

ALABAMA BAPTIST

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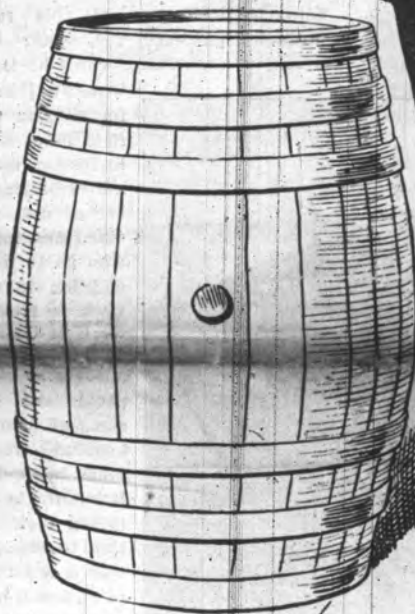
Organ Baptist State Convention.

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THE BARREL OR THE BOY



WHICH ?



A COUNTRY'S CITIZENS ARE ITS GREATEST ASSET

Thousands of Bright Minds and Sound Bodies Are Ruined
Yearly by the Drink Traffic

For a Community to Allow or Maintain a So-Called Business Which is the Direct Destroyer of Its Own Best Assets is Suicidal

A VOTE AGAINST THE SALOON IS A VOTE FOR THE BOY

OUR FOREIGN MISSION SCHOOLS

WILLIAM H. SMITH

One of the most successful means of carrying on foreign mission work is in the establishment of schools on our fields. There are people who claim to be the friends of foreign missions, but who bitterly oppose this method of foreign mission work. They seek to interpret the Great Commission not only for themselves, but for all other people, and by their interpretation the command is simply to preach. It does not require any great exegetical ability to show that this interpretation of the Great Commission is incorrect. Our Saviour said, "Go and make disciples of all nations." Of course, preaching is one of the methods of making disciples, but surely it is not the only method. The Christian school has proven in actual experience an eminently successful method of making disciples. The Foreign Mission Board of our convention has in its various fields 142 schools. These range all the way from elementary day schools up to the college and the theological seminary. These schools are taught by the missionaries, assisted largely by native teachers. Many of them receive very little help from mission funds, and some of them are entirely self-supporting.

In the beginning of any mission work the missionary must devote himself almost wholly to preaching to the people. When some of them are converted they are baptized and organized into churches, and then the missionary must carry out the other part of the commission in which our Lord said, "Teaching them to observe all things whatsoever I have commanded you." Those who insist that preaching is the only work to be done on the foreign field lose sight of this part of the Great Commission.

There are three objects aimed at in the establishment of schools in our foreign fields:

1. They are evangelizing agencies. Young people are gathered into these schools, coming into close contact with the Christian missionaries and teachers; given constant instruction in the Bible; dealt with definitely in many personal conversations, and in this way they become earnest and intelligent Christians. Surely no one who believes at all in the work of establishing Christianity in heathen lands could reasonably object to making such converts.

2. These schools are absolutely necessary for the children of Christians. Even where there are non-Christian schools available—and in many places no school at all is available—it would be suicidal to undertake to educate the children of native Christians in these non-Christian schools. As a rule they would be persecuted and abused, or on the other hand they would be led away from the faith of their parents into non-Christian ideas, and be required to practice idolatrous forms of worship. But where they are trained in Christian schools, they grow up to become themselves Christians, and usually active and efficient Christian workers.

3. Many of these schools are carried on with the definite purpose of training native workers. It may be truly said that all of them have that idea as their ultimate aim, but many of them are organized for this specific purpose.

A little thought will convince any one of the impossibility and the undesirability of sending out enough missionaries to preach the gospel to all the people in heathen lands. Missionary work has reached a stage in nearly all countries where the main business of the missionary is to train and direct the native workers. In this way he can multiply himself many times and the trained native preacher can carry the gospel to his own people more effectively and with much less expense than the mission-

ary. It ought not to be hard for any friend of foreign missions to see the importance and the absolute necessity of training native workers, and this is the object of our foreign mission schools.

There are critics of foreign mission work who seem to think that these schools are conducted for the purpose of giving an English education to children in foreign lands. Nothing could be further from the truth. In many of these schools English is not

needed here, surely they are needed a thousand-fold more on our foreign fields, where often there are no other schools worthy of the name, or schools so filled with heathen and non-Christian ideas, and whose educational work is so poor, that it is utterly impossible to secure education for Christian young people in them.

It is a strange argument which some people use when they lay at the door of the relatively small amount of foreign mission work that we are doing all the faults, and failures of our own Christian civilization. Strenuous objection is made to spending money on these foreign mission schools while there are illiterate people at home. Sometimes the darkest pictures of our civilization are drawn and the blame for all the darkness is laid on foreign mission work. One writer after drawing this gloomy picture of conditions in our own land and telling of the money spent in foreign mission work, says: "Suppose the same amount of money had been applied to home missions and that the same devoted men and women had toiled for sixty years in the home field, would we now have the awful conditions which threaten the future of this republic?" What a strange argument! The writer seems to be treating a subject concerning which he is so ignorant as not

to know that we are spending for mission work on the home field twice as much as we give to foreign missions and that we are employing a far larger number of men and women as devoted and intelligent as those who go to the foreign field. In addition to this direct mission work we are spending for church work at home twenty-five times as much as we give for foreign missions. Moreover, Christian people are devoting immense sums of money to education, to hospitals, free dispensaries and other methods of relieving the ignorant, the sick and suffering, giving their money and their time to charity to such an extent that it is a rare thing for people to be found in dire need without receiving immediate aid. Not-

withstanding all that—and all of it put together is vastly more than our foreign mission work—yet if there are people who persist in sinful ways, if there are wicked men who grind the faces of the poor, if there are evil conditions which have not been remedied, it must all be laid at the door of the little work that we are doing in obedience to the command of our Lord to "Go and make disciples of all nations."

Can it be possible that people who talk in this way are real friends of foreign missions, such as they claim to be? Is it not true that back of all that they are saying they are enemies of foreign mission work?

One of these writers seems to reveal the true animus of his attack on mission methods when he speaks of "the national menace of draining our resources off into lands beyond the seas, and the blind unwisdom of straining every energy to the conquest of heathendom when all the open-eyed people know that Christ has well-nigh lost his hold on Christendom." That last sentence is the key to the writer's attack on foreign missions. He seems to have lost faith in Christian institutions and the power of Christianity in our own land, and no wonder that he is opposed to sending this Christianity, which according to him has proven a failure here, to other lands. If the gospel of Christ can not save our own people and country, why should we take the gospel to any other land? And yet this writer claims to be a friend of foreign missions, and to be merely attacking certain methods of mission work. He is so opposed to mission schools that he seems willing to



Advanced Class in Pingtu Girls' School (China).



Graves Theological Seminary, Canton, China.



Native Teacher and School Girls (China).

taught at all, and where there are classes in English they are carried on very much as classes in French and Spanish are conducted in the schools in our own land.

Great complaint is sometimes made because a small amount of mission money is used in establishing and maintaining these schools. Those who make these complaints seem to forget that in our own country we spend vast sums of money in establishing and carrying on Christian schools. If they are

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down the whole fabric of missionary work in order to destroy those schools. Nay, more; he is prepared to write down Christian civilization itself as a blank failure in his effort to strike these little mission schools which wise, consecrated missionaries have found in practical experience valuable and even indispensable aids to the work of evangelization. It feels like saying to such friends of foreign missions what Job said to his friends and comforters:

"Surely ye are the people, and wisdom will die with you."

Richmond, Va.

TO ONE WHO ASKED ME WHY BAPTISTS INSIST THAT IMMERSION ONLY IS BAPTISM.

Letter No. 18.

My Friend: I am glad you have given me an opportunity to tell you why Baptists insist that immersion only is baptism. Now, doubtless you have often heard Pedobaptists talk about the "mode of Baptism." When I was a school-boy I learned that "Mode" means "manner." So when Pedobaptists speak of the "mode of baptism" they mean, of course, the customary manner of administering the rite. But baptism, according to the Baptist view, is not a thing that can be divorced from the mode at will, and administered in any sort of manner. Baptism is itself the act. And in this letter I propose to show you, from several view points, that the act of baptism is immersion.

1. The best Bible evidence that the act of baptism is immersion is that baptism means immersion. Just like "to submerge" means "to dip under or into." "To baptize" means "to immerse." The only difference between the words dip and immerse is this: "Dip" implies that the object dipped is at once removed from the liquid, while "immerse" is wholly silent as to removal. But that makes the word immerse better suited to express the symbolic significance of the religious ordinance than the word "dip." For it symbolizes that the dead thing is buried. But there is some Greek word that means "immerse." What word is it? It is *Baptizo*. A man is very prejudiced, or very ignorant of what the Greek means, who denies that to baptize means to immerse. The ordinary Bible reader may convince himself that what I am saying is true by noting that wherever the word baptize, or baptism, occurs in the New Testament to denote the Christian rite, the word immerse, or immersion, or one of the synonymous words, may be substituted, and still do no violence to the meaning of the text. Dr. J. F. Sturdivant, in his booklet, "A Plain Discussion of Baptism," tries, in a very belabored way, to make a big point against the Baptists on the score that there is in print a New Testament in which the words baptize and baptism are translated immerse and immersion.

The Doctor says he has one of these books in his library as "a curiosity" and "an illustration of what men will do to make the Bible teach their own peculiar views." I wonder if it has ever occurred to the Doctor that where the Baptists have succeeded admirably in so translating the words baptize and baptism, he would find it impossible to make a similar translation of the words into sprinkle and sprinkling?

But likely you want to know that if these words mean "immerse" and "immersion," why are they not so translated in the King James' Version of the Bible (this is the Version usually found in the homes of the people)? I will tell you. In 1604 King James selected fifty-four learned men from both High-churchmen and Puritans, as well as from those who represented scholarship wholly unconnected with any party. These men were divided into six companies, each of which took its portion of work, and every aid accessible was used to make their undertaking a complete success. The work before them was the translation of what we know as the Authorized, or King James' Version of the Bible. In this translation the two words *baptizo* and *baptisma*, verb and noun, respectively, are not translated, but anglicized. That is, their termination is so changed as to correspond with the termination of English words. In *baptizo* the *o* is changed into *e*, and so we have

baptize. In *baptisma* the *a* is dropped, and we have baptism. If these words had been translated, our Bibles would have had immerse and immersion. And if the words "*rantizo*" and "*rantismos*," verb and noun, respectively, had been anglicized, and translated, then in our Bibles, wherever we saw have sprinkle and sprinkling, we would have *rantize* and *rantism*. For example, the expression in I Peter 1:2 would be—"And rantism of the blood of Jesus Christ."

Greek, *rantize*; English, rain; meaning sprinkle, Sec?

Now, the reason why these words were not translated by the committee of fifty-four selected by King James, is as follows:

The King's third point of instruction to his translators is this: "The old ecclesiastical words are to be kept; as for example, the word 'Church' is not to be translated 'Congregation.'" And when these fifty-four men had finished their work, in their "Preface to the Reader", they wrote: "We have avoided the scrupulosity of the Puritans, who left the old ecclesiastical words, and betook them to other words, as for example, when they put 'washing' for 'baptism,' and 'congregation' for 'church.'" Baptism then, we know, was regarded as an ecclesiastical term, and according to the third point of instructions, could not be translated. It meant then, however, just what it means now—immersion. Instead of translating the word, they anglicized it, and kept it.

But many there are who teach that pouring and sprinkling are themselves acts of baptism. When and how did this strange doctrine originate? The answer is this: It originated among the Roman Catholics in the matter of the baptism of the sick; or, as it was later called, clinic baptism.

And this baptism of the sick, itself, originated in a dangerous heresy.

It originated this way: The Catholic Church had so far departed from the simplicity of the Gospel that the atoning blood of Jesus Christ had largely been lost sight of, and the ordinance of baptism had been enthroned as the one thing needful. The Catholics, then, as they do now, attached more importance to baptism than to the blood of Christ to atone for sins.

Herein is where the doctrine of baptismal regeneration had its birth.

And along with this, as a natural consequence, came the attendant practices of infant baptism and sprinkling. It was argued that if baptism is so important then all ought to be baptized. And it was claimed that if unbaptized grown folks went to hell, then all the unbaptized infants that died, could never see the face of God. But since a sick man upon his bed could not be immersed easily, and since he would be lost if he died unbaptized, it was, at first, only hoped that a profusion of water might save him. And then they argued that if a profusion of water would save him, a smaller quantity would also save him. And the upshot of their reasoning was, what you have often heard, "A thimble-full is as good as an ocean-full." At first those who were "baptized by affusion" were not called Christians, but clinics. I quote the first recorded instance of "clinic baptism." It was the case of Novatian, in A. D. 250. Eusebius says of him: "Being delivered by the exorcists, he fell into a severe sickness; and as he seemed about to die, he received baptism by affusion, on the bed where he lay; if, indeed, we can say such an one did receive it." But that last clause shows that Eusebius doubted the genuineness of a baptism like that. And evidently he was not alone; for nowhere, for a long time, was the innovation well taken to. The change was gradual. In the 13th century the Catholics began to bring the innovation into somewhat general use, and yet in such a manner as to retain in their rituals the form of immersion as the old and better way. Finally, however, the practice came into general use, and pouring gave place to sprinkling, and thus sprinkling prevailed over immersion as the old and better way, and the exception became the rule. I quote one paragraph from the Edinburg Encyclopedia, vol. 3, p. 236:—"The first law of sprinkling was obtained

in the following manner: Pope Stephen III., being driven from Rome in 755, fled to Pepin, who a short time before had usurped the crown of France. While there, the Monks of Cressy in Brittany, asked him whether in a case of necessity, baptism performed by pouring water on the head of an infant would be lawful. Stephen said that it would. Yet pouring, or sprinkling, was only admitted in cases of necessity. It was not till 1311 that the legislature, in Council at Ravenna, declared immersion or sprinkling to be indifferent."

That is a clear-cut bit of history. And it is true history.

Charge sprinkling and pouring for baptism up to the Catholics. They originated these "modes." The Baptists told them then, as they have been telling them ever since, that it was an innovation, and a fraud, and a sin in the sight of God. But they believed then just as they believe now, that it's water or be damned! One of the members of my church had an infant that was sick unto death. A Catholic, a relative, went into the home and insisted that she be allowed to baptize the infant. At last the mother consented, and this Catholic woman sprinkled a little water on the baby's head, and left. She reported to the young mother's sister, later, that she had baptized the baby, and added: "It's a blessing to the child that I baptized it; for if she had died without baptism, she never could have seen the face of God."

This letter is long enough. I will write you another soon, giving you further reasons why baptists claim that immersion, and immersion only is baptism.

Yours Sincerely,

R. S. GAVIN.

Huntsville, Ala.

DOCTOR KNEW HAD TRIED IT HIMSELF.

The doctor who has tried Postum knows that it is an easy, certain and pleasant way out of the coffee habit and all of the ails following and he prescribes it for his patients as did a physician of Prospertown, N. J.

One of his patients says:

"During the summer just passed I suffered terribly with a heavy feeling at the pit of my stomach and dizzy feelings in my head and then a blindness would come over my eyes so I would have to sit down. I would get so nervous I could hardly control my feelings.

"Finally I spoke to our family physician about it and he asked if I drank much coffee and mother told him that I did. He told me to immediately stop drinking coffee and drink Postum in its place as he and his family had used Postum and found it a powerful builder and delicious food drink.

"I hesitated for a time, disliking the idea of having to give up my coffee but finally I got a package and found it to be all the doctor said.

"Since drinking Postum in place of coffee my dizziness, blindness and nervousness are all gone, my bowels are regular and I am again well and strong. That is a short statement of what Postum has done for me."

Look in pkgs. for the famous little book, "The Road to Wellville." "There's a reason."

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

THE SONG OF THE LOWLY.

When I have nothing in my hand
Wherewith to serve my King,
When Thy commandment finds me weak
And wanting everything,
My soul upon Thy greatness cast
Shall rise divinely free;
And I will serve with what Thou hast,
And gird myself with Thee!

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WHAT WILL THEY DO NEXT?

When the wires flashed forth the news over the state that two men employed by the Law and Order League of Montgomery were beaten by a mob in open daylight in the shadow of the court house and the jail by men who were angered because of the effort being made to enforce the prohibition laws—thoughtful citizens without regard to whether they were antis or prohibitionists were heard to ask: "What will they do next?" No wonder that Montgomeriesians rose to the occasion and poured into the auditorium of the Dexter Avenue Methodist church to voice the general protest of the city of Montgomery against mob violence and to stand by the Law and Order League. George Miles, the president of the League, in opening the meeting, stated that it was hardly necessary for him to say that those citizens of Montgomery leading in the fight for law and order were not excited over the occurrence of mob violence during the afternoon.

"We have not called you here to give utterance to excitable statements," said Mr. Miles. "We have no apology to make for the statements uttered in the mass meeting of Sunday afternoon; we have been misquoted, but for the most part the newspapers have been fair, and I think they intend to be fair. Our sole purpose is for the good of the community, and if conditions are not as we have described them, we would like to have the proof.

"I believe that the seal of condemnation has been placed by the people of Montgomery on these conditions.

"It is needless to refer to what took place this afternoon on our streets. I understand that some people who are responsible for the occurrence want to apologize, but I don't know that we are at a point to receive an apology at this time. The enforcement of law in this community has been a farce, and it behooves us as good citizens to change this condition. I am heartily ashamed that we have had to resort to the procedure we have undertaken to enforce the laws, but we waited for five months for the proper officials to take some action.

"It is no more my fight and the fight of those with me than it is your fight."

The meeting was then thrown open and speeches were made by Rev. Bob Jones, Dr. Chas. A. Stakely, Dr. V. W. Woods, Messrs. F. P. Glass, M. M. Sweatt, J. Lee Holloway, John V. Smith and others. Dr. Stakely wisely said:

"I feel like saying that all of us are in sympathy with the Law and Order League. The developments today convince us that its membership have taken it up at the proper time. There can be no doubt about lawlessness in this city. I don't know who is connected with it, but it's far more broadcast than we generally thought, and we want it suppressed."

There is a great work yet to be done by those who believe in law and order, and let us back our leaders not only in Montgomery, but wherever they work with our presence, prayers and our means.

Dr. W. A. Hobson, pastor First Baptist church, Jacksonville, Fla., preached a series of sermons in June as follows:

June 6—"The Unprofessing Believer and the Unbelieving Professor."

June 13—"Is Man An Evolution from the Monkey, or the Monkey a Degenerate of Man?"

June 20—"If Marriage Proves a Failure, How Will Society be Affected by It?"

June 27—"Is there Any Difference Between Christianity and Churchianity; or, Does the Church Adequately Represent Christ?"

Dr. Henry M. Sanders, of New York, formally presented to Vassar College on May 15 the splendid new chemical laboratory building which he erected as a memorial to Mrs. Sanders. In accepting the gift President James M. Taylor expressed his gratitude for the building and for the fine life which it commemorates, and told of the significance of this new equipment to the college work.

WHAT "AGOGA" MEANS



By Superintendent H. E. Tralle, D. D.

Through the kindness of the editor, I am permitted to throw light upon the following sentences which appeared recently in the columns of The Journal and Messenger:

"Rev. H. E. Tralle is the originator of what is known as 'Agoga,' a name of which we have not yet learned the significance, except that it is in the Sunday school. Whether or not it differs from the 'Baraca' we do not know; perhaps principally in name, and we do not admire the one much more than the other."

First, a word as to the significance of "Agoga." It is Greek. The word occurs once in the New Testament and frequently in classical Greek. It means training. Taken in its fullest sense, it stands for the trained Christian life. The word is new, short, significant, easily remembered, and furnishes a good emblem.

Agoga is for young men. It is a form of class organization in the Sunday school. It gets and holds young men. It wins them to Christ and to active Christian service. Agoga is only four years old, and already it is succeeding in hundreds of Baptist Sunday schools all over the country.

Now, as to the relation of Agoga to Baraca. Agoga is like Baraca in only one particular—it has to do with young men in the Sunday school. It is unlike Baraca in three important respects. First, Agoga is distinctively Baptist, whereas Baraca is interdenominational. Agoga is found only in Baptist Sunday schools. And it will remain the exclusive property of the Baptists, for two reasons: The plan is copyrighted, and, moreover, Agoga is now so identified with the Baptists that no other denomination will want it. The same necessity that was felt for B. Y. P. U. now exists for Agoga.

Second, Agoga differs from Baraca in that it has no big organization, no separate conventions, no official publication to which members are asked to subscribe. Agoga makes use of existing denominational agencies. Agoga magnifies the denominational paper and other denominational enterprises. Agoga is not a piece of machinery; it is rather a plan, or method. And it works.

Third, Agoga is quite unlike Baraca in its constitution, its form of organization. Agoga has no committees. It gets everything done that is provided for in the committee plan, and more. The Agoga plan gets better results than any other plan. And it does its work through officers. There are nine officers, each of whom is responsible for a department of the work. He has helpers, or assistants, but he is responsible. He is honored with the office and he is held responsible for the work of his department.

It ought to be said, in order that there may be no misunderstanding, that Agoga does not prohibit the interdenominational touch, if it is desired by the local class. Any organized adult class, whatever it may be called, may obtain recognition as a part of the general organized adult class movement by paying a fee and making application to the International Association. Agoga leaves the matter of interdenominational touch entirely to the local class; but it provides, specifically, for the denominational touch for Baptist fellowship and inspiration, by furnishing a Baptist name and emblem and constitution and affiliation.

In closing, let me say that Agoga is not a rival of Baraca. They are not in the same class. Agoga is

not seeking to crowd out any other form of class organization. As a matter of fact, not one Baptist Sunday school in a hundred has an organized class of young men. Our Baptist people need Agoga, and, wherever they get a chance at the plan, they lay hold of it with enthusiasm. The young men's class that is organized as an Agoga is worth ten times more than an unorganized class that is simply talked to by the teacher every Sunday.

Our Agoga literature is furnished free to all Baptists making requests for the same.
4398 Olive Street, St. Louis, Mo.

NORTHFIELD'S SUMMER PROGRAM.

The program for the summer conferences at Northfield clearly indicates that D. L. Moody's desire that Northfield stand for interdenominational gatherings is still being carried out. Speakers from nearly every evangelical denomination will be heard. The dates of the seven different gatherings follow: Young Men's Student Conference, July 2-11; Young Women's Conference, July 13-20; Women's Home Missionary Conference, July 14-20; Summer School for Women's Foreign Missionary Societies, July 22-29; Summer School for Sunday School Workers, July 22-29; General Conference of Christian Workers, July 31-August 15; Post Conference, August 17 to about October 1.

The eighty-fourth anniversary of Newton Theological Institute, which began on Sunday, June 6, was made notable by the formal inauguration of President George E. Horr, who has been at the helm for the past year. The program for this interesting event consisted of an opening address by President Augustus H. Strong, D. D., LL.D., of the Rochester Theological Seminary; the delivery of the keys to the new president by Rev. Dr. Charles H. Watson, president of the board of trustees; the charge to the president by Rev. Dr. Francis H. Rowley, pastor of the First church, Boston; prayer by the former president, Rev. Dr. Nathan E. Wood; and Dr. Horr's inaugural address.

In Mr. J. Shreve Durham the International Association has made the fortunate selection of one of the choicest Sunday school workers in the Southland. A thoroughly consecrated young man, of pleasant address and pleasing manners, whose object in life is service for his Master and his fellow men. Mr. Durham is 35 years old and the youngest man ever called to the International work. He was born in Greensburg, Ky., where he has spent most of his life. His selection not only honors Kentucky, but southern Baptists. Mr. Durham will be available for some regular convention work, and can worthily fill any position on any state or provincial program.

Once during the war a mother said to her little boy, "There has been a battle, and I am afraid your father is killed or wounded." Soon after this she saw him fixing his kite, and he seemed to be writing something on it, and presently he went out of doors with it. After a while he returned, his face all smiles. He said, "Oh, mamma! I wrote on the kite, 'please, God, take care of papa, and bring him safely home again,' and then I sent the kite up just as far as I could, and I cut the string; I guess He has got it by this time." When we pray we need such faith as this little boy had.—Westminster Teacher.

It has been reported that Rev. Charles H. Rust, pastor of the Second church, Rochester, New York, was to be the successor of Dr. Cortland Myers in the pastorate of the Baptist Temple, Borough of Brooklyn, New York. Mr. Rust made a deep impression upon the congregation of the Temple by his supply work there during the vacation season last summer, and the people have had him under consideration, but no formal call has been extended to him and none will be, we understand, as Mr. Rust has told his people in Rochester that he does not feel that his work among them is yet finished.

A PAGE OF INTERESTING PARAGRAPHS

The Florida Baptist Witness has an editorial appreciation of the work of Dr. G. A. Nunnally, saying among other things: "Dr. Nunnally has also put his money freely into the college. Many times, when the college treasury has been low, he has drawn on his own bank account and so kept the work going without interruption. The esteem in which he was held by the student body is manifested in the resolutions of love and confidence presented to him at commencement bearing the signature of every student in the college. Dr. Nunnally has accepted a chair in Shorter College, Rome, Ga. He carries with him the confidence and high esteem of a host of friends whom he has drawn to him by his splendid character and sweet spirit."

Rev. E. O. Ware sustained a very painful injury last week. While driving on the streets of Alexandria, his horse became frightened and in attempting to jump from the buggy his foot caught, and he fell to the pavement. The doctors at first thought that his hip was fractured, but after careful examination they decided that there was no fracture, but a serious bruise. It is hoped Bro. Ware will be up in a couple of weeks.—Baptist Chronicle.

Germany has 82 sanatoria for tuberculosis, which hold over 20,000 poor consumptives; the cost of each sanatorium is about \$100,000. Through organized effective methods, Germany has reduced the death rate from consumption by one-half throughout the nation. In the German army, tuberculosis has diminished 42 per cent during 20 years (from 3.3 per cent per thousand to 1.9 per cent per thousand of the effective force).

Various rumors are coming from our orphanage just now. The daily papers are saying that a boy was cruelly beaten by one of the employes of the institution. The local courts are trying the case. We suspend judgment in the matter until an investigation is made. The orphanage board is making the investigation now.—Baptist Chronicle.

There was only one arrest on the first day of the great Alaska-Yukon-Pacific Exposition at Seattle Tuesday, June 1. There were a hundred thousand people on the grounds, but, you must remember, it is a "prohibition" fair, no liquor being sold within two miles of the grounds.

Miss Gertrude E. MacArthur, daughter of Dr. Robert S. MacArthur, of New York city, has been appointed a teacher of English in the Peeress School of Tokio. A young daughter of the Mikado is a student in this school.—Baptist Banner.

Senator Bailey has warned Mr. Aldrich against trying unduly to hasten things. There is about as much chance of undue haste in the senate as there is of a funeral procession exceeding the speed limit.—Exchange.

The Rev. J. Wilbur Chapman, D. D., the well-known evangelist, accompanied by his singing associate, Mr. Charles M. Alexander, is awakening much religious interest in Melbourne, Australia.

The United States government report has at last figured out the number of bales of cotton there were in the 1908 crop, the number being 13,587,306. This is the third largest crop ever made.

The Tabernacle church, Chattanooga, Tenn., has called Rev. J. W. Kemp, of Edinburgh, Scotland.

The Griffin, Ga., high school literary address was delivered by Dr. W. L. Pickard, of Savannah.

The story is told of a little girl who was one day struggling with her sister for the possession of an umbrella. The mother said, "Daisy, give it to your sister. She has let you have it every day, and you must learn to give it up." Daisy's reply was as energetic as it was unexpected. "Oh, mamma, I can't. There is no giveuppity in me." That little girl was honest at any rate. She stated facts as she felt them. A good many older people, if they were frank, would say as much. But such an admission is a confession of sin. There ought to be a great deal of "giveuppity" in us all. Many of the ills from which modern society suffers are due to the fact that so many people grasp all that they can get, and give up as little as possible. Such selfishness is sternly condemned in the gospel of the merciful and self-giving Christ.—Observer.

When Phillips Brooks sailed from America on his last trip to Europe, a friend jokingly remarked that while abroad he might discover some new religion to bring home with him. "But be careful of it, Bishop Brooks," remarked a listening friend. "It may be difficult to get your new religion through the custom house."

"I guess not," replied the bishop laughingly, "for we may take it for granted that any new religion popular enough to import will have no duties attached to it."—Interior.

Denouncing prohibition, declaring for a wide open continental Sabbath day, laying the blame for saloon lawlessness on the whisky maker, and admitting the fact that the prohibition reform was growing more victorious day by day, the United States Brewers' Association just closed their forty-ninth annual convention in Atlantic City, N. J.

The First Baptist church at St. Augustine has granted a leave of absence to Pastor Jackson. He left on the first of June for Gallion, Ala., where he was married to Miss Marie Blanch Davies on the following Thursday at the Baptist church. Our congratulations and best wishes.—Florida Baptist Witness.

It is reported that Henry H. Rogers left an estate valued at fifty to seventy-five millions and that his son-in-law, named Broughton, will manage it. Wish Dr. Broughton, of Atlanta, could get the use of at least one million of it for his Tabernacle enterprises.

A feature of the recent Presbyterian Assembly at Savannah, Ga., was its Calvin celebration. (He was born in 1509.) Dr. James Orr, of Scotland, and Rev. Charles M. D'Aubigne, of France, were present and spoke.

Dr. A. J. Barton declines the call to the Gaston Avenue church, Dallas, resigns the First church, Waco, and accepts the corresponding secretaryship of the education commission in Texas.

The commencement of Brown University occurred June 12-19. President Faunce preached the baccalaureate sermon in the First Baptist meeting house in Providence on Sunday morning.

The Baptist Standard prints a picture of the administration building and Alma Reeves chapel, Baylor college, which shows it to be a beautiful piece of architecture.

Prof. Ira M. Price, secretary of the International Lesson Committee, is now in the Holy Land with a company of students from the Chicago University.

Paducah, Ky., Baptists united in a great tent meeting, which was greatly blessed.

The Rev. John H. Shakespeare, M. A. (London), the secretary of the Baptist Union of Great Britain and Ireland since 1898, was born at Malton in Yorkshire in 1857 and was educated at University College, London, and the Regent's Park Baptist College, taking his B. A. (honors) in 1881 and his M. A. degree a year after, becoming in 1883 the minister of St. Mary's Baptist church, Norwich, remaining there for fifteen years. He is the editor of the Baptist Times and Freeman and the author of an excellent book on Baptists and Congregational pioneers.

The vigilance committee of the United States Brewers' Association, which sees no rainbow on the horizon, but summarizing the results of recent contests, and the outlook for the future, declares in despairing tones: "The prohibition wave instead of waning is actually on the increase in point of vigor and intensity," and must have sent a cold chill through every delegate present as they concluded: "In the opinion of the committee the brewing interests are grappling with their adversary in a fight for life or death."

That consumption can be permanently cured is demonstrated by some figures published by Dr. A. Van Breden, of Belgium, who says that 75.8 per cent of the patients treated in the Bourgoumont Sanatorium in 1903-4 have continued, four years after treatment, to improve, and are in a condition to return to their regular occupations.

Dr. Wilfred T. Grenfel, the famous Labrador explorer and social worker, says that in the interest of the campaign against tuberculosis, he has induced most of the natives to weave the motto, "Don't Spit" in their rugs, instead of other homely sayings, which were formerly used.

The Rev. Robert F. Y. Pierce, pastor of the Second Avenue Baptist church, has renewed his popular Sunday evening out-door services, with cornet, choir, blackboard sketches of colored crayons, and a simple gospel talk.

Rev. William W. Bustard closed his services as pastor of Dudley Street Baptist church, Boston, Mass., Sunday, June 6, and enters on his pastorate of the Euclid Avenue Baptist church, Cleveland, O.

In England, in addition to other efforts to combat tuberculosis, a unique project is being placed on foot to put into commission a sailing ship sanatorium for persons suffering with tuberculosis.

President Rush Rhees, of the University of Rochester, is now in Tours, France, where he and his family recently arrived, after a winter of rare pleasure and privilege in Italy.

Count Zeppelin has now, without coming to the ground, sailed far enough to take him from Spitzbergen to the North Pole and back again within twenty-four hours.

The number of deaths during the four years of the civil war was 205,070. During the past four years 800,000 deaths have resulted from tuberculosis alone in the United States.

Dr. H. A. Sumrell, pastor of the First Baptist church, Shreveport, La., will leave about the middle of June on a prolonged vacation granted by his church.

Dr. Shannon, of Edinburgh, recently stated that out of the 1,000 city children under three years of age examined by him 647 had tuberculosis in some form.

BOOKS

Mary of Magdala.

Dr. Robert Stuart McArthur, of the Fifty-seventh Street Calvary Baptist church, New York, writes:

"The conception of the story is vigorous, the description of the characters strong, vivid, attractive.

"The religious spirit which permeates it is as commendable as it is conspicuous.

"There are elements of great strength in the story, and the author has reason to be grateful to God for the success achieved."

This is truly high praise for the author, Harriette Gunn Robertson, and the book with such praise from one who knows needs none from this reviewer. It is published by the Saalfield Pub. Co., Akron, Ohio, at \$1.50.

Writing the Short Story.

By J. Berg Esenwein, A. M., Lit. D., editor of *Lippincott's Monthly Magazine*, author of "How to Attract and Hold an Audience." Cloth, 12mo., 448 pages. Price, \$1.25. Published by Hinds, Noble & Eldridge, New York.

The population of the United States seems to be composed of short-story writers—and not mostly fools, as Carlyle said of the population of the British Isles. If all these writers would "read, mark and inwardly digest" Dr. J. Berg Esenwein's remarkable new volume on "Writing the Short Story," the public would be grateful, for the quality of magazine and newspaper fiction would doubtless improve—and it certainly needs bettering.

"Writing the Short Story" is a substantial and handsome volume of 450 pages, chock-a-block full of sensible and helpful ideas for those who write, and, indeed, also for those who would intelligently read, the short story. Its chapters on gathering literary materials, and the structure of the plot, are clear and suggestive, while the treatment of dialogue, characters, titles and opening and closing the story must prove valuable to experienced writers as well as to beginners. The trouble with previous books on this subject has been that they have been written by theorists who rarely if ever bought or sold a short-story in their lives. This volume is different. It is the work of a practiced writer, and an editor who has handled many thousands of manuscripts from writers great and small. Therefore his advice on how to prepare manuscript, how to sell the story, and all the practical end of the matter, is quite as valuable as his captivating chapters on the technique of the short story. Every writer, young and old, will find in "Writing the Short Story" a well-spring of inspiration.

One Thousand Thoughts.

By Will Carleton.

These "A Thousand Thoughts" are not in rhyme, as is much of our author's work: they may really be called "Poetical Prose." They contain short and pithy sayings on all sorts of subjects that would naturally interest the human mind.

Here are some of the "Thoughts" we find in this beautiful little book, selected at random:

Tact and deceit are always touching fingers delicately, but should be careful not to clasp hands.

A barking dog might almost as well bite as to irritate scores of people's nerves night and day.

If a law could be enforced forbidding monuments to lie, very few of them would stand.

More people have marched up to the cannon's mouth with their mouths than in any other way.

Many a criminal never would have gone to jail if the flowers had been taken to him sooner.

It is a thousand times better to be jilted before marriage than afterward.

One reason that a prophet is without honor in his own country is that after he starts off they all want to be prophets.

People who depend invariably upon their mother wit will frequently find the old lady asleep.

Many who think they are going to land in heaven all right will find considerable trouble at the custom house.

Be as little of a bully in your own home as you are in the street.

A copious index at close of the book enables the reader to find the different topics treated.

Fifty cents postpaid. Everywhere Pub. Co., Brooklyn, N. Y.

Christian Science in the Light of Holy Scripture.

This work, by Rev. I. M. Haldeman, D. D., a Baptist pastor in New York, is an analysis of Christian Science.

Dr. Haldeman shows astounding familiarity with the writings of Christian Science and aims to prove the wide variance of its teachings with the Scriptures. He states his case with legal exactness. First calling as witness the words of the Scientists and then calling as witness the words of the Bible. The reader must act as jury and decide whether the witnesses agree or whether they are flatly contradictory. "Which witness will you believe?" is his query. Altogether the work is to be commended for its judicial spirit throughout, and certainly shows us all the naked deformity of Christian Science.

The *New York Examiner* well says:

"All the resources of Dr. Haldeman's intimate knowledge of the Bible and of his powers of insight and effective presentation are drawn upon. He has so well succeeded that we do not see what more can be said. The proof is absolute; it is clearly stated; it is exhaustive."

It is published by Fleming H. Revell Co., New York, at \$1.50 net.

The Ifs of History.

At a recent convention of educators, a member of the faculty of the University of Chicago read a paper in which he supported the theory that, in the long run, the best way to interest beginners in the study of history was first to interest them in history that was really not history at all. In other words, and plainer ones, he said that there was in every human brain a tremendous desire to "figure out" what would have happened if, in any of the great crises of the world, "things had gone the other way," and he solemnly declared that this curiosity could be so stimulated as to make every man, woman and child an enthusiastic student of the chronicles of man.

Be this as it may, every one who reads at all knows the curiosity that the Chicago professor took so seriously, and all of us have, at one time or another, amused ourselves by indulging it. Now comes Joseph Edgar Chamberlin, who has succeeded Richard Henry Stoddard as literary editor of the *New York Evening Mail*, and who has, in "The Ifs of History," made a somewhat serious and wholly fascinating book (Henry Altamus Company, Philadelphia), dealing entirely with those tremendous moments in the course of the world's affairs when the fate of nations, and sometimes of all civilization, hung upon a shred of accident, and projecting his fancy into the realm of the Might-Have-Been with the question: "What would have happened if the scales had turned the other way?"

The volume begins with Grecian times, considering what would have resulted had Aristides won the Athenian election over Themistocles, and runs on to the three queries as to what the effect would have been had Buchanan enforced the law in November, 1861: had the confederate army marched upon Washington immediately after the first Battle of Bull Run, or had the Southern States bought the East India Company's fleet as they originally intended to do.

You can see at a glance how entertaining such speculations must be. James Macdonnel, for instance, just happened to close the gate at Hugomont, and thereby wrecked the destinies of Napoleon Bonaparte. Abraham Lincoln's father came near to migrating southward instead of northward. Washington gave up, with the greatest reluctance, his boyhood ambition to be a midshipman in the British navy, and thus made possible the United States. But what, do you suppose, would have happened if in any

of these cases there had occurred the alternative event?

In a style that is in itself flowing and dignified, and yet with a thorough knowledge of history that imparts itself to the reader almost imperceptibly, Mr. Chamberlin treats of all these things. He tells of what would most likely have occurred if the Moors had won the Battle of Tours, if King Ethelred of England had not married the Norman Emma, if Columbus had kept on his straight course westward, if Elizabeth had left an heir to the British throne, and if the Spanish Armada had sailed at the date first appointed.

He even goes into the matter of music and imagines what would have happened if the Philharmonia had not given its concerts at Vicenza. He shows how Champlain just missed making New England French; how Charles II might, had he wished it, have founded a kingdom in Virginia, and how Admiral Penn nearly lost so much for America by his disowning of his own son.

Had Lafayette not loosened his hold on the Terror; had Alexander Hamilton not written those portentous words about the hurricane; had Livingston not voted to put New York into the union; had the pirate Lafitte joined the British at New Orleans; had Orsini's bomb ended the life of Napoleon the Little; and had Skipper Jennings not rescued certain shipwrecked Japanese sailors, then the whole face of the world would have been changed.

We can imagine no more amusing occupation for a winter's evening than reading, in Mr. Chamberlin's book, just how those alternatives would have affected each and every one of us today.

WON'T MIX

Bad Food and Poor Health Won't Mix.

The human stomach stands much abuse but it won't return good health if you give it bad food.

If you feed right you will feel right, for proper food and a good mind is the sure road to health.

"A year ago I became much alarmed about my health for I began to suffer after each meal no matter how little I ate," says a Denver woman.

"I lost my appetite and the very thought of food grew distasteful, with the result that I was not nourished and got weak and thin.

"My home cares were very heavy, for besides a large family of my own I have also to look out for an aged mother. There was no one to shoulder my household burdens, and come what might I must bear them, and this thought nearly drove me frantic when I realized that my health was breaking down.

"I read an article in the paper about some one with trouble just like mine being cured on Grape-Nuts food and acting on this suggestion I gave Grape-Nuts a trial. The first dish of this delicious food proved that I had struck the right thing.

"My uncomfortable feelings in stomach and brain disappeared as if by magic and in an incredibly short space of time I was again myself. Since then I have gained 12 pounds in weight through a summer of hard work and realize I am a very different woman, all due to the splendid food, Grape-Nuts."

"There's a Reason." Trial will prove. Read the famous little book, "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.

"Do the things we must
Before the things we may."

A WILL AND A WAY.

The hills have been high for man's mounting,
The woods have been dense for his axe,
The stars have been thick for his counting,
The sands have been wide for his tracks.
The sea has been deep for his diving,
The poles have been broad for his sway;
But bravely he's proved by his striving
That "Where there's a will there's a way."

A PAGE OF PERSONAL & OTHER NOTES OF INTEREST

Dr. E. Y. Mullins will lecture during July at Chicago University on apologetics and systematic theology.

Dr. Hight C. Moore, editor of the Biblical Recorder, had a fine feature story in the issue of June 20th on "A Day in Mammoth Cave."

Rev. Luther Little, evangelist of the Home Mission Board, is assisting Rev. W. F. Yarbrough in a meeting at the First Baptist church, Jackson, Miss.

We are glad to note that Dr. D. W. Gwin is himself again and preaching with his old time fervor. The Baptist and Reflector states that he preached morning and evening at the Seventh church, Nashville, on June 6.

In the picture of the graduates of 1909 from the Southern Baptist Theological Seminary at Louisville we were glad to see the faces of two of our Alabama boys, J. A. Smith and W. P. Reeves. We hope they will find congenial pastorates in Alabama.

At the Kentucky Baptist Assembly Prof. H. B. DeWitt of the chair of Sunday school work in the Southern Baptist Theological Seminary, will discuss the ideals toward which all Sunday school teachers and officers should strive.

The mere announcement that the East Tennessee Baptist Encampment will be held in Carson and Newburg College building and grounds July 6-14 brings back to us pleasant memories of our first pastorate in the mountains of East Tennessee. How we would like to be with the brethren for a season.

Evangelist F. M. Wells is in Nashville for a few days getting evidence which will enable him to secure a pension from the United States government. While chaplain in the army in the Spanish-American war he was injured in the Philippine Islands, which injury, soldiers tell him, will entitle him to a pension.—Baptist and Reflector.

Prof. J. H. Sams, of Pineapple, Ala., has been elected president of Lineville college and accepted the position unanimously tendered him by the board of trustees. Prof. Sams and Miss Jeannette Jones, a highly accomplished and cultured young lady of Merma, were married on June 16th and after a honeymoon to the National Educational Association at Denver, Colo., they will return to Lineville about July 10th and make it their home.

The United States Brewers' Association's publicity department is working over time. The wide-awake promoters have even begun to send out their literature to the religious press throughout the country. This time we received an article by Holman Day reprinted from Appleton's Magazine for February, 1909, under the head "Maine Faces Bitter Facts." Well, so long as she merely faces them and keeps them on the outside of her "phiz" we'll let the brewers worry because they are losing "biz."

The Baraca class of the East Lake Baptist church, five miles from the city of Birmingham, Ala., has purchased a lot and are raising funds to build their own house. It will be adjacent to the church; will be two stories high, and will contain classrooms, library, possibly a gymnasium, and all the conveniences of an up-to-date club building. This is one of the youngest Baraca classes in the district, being less than seven months old, but it ranks among the leaders in attendance, and it is the first to erect its own building, with improved facilities for work.—From the Adult Class.

THE NATIONAL GAME.

There's this about baseball,
It's open and fair,
Each game on the diamond
Is played on the square.
—Boston Transcript.

Dr. William C. Bitting, corresponding secretary of the Northern Baptist convention, recently wrote to the editors of the denominational papers, "With all my heart I thank you for the splendid service you have rendered to the Northern Baptist convention during the past year. We simply could not get along without our denominational papers." To this the Examiner adds: "Of course not. There is no other agency that would carry the news of Baptist plans and doings and achievements to the homes and hearts of the people." The question comes, though, if the denomination "simply could not get along without our denominational papers," why should not the leaders of the denomination, like the secretaries and pastors and others, use their influence in extending the circulation of these denominational papers, and consequently their usefulness to the denomination?—Baptist and Reflector.

We are happy to state that Bro. Crumpton has always done so and urged all of those pastors receiving assistance from the board to help, and that a great number of pastors busy themselves for the Alabama Baptist, forwarding the money without even deducting anything to pay for the money order or postage. We could not get out a paper without the help of our leaders and pastors.

Murfreesboro, Tenn., has called Rev. L. O. Dawson, of Tuscaloosa, Ala. Dr. Dawson built up a remarkable work in Tuscaloosa and over-situated himself. Few men have received so many tempting calls to all sorts of places, but he declined them all. He is now off on a year's vacation, his church declining to accept his resignation. Murfreesboro has a higher altitude and a more restful work. His decision has not been announced. Rev. J. H. Barber, just completing a four years' course with the doctor's degree at the seminary, Louisville, is supplying at Tuscaloosa.—Baptist World.

We regret to learn of the serious condition of Dr. Sterling J. Foster, the able pastor of the South Highlands Presbyterian church, Birmingham, who recently resigned to take up the presidency of the synodical college at Anniston, but had to give it up on account of a serious breakdown.

At the meeting of the board of trustees of Tennessee College, at Murfreesboro, on June 15, the reports both of President George J. Burnett and Business Manager J. Henry Burnett were quite gratifying. The total number of students enrolled during the past year has been 252.

Rev. A. M. Walker recently held a meeting at Austinville, which was greatly blessed—nearly one hundred additions to the church. On Sunday June 20, at Hartselle, Rev. Otto Bamber, of Jasper, and I. E. Reynolds began a meeting with Bro. Walker at Hartselle.

Dr. J. N. Prestridge, D. D., editor of the Baptist World, delivered an address on Mohammedanism before the Interdenominational Missionary Union of Louisville, May 28, which was full of interest.

Mr. James P. Harvey, father of Dr. W. P. Harvey, president of the Baptist World Publishing Co., fell on sleep in his ninety-third year near Maysville, Ky. We extend our sympathy to Bro. Harvey.

Dr. C. S. Gardner, of the seminary, will be the supply at the Broadway Baptist church, Louisville, Ky., this summer.

Dr. John R. Sampey, our beloved Alabamian, will deliver lectures at the Baptist encampments of Kentucky, Tennessee, North Carolina and Missouri.

The Montgomery B. Y. P. U. enjoyed last Thursday and Friday greatly. There were some fine addresses and a picnic lunch at Oak Park.

Mr. John R. Mott has recently made a tour through Scandinavia. He spoke in Christiania, Stockholm, Copenhagen and other places.

The General Association of Baptists of Kentucky meets at Ashland, June 23d. Dr. C. M. Thompson will preach the convention sermon.

The Sons of United Confederate Veterans re-elected Clarence J. Owens, a prominent Baptist layman of Abbeville, Ala., commander-in-chief by an overwhelming vote.

The French vital statistics of 1908, just published, show an excess of 46,441 births over deaths for that year. Will President Jordan, of California, please take notice?

Gifford Pinchot, chief forester, called upon the presidents of the large railroads to aid in preventing a timber famine by growing trees and using chemically treated wood for ties and in other construction work.

How are the mighty fallen when "Boss Platt" finds it necessary, in an affidavit, to deny the charge that he is a mental wreck unable to perform his duties as president of the United States Express Company.

H. A. Chauchard, the rich merchant who planned an elaborate funeral to cost \$40,000, in which his 4,000 employes would march in the cortege, died in Paris recently, and the socialists raised a howl almost loud enough to wake the dead.

Rev. James M. Stifler, recently elected assistant secretary of the Missionary Union, has resigned that position to accept the pastorate of the First church, Evanston, Ill., in succession to Dr. B. A. Greene.

Judge E. H. Gary, president of the United States Steel Corporation, will present to Gary, Ind., a Y. M. C. Association building to cost \$100,000. We wish to say to him that Ensley will be satisfied with a gift of half that sum.

Let us all by a rising vote order Dr. Willingham away from his desk for a month of absolute rest. He is not likely to take it unless we compel him to take it. It is the best season of the year for him to get away. Now let everybody who agrees with this write him and tell him to quit for a little while.—Religious Herald.

As is well known, Dr. Henry C. Mable, long home secretary of the American Baptist Missionary Union, has been teaching theology in the Rochester Theological Seminary the past year in the absence of President Strong. It will bring general satisfaction to the denomination to know that he will devote himself to the work of missionary instruction in our Baptist Theological Seminaries in the East and North. Dr. Mable will visit each in the course of a year, remaining in residence in each for a month and giving daily lectures upon the Theory, History and Practice of Missions.

The Apostolic Church made much of giving, and considered it an integral part of worship. We have the best of authority for saying, not only, Let us sing, Let us pray, Let us read the Word, but also, Let us give; and as singing and praying should be hearty and general, so there should be no monopoly in giving.

Paul, in writing to Corinth, says: "As concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come."

H. S. DeForest says: "This, be it observed, is not mere advice, given by the permission of the Lord, but is an apostolic injunction, emphasized by the full weight of apostolic authority. It is not given to a single church, in peculiar circumstances, and so restricted in its scope, but it is the order given also to the churches of Galatia; and this epistle was directed to 'all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours.'"

Paul would have men abound, not only in faith and utterance and knowledge and in all diligence, but in this grace also; and it was for the sake of the Corinthian givers, not less than for the needy at Jerusalem, that he penned his order. Giving has been made a duty for the sake of the giver as well as the receiver. No part of the Sabbath service, neither prayer, nor praise, nor the study of truth, do we need more than the exercise of benevolence.

Let this weekly, systematic giving become the rule of Christendom, and let the measure of giving be as the Lord has prospered, and the financial distress of the church not only will be removed forever, but there will be a revival such as the world has never before witnessed, and the way will be made ready to put into operation the recommendations of the committee on beneficence, which reported at the Louisville convention as follows:

1. That at least two months in each year be given by each church to each of the three mission boards—state, home and foreign.
2. That more liberal and systematic and prompt contributions be urged in each association.
3. That a corresponding secretary or committee be named in each state to push systematic contributions.
4. That treasurers be urged to forward mission money as soon as collected, and not wait until a large sum is secured before forwarding.
5. That State Conventions be requested to have standing committees on systematic beneficence.
6. That associational vice presidents be requested to see that this matter is properly presented to the associations.
7. That the home and foreign boards be instructed to keep in touch with such state organizations as may be in charge of the systematizing of missionary contributions.

ONLY ONE MORE SUNDAY IN JUNE FOR STATE MISSIONS.

THE INDWELLING SPIRIT.

Whatever theory one may hold as to what constitutes one a Christian, it is absolutely true that unless the Holy Spirit dwell in a person he is not a Christian. This truth is so clearly stated in the Bible that it admits of no successful contradiction. There are religious people who dispute it, but it is because they themselves do not possess the spirit. He does abide or dwell in every one who has been regenerated by the power of God. This indwelling is the divine seal of one's new creation. It is the very core of the Christian life. It is the power which makes its possessor like Christ. It is the perpetual pledge of sonship and heirship. It is that which

enables the believer to maintain a newness of life. By the indwelling spirit the Christian is empowered to pursue a better life than he did before his conversion. If a professor of religion, formerly untruthful and dishonest, be not now free from those evil traits, it is because the Holy Spirit does not dwell in him. He is without Christ simply because he is without the Holy Spirit. He is not a new man in Christ. His old life still dominates and rules him. One may say that he has been "baptized into Christ," but he is yet out of Him, if his present manner of life be devoid of truthfulness, honesty, sobriety, and moral purity. This is not a theological theory, nor is it a speculative philosophy. It is sound Bible doctrine. It is in full harmony with the truth that when the Holy Spirit dwells in a person, that person yields certain fruits of the spirit, such as truthfulness, integrity, kindness, liberality and temperance. Moreover, the indwelling spirit constrains one to have the highest regard for the Bible. He has no disposition to question its divine authority. He accepts its records of miracles as being attestations of the power and providence of God. He honors Christ as he honors God. No one, controlled by the Holy Spirit, will speak slightly of the Divine Son of God. Hereby we may discern between a man who is a true Christian and one who is not a Christian. By this standard we may rightly judge whether or not a minister be a true man of God. If he speak derogatory of the Bible, its prophecies, its miracles, its testimonials, and of Christ's deity, the Holy Spirit does not dwell in him, and therefore he is not a genuine Christian.

A TRIP TO CAPE COLONY.

Recently we received a letter from Thomas Cook & Son saying:

"At the request of the Cape Government Railways of South Africa, we take pleasure in sending you a handbook recently published descriptive of the many points of interest reached by their service.

"The present tour of ex-President Roosevelt in Africa has awakened great interest in South and Central Africa, and in the various attractions and advantages that continent offers to tourists, sportsmen and others. The Cape Government Railways make accessible to the public some of the most interesting and beautiful regions in Africa, and much excellent shooting and fishing territory, while the line provides the shortest and most expeditious route to Cape Colony.

"While lacking in historical interest for those whose delight is in the pageantry of the past, and who find in the ghost-haunted ruins of hoary and semi-mythical antiquity the chief inducement to draw them from home, Cape Colony has charms and advantages not less attractive though of a different kind.

"Apart from scenic beauties, of which there is no lack, the climate alone renders many districts ideal places of abode; the wonderful clearness and purity of the atmosphere, the brilliancy of the sunshine, the exquisite sheen of the silver moonlight, are an un-falling joy to the senses of the traveler. And then the vastness of its horizons, the un-fenced freedom of its plains, its mountains and its valley, are as a tonic and a stimulant to the mind. Nowhere in the Old World—except perhaps in the High Alps—is a man so taken outside himself and the pettiness of his individual life as he is on the veld. To describe with expressionless ink on the unsympathetic blankness of white paper the attractions of South Africa for the mind and body of a traveler who possesses mentem sanam in corpore sano is a hopeless task. Experience alone can bring them home to him."

But alas, we can't go, for at present we are trying to climb the "June Hill." Brethren, help us on our way and we will promise to stay in our "easy chair" for a rest when we get on top.

The beer makers listened to their own speakers' defense of the notorious lawlessness of the saloon, and use it as a text for a timely warning to the trade. In an address which must have stirred the beer makers by its graphic picture of their shortcomings, Percy Andreas cried out at the forty-ninth annual convention of the United States Brewers' Association in Atlantic City, N. J.:

What is actually wrong with the conditions of the retail liquor traffic—the lawless saloon. He among us who asserts there is no material basis for the cry regarding the lawless saloon is either lamentably blind or criminally ignorant or wilfully untruthful.

In the same strain, John Koren, author of the committee of fifty reports on the economic and legislative aspects of the liquor problem, told the brewers frankly:

Back of the present agitation is much feeling against the saloon, as deep rooted as it is sincere. Is there not abundant cause for it? In the part of the country where the present prohibition movement began, the greed of liquor dealers and of brewers behind them, and their amazing contempt of public sentiment, made the saloon indefensible; and it has become outlawed. Never again will the saloon in the south and in some other parts of the country as well, be permitted to become what it has been in the past.

But, while apparently admitting through their spokesmen that the everywhere evident lawlessness of the liquor business was precipitating their own doom, the president of the powerful brewers' association of New York, the wealthiest in the union, so completely ignored these patent facts as to bodily champion still further antagonism to American sentiment and urged the brewers to advocate the establishment in America of the wide-open "Continental" Sunday so far as the saloon and the liquor traffic are concerned.

"We stand for a 'Continental' Sunday with saloons licensed to open from 1 to 12 o'clock midnight," was the declaration of President Rudolph Schafer, of the New York Brewers' Association. The plan of officially endorsing the proposal of a "Continental" Sunday was referred to the executive session of the National Association.

AGOGA.

This is a Greek word and means training, and makes its special appeal to young men. It was originated by Dr. E. H. Tralle, who is now general Agoga superintendent. It is not a new piece of denominational machinery, but is rather a plan or method and is found only in Baptist Sunday schools. The work is endorsed by many of our Baptist leaders.

Rev. Byron H. DeMent, Th. D., professor of Sunday school pedagogy in the Southern Baptist Theological Seminary, says:

I note with great pleasure the significant fact that Dr. H. E. Tralle is to devote all his time to pressing the organized Bible class work among Baptists. By nature, grace, culture and experience he is eminently qualified to lead the great Agoga and Amoma movement which he wisely originated a few years ago and to which he is now to devote the energies of his vigorous manhood. I heartily commend both the man and his work. Dr. Tralle is a true Baptist and one of the ablest Sunday school specialists in all the land. He stands for the best things for our people. His methods will greatly improve Baptist Sunday schools, and also stimulate the general Sunday school cause with which he is in hearty accord.

We have known Bro. Tralle for years and esteem him for his tireless work to uplift young people. We pray God's blessings upon him and his work.

Two Ways of Looking At It.

"The hardest thing I have to do," said Johnny, with a pout,
 "Is to look pleasant when there's not a thing to smile about."
 "The hardest thing for me to do," said Teddy, with a smile,
 "Is to be cross and out of sorts and fretting all the while."
 "I'd rather smile when things go wrong, than cry, for don't you see,
 A smile is worth a dozen frowns, for you as well as me.
 A smile will quickly drive away ill humor from the face,
 And call good nature in a trice to come and fill its place.
 And so I never sulk; somehow, I think it is a sin."
 "I guess you're right, I'll try your way," said Johnny with a grin.
 —Selected.

REVIVAL AT 66TH ST. CHURCH.

The revival at Sixty-sixth Street Baptist church conducted by Rev. W. J. Ray, the state evangelist, and Rev. W. H. Carson, the gospel singer, closed last Sunday night with marvelous success, considering the rainy weather.

The people seemed determined that Rev. Ray should have a congregation. They came to church rain or shine. I feel sure that no church will make a mistake in having W. J. Ray to hold a meeting for them. He will tell you what the Bible requires a child of God to do, and will also expose the things you have done the Bible condemns.

May God's blessings be with Bro. Ray and his singer, Bro. Carson, in the glorious work they are in and save many souls through them.

At the close of the meeting the church responded well, giving to Bro. Ray and Bro. Carson \$69 for their work. Then at the request of Bro. Ray to the church in behalf of the pastor the tide turned and brought to the pastor in substance about \$45 that he might lay aside the pair of trousers which Bro. Ray thought had been shined.

After the services closed some of the good women put their heads together, then their means, and then they presented to the pastor's wife a nice suit, which was very much appreciated. God bless the people at Sixty-sixth Street Baptist church. We need your prayers.

OLIVER C. DOBBS, Pastor.

By an order of Secretary of the Navy Myer, the figureheads on all the ships of the Atlantic fleet are to be removed. This does away with a very pretty feature of the navy, but for war service reasons it has been considered best to dispense with the figureheads, at in time of peace when the ships are maneuvering their gilded forms reveal to the constructive enemy the ship's whereabouts, and in time of war, when the figureheads are painted with the protective war color, all their artistic value is lost. Besides this, they cost a good deal of money. The figurehead on the Olympia, which was designed by St. Gaudens, cost \$12,200, and that on the Cincinnati cost nearly \$6,000.



REV. J. S. HARTSFIELD AND WIFE.

We are located in one of the prettiest little towns in Alabama. The people are the salt of the earth. I have some of the very best help any man could ask for, and I predict a great work here in the coming days. The people are thoroughly alive to the needs of the day and have gone to work in earnest. I left Tuxedo Park in the pink of condition—everything working nicely, no friction whatever—and I shall always cherish the friendship of such a noble people. My heart

is with them in the cause for which they stand, and my prayers are for their success. May the Lord send them a good man for they deserve such. When you are in southwest Alabama, Bro. Bassett, make my home your headquarters. I ask an interest in the prayers of the brotherhood for wife and myself.

Yours in His service,
 J. S. HARTSFIELD.
 Citronelle, Ala.

Fair Words for the Free Horse

Home Field readers are a select band and are warmly interested in the doings of the tribes who go up each year to the Southern Baptist Convention. This select band reads the denominational weekly, and it tells them about the doings of the denomination in the annual convocation.

Therefore we have no detailed report to make of the Louisville assemblies. Therefore we sat in the convention hall in resplendent dignity and mental passivity while the speeches and resolutions were in process, and stimulated not our reportorial instincts to the point of the glowing mind and diligent pen. It was to the Home Field editor a new convention experience, and while he enjoys a consequent unwarranted amount of post-convention nerve force, he is half alarmed lest he and others should discover that the claimed passivity and dignity are of near kin to mental vacuity.

Here is to the convention reportorial staff of the Southern Baptist weeklies, who labored with modest assiduity, while speeches of all sorts and sizes were delivered at the Louisville assemblies, who covered with charitable silence the men who missed the mark and acclaimed with unflinching freshness and vigor every "hit" and every revelation of a possible bit of originality, who through weary hours and days sat with collapsed lungs in impure air waiting to chronicle any significant facts and sometimes to interpret into attractiveness more or less commonplace utterances.

The convention boards this year brought themselves each and severally to speak a hearty word for the denominational papers—thus showing that they really realize how invaluable are these unpaid supporters of every good work and word of the brotherhood. They did not do it sooner than they ought.

We have no brief for the denominational weeklies. As a matter of fact, they are abundantly able to present their own cause. Still, they have by long habit so thoroughly given themselves to magnifying everything of Zion except themselves that they seem to have forgotten their cunning, when it is an assertion for themselves that needs making.

We have no brief for them; no commands from them. But we have this, that we labored as a yoke-fellow in the service they render for ten years, and out of the fulness of our heart we are sure we may with propriety not infrequently allow the mouth to speak on this topic.—Home Field.

Laymen's Movement in Tuskegee Association.

A call meeting of the executive committee and of the Laymen's Movement Committee of the Tuskegee association convened a few days since in the study of W. A. Tallafarro, of First church. The meeting was called to order by Moderator W. W. Campbell and prayer was offered by J. H. Wallace.

Arrangements have been made by which evangelistic services are to be held within our bounds, in which each pastor in the association may have good help for their meetings during the summer. Arrangements have also been made by which a two days' rally may be held at each one of these churches just in advance of the beginning of the revival or protracted meetings.

Many of our best business and professional laymen have offered their services and means for this work.

The various phases of the Sunday school, the local church, missions and the Baptist churches are some of the subjects to be discussed during these meetings of the laymen. We trust much good shall be accomplished by the upbuilding of the kingdom and by many precious souls being saved, and by some young men and women being called of the Holy Spirit to become missionaries both at home and abroad.

While we enjoyed so much our stay in school at Louisville, yet we are glad to be back in home and field of labor.

We received on last Sunday into the Second Baptist church thirteen members by baptism, and others were received by letter, etc.

Bro. Whitman, who so kindly supplied for us here while we were at school, had baptized three during time of supply and left us one candidate unbaptized.

Bro. Doss, of Atlanta, did most of the preaching during our recent meeting here.

We hope to be able to get into our new church building some time this year.

We think we never received such a pounding as we have recently had by the good people of Opelika, both silver and greenback included in the chunks.

God bless the beloved editor and all his readers. Pray for us and the work in this association and in all the world.

Lovingly,
 J. H. WALLACE.

A little girl who had a live bantam presented to her was disappointed at the smallness of the first egg laid by the bird. Her ideal egg was that of the ostrich, a specimen of which was on a table in the drawing room. One day the ostrich egg was missing from its accustomed place. It was subsequently found near the spot where the bantam nested, and on it was stuck a piece of paper with the words: "Something like this, please. Keep on trying."

A number of men have recently been laid off at the government printing office on account of a lack of work.

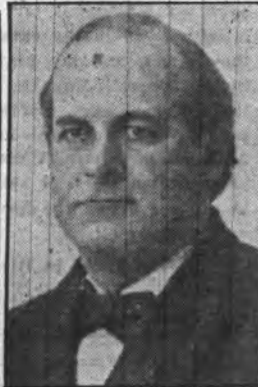
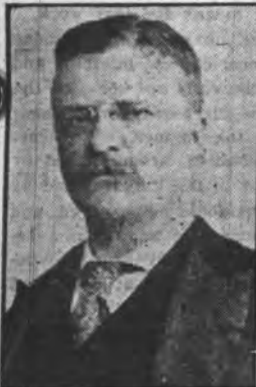
RECENT WORDS FROM STATESMEN AS TO MISSIONS.

Elsewhere we publish a sane and conservative reply of Dr. William H. Smith, editorial secretary of the foreign mission board of the Southern Baptist convention, to a misinformed secular editor whose name is not mentioned, as Dr. Smith does not wish to give the critic or his magazine any free advertising. In order to show that captious and intemperate criticism of missions is not well founded, we give herewith some words from statesmen as to missions, and also call attention to article published elsewhere by Theodore Roosevelt on "The Need for Leaders for an Aggressive Christianity."

"The missionary societies have great responsibilities with reference to the expansion of civilization in dis-

nowadays it is needed more than ever because of the marvelous ways in which both the good and bad in civilized nations are being carried to the utmost parts of the earth. The forces of evil are more mighty than ever before; but so are the forces for good. It is an age of combination and if we are to accomplish anything of value we must all strive together for a common end."—Theodore Roosevelt.

"I am not yet convinced that this nation will substitute the sword for the Bible in dealing with the weaker people. And I have more faith in the power of one missionary to uplift a nation than in the power of all the armies of the world to make one man better. There are those who object to foreign missions on the ground that those who have the least light are in the least danger. If we bring Christ



tant lands, as I came to realize much more fully than ever before in my contact with their work while in the Far East. No one can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spread of Christianity are the only basis for hope of modern civilization in the growth of popular, self-government."—Wm. H. Taft.

"Preach the common salvation which comes through the Word of the Lord. In past history it has ever been true that all enterprises, whether of governments or of private individuals, whether of scholars or of men of action, have needed the awakening and controlling power of that high and self-sacrificing morality which accompanies the Christian religion; and

to the notice of the heathen and they reject him, they are worse off, it is said, than before; whereas, if they remain in ignorance, God's mercy will provide for them. Now, if the only purpose of religion is to get into heaven, there is reason in such argument. But my understanding of religion is that it is not meant simply to save men for heaven, but it is also intended to teach them what this life really means. If this is true, then we have an obligation to make Christ and His gospel known to every human being. The Sermon on the Mount far surpasses all the wisdom of the sages. Because Christianity gives an assurance of the life that now is as well as of that which is to come. I am anxious to see this religion brought to all mankind."—Wm. J. Bryan.

THE ASHEVILLE CONFERENCE.

On the 2nd of next month (July 2-11) almost at the foot of lofty Mt. Mitchell, on the assembly grounds of the Presbyterian church, at Montreat, N. C., will gather from throughout the entire south choice young people interested in the great missionary issues and work of the day.

Montreat is delightfully cool and quiet. It is reached by a short drive from the railroad station, Black Mountain, N. C., which is fifteen miles east of Asheville, on the Southern railway. Two commodious hotels and a large auditorium will be wholly at the service of the conference.

The program this year is one of the strongest ever offered. Dr. T. B. Ray, of Richmond, Va., is the presiding of-

ficer. Among the leaders and speakers, in addition to the mission board secretaries, will be Rev. John E. White, D. D., Atlanta; Rev. T. D. Ellis, Macon; Rev. A. E. Brown, Asheville; Rev. C. G. Hounshell, Korea; Rev. J. W. Bradley, D. D., China; Prof. C. T. Henderson, secretary laymen's missionary movement, Baptist church; Dr. Dunbar H. Ogden, Atlanta; Dr. A. P. Parker, China; Dr. O. E. Brown, Vanderbilt University; Mr. Edmund D. Soper and Mr. Harry S. Myers, general secretaries of the young people's missionary movement, New York; Dr. Edwin M. Poteat, Furman University.

For full information and literature address R. L. Wiggins, Jr., Montreat, N. C.

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DOTS FROM ORPHANS' HOME.

May was a good month for us. More money was sent in than in any other month since November, although our expenses were greater by five hundred dollars on account of fever in the home than in any other month. I am glad to say, however, that the fever has passed away without our losing any of the children, and we are happy.

We hope that we may be saved a similar scourge ever in the future. We have all of our buildings thoroughly screened now, and our hospital in better condition than we thought possible with so little money. We intend as soon as times are better with us to put all of our buildings in first-class condition. We hope to arrange the hospital so it can be used by the community as well as for the home, and to do this we will need as much as five hundred dollars. Some noble man or woman would do a good thing to put this in first-class condition. In this way we will make it a source of revenue for the home when we care for our sick.

We have Mrs. Woodson with us now, a resident of the home, and the probabilities are that she will remain with us the balance of her days, which I am sure the trustees will be glad for her to do.

She seems very cheerful and happy, and I am sure her life here will mean more to her than in her lonely home in Selma.

Our Pastor Hall hopes to visit his old home in England, leaving the 1st of July to be gone two months. He justly deserves this vacation. Those who know Bro. Hall well think that Howard college did herself honor in conferring upon him D. D. He is worthy of it. I am glad to say that our appeal made for the orphanage through the secular papers of the state was quite helpful to us, and I hereby give them hearty thanks. Not to mention the Alabama Baptist, which has always been our friend. We take off our hat to you, Bro. Barnett. We shall always count on you, rain or shine.

Yours fraternally,
S. O. Y. RAY.

TO WHOM OUGHT MONEY BE SENT FOR THE BAPTIST ORPHANAGE?

At present it is sent to Rev. J. W. Stewart, John Smith, M. C. Reynolds, W. B. Ivey, S. O. Y. Ray, Baptist Orphanage, H. P. Coker, President of Orphanage, Manager of Orphanage, W. B. Crumpton.

Now, listen, brethren. Send the money to the Baptist Orphanage or to S. O. Y. Ray, financial secretary, Evergreen, Ala. Of course, we are glad to get it any way you will send it, and any of the brethren who are connected with the home to whom you have been sending it will be glad to hand it to us, but it is less trouble and decidedly the best thing to do to send it as directed above.

If you will note this request it will be appreciated by all of us and save us much unnecessary work. Never send money in boxes of clothing.

S. O. Y. RAY.

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NOW that the convention is over we earnestly beg the pastors to get out and try to secure some new subscribers on the \$1.00 offer to Jan., 1910. We hope that those who were at Louisville caught the new spirit of co-operation towards the denominational weeklies as shown in the reports of the Home, Foreign and Sunday School Boards.

SOME ADDITIONAL ALABAMA BAPTIST HISTORY.

In our centennial meeting at Montgomery, in November, there were very many important historical facts contributed by the brethren in the various papers read by them concerning the work of our denomination during the first century of its existence in Alabama. As a matter of course there were some things which were left out by some of the brethren in their papers, because they were not informed of their existence, and yet they are important enough to be recorded in the history of the work and progress of the denomination in the state. That this may be done, is the object of this communication, that some future historian, who may write a more complete history of the Baptists of Alabama, may record it.

Previous to the civil war and down to the year 1874, the Baptist associations and churches, with the exception of a few years just after the war, in that part of north Alabama which lies in the valley of the Tennessee and as far south as Blount county, co-operated with the Baptists of middle Tennessee under the name of the General Association of Middle Tennessee and North Alabama. The means of communication between north and south Alabama up to 1860 were such as rendered it quite difficult and expensive for brethren to attend the meetings of the state convention. In this portion of north Alabama there were but few associations of Missionary Baptists. The principal ones were the Muscle Shoals, embracing parts of five or six counties; Liberty, embracing parts of three or four counties, and some churches in Tennessee, Tennessee River, Warrior River and North River and Clear Creek.

A general association had been organized by the Missionary Baptists of middle Tennessee and the Liberty and Muscle Shoals association, united with that body in 1848 by the latter association and earlier perhaps by the Liberty Association. The leaders of the Baptists in middle Tennessee were such men as R. B. C. Howell, D. R. Graves, Dr. Joseph H. Eaton, Bradley and Robert Kimbrough and other strong men. They had established Union University at Murfreesboro, over which Dr. Eaton presided, and where a number of young preachers from north Alabama were being educated. The Mary Sharp college for girls had been established at Winchester and Z. C. Graves had been put in charge of it, a teacher who had no superior and but few equals. The daughters of many of our Baptist people were educated there. The missionary spirit of the general association was good, and it was making an earnest effort just before the civil war to supply the destitution in its territory, especially in the towns. It located ministers in several of our North Alabama towns, Huntsville and Florence, and assisted churches to sustain their pastors.

The General Association had recommended the establishment of associational schools, and at the 31st session of the Muscle Shoals Association in 1850, the committee on education rec-

ommended that a female high school be established at Moulton, Lawrence county, which recommendation was adopted by the association, and a board of trustees was selected and authorized to adopt such measures as they might deem necessary to put the school in operation. They were further authorized to adopt a school taught at that time in Moulton by Elder R. B. Burleson as an associational school if they saw proper and it would be agreeable to all parties. It also passed a resolution looking to the establishment of a male academy of high grade within the bounds of the association, which, however, never materialized. The building for the school was finished and the school incorporated with Elder R. B. Burleson as principal in 1853. Forty pupils were reported in attendance. He remained in charge until the close of the scholastic year in 1855, when he resigned and removed to Texas. The writer of this article was elected principal of the school in the fall of 1855 and took charge of it in January, 1856. The progress of the school was good and in 1860 we had a larger attendance of pupils than we ever had, and up to the close of the session in 1861 we had pupils from several counties. The school was growing in patronage and popularity. When the war commenced we had a good library of from four to five hundred volumes, and a very respectable philosophical and chemical apparatus, with charts and maps and good school furniture. At our last commencement exercises

five or six young ladies were given diplomas. The school had been chartered as the Baptist Female Institute at Moulton with power to confer degrees. The curriculum adopted was as thorough as that of any female college in Alabama today.

The war came and the school was closed, our hopes were blasted. The principal entered the army. When the war closed and the scattered Baptists could get together, arrangements were made to open the school again. Elder T. W. Tobey was chosen to take charge of the school in the spring of 1867. He remained only a short time. Elder John L. Latimore succeeded him and continued as head of the school until 1874, when his health declined and he resigned. The charter of the school was amended so as to make it a male and female school. It was taught by Prof. E. G. Lynch and others until the property was given to the Baptist church at Moulton and used as a church house and school house until the present year, when on account of its being pronounced unsafe the building was torn down and most of the brick and other materials were used in building a new church house on the same lot.

Many boys and girls were educated in this school. For more than fifty years a school was taught in that building. It was on the high road to success when the cruel war came and blasted all our hopes. After the war our people were too poor for many years to send either their boys or their girls off to a boarding school.

All our educational institutions in the state realized this. It was a difficult matter to keep them alive. I thought that some notice of this effort on the part of north Alabama Baptists to build up an educational institution in their midst should be made, and I hope that Dr. Stakely will see to it that some notice of this institution shall go into the proceedings of the centennial meeting.

JOSEPHUS SHACKELFORD,

Tuskegee, Ala.

NOTICE TO NON-RESIDENTS.

The State of Alabama, Jefferson County, In Chancery. Circuit Court of Jefferson County.

Louisa Tarver vs. Birmingham-Ensley Land and Improvement Co., a corporation.

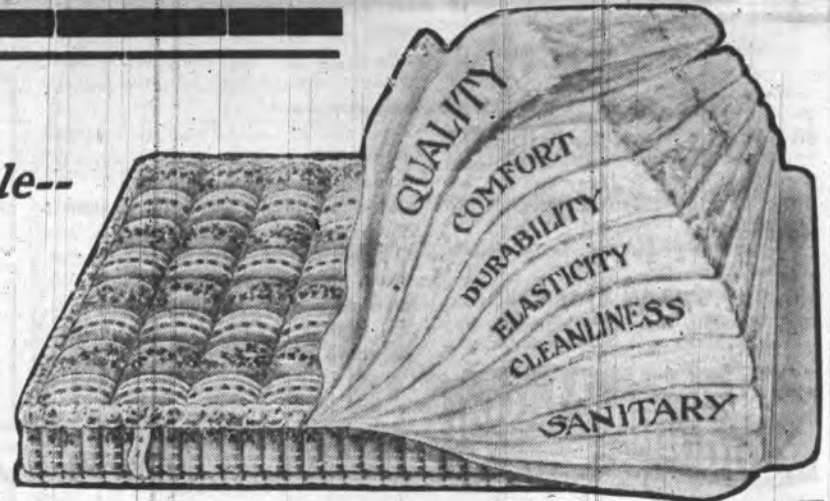
In this cause it being made to appear to the Judge of this Court, in term time, by affidavit of Maud McLure Kelly, solicitor of complainant, that the defendant, the Birmingham-Ensley Land and Improvement Co. is a domestic corporation of the State of Alabama, and that in her belief there is no person in its employ or doing business for it in this State, it is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in the city of Birmingham, Ala., once a week for four consecutive weeks, requiring the said Birmingham-Ensley Land and Improvement Co. to answer or demur to the Bill of Complaint in this cause by the 24th day of July, 1909, or after thirty days therefrom a decree Pro Confesso may be taken against them.

This 14th day of June, 1909.
Judge Tenth Judicial Circuit of Alabama.

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SISTER WOODSON AT EVERGREEN.

I am now in my home. From Oct. 1st for four or five months every one thought I would die. I never asked God to spare my life, but He has more work for me, or he is keeping me as a stumbling block. I am thankful and proud of my work. It is a "footprint on the sands of time slander never erases."

Sorry to find ten or twelve in the infirmary with typhoid-malarial fever; no deaths and two or three will be out in a day or two. Expenses are heavy and it seems the people do not know that May and November are the only months collections are given to the orphanage, and that there is an eight thousand dollar debt hanging over the home. Very respectfully,
 MRS. M. L. WOODSON.

Find inclosed \$5.
 Brother S. O. Y. Ray writes: Sister Woodson is now at the home and it is quite possible that she will make it her home in the future. Her health is good and the brethren here are glad to have her here.

(It seems eminently proper that this good woman should be at Evergreen, and we know her many friends throughout the state will rejoice that her life has been spared.)

Lying Down on the Board.

The following words are by the Home Board's recent general evangelist, Dr. W. W. Hamilton. They were crowded out of Dr. Hamilton's department by the pressure for space last month. We give them now, without comment, further than our hearty and unqualified indorsement of their spirit and sentiment:

Evangelists occasionally "find churches more penurious than the far-famed money-seeking evangelists," and this is even true of some Baptist churches, and still worse, it is true of some who ask for Home Board evangelists. Even the pastors of such churches fall into the "get-all-you-can-and-keep-all-you-get" line, and announce to their congregation that the evangelist is paid by the Board, and that the meeting will not cost them anything. Such churches "lie down on the board, and expect somebody else to furnish them a meeting. Close akin to these are the ones that give to evangelism what they gave last year to Home Missions, and then take no offering for the Board.

How refreshing it is to find that such treatment of the board is not the rule, but the exception! I think of such gifts as were made this last year by such churches as the ones at Fayetteville, Ark., and First church, New Orleans. Here have been great struggles for existence and yet those mission churches have responded most nobly, the two together contributing about eight hundred dollars.

Instead of "lying down on" the Board it seems that all of the churches and pastors would rejoice in such a high plane of evangelistic work and would seek to encourage the Board in its endeavor to do the denomination this great service and help them to largely increase their force of workers.—Home Field.



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A LADDER OF TIME.

As I think of the advancement of the Christian life a picture presents itself to my mind. It is this way. The life of a Christian is as a ladder of time. It is perfected in construction. The sides are as straight as can be, and each day is a step and its length is the number of days we live. The top of the ladder is the last days of our lives, which makes the last step at the top heaven. This is the object that impels the Christian to climb so faithfully and when we are changed by grace through faith in the Lord and Savior Jesus Christ, we stand on the first step. The foundation is Christ, the solid rock, and each day that we live as God's children or as He requires us, we have gained a step, and just so long as we continue to live and are governed by God's laws we advance upward, and do you know as we go upward we are going heavenward? Every day we rise a step higher on the Christian ladder. Now, we remember that the ladder of time is perfect in its construction, perfectly straight, turning neither to the right or left, and just so long as we are guided by this limit we are in the path of duty and are the light of the world. We are told to let our light so shine before men that they may see our good works and glorify our Father in heaven; although we must watch diligently lest satan tempt us to turn aside from the path of duty as he did when the sons of God came to present themselves before the Lord. He is ever ready and has every conceivable plan laid to cause us to forget or leave our Godly walk. He often puts temptations before us that are very fascinating and he whispers in our ear it is no harm. He also reasons with us while conscious, causing us to doubt as to whether it would be right. Satan still whispers it is no harm. He shows us the bright side of the affair, the pleasure and beauty that is or would be associated until consequently we with a sigh say, well, there can't be any harm in this. So we yield to satan's allurements and by so doing we have broken a step in the ladder of time. And do you know this stops our upward progress? We must mend it before we can go any higher. We can't step over it. It must be mended. Now, when the child of God transgresses the law of our heavenly Father, he has no rest of mind until he repents of his wrong. Remorse of conscience compels us to go to God with a repentant heart, a godly sorrow for sin, and just so soon as we do this we have mended the broken step in our ladder. More frequently does satan tempt the young in the way mentioned above. He is ever busy and will cheat you out of your soul if he can get you to listen to him. I would admonish you, especially those who have recently begun a Christian life, you are only babes in Christ and have just stepped on the first step of your ladder. Be firm. Remember you have enlisted in this great walk in life. Be guided by the straightness of your ladder and keep within its limit. Walk perfectly in the path of duty. God leads the way. Satan often works until he gets

up a disturbance in a community, often between church members. He gets some one to speak evil of another, thereby offending that brother or that sister as it may be. We have seen people going up a ladder when there would be a broken step. They did not stop to mend it, but just stepped over it and went to the top. Now, we can not do this on the ladder of time, because it is God's ladder. We must mend it when broken before we can go higher. God has said: "I will make my people willing people," and we must be reconciled to those who offend us, willing to forgive and forget. It is unwise to let the sun go down on our displeasure. So let us at once go to God in all earnestness of heart asking His forgiveness, and at the same time forgiving those who have offended us. In this way we can mend the broken step in our ladder of time and are ready to go on in the way that God would have us to go, doing the work that he has set apart for us to do. Did you ever think of the many workers there are? Let us view them with a mind's eye. See them. An immense army, too great for us to number. See them as they each one climb, toiling, striving to gain the next step ere the day closes, striving to make the peace, calling and election sure with God. Let us strive each day to live as though we knew it were the last day, as we have no promise of tomorrow at the close of the day, as many of us stand on our ladder with no broken steps. We are ready to hear the welcome call, "Well done, thou good and faithful servant; enter thou into the joys of the Lord."

E. C. CAMPBELL.

Newton, Ala.

FROM SHOULTS CREEK.

I have just returned from Shoults Creek and a nobler set of Baptists I don't think ever lived. They seemed to be ready to respond to the call for help. We took a collection for the children at the home and received \$10. We visited several homes, one of which was Bro. L. C. Pratt's, bending toward the grave, but young in spirit. When he talked of the goodness of God he would shed tears and say: "I want to do more for God."

This is a fine field for work and a fine people. I visited one home where there is just a father and two daughters. Bro. Lowery is afflicted and is not able to get to church, but still in the faith. Thank God for these faithful daughters that attend their father's every want. Pray for this people at Shoults Creek. God bless the Alabama Baptist. It gets better every week. Yours in the work,
J. L. BUSBY.

Rev. L. T. Reeves, who takes up the work at Columbia, Ky., will be greatly missed in Alabama. He is one of our strong young men and always stood for the denominational work in Alabama.

TEACHER—Graduate (literary and pianoforte) Judson college, with extended experience, desires position as music teacher in school or college. Address S. M., care Alabama Baptist.



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This efficient remedy has cured thousands afflicted like you. It absolutely CURES by first cleansing and stimulating the liver, next purifying and enriching and restoring diseased kidneys to healthy action.

By the use of Dr. DeWitt's Liver, Blood & Kidney Cure you will regain health and strength and the world will seem brighter. If your druggist cannot supply you, accept no substitute, but send \$1 to us and we will send the bottle of the medicine to you, transportation prepaid. Address The W. J. Parker Co., Manufacturers, Baltimore, Md.

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Mrs. Temple Clark suffered for years, before she found relief in that popular, successful woman's medicine, Cardui.

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"I am sure Cardui will cure other sick ladies as it has me."

Cardui is for women. It acts specifically and in a natural manner on the womanly system and has been found to relieve pain and to restore woman's health.

If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class druggists, with full directions for use.

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DR. LORD'S HEADACHE POWDERS
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YOU GET PERFECT CUTS AND GET THEM QUICKLY.
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Old Skiddle-de-Wink.
By Herbert Randall.
Old Skiddle-de-Wink went blinkety-blink,
And he couldn't see a mite;
Yet what do you think! old Skiddle-de-Wink
Had a most remarkable sight.
Old Skiddle-de-Wink lived up in a tree,
Away in its topmost height;
And solemnly there, with a wild, wild stare,
He sat from morning till night.

And then—what a surprise!—with his eyes
That funny old owl could see;
"And, I rather think, Mr. Skiddle-de-Wink
Was as happy as happy could be.
When I was a boy, a wee little boy,
I went in the woods one day,
When the sun was low, just so I could know
What Skiddle-de-Wink would say.

He spread out his wings and went flopping about,
Till he lit on an old dead tree;
And what do you think! with his comical wink
He talked in this way to me:

"'Tis time little children were snug in their beds;
Now run along home—Booh! Booh!"
I ventured to ask him, "Who is it you mean?"
He answered me, "Whoo! Yoo, Yooo!"
And if you went into the woods to-night,
As I when a boy used to do,
Old Skiddle-de-Wink, with his blinkety blink,
Would talk the same way to you.
—The Owl.

NOTICE.

To the Brethren and Churches Composing the St. Clair County Baptist Association.

Brethren:
No amounts or sums of money having been apportioned to or requested of the several churches composing the association, for the support of the various causes fostered by the denomination, such as missions, ministerial education, etc., for the present associational year and no such apportionment having been published in the minutes of the proceedings of the body, it is the earnest desire and request of the executive committee appointed at the session of 1907 of said association that the apportionments made to the several churches for such purposes for the year 1908 and as published by the committee in the minutes of 1907, be raised and sent up by the churches to the next meeting of the body to be held with Mt. Pisgah church, commencing on Saturday before the second Sunday in September next.

Fraternally,
JOHN W. INZER,
Chairman.

Ashville, Ala., June 12, 1909.

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Do you want your son in a safe college home where he will have the best Christian home influence?
Investigate the **Meridian Male College**
Said to be the "Safest College for Young Men in the Land."
A College of broad culture and deep piety for young men and boys. Non-sectarian. Strong faculty. High curriculum. Preparatory, collegiate and theological courses. Commercial branches. Organization military for discipline and training. High, healthful location. Moderate terms. For handsomely illustrated catalog and terms, address
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Our patrons say: "It's the best and safest College for girls in the land." Largest private college in the South. Students from thirty States. A College of high rank. Educates the brain, heart and hand; as well as literature, languages, music, industrial and fine arts. Largest Conservatory of Music in the South. Mild, healthful climate. Resident woman physician. Fifty free scholarships for tuition annually. Write for illustrated catalog and particulars—free.
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The Medical Department of the University of Alabama AT MOBILE
The forty-fourth annual session will begin September 30, 1909. Four courses of lectures, seven months each required for graduation. All laboratories thoroughly equipped. Instruction by lectures, recitations, laboratory work and practical operations. Hospital advantages excellent. Catalog and circular containing full information sent on application to
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BAPTISM A FORM.

Baptists are often censured for adhering so tenaciously to what Pedobaptists call "a form of baptism." But they who do this are themselves sticklers after forms. For instance, one denomination contends that the congregation shall kneel when at prayer, and another insists on standing. But as there is no divine command as to attitude of the body, Baptists insist on neither. But where there is a command we believe it should be obeyed. For instance, take the ordinance of baptism, and we do insist on form. Now, baptism is a form, or symbol, or type—destroy the symbol and you destroy its meaning; hence it at once becomes a useless ceremony—a confusion, a babel of dead languages, an irritant with no sanitary effect, a darkening of councils, a muddying of brooks; an evil and that continually.

The brazen serpent was a type, a form, a symbol, a shadow. And so was the sacrificial lamb. By what authority can one change these types or forms into that of a lizard or an hyena? Who gives the right of substitution? In the Mosaic ceremonial there was no change made except that prescribed by the divine one himself; for instance, a kid for a lamb. Now, the use of all these types and symbols ended with the old Jewish dispensation, because the anti-type, Christ, appeared. When the substance was there what need had they for the shadow? Let me illustrate. I was born in the heart of a great city, and have never seen a tree. I am blindfolded and carried a hundred miles to the country. The covering is taken from my eyes, and I am told to look at the ground and I shall see a tree. And sure enough there is a great and wide shadow with foliage, branches, and my guide tells me that that is the top of the tree. Then I am bidden to move forward and we come to a very large, dark shadow, and I am told that that is the trunk of the tree. "And so this is a tree?" I ask. "Why, I thought that a tree was a real thing, standing upright with life in it." "Oh, well, yes, I mean that this is the shadow of a tree. Now look up and you will see the tree. You have followed the shadow from the tree's farthest branches to the tree itself. This is the substance."

Many generations back men saw the shadow of the tree on which Jesus died, but not till Calvary was reached did they see the tree. Suppose a heathen who had never seen or heard of baptism were passing through the country and suddenly came upon a crowd gathered at the river for that purpose; and were to ask "What mean ye by this service?" you would answer, "Look and you will see a death, burial and resurrection." "But," says the man, "I see no dead man and see no one buried." "But look at the man standing with hands folded over his breast, with eyes shut and form rigid; a moment you see him as a corpse unburied, the next you do not see him, for he is buried; the next you see him raised up again as from the dead. Now in like manner is the resurrection of the dead. Every one who

JUNE

For State Missions

State missions are the fountain whence come the streams which gladden the whole field of missions. As the pure water from the mountains carried through irrigating trenches causes the desert fields to smile with harvests, so the money contributed for state missions causes churches to spring up bearing abundant spiritual harvest, churches which otherwise would never exist. From these churches spring other streams which are for the healing of the nation now in darkness. We must keep the state missions fountain filled with abundant streams of beneficence or there will be spiritual deserts. A business man who knows the value of irrigation can not but see the value of state missions. If the former is worth doing, into the other we may profitably pour our investments. They will pay eternal dividends.—Selected.

Only One More Sunday in June

is baptized proclaims to the world the glorious doctrine of the resurrection."

The form or type set in heaven and given to John the Baptizer is still in vogue, and shall remain till the anti-type or substance shall come, which shall be the resurrection of the mortal body, glorified by the power of God. Then baptism, when properly pronounced in symbolism, spells death, burial, resurrection. There are but two institutions that commemorate the resurrection of our blessed Christ. One of them every seventh day with golden-mouthed trumpet proclaims the resurrection—the good news that he is not here, he is risen as he said. And to earth's remotest bounds on morning's radiant wings is borne the good news every Lord's day that Jesus Christ arose from the grave, bringing life and immortality from the tomb. The Lord's day, the blessed Christian Sabbath and baptism shall forever stand as memorials of Christ's triumphant resurrection.

"Are we ignorant that all we who were baptized into Jesus Christ were

buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death we shall be also in the likeness of his resurrection."

R. M. HUNTER.

Newton, Ala.

THE REAL BELL.

Ring quality, durability and sweetness of tone—these three are the characteristics of the Real Bell. Experience is the important factor to consider in making Bells. It is in the "knowing how" to make a Real Bell at a minimum cost so that it can be sold at a price within the reach of all. The widely known manufacturers, "The C. S. Bell Co., Hillsboro, O.," are the makers of Steel Alloy Bells which is a Real Bell. For over one-half century this reliable company has been making bells, finding a market for them in all countries on the globe. Their catalogue and special prices will interest you. A postal card request will bring you full information.

AN ENGLISHMAN'S VIEW OF BAPTISTS.

Randolph Churchill in a letter to the Nashville Christian Advocate says:

To begin, the Anglican or Established Church, is the most numerous body, and with its royal grants, great cathedrals, endowments and colleges it has every advantage. Yet in spiritual influence upon the kingdom it is hardly equal to the Nonconformist bodies. However, this is a great Protestant church, and the evangelicals among this people are aggressive, fruitful and spiritual, led by men of God who are second to none in learning, eloquence and consecration.

Here is what he says about the Baptists:

Next after the Congregationalists we find the Baptist church in England and Wales, and just when they first appeared no one knows; but in 1620 a number of Baptists appealed to James I, but apparently these were not Calvinistic in their theology. Under the commonwealth they grew in numbers and influence, but like other bodies they suffered much under Charles II until the toleration act of 1689, and from that time forward they have taken an important part in the religious history of England. The Particular Baptist churches formed the Baptist Union in 1813, and the General Baptist churches were admitted to membership in 1835. Yet there are still 308 Baptist churches not in the Union preferring to go it independent. In England and Wales there are 2,813 churches, 3,873 chapels, 1,972 pastors, 5,377 lay preachers and 405,244 members. The Baptists have colleges at Bangor, Bristol, Cardiff, Leeds, Nottingham and Spurgeon's College of London. Spurgeon, the greatest preacher of his day, was a Baptist; and Dr. Alexander Maclaren of Manchester, the great preacher, is a Baptist. Dr. John Clifford, the greatest of the "passive resisters," is the leading Baptist pastor of England.

BY WAY OF SUGGESTION.

Would it not be fitting for our ministerial benefit association to hold a brief memorial service at our approaching (Andalusia) convention for our beloved brethren, Shaffer, Burns and Sandlin, recently deceased?

Suppose our association get a good afternoon hour for its annual meeting, and in connection with this meeting have three ten-minute talks on the lives of the above named brethren. To make these talks I would suggest W. C. Bledsoe, J. M. Thomas and W. W. Lee, as having been respectively in touch with the lives of our three departed brethren. Would not this be a fitting service for the memory of the departed, and a helpful service for our association? Let Brother Elliott and his fellow directors consider the matter. Sincerely,

A. G. MOSELEY.

Enterprise, Ala.

(Is it not also about time that our transportation committee was getting busy?)