. U. expense fund. This means that each society should send to Mrs. D. M. Malone, mission room, Watts building, Birmingham, Ala., ten cents per society member. If your society failed to send its quota in September, please have it sent in at once.

Inclosed with this letter I am sending you a suggested program for state mission day, on October 5th. You may suit the day and the program to your society's own taste, but do observe a state mission day and take a collection for the cause some time in October. If your society failed to observe a centennial day in June you can easily combine its celebration with this state mission day.

In October, too, we want to give as liberally as we can to home missions. It is the desire of Dr. Crumpton that the Alabama Baptists raise \$35,000 this Oc-

WOMAN'S WORK

State Executive Board.

President—Mrs. Charles A. Stakely.

First V. President—Mrs. T. A. Hamilton.

Second Vice-President—Mrs. A. J. Dickinson, 517 N. 22d street, Birmingham.

State Organizer and Sunbeam Superintendent—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.

Supt. Y. W. A.—Miss Kathleen Mallory, Selma, Ala.

Secretary and Treasurer—Mrs. D. M. Malone, Mission Room, Watts Building, Birmingham.

(All contributions to this page should be sent to Mrs. D. M. Malone, Mission Room, Watts Building, Birmingham.)

tober for home missions. This will make possible the centennial collection of \$100,000. As Y. W. A.'s let's do our best.

To your address I sent a package of literature about ten days ago. Please use it to its best advantage. In the package, you will find the cards and leaflets about enlistment day. Be sure to set aside some day or days in October for this enlistment work and keep an accurate account of the new members gained. In your inner circle of ten, nine are outside the fold of organized work for Christ. Try to get them enlisted during this, not next, October.

Then there is another duty to perform during October. It is the sending to your associational vice president (or to Mrs. Malone if you have no vice president) this accompanying report blank properly filled out. On it please put the name of your church, your society, its officers and their addresses, its number of members, and in the column marked October 1st, please enter the amounts which your society has paid out for the various causes since the 1st of July last. This report should be mailed in time to reach your vice president or Mrs. Malone by the 10th of October. Don't fail them. If you "observe to do all these things" in October, you will truly be ready for our great institute in Birmingham in November. Of this you will see more in our Y. W. A. page in the Alabama Baptist, the third week in October.

We will have the gracious use of this page the third week of each month, so if you don't see the paper, I beg of you to subscribe to it, for as Y. W. A.'s we must communicate largely through it. I shall truly appreciate it if you will send me any items of interest for it at any time.

And now assuring you of my deep interest in and love for you in this work, and asking you to let me help you as best I can, I am, yours in our Y. W. A., KATHLEEN MALLORY.

The Y. W. A. an Integral Part of the W. M. U.

Timely indeed was the death of the idea that young people are a side issue in church work. Today the Sunbeams, the Royal Ambassadors, the Philatheas, the Baracas, the B. Y. P. U.'s and the Y. W. A.'s are not only the enthusiasm, but in many instances the very sinew of our Baptist life. The wise W. M. U. leaders heartily indorse this condition of affairs, and so recognize us, dear Y. W. A.'s, as an integral part of their organization. We amount to nearly seven hundred societies throughout the south, and gave last year to the various mission causes over \$11,000. We receive our regular literature and we observe the appointed times for special collections and for the weeks of prayer. In short, we have all the privileges of W. M. U. life and yet are still Y. W. A.'s. Miss Edith Crane, of Baltimore, is a fine illustration of the idea we have in mind. Miss Crane is, as you doubtless know, the corresponding secretary of the entire W. M. U., and yet she is giving so much of her beautiful life to our organization. She is planning to make us a visit this winter, and we bespeak for her a cordial welcome from each Y. W. A. which shall be fortunate enough to have her meet with its members.

A Working Basis.

"Do the best you can,
With what you have,
Where you are,
Today,
For Jesus Christ."

Gadsden and Alexander City Institutes.

A few weeks ago there appeared in the Alabama Baptist a full account of the Gadsden Institute. We Y. W. A.'s can be justly proud of that institute, for Miss Floy White, with her beautiful, spirituelle character, was there to tell us of her life at Louisville, in the school that is training young women to carry out our motto of "turning many to righteousness." Then, too, the various churches from in and around Gadsden were so well represented by their young women that we can but believe that as a result of this institute many a Y. W. A. will be organized in the churches that are not at present touching the lives of their young women. Cedar Bluff is a sufficient inspiration in itself, for the Y. W. A. there is a veritable example for consecration and good works.

Shortly after the Gadsden meeting a similar institute was held in Alexander City. They resembled each other in the beautiful cordiality of the people, in the general interest, and in the large number of young women who gathered at both places. Goodwater was the "Cedar Bluff" of that institute, but we are hoping great things of the new Y. W. A. at Eclectic and trust soon to see flourishing auxiliaries in both Dadeville and Alexander City.

The Birmingham Convention.

On November 4-5 the Baptist women of Alabama will meet in Birmingham to celebrate the one hundredth anniversary of our Alabama life and to imitate the custom of holding our convention at a different time and place from that observed by the regular Alabama Baptist state convention. In addition to the centennial idea special attention will be paid to practical presentations of all the various phases of our woman's work. But above all, we expect a great inspiration from the presence with us at that time of our two missionaries, Miss Hartwell and Miss Kelly. Our joy will be unbounded if a large number of young women from all over the state shall come up to this convention.

WOMAN'S MISSIONARY INSTITUTE.

The first yearly state convention of the women of Alabama to be held at a date other than the regular convention will convene in the First church, Birmingham, November 4th and 5th. It will take the form of a missionary institute. A fuller account in our last issue recounted some of the good things in store. Miss Hartwell and Miss Kelley, of hina, will be our honored guests.

Miss Crane, of Baltimore, and Dr. Ray, of the foreign board, together with the best speakers of the state, insure a very helpful program. Come and gather inspiration and help for the winter's work. All visitors will be entertained by the First church and the Southside church. Names should be sent as promptly as possible to the chairman of hospitality, Mrs. W. W. Bussey, 1209, Thirty-first street, north, Birmingham, Ala.

CENTENNIAL NOTICE.

The adjourned session of the State Baptist Convention which met in Roanoke in July will be held in Montgomery for the Centennial Celebration November 27-29. It is important that the committee on entertainment have the names of those who will attend as early as possible. Let those who will attend notify the committee at once. This notice applies to those who were delegates at Roanoke and to those who may come to Montgomery not having attended the convention at Roanoke. Send notices to the secretary, A. S. Cowan, 1025 South Hull St., Montgomery, Ala. L. L. Lasseter, Chairman; S. A. Cowan, Secretary.

HEROIC CHRISTIANITY.

By Rev. John Roach Straton, D. D.

The deeper vision of Christianity's mission calls for a new ideal within the Christian ministry. The warning of Dawson's "A Prophet in Babylon" is timely. The message of such books as Godell's "Personal and Pastoral Evangelism" is true. The opportunities of this age are calling for heroism within the ranks of the ministry. When we compare the strenuous service and the sublime heroisms of the early ministry with our methods and achievements today, the contrast is indeed appalling. Many of us live up faithfully to our accepted standards, but the question is, Are our standards right? Are they high enough? We should read more often of the Valhalla pictured in the eleventh chapter of Hebrews. We should hear Paul saying:

"Are they ministers of Christ? (I speak as beside myself) I am more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths often; from the Jews five times I received forty stripes save one; thrice I was beaten with rods; once I was stoned; thrice I suffered shipwreck; a night and a day I have spent in the deep; in journeyings often, in perils of rivers, in perils of robbers; in perils from my countrymen, in perils from the heathen, in perils in the city; in perils in the wilderness, in perils in the sea, in perils among false brethren; in toil and hardship, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness. Apart from the things which I omit, there is that which comes upon me daily, anxiety for all the churches. Who is weak, and I am not weak? Who is caused to stumble, and I do not burn?"

When we hear these things, do they not shame us, with our perfunctory service and our cozy lives?

God's prophets must not sit at ease in Zion! The soft raiment and dainty food of those who dwell in kings' houses are not for us! Ours is rather the camel's hair and the wild honey! We are not called to the delights of literary research nor the charms of scientific speculation. Our ministry is not to consist of a round of pink teas and social coddlings, punctuated on Sundays with dainty discussions of Browning's poetry, sandwiched in between the dulcet strains of operatic airs! Such ideals prostitute the pulpit. They constitute treason to our sacred trust!

Does not the ministry of today need to come back to the earlier ideals of heroic self-sacrifice in service? We are to go and not merely to proclaim. Our sermons should be the outgrowth of our service, rather than the children of our speculations, born amid the cushions of a Morris chair. Our sermons need more of the fire of the prophet and less of the perfume of the priest. They will be better if we catch them, as Christ did, in the open air, as we go about doing good in obedience to his command to take up our cross daily and follow after him. Coming thus, they will have, perhaps, less finish, but more force; less polish, but more power; less rhetoric, but more results.

Caste Spirit.

We should scorn, too, to minister to a class. The caste spirit is an abomination in the sight of God. Let us win back the laboring man by going to him where he is. Let the church merit again the loving gratitude of the humble, the lonely, the outcast and the poor.

Above all we must put the emphasis back where the early church put it with such signal success, namely, upon individual responsibility and personal work. We are to realize the vital importance of the heart-to-heart and hand-to-hand contact with our fellows. We are each to be a man among men, and by the touch of our loving hearts we are to win them, and to train our followers in the same successful forms of service. Let us not rest satisfied longer to see the church of the living God shut up in a state of siege! Let us sally forth to wage a new warfare of aggression within the devil's own territory!

Rome conquered the world when she shortened her sword. Our modern Christianity will prevail again when it abandons the long range methods and gets down once more in pulpit and pew to individual sacrifice and personal work for the salvation of the lost.

Wherever we can find and win men—in the foundry and at the forge, on the streets and down in the haunts of sin, let us bravely go, in the name of Christ who touched the leper and who dared in the olden times to mix with publicans and sinners that he might save them.—Standard.

MY FOREWORD.

Pastoral letter writing! Why is it not more discussed in our papers? Why do not pastors write more letters to their members? I have always believed in it and have often tried it, and am trying it more and more. Like all other arts, to be effective, it must be done correctly. There is quite as much in knowing how to write the right kind of a pastoral letter, and when, as there is in knowing how to make the right kind of a pastoral visit. And there are times when the right kind of a letter does more good than the right kind of a visit would do. Pastoral visiting is good. As long as the people long for their pastor to visit them, so long will the pastor find in pastoral visitation an opportunity which he can find nowhere else. And the pastor who thinks he can hold all his ground without much visiting among all the people, had best resign at once and go into the insurance business. We may call it "gadding about from house to house." If we want to; but the fact remains, nevertheless, that the people love to have their pastor in their homes, and while in their homes he can find an avenue to their hearts which he can not find without such visiting, even while he stands in his pulpit. The rule is this: The pastor who reaches most ears and hearts from his pulpit is the one who touches most lives and moves most hearts in the home. But a letter can often find its way to the heart and life and conscience of a member when even a visit knocks in vain.

I am to furnish a series of pastoral letters for this and several other Baptist papers. Some of them will be reproductions of letters I have at sundry times and under various circumstances sent to different individuals of my own membership. For some time I have made it a rule to allow my heart, whenever it felt inclined to do so, to send its message of love, sympathy, joy, caution or admonition to any member of my own flock.

"And oft the pangs of absence to remove
By letters, soft interpreters of love."

The results have always been delightful. Sometimes I send out general letters. Even these accomplish very gratifying results. But there is something on the inside of us which makes us want some special token of remembrance. If it's selfishness, it's a holy selfishness. So it happens that every member of mine, when the occasion calls for it, wants a letter a bit unlike the ones I may have had occasion to send to others, and I am glad it is so. But for this longing for individual tokens of remembrance the post card craze would never have come into being. My boy, eleven years old, loves to send for catalogues sometimes, because they come in a wrapper addressed to him rather than to his father or mother.

I sent out a general letter once, addressing one of them, as is my custom, to a man and his wife, the latter being my member. He was not. He asked his wife: "Don't you reckon he sent this same letter to all the other members? If I thought not I'd go to church next Sunday and tell him how glad I am he wrote." That shows the advantage a personal letter has over a general one.

My actual letter writing has not covered the entire field, however. Hence, in the course of the series, when a hypothetical case can serve us to advantage, I shall not hesitate to use it.

The letters are not sent out as specimens in the art of letter writing. I am not teaching a class. I do not know enough about it to do that. The letters are printed to be read. And, reader, as you read them, try to imagine that it is your own pastor writing out of his own heart to yours.

If he hasn't written you himself, it is not because he has not felt in his heart what these letters say. It is no little task for a busy pastor to settle down and get his thoughts together, so he can pour the con-

tents of his heart out on two or three pages of letter paper. A thousand other things are making demands on his time, and clamoring for the best thoughts of his mind and the first place in his heart.

The series begins next week. The first will be the reproduction of a letter I wrote to a young father and mother on the evening after I had attended the funeral of their only child.

"Goodby—my paper's out so nearly,

I've only room for Yours sincerely."

Huntsville, Ala.,

REV. R. S. GAVIN.

EDUCATION OF THE NEGRO.

At its recent session in Lexington, Ky., the Southern Educational Association unanimously adopted the following resolution.

"We endorse the accepted policy of the states of the South in providing facilities for the youth of the negro race, believing that whatever the ultimate solution of this grievous problem may be, education must be an important factor in that solution. We believe that the education of the negro in the elementary branches of education should be made thorough and should include specific instruction in hygiene and home sanitation for the better protection of both races. We believe that in the secondary education of negro youth emphasis should be placed upon agriculture and the industrial occupations, including nurse-training, domestic science and home economics. We believe that for practical economical and physiological reasons negro teachers should be provided for negro schools. We recommend that in urban and rural negro schools there should be a closer and more thorough supervision not only by city and county superintendents, but also by directors of music, drawing and manual training, and other special topics. On account of economic and physiological differences in the two races, we believe that there should be a difference in courses of study and methods of teaching and that there should be such an adjustment of school curricula as shall meet the evident needs of negro youth. We insist upon such an equitable distribution of the school funds that all the youth of the negro race shall have at least an opportunity to receive elementary education provided by the state; and in the administration of state laws and in the execution of their educational policy, we urge patience, tolerance and justice."

The home board is doing what it can to uplift the morals of the negro race and every man who loved the South ought to help Dr. Gray and his associates in their difficult task.

A FOOD-LESSON.

That the Teacher Won't Forget.

Teaching school is sometimes very arduous work. If the teacher is not robust and in good health, she can't do her best for her scholars or for her own satisfaction.

When it becomes a question of proper food for brain work, as in school teaching, many teachers have found Grape-Nuts ideal.

"I have been for many years a teacher, and several months ago found myself in such a condition that I feared I should have to give up work," writes a N. Y. teacher.

"So nervous was I that dizziness and spells of faintness were frequent and my head and stomach gave me much trouble.

"Several physicians who treated me gave me only temporary relief and the old ails returned.

"About three months ago I dropped all medicine and began eating Grape-Nuts morning and night. Now my head is clear, pain in stomach entirely gone, and I have gained in flesh. I am not only continuing in school, but have engaged to teach another year.

"I owe my restored health, a brighter outlook on life and relief from doctor bills to Grape-Nuts."

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

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

Frank Willis Barnett

Editorials

Editor and Owner

LET ALL OUR PASTORS MAKE AN EARNEST EFFORT TO RAISE THE \$30,000 FOR HOME MISSIONS

THE RECORD OF ONE MAN'S WORK.

A short time ago we read a very interesting story about Anthony Comstock—"the man who does our weeding." It is from the pen of John R. Meador, and can be found in full in the Bohemian Magazine for October. We wish to extend our thanks to the editor for giving publicity to the great work of one who in the face of ridicule has steadily pursued his work until today he is not only respected by right thinking people but feared by crooks. Here is a short summary of what he has accomplished:

In Mr. Comstock's private office there is a large chest that, in all its dimensions resembles a full-sized couch. He calls it his "sarcophagus," for it contains the record of the work that was performed by the Society during the twenty years that it took to drive the "green goods" syndicate out of business. Today, however, they are gone—like the confidence man, the "fake" advertiser, the policy-rummer and the lottery agent—for while they crop out occasionally in some obscure part of the country it is not long before Anthony Comstock gets wind of them, after which their days of liberty are indeed numbered. And it is the same story in regard to the sale of immoral pictures and obscene books. Some of these plates still exist, although many thousands of pounds of them have been destroyed, but when they are sold at all it is done in secret and with every probability of the ultimate apprehension and conviction of the agent. During the thirty-five years that the society has been in existence Mr. Comstock has arrested nearly 3,200 persons, less than 200 of whom have been discharged. The period of imprisonment imposed during this time represents a total of more than 515 years.

Mr. Comstock writes in the Bohemian: "While traveling upon railroad cars I have seen women and young girls poring over matters that I would not read, except as duty required in order that I may determine whether or not the matter comes within the purview of the law. As a sequence to the business which I found in 1872, organized and systematically carried on, of dealing in obscene books and pictures, there has grown up a large class of persons whose minds have been debauched in their youth—minds so cursed that they demand and crave salacious matters to satisfy them.

"Yellow Journalism" is spreading a mildew of corruption in the minds of young and mature persons alike. Many a parent thoughtlessly brings a curse to his household by introducing therein the filthy details of lust and crime, suggestive pictures and double entendre sensationalism, as they appear in certain papers."

And yet many Christian parents refuse to take religious papers.

IN DISLIKED PLACES.

We venture to say that many of our readers are occupying places which they dislike. There may be some features which they like, but upon the whole they so dislike the place of their residence or the location of their business that they prefer to go elsewhere. They have trials in their present positions which tax their faith and annoy their spirits, and of these they yearn to be free. We offer a few words of advice to such ones. First of all learn to adjust yourself to your place. Make all effort to like what you dislike. Many a person has done this thing. Even some things which at first were very repugnant to them were made by them to become really desirable. Secondly, consider whether or not the place which you occupy may be of God's appointing. If, before you took your present place, you heartily asked God

to guide you in the choice, and believed that He would do so, then it is very probable that you are where God wants you to be. God does not promise to always put the Christian in a place which he will completely like. It is where He likes to have one occupy, and this thought ought to fill the Christian with satisfaction. Remember that Paul was several times in places which he naturally disliked. He was very human in disliking to be confined in prison, even for one month, yet God ruled in his going there. But he was not idle in such a place. He wrote imperishable letters there. By them he accomplished far greater good than he did by his preaching in the air of liberty. God was with him there, because He sent Paul there. So, if you be in the place where God wants you to be, you may feel certain that, although you dislike it for some reasons, it is where God can use you for such service as will honor His name. In the third place, confine your thought and energy to the purpose of well-doing and cease to think of the unpleasant features of your situation. Absorption in a good work is likely to make one reconciled to some unfavorable conditions. Fill the place with your heart.

EDITORIAL NOTES.

A western editor, whose patrons complained of the lack of news in his paper, said to them editorially: "Read the Bible, that will be news to most of you."

In the famous Lincoln and Douglas debate in Illinois, Mr. Douglass severely castigated Mr. Lincoln as a man who had failed in business and had thus robbed the widow and the orphan. Mr. Lincoln replied: "Yes, I did fail; and one of the causes of that failure is that there are now charged on my books six gallons of whiskey which Judge Douglass bought and never paid for."

John Stewart Mill found fault with the New Testament on the ground that it appealed to the selfish motives of the love of heaven, and the fear of hell in order to induce men to do right. Mr. Mill denounced Jefferson Davis for favoring "Reputation," when he was governor of Mississippi, and that he never favored reputation, said: "If the love of heaven did not, the fear of hell ought to have kept Mr. John Stewart Mill from telling such lies on Mr. Jefferson Davis." This arraignment was, however, too severe; for there is every reason to believe that Mr. Mill had been misled as to the facts in the case, and that he did not intend to falsify.

There is a deep conviction among Sunday school workers of all denominations that the Bible should be used by all in the Sunday school, everyone to use it for reading and reference during the class hour.

The quarterlies and lesson leaves are indispensable in the preparation of the lesson, but every member of the school should also be supplied with a Bible. One way to help bring about such a reform would be for every Sunday school to furnish a Bible for each pupil. It should be in the very best version obtainable and this, it is generally conceded, is the American Standard Bible.

Just think of it! Alex Bealer has a son at Mercer. He is always so bright and full of life that it is hard to think of him as having a boy old enough to be at college. Here is to father and son. We think of Frank as the curly headed little tot who clipped his curls and when reproved for it gave as a reason that he wanted to look like papa. Alex may some day grow old but his hair on the top of his head will never be white.

One of our preachers, in dealing with the rage for going to Germany to study, said from his pulpit: "I have heard of the conductor who notified his passengers with, 'Chicago, change cars, twenty minutes for divorces!' but if this rage for Germany continues to grow I shall expect to hear of a German conductor crying, 'Heidelberg!—change cars—fifteen minutes for an American professorship!'"

It is said some of the greatest men in ancient and modern times had an insignificant occupation. Aristotle kept a druggist's shop in Athens, and Plato sold oil in Egypt. Spinoza, the father of modern philosophy, made his living by cutting diamonds and eye glasses. Abraham Lincoln started his great career as a rail-splitter; Edison as a telegraph operator. Let their grand achievements serve as a great lesson to those who are in an humble occupation.

We send the Alabama Baptist to ministers at one dollar a year, and charge laymen two dollars. The reason for this is that the pastors help us circulate the paper. Brother pastor, if you have not started a campaign for new subscribers in your church or churches, will you not do so at once? No better work can be done for your people and for our Baptist cause. We will send to new subscribers until January, 1910 for \$2.00 cash.

Elsewhere we publish an article by Rev. R. S. Gavin, of Huntsville, on "Pastoral Letter Writing" which opens up a great field for usefulness. We feel sure that if our pastors will adopt the suggestions that they will reap rich rewards.

Harry K. Thaw has been returned to the asylum for the criminal insane, by the order of the court, until the Court of Appeals decides whether he should have another hearing before a jury. Money may keep him out of jail but unless he repents all his money can't keep him out of hell.

"Don't worry about your clothes," wrote an older sister to a younger one who was planning for a visit home after some years' interval; "you're sure to look happy, and that's the main thing."

Whatever may be said of the "dirty" campaigns of the past, the one now upon us will pass into history as the greasiest campaign that the country has ever seen. The whole thing is turning upon "Standard Oil," and the political newspapers and stump orators are flooding us with intensive and extensive discussions of the question, "Which is the greasier crowd, Mr. Taft's or Mr. Bryan's?" The whole people, from the president down, are swimming in an ocean of kerosene oil; and it don't smell good.

Rev. T. J. Porter has received this year 88 members into the First Baptist church of Roanoke and raised for all church purposes \$6,350.00. In his evangelistic work he has received into the church 251 members, making a total of 339 added to the churches. This is indeed a remarkable work. In his meeting here at Park Avenue Baptist church 38 were added.

GOOD NEWS FOR THE CHILDREN.

We are glad to announce that we have arranged for a series of educational puzzle pictures for the children and that it is our purpose to give more of our space than heretofore to things that will instruct as well as interest the boys and girls. Parents will please call their children's attention to this announcement.

THE ALABAMA BAPTIST

DON'T FORGET THAT OCTOBER IS HOME MISSION MONTH

Rev. W. H. Sledge, one of the evangelists of our Home Board, has resigned owing to trouble with his throat.

Rev. A. D. Glass has resigned at Jonesboro, Birmingham district where he built up a strong church and accepts the pastorate at Elyton where he recently held a meeting.

Mr. D. Lloyd George, chancellor of the exchequer in the British cabinet, has been elected president of the Baptist Union of Wales. He is stirring the English with his sympathy for the working classes.

Dr. John E. White, pastor of the Second church, Atlanta, recently gave out some interesting figures showing Baptist progress in Atlanta during the past year. Number of baptisms, 816; total additions, 2,339, a net gain of 1,222. The present membership of the churches of Atlanta and suburbs is 11,314.

It is said that up to several years ago eighty-two pedit-Baptist preachers had been immersed at the Moody Northfield meetings, though never a sermon has been preached there on this ordinance. A study of the Bible under spiritual influence and surroundings has produced this result.—Our Home Field.

The Crenshaw county Association will convene with Bethel church, six miles southeast of Luverne, on the 4, 5 and 6, of November and we hope to have a number of our denominational representatives with us. Fraternally Yours,—I. F. Helms, Moderator, P. O. Rutledge, Ala., R. F. D. No. 1.

At the Nashville, Tenn., Baptist Pastor's Conference last week it was decided to invite the Southern Baptist Convention to meet in that city in 1910. An invitation will also come from First church, Tampa, Fla., of which Bro. Claude W. Duke is pastor. The gates of our mountain metropolis are also open; let the Convention come to Asheville in "The Land of the Sky."—Bible Record.

Rev. Everett Giff has accepted a call to the pastorate of the church at Danville, Ky. Several years ago he resigned the pastorate of the East Baptist church, Louisville, to go as a missionary to Rome. Both he and his family, however, were greatly affected by the Roman fever and their health was undermined compelling their return to this country.—Baptist Commonwealth.

We missed you very much at the Chilton county association. Why didn't you come? We had our greatest meeting, all but three churches represented. Great increase in gifts. Collections at association: Orphanage, \$20.00; missions, \$20.00. Pledged to help Bro. Marion Mims now in Howard college. Glad indeed to have Bro. John W. Stewart, W. W. Lee and S. Smitherman with us. We are growing slowly but surely. Come next year to New Cedron, near Billingsley.—P. G. Maness, Moderator.

October is Home Mission month; all the offerings through the envelopes in the month of October go to Home missions. And the members of Siloam church are asked to give this year to Home missions \$250.50, and we are asked to give it all this October. This is to help round out the \$100,000 that Alabama Baptists are asked to give to missions this Centennial year. Seventy thousand dollars has already been raised, and if we raise the \$30,000 remaining we can go up with great joy to our centennial meeting in Montgomery the latter part of November.

Whatever others do let the members of old Siloam do what is asked of them. Their record has been to do all that is asked—and more. It can easily be done if every one will do his part.

The pastor has an ambition to have 300 people represented in the mission offering this month. He wants every member, young as well as old, to put something in the envelope sent him. And put in not the dime nor the quarter you happen to have handy, but the amount you ought to give.

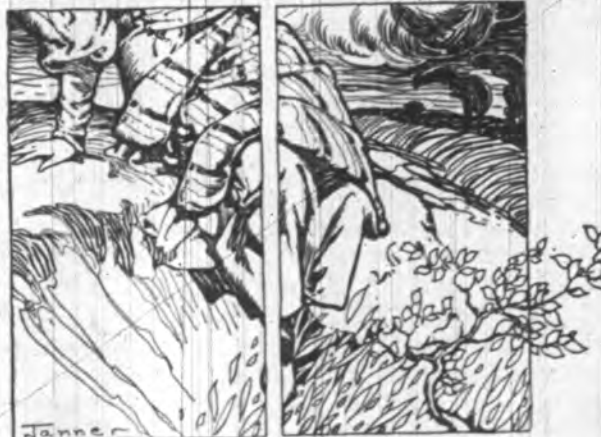
That last fifty cents has been provided for. The first man the pastor mentioned the matter to said: "Here, I will give you the last fifty cents."

The Siloam church ought to be specially interested in home missions. For 37 years, from 1845 to 1882, the Home Mission Board was located in Marion. The present primary class room was the mission room where the Board met during these years.

It was in the Siloam church that the resolution was passed which resulted in the organization of the Southern Baptist convention in 1845. The resolution which was offered by Dr. Basil Manly, Sr., then president of the University of Alabama, was in the form of a question, asking the Triennial convention if they would appoint a slaveholder as missionary. The answer being in the negative, it was agreed to be best for Northern and Southern Baptists to do their mission work through separate organizations, and so the Southern Baptist convention was organized in Augusta, in 1845.

The work before our Home Mission Board is a vast one and it seems with the steady development of the South, and her increasing work, all the money given could be expended profitably in the cities alone or in the mountains or in the great southwest. There are said to be 3,000 Baptist churches west of the Mississippi without houses of worship. The board is sadly in need of a larger loan fund to help in building houses of worship.

See how large is the field of Home missions—Cuba, Isle of Pines, Panama, work in our cities and among foreigners, mountain missions and schools, any work, indeed, needed to be done in our Southland. Besides all this the board conducts a department of evangelism by which a great evangelistic work is being done in many towns and cities. W. W. Hamilton and his corps of evangelists are now engaged in a great meeting in Birmingham. Let us not forget to pray for them.



About twenty-three years ago Bismarck announced that Prussian Poland was to be thoroughly Germanized. Find Bismarck.

Rev. H. M. Long has accepted a call to the Baptist church at Williston, Fla. He has many friends in Alabama.

The dedication number of the quarterly report of the Baptist Sunday school at Alexander City is most creditable.

The following invitation from Madison, Ga., honors one of our kinswomen.

W. C. T. U. reception at Mrs. Laura Stovall's, Oct. 14, 1908, two to four p. m., in honor of Mrs. Francis A. Chiles' ninety-second birthday.

Some weeks ago I wrote you of change for Mobile Association and requested change in list of Associations. You have it the old way yet. Change to Bay Minette, Wednesday, November 11th. Fraternally, J. M. Kallin, Clerk.

Brother Barnett: Your failure to put my note of absence from the office in the paper is getting me into much trouble. My mail is piling up in the office with "please reply by return mail." It is impossible for me to answer letters before Nov. 20th, when the associations will be over. Will you let the brethren know?—W. B. Crumpton.

An interesting custom of the Urban Mission, of Berlin, Germany, carried on for the past quarter century, is the circulation of sermons by mail. Some 140,000,000 sermons have thus been circulated, at a cost of about \$250,000. Every Sabbath, volunteer workers distribute these printed pamphlets among coachmen, hotel porters, letter-carriers, firemen, boatmen, the sick, prisoners, and emigrants, and especially their deaf parishioners and to scattered Protestants, beyond the reach of church privileges.—Christian Work.

We have just closed the first year of the present pastorate. During this time we have received 41 members and collected \$1,628.00 for beneficence. Our Ladies' Missionary society gave \$444.00 of this amount. This is a healthy increase over any year in the church's history and, considering the financial depression, the three short cotton crops, and the present low price for the same, makes a most commendable showing for our people. We have just organized a most flourishing B. Y. P. U. The Lord has many of His very best people here and they can be so kind to their pastor. Yours fraternally—J. M. Thomas.

Union Springs, Ala.

In the list of Associations given in the Baptist, ours, the Crenshaw county, is given wrong. It will meet at Bethel church on Wednesday, the 4th day of November. Bethel is situated between Glenwood and Luverne in Crenshaw county and can be reached from either place. It is 2 miles from Glenwood and about five miles from Luverne. Any and all who come to Glenwood will be met with conveyance at the depot. We certainly want the representatives of the various branches of the organized work to be present. Come brethren. Yours fraternally, E. G. Fenn.

OBITUARY.

Died suddenly of neuralgia of the brain, on Oct., 6th, 1908, at her home in Gamble Mines, Walker county, Ala., Mrs. C. V. Deweese, daughter of Judge James Hilton, and wife, Dr. T. P. Deweese and Miss C. V. Hilton were united by the writer in holy wedlock on the 20th day of April, 1886. Shortly after this time they were converted and together united with the Baptist Church at Godfrey, Winston county, Alabama. Sister Deweese, in every sense of the word was a helpmate to her husband. Affectionate, patient, thoughtful, self-sacrificing, kind-hearted and true.

Her husband being absent much of his time, having the practice of two mining camps, and a large territory of country: she gladly welcomed his many friends, who will remember the generous and kind-hearted hospitality dispensed in the home where she presided. She was a power for good in her church, and neighborhood, dispensing sunshine not only in the church, but in all the homes where she entered, and it seemed to be an especial pleasure to her to entertain her pastor and the visiting servants of the Lord. But the life of this noble woman is ended. Earth is poorer and heaven is richer. How sadly her husband and children—two sons and five daughters—will miss her! We can only say to the dear ones, sorrow not as those who have no hope, for "she will be watching and waiting for you at the beautiful gate."

Her Pastor,
J. W. RODGERS.

REV. J. W. RAY IN MOBILE.

In the language of Caesar, Bro. Ray can say of his ten days visit to Mobile, "I came, I saw, I conquered," and we will vouch for the truth of his statement. We had heard much of this noted Baptist Evangelist, but, like the Queen of Sheba, we can express our surprise only by saying, "The half had not been told."

The scene of his labor here was in a tent meeting at Crichton, a suburb of Mobile. Let me say right here, that it is a great injustice to preacher and congregation if you do not provide a large house or a tent for Bro. Ray. We made preparation for him, and we received a great blessing. Ten for baptism and five by letter was the ingathering for our church. One very noticeable result, also, was that he had put folks to reading the Bible, to see what that book had to say on many points where other people do not agree with Baptists. That is an important thing neglected by evangelists. Bro. Ray does this in his own peculiar and charming way.

He has the gift of originality. A preacher, attending the meeting, came to him, asking where he had gotten a certain illustration. "I made it," said Bro. Ray. Brimful of ready wit and humor, when he once gets a hearer he has him enthralled.

In my days I have found a few men who had quitting sense, and I write down Bro. Ray as one on that list. Stop here, brethren, and catch that idea. By the help of that idea I be-

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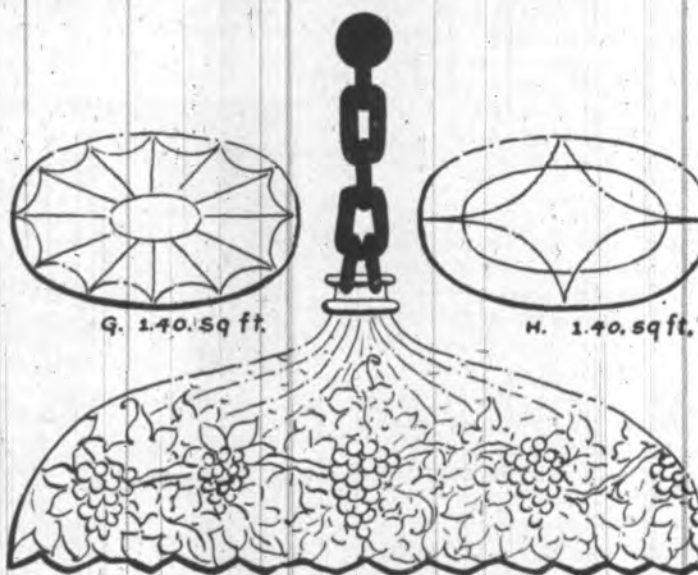
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Surplus, - - \$250,000

Heve we can work out the problem of carrying on a session after State Convention and holding the people in attendance till that business is finished. Many of our convention speakers could learn something helpful by listening to Bro. Ray a few times, and observing his method of keeping his audience until the benediction is pronounced. Right at the moment, when his audience was intensely interested, Bro. Ray would close his sermon, and people would go off wondering why he did not preach longer.

In every detail of the conduct of the meeting I have never seen his superior. To me it seems almost marvelous how he has the grasp of the whole situation. Yet with all his gifts, he has the humility of a true Christian and the kindness of a real gentleman.

I predict that some day, when others now useful in the Master's service, lay down their burdens, Bro. Ray will be selected as the timber out of which to make a Mission Secretary. He is at home in state, home or foreign departments. His heart and all belong to Jesus, and he responds to the call of God and the brethren. We want Bro. Crumpton to know that we must have Bro. Ray at Crichton.

J. M. KAILIN.

Mobile, Oct., 14, 1908.

PROGRAM

Of Baptist Rally at Shelby County Association.

Will be held at Bethesda church four miles from Nelson, on the Southern Railway Wednesday and Thursday Nov. 4th and 5th

At Shelby church on the Alabama Mineral Railway. Wednesday and Thursday, Nov. 11th and 12th.

At Concord church 3 miles north of Calera, Wednesday and Thursday Nov. 18th and 19th.

At the following hours, viz:

Wednesday.

10:30 a. m. Prayer Service.
11:00 a. m. Centennial movement. W. N. Lee and J. J. Haynes.
1:30 p. m. —Duty of Pastor to the church and church to the Pastor.
G. W. Freeman, J. E. Adams, J. W. Dodson and J. F. Averxt.
2:30 p. m. —Ministerial Education. T. W. Palmer, N. J. Lucas and B. C. Hughes.

Thursday.

9:00 a. m. —Prayer service.
9:30 a. m. —Our Mission Field. R. H. Carter
10:00 a. m. —Why am I a Missionary Baptist? J. L. Busby and G. W. Crumpton.
11:00 a. m. —Missionary sermon by W. W. Lee, alt. G. W. Freeman. Visitors from sister associations cordially invited. —C. W. O'Hara, Chairman executive committee.

"The restless millions wait
The light whose dawning
Maketh all things new.
Christ also waits,
But men are slow and late.
Have we done what we could?
Have I? Have you?"

There is no better Salmon canned at any price than Argo. One trial will prove it.

Goods By Mail

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

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

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Catalogue and full information free.

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Southern Distributors

Birmingham, Ala.

THE TESTIMONY OF A BEAUTIFUL LIFE.

S. J. Porter.

In reading the obituary notice of a missionary who died recently my attention was caught and held by the following: A tiny book, "The Character of Jesus," was always near her Bible and in constant use. Herein was the secret of her Christ-like gentleness and meekness. She studied the Perfect Character so that it was reflected from her to others. Just after her serious illness, while on her way to take a brief vacation, she was heard to say, "Oh, yes, I shall soon be all right and hope to come back quickly. The people are so good and kind to me. I love them already, and there is, oh! so much to be done."

In this charming bit of life description are discovered qualities that make a great Christian worker whether at home or abroad.

Likeness to Christ. In Philipians 2:5 we are exhorted to "let this mind be in you which was also in Christ Jesus," and then follows that marvelous account of his divine unrobing, His humiliation, suffering and death. We are to let this mind be in us. It will be in us only as we allow it; we may have it in us if we so desire.

"For me to live is Christ," "Crucified with Christ," "Risen with Christ." Your life is hid with Christ; "that Christ may dwell in your hearts by faith." "Christ in you the hope of glory." What is the meaning of all these and kindred phrases? To the unbeliever they seem unreal and impossible, but to the believer how much they ought to mean. It is easy to grasp their meaning if we are willing to receive Christ in His fulness. This indwelling Christ is not secured by wonderful ability, nor is a life with God gotten by brilliant talents, but simply by exercising faith; love, patience and hope, and by daily prayer and reading of the word. We are urged to put on Christ: "Put ye on the Lord Jesus Christ." Not simply His righteousness nor the beauty of His holiness, nor the grace of His character are we to put on as a garment. But we are to put on the Lord himself as our vesture—have Him in us and on us. The Christian must be not only a Christ-bearer, but a Christ-wearer, so completely imbued with His holy spirit and

endued with His presence that men shall see Him when they see us—see Him as they see our garments when they look at us.

Love for the People.

"What makes the lamb love Mary so?"

The eager children cry.

"Mary loves the lamb, you know,"

The teacher made reply.

If we want people to love us and to love our Lord we must love them—love them in some measure as He loved them. We must love them first. In this way he won our love. "We love Him because He first loved us." It is not strange that on hearing of her death the native Christians said, "We all loved her."

It is said that Ole Bull, the greatest violinist, used to go out upon the furthest point of rocks that jutted from the shore into the sea and practice upon his violin that he might bring back to the world the music of the waves reproduced upon his loved instrument. Whoever would win men from sin to a life of holiness must go apart from the world where his soul can catch the divine melodies; he must go where he can meet God and hold tryst with Christ, so that returning he can charm men as he reproduces in his own life the sweet notes of divine love.

"I love men, but I love them at a distance," said one of Germany's most brilliant scholars and poets of the last century. But love does not stay at a distance. If it does, it is not love. Fainting at the post of duty, love says, "I hope to go back quickly, because I love the people so."

"Breadth of Vision." "There is, oh! so much to be done." Surely these are the words of a soul who has a vision of the world's deep need. Nothing so surely enables us to see the world's need as to have first a vision of Christ Himself. We have almost forgotten Christ when we begin to forget the sorrows of the suffering. Too often we lose our vision of Christ and then our interest in men begins to languish.

We can have no breadth nor length of vision only as the sight of Christ keeps our eye clear. There is a tradition of the "Well of the wise men" between Bethlehem and Jerusalem, that when the wise men from the east had at one time lost the guidance of

the mystic star, while stooping over the fountain they saw the star once more reflected in its waters; forthwith it guided them to the place where the young child was. "When they saw the star they rejoiced with exceeding joy." Sometimes we may lose our guiding star and for a time wander on in unplotted way of duty, saying "Where now is my God?" If we will only bow by the fountain of the living word, we will see mirrored in its depths the star of hope that will lead us into the sacred presence of Christ. And one look at Him will clarify our vision that we may see with sympathetic eye that there is much to be done for the betterment of the world.

Devotion to the Work. Many of us are not living up to our convictions. We are not laying ourselves out for the cause which we know is worthy and noble. We bring our offering of love, but we hesitate to "bind the sacrifice with cords, even unto the horns of the altar." Are we letting God have His way with us, or are we interfering with His plans and so marring them? Suppose the great artist who painted that masterpiece of art, the Sistine Madonna, had laid aside the brush and retired from the study for a time while a little child—possibly his own child—stole into the room, and thinking he, too, could paint, took the brush and began to do his work, what would the artist have found upon his return? Only a daub, and the painting would have been spoiled. Jesus wants to put his own image within us, but unless we allow Him, He can not do His work. By selfish intermeddling we often hinder God from doing His best for us. Too often we ruin the picture which the divine Artist is endeavoring to produce in our lives. Only by unselfish devotion to the call of duty can we fill up the plan which God outlines for us. We make no mistake if we say from the heart,

"Take our lives and let them be
Consecrated, Lord, to Thee."

God so loved that He gave—what? He gave His only begotten Son. His gift was the measure of His Love. Change the wording so that it will read, "I so love that I give"—what do you give? Your gift will be the measure of your love.

Richmond, Va.

WHERE AND WHY THE EPISCOPATE HINDERS.

Our Episcopalian friends seem strangely unable to understand the simple reason why Presbyterians do not appreciate more highly their frequent intended-to-be-generous offers to share with other churches their "deposited treasure of the historic episcopate." Presbyterian indifference to this proffered "treasure" the Episcopalians are wont to contribute to a hard and stubborn conservatism, determined to have presbyteries and elders whether or no. And it is undeniable that Presbyterian predilection for things Presbyterian is pretty strong—perhaps Scotchly stubborn. But there is nothing unchangeable about it, and Presbyterians are not so insensible to the ideal of Christian unity that they would yield nothing and accept nothing for the sake of it. If the Episcopalians should approach us talking of the practical usefulness of the bishopric and its conveniences as a method of administration, they would find a very much interested audience in the Presbyterian church—a big audience too. But telling Presbyterians that the Lord Jesus Christ himself instituted the episcopate and isn't pleased today with any church that hasn't such a form of organization, kills the interest right off. Nothing sounds to Presbyterian ears more impossible than that. It seems perfectly plain from every page of the

gospels that Jesus Christ—large, free, untrammelled, unconventional spirit that He was—never could have given an instant's care to orders and dignities, ceremonies and formalities, among His disciples. It is quite as incredible to imagine that now He cares how His church is organized here on earth, so long as it maintains a vital spiritual connection with Him, its head. The Presbyterian church can make very many compromises of administration and order for the sake of getting into unification with other Christians, but it cannot go on record before the world as believing that Jesus Christ will give more grace to, or dispense more grace through, a bishop than to or through any humblest pastor that's devoted to the winning of men and the preaching of the Master—or for that matter, any layman that's consecrated to the kingdom. Presbyterians have not so learned Christ; We are sure from the scriptures that He is no respecter of persons, and we can't go into anybody's union on a basis which assumes that He does preferentially respect bishops.—The Index.

Paul Harper, youngest son of the late Wm. R. Harper, president of the University of Chicago is to follow his father's footsteps and become a professor of Semitic languages. He has just been graduated from the University of Chicago.

HE PREACHES FOR MONEY.

By W. H. Young.

Well, what of it? If he really preaches that is something to be thankful for, because some only go through the motion.

Who said he preached for money? I'll venture the assertion that he was a close-fisted, mercenary himself, who imagined that even preachers were as covetous as he.

If he preached and didn't preach for money, he was of all men most reprehensible; because he voluntarily and needlessly dragged the highest calling down to the level of vagrancy.

He could not preach without living, and that costs money, somebody's money. Would it be honorable for him to become a pauper and tacitly count upon the charity of the people?

And, if he did so, even that was preaching for money, just as though he accepted a salary.

So it is actually impossible to get out of preaching for money, no matter what system or lack of system is adopted by the preacher.

But, you say, "Paul the Magnificent preached for nothing." Yes; he surely did. But have you ever read his humble apology for falling into such error? No.

Turn to II Cor., 12:13, where the

apostle who had boasted in his former epistle that he wouldn't take pay from them, now says: "Forgive me this wrong."

I will now ask if you have read what that same apostle says about some pastors being worth twice as much as they get. It is in I Tim., 5:17: "Let the elders who rule well be counted worthy of double honor, especially they who labor in the word and doctrine." Hold, on, now; don't be too swift to speak; see Jas., 1:19; for the word "honor" really means "pay," as "honor the Lord with thy substance." This will become perfectly evident when you read what Jesus said about the commandment, "Honor thy father and thy mother," being nullified by those shrewd hypocrites saying: "Corban; it is a gift, by whatsoever thy mightest be profited by me." Matt. 15:3-6.

Compare I Tim. 5:3 and 8, with Acts 6:1, and then keep somewhere in your thinking machine the conviction that Paul not only accepted pay for preaching, just as he did for making tents, but that he commanded his successors, like Timothy, to pay a double salary to those who were the most faithful in pastoral work.—Christian Index.

Argo Red Salmon is ready for the table as soon as the can is opened, or it may be served in 77 different ways.

LIFE A BURDEN

Pains, from which women suffer often make living unendurable.

If you are a victim, do not remain one. No need. Most of such pain are preventable, curable.

Others have obtained relief through Cardui. Why not you?

At least it can do no harm to give Cardui a fair trial.

It may be the very medicine you need.

Hearken to the words of Mrs. Mattie Campbell, of Ratcliff, Tex. She says: "Two years ago my health was very bad. I suffered untold misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering.

"At last I decided to try Cardui. I took one bottle and it helped me so much, I bought \$5.00 worth. That kept me in health for one year and saved a large doctor's bill. I took six more bottles and now I can say that Cardui has stopped my suffering and made life worth living. I would not be placed back where I was, two years ago, not for this whole world rolled at my feet."

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Price 10 and 25c at all druggists or by mail on receipt of price.

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Graduate of the Southern Normal Musical Institute and Patton's Normal Musical Institute, will make engagements to conduct the music in Revival meetings and train choirs. Twelve years experience. Correspondence solicited.

J. H. HOLCOMB, Guin, A. la.



PRESIDENT FILLMORE'S VIEWS.

A long-time friend of the Examiner who wishes his name withheld writes:

In the article in the Examiner of Sept. 24, headed "Church Relations of the Presidents," it is stated that Millard Fillmore was a Unitarian. The late Dr. Hotchkiss, formerly pastor of the Washington street church, Buffalo, New York, informed me that the family of the ex-president attended his church. Dr. Hotchkiss also told me that on the occasion of Mr. Fillmore's burial, he officiated at the services held at the family residence.

The first Mrs. Fillmore had Baptist proclivities and was of a Baptist family. The second Mrs. Fillmore was Mrs. McElroy, of Albany, New York, and a member of the Pearl street, now Emmanuel church, of which Dr. Bartholomew T. Welch was pastor. When she married President Fillmore she removed to Buffalo and united with the Washington street, now First church, of which Rev. Dr. V. R. Hotchkiss was pastor. President Fillmore was a warm personal friend of Dr. Hotchkiss and was a regular attendant upon his preaching. Mrs. Fillmore left \$25,000, by will, to the University of Rochester, and her total gifts to

that institution were in the neighborhood of \$34,000. President Fillmore might be claimed by the Baptists, with probably as much propriety as President Cleveland is claimed by the Presbyterians or President Grant by the Methodists.

CURRENT HOME MISSION FACTS.

No friend of Home Missions can study the report of the mountain school work of our Home Mission Board without having his enthusiasm aroused. When the Board took up the work eight years ago it began with six schools; now there are twenty-four. The six were worth \$33,000; the present property valuation is \$345,000. Last year there were 5,117 students in attendance, eighty-two of them being young preachers. The increase in value of equipment for the year was \$96,290, of which the Board contributed \$12,000. \$21,100 was spent by the Board for the current support of the schools. In other words, at a cost of \$4 for each student, Southern Baptists were able to keep 5,117 mountain boys and girls in a good Baptist school. If there is any other investment in character building which promises such large returns for so modest an outlay, we do not know of it.

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can be cured and without much trouble. Don't give it up because your case is of long standing. If you have had your face or hands covered with tetters, pimples or other diseases for many years, and have tried everything without success, don't despair, you can be as easily cured by Tetterine as a case a few days old. Others have tried it after many years suffering and have been absolutely cured in a short time. Try it. Positive cure for tetters, ringworm, eczema, pimples and all skin troubles. 50c. at the Drug stores or by mail. SHUPTRINE CO., Savannah, Ga.

NOTICE OF MORTGAGE FORECLOSURE SALE.

Default having been made in the payment of the debt secured by mortgage executed to the undersigned on the 27th day of July, 1908, by Felix Marshall and wife, Cora Marshall, and recorded in the probate office of Jefferson county, Alabama, in Vol. 491, page 527, of record of deeds, we will sell to satisfy the debt secured thereby, under the power of sale in said mortgage, on the 9th day of November 1908, in front of the court house of Jefferson county, Alabama, in Birmingham, during the legal hours of sale, at public outcry, to the highest bidder for cash, the following described real estate, situated, lying and being in Jefferson county, Alabama, to-wit: Nineteen and one-half (19 1-2) acres of land in the south half of southeast quarter (S. E. 1-4) of southwest quarter (S. W. 1-4), section thirty-five (35), township sixteen (16), range two (2) west, except one acre sold to Scott Latham, being the same land conveyed by deed recorded in Vol. 379, page 316. THE CITY LOAN & BANKING CO., Mortgagee.

J. W. PRUDE, Its President.

LASTING HYMNS, NOS. 1 AND 2.

Free samples to churches and Sunday schools contemplating ordering hymn books. Lasting Hymns Indorsed by our denominational leaders. Address Rev. J. A. Lee, Glencoe, Ky.

Healthy Happy Babies

Mother, you know the summer will be a trying time for your teething baby—a period of anxiety and sleepless nights for you unless you take the precaution to keep baby's system in condition to make teething easy.

Teethina (Teething Powders)

The prescription of Dr. C. J. Moffett, graduate of Jefferson Medical College, Philadelphia, contains elements recommended by the most advanced medical science to remove the cause of disease and keep the system in condition to make teething easy. For 40 years the standard remedy throughout the South during the trying period of teething, colic, hives, etc., in children.

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Albertville, Ala., Oct. 13, 1908.
Oct., 13, 1908.

To the Alabama Baptist.

A tribute of respect to the memory of Sister Jane Walker Bean, who departed this life at Albertville, Ala., October 1st, 1908, age 87 years, 10 months, 18 days.

Miss Jane Walker was born near Augusta, Ga., Nov. 13th, 1820. While she was young her parents moved to Talladega county, Ala.. She was married April, 20th, 1845 to Win Bean. Both were members of Bethlehem church, Cleburne county, Ala. On June 19th, 1847, Bro. Bean was ordained to the office of deacon, which he filled very acceptably until his death Feb. 14th, 1860. His obituary by Elijah Martin, is recorded in the minutes of 1860, at Bolling Springs Association.

Seven children were born to Bro. and Sister Bean, six of whom are living. Mrs. Henry Smith, of Lineville, Ala., Win Bean, of Dallas, Texas, Mrs. Nancy Hubbard, of Grand Prairie, Texas, Mrs. Susanna Hood, of Oxford, Ala. J. C. Bean, of Heflin, Ala., Mrs. I. E. Hubbard, of Albertville, Ala.

Sister Bean had for some years made her home with her youngest daughter, Mrs. I. E. Hubbard, of Albertville, Ala., but kept her membership at old Bethlehem church, where she first joined and where her remains were laid to rest to await the coming of her Lord.

Sister Bean was an earnest, consistent Christian, and commanded the respect and love of all who knew her. For a long time she had been waiting for the Lord to call her home and lingered just a few hours after she was stricken.

Well could she say with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing." I have been pastor in the family of this sister and mother for eleven years. Her children and grand-children are a blessing to the world. Loyalty, faithfulness, truthfulness and honesty characterize the descendants of this child of the King.

May the Lord who doeth all things well comfort and bless the bereaved ones.—J. R. Stodghill.

Died on the 27th, ult., at the home of her father, Capt. J. W. Darby, Garland, Ala., Mrs. Annie Elvyn Powell. She was born April 11, 1876, and when only ten years old united with the Garland Baptist church. She leaves to mourn her loss father, mother, two brothers, husband and three children.

The writer of these lines knew dear Annie from her infancy and he can truly say he never knew a more beautiful spirit than was hers. She was so evenly poised, gentle and modest—always thoughtful of her loved ones and true to her Savior.

"Blessed are the dead that die in the Lord."

A. T. SIMS.

Geneva, Ala.

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FROM NORTH BIRMINGHAM.

I began my meeting at the Park Ave Baptist church, Oct. 4th. T. F. Porter, of Roanoke, came to us on Monday night following and remained twelve days, proving himself to be a strong forceful preacher. On the following Saturday C. H. Lindsey, a gospel singer came to us by invitation, whom God has graciously blessed with vocal powers and is one of the sweet singers of Israel. With those two strong men of God preaching and singing the blessed old story of our Lord strong men and women quaked and trembled. Many surrendered their hearts and lives to Jesus, 39 added to the church, 27 by Baptism others to follow. We can never tell the far-reaching results of the meeting until the returns in heaven are all in "These works shall follow them"

Our church is in fine condition to do service for the Master. We expect by the help of God to make this year count.—W. B. McDaniel, Pastor.

SCOTTSBORO'S NEW PASTOR.

Alabama is to be congratulated upon the coming of Rev. M. L. Harris to be pastor of the church at Scottsboro. A graduate of Wake Forest and of the Seminary he comes fresh from his school work to this important field in north Alabama. The first three months of his pastorate have been greatly blessed. I had the privilege of being with him two weeks in a meeting where there were about 25 professions of faith and 13 received for Baptism. There was a debt of \$625.00 on their new house of worship and this debt was paid off and the house was dedicated the last day of the meeting. A little more than three years ago while I was pastor at Scottsboro we began the preparations for building, but failing health forced me to resign and the work was carried on by others. I count it a great joy that I was permitted to be present when the last dollar was paid, and to be permitted to preach the dedicatory sermon. The pastor led the dedicatory prayer. I most heartily commend this cultured, consecrated and able young North Carolinian to the brotherhood.

Fraternally,
W. W. LEE.

A YEAR'S WORK.

This year's work with my churches has been altogether the most successful for several years past. The harmony, good will and liberality of the brethren are better than for some time. The county Sunday school convention at Antioch, Bibb county, and centennial meeting at Fellowship, Dallas county, proved to be blessings to those communities. As a result of our revival meetings 102 were added to the churches, of which 79 were baptized. Perhaps the most remarkable meeting was held at Gilead where a clean sweep was made of everything, 47 added to the church.

Thirty added at Antioch, 19 at Fellowship and six at Mt. Zion. Bro. Willis Seymour conducted all these services and the results speak for themselves. He won the admiration and

esteem of all who heard him. He is now in his third year at Howard and we wish for him great success in his work.

P. G. MANESS.

NOT A PLACE OF EASE.

Frequently those who are opposed to Foreign Missions speak sneeringly of what they are pleased to sermonize the so-called sacrifice of missionaries. A missionary in writing to the Journal and Messenger says:

During this year we are having much cholera in all parts of the Bapatla field. Cholera is pre-eminently a filth disease, against which it is almost impossible to guard one's self. Recently a whole family was wiped out by this dread disease. They were Europeans living in sanitary surroundings near Calcutta. A coolie left us to spend some money for drink. At the drinking booth he saw a man sick with cholera. The next morning this poor coolie was dead. We have been saddened again and again by hearing of deaths of those we had learned to love. A young man who had learned to love the Lord Jesus and had asked for baptism, was sleeping, with his aged father at our new Home for the Aged. The young man was stricken and died, while the old blind father had wandered away somewhere, and no one seems to know what had be-

come of him. Probably grief had broken that old father's heart. These are days that try our souls and our faith in God.

"Sanitation is a vexation
To the Hindu nation."

Kipling tells us That may be so. India sadly needs to be vexed with sanitation. If cleanliness is next to godliness, then filth is next to ungodliness. A missionary has to spend a great part of his time preaching the gospel of sanitation, for this is a very important part of his work. Recently two of our Christians died here of cholera. They were the victims of their unsanitary surroundings. It is a trial to go to the hamlets to preach but think of what it means to have to live in such surroundings. Then the drinking water is contaminated with these piles of indescribable filth. Missionaries as a rule, do not dare use water from village wells. Mission work is not easy in such surroundings, yet an evangelistic missionary has to face all of these things as he goes from village to village preaching the gospel. How often do we wish that our critics who live in the country where every thing is clean would come out here and see and smell and feel what we must see and smell and feel almost daily. I am sure that they would then become our warmest friends. There is not money enough in the world to

tempt us to do this work; only the constraining love of Christ can keep us in a land like India.

GREAT BOOK ON CAMPBELLISM.
W. W. Lee.

Mabel Clement, a religious romance by Rev. J. M. Sallee Bewille, Texas. \$1.00 post-paid

What Theodosia Earnest is on the mode of Baptism and Grace Truman is on close communion, that Mabel Clement is on the question of Campbellism.

It is the only book of kind so far as I know, but that is sufficient. It is clear, vigorous, convincing and scriptural and a complete and perfect answer to all the stock arguments of the Campbellites. No Baptist preacher should be without it and in certain communities where Campbellism is aggressive it should be in every Baptist home. Its author is the beloved pastor of the Bewille Baptist church at Bewille, Texas and he has two children who are foreign missionaries in China, Rev. W. E. Sallee and Miss Mamie Sallee. Get it and read it.

The Argo Red Salmon Cook Book gives thirty-nine recipes for preparing Salmon and sauces. Send a postal card to Alaska Packers Association, San Francisco, Cal., for it.

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SEND PAPER TO DAUGHTER IN VIRGINIA.

Dear Bro: After receiving the Alabama Baptist for this week, being so impressed with the number and the fine pictures of those noble and coming preachers on the first page, I decided my daughter, who is in Virginia, would appreciate it also, and would help her in her Christian work, so enclosed find check for \$2. for which send her the Alabama Baptist. Her address is Mrs. F. C. Lindsey, Dublin, Virginia. We appreciate the hard work you are giving us. May the Lord's richest blessings rest on you.

Your brother,

J. E. BISHOP.

Start the paper with this number, October 14th.

(This is a good example to follow. If you have children who have moved out of the state send them the Alabama Baptist and let them keep in touch with home.)

DON'T DEFLECT THE MONEY

That the churches send up for the orphans' home. These words are called forth by a conversation I overheard a few days ago between two delegates who found the money sent up for minutes was smaller than they wished. They said the letter had not been filled out, and they could take a dollar and a quarter and put on the minute fund and a dollar from the state mission money and report accordingly. Now, brethren, in all candor I do not believe you can afford to do this. Don't deflect the money sent up for the orphans' home.

JOHN W. STEWART.

Argo Red Salmon is standard in quality, quantity, color and place.

G. A. LaPrade vs. T. H. Brandon, Mortgage Sale of Real Estate.

Under a power of sale contained in a mortgage executed by T. H. Brandon to G. A. LaPrade, 8th of March, 1906, to secure the debt therein set forth, duly recorded in Vol. 419, record of deeds, page 20, in the office of Probate Judge of Jefferson county, Alabama, for default in the payment of the debt secured thereby within the terms of the mortgage, I, the said G. A. LaPrade, will sell to the highest bidder for cash on Saturday, the 7th day of November, 1908, before the court house of Jefferson county, Alabama, the real estate situated in Birmingham, Alabama, described as follows:

Lot No. 8, in block No. 236, according to the Elyton Land Co.'s present plan of the city of Birmingham, Alabama, described as follows: Commence at about 100 feet east of the northwest corner of said block No. 236, 7th avenue South, or Avenue G, and run thence south 190 feet to an alley; thence east along said alley 50 feet, thence north 190 feet to said 7th avenue South, or Avenue G; thence west along said Avenue 50 feet to the beginning, forming a rectangle fronting 50 feet on the south side of Avenue G, and running back of uniform width 190 feet to an alley.

G. A. LAPRADE.

WARD & RUDOLPH, Attorneys.
September 30, 1908.

ARGO, ARGO, ARGO, ARGO.



A Good Mattress---And Where To Get It

You have probably bought and paid for a Mattress that NEITHER came up to your expectations NOR gave entire satisfaction.

Every Mattress that goes on the market isn't a GOOD Mattress.

You have undoubtedly found THAT out.

There are lots of "JUST" Mattresses. You have probably had your share.

Most likely you PAID enough to get a good one, too.

Sometimes you don't know yourself just what you want—but you want it RIGHT. You LEAVE it to your Dealer.

And he gives you something you know perfectly well you DON'T want and never DID.

Then, many times you tell EXACTLY what you want, for you KNOW.

But your dealer hasn't it in stock and sells you SOMETHING else.

Perhaps he makes a LITTLE more on that SOMETHING ELSE.

What you want to do is to INVESTIGATE—find out what IS the best Mattress—what are its ADVANTAGES—what protection does its GUARANTEE give you—what distinguishing MARK it has over other Mattresses—WHERE it is made—and OF WHAT.

All these points are essential to a GOOD Mattress.

There are mighty few who make a thoroughly DEPENDABLE Mattress.

But—WE DO.

Ask your Dealer—or write us.

THE PERFECTION MATTRESS CO.

BIRMINGHAM, ALA.

BOX 317

A WORD TO THE BIG CHURCHES

About the orphans' home. We never needed your help more than now. Won't you come to our relief? If we are saved from embarrassment, some must give largely. Have you done that yet? I can come to see you if I can by that means help you to secure a large gift for this worthy cause. May I come?

JOHN W. STEWART.

Argo Red Salmon has the "More-ish" taste—the more you eat the more you want.

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